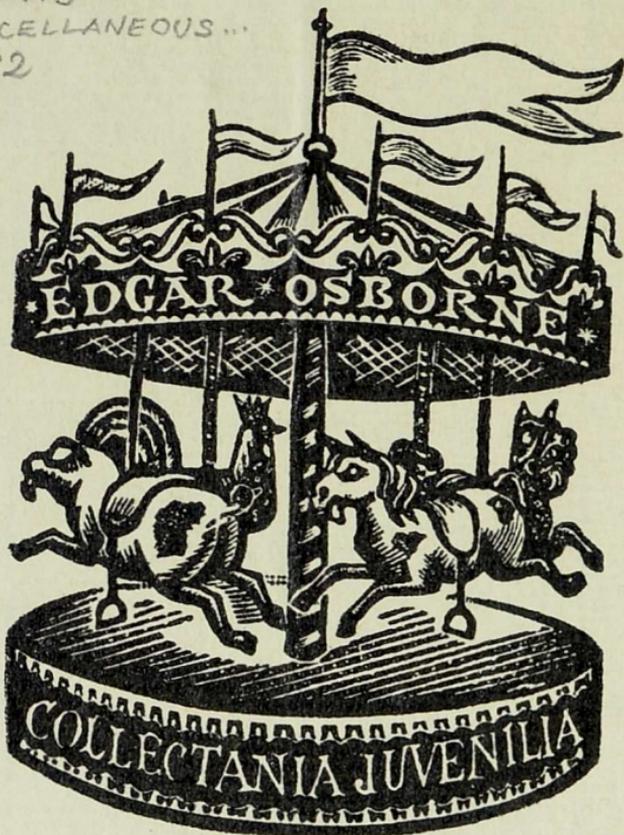


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MISCELLANEOUS
L E S S O N S,

DESIGNED

For the USE of YOUNG LADIES.

ON A NEW PLAN.

By ELLIN DEVIS.

L O N D O N :

Printed for the AUTHOR ;

And Sold by JOHN FIELDING, Successor to Mr.
BEECROFT, No. 23. Pater-noster-Row ; and
J. ROBSON, in New Bond-Street.

M.DCC.LXXXII.

Entered at Stationer's-Hall.

ADVERTISEMENT.

THE design of this little volume, is not amusement only, but to promote and encourage an early acquaintance with the use of words and idioms. The work consists of Fables, Tales, and Extracts taken from different Authors, adapted to the capacities of Children.

Being able to comprehend the meaning of an author, is the great requisite to enable any one to read agreeably, and with propriety. This, however essential, children in the beginning are seldom supposed, or expected to attain. The teaching of them to synonymise what they read, and to transpose occasionally such sentences as are not in the natural order, may not, perhaps, be thought an improper exercise for very young minds, as it evidently tends to the improvement of the understanding. The Table is intended for this purpose; in which, sometimes, the synonymous word alone is inserted, sometimes the whole sentence is changed, in order to familiarise the meaning; still adhering strictly to the sense of the original: on some

occasions, more than one word or phrase is given, for exercising the learner in the choice of synonymous expressions.

The former edition, or rather a small volume designed for the same purpose, under the title of the *Infant's Miscellany*, was published about three years ago. The plan was found to succeed even with the youngest readers: but it was presumed that the adapting the subjects to the various ages and dispositions of children, enlarging the work, and rendering the form of the Table less complex in appearance to those who were not well acquainted with the plan, might make the Book more generally useful.

The third part contains Notes, to which the Figures in the Lessons refer. These Notes may be found instructive and amusing; especially if accompanied by Prints, and Maps: but their principal intent is to accustom young readers to make similar enquiries in the course of future reading, which it is presumed will tend to enlarge the ideas, and contribute to form a taste for reading useful books.

Upper Wimpole-Street,

March 1. 1782.

M I S C E L -

MISCELLANEOUS

LESSONS.

I.

Those who wish to be good and happy, must not suppose that they are too wise to be taught.

Fable of the Magpie and other Birds.

THE Magpie (1) alone, of all the birds, had the art of building a nest, the form of which was with a covering over head, and only a small hole to creep out at.

—The rest of the birds being without houses, desired the Pye to teach them how to build one.—A day is appointed, and they all meet.

—The Pye then says, “ You must lay two

B

“ sticks

“sticks across, thus.” — “Aye, says the
 “(2) Crow, I thought that was the way to
 “begin.” — Then lay a feather or a bit of
 “moss. — Certainly, says the (3) Jack-Daw, I
 “knew that must follow. — Then place more
 “sticks, straws, feathers and moss, in such a
 “manner as this. — Aye, without doubt, cries
 “the (4) Starling, that must necessarily follow;
 “any one could tell how to do that.” — When
 the Pye had gone on teaching them till the
 nest was built half way, and every bird in his
 turn had known either one thing or another,
 he left off, and said, — “Gentlemen, I find
 “you all understand building nests as well, if
 “not better, than I do; therefore you cannot
 “want any more of my instructions.” — So
 saying, he flew away, and left them to up-
 braid each other with their folly; which is
 visible to this day, as no bird but the Mag-
 pie knows how to build more than half a
 nest.

The reason these foolish birds never knew how to build more than half a nest, was, that instead of trying to learn what the Pye told them, they would boast of knowing more already than he could teach them: And this same fate will certainly attend all those who had rather please themselves with the vanity of fancying they are already wise, than take pains to become so.

Fielding.

II.

The Shepherd's Boy.

A BOY, who looked after a parcel of sheep upon a common, used often, in sport, to cry out, (1) A Wolf! A Wolf! whereupon the whole neighbourhood used to be greatly alarmed, and run to drive away the wolf. But finding it nothing but the Boy's roguery, they, at last, took no notice of his cries: so that when the wolf really did come,

the poor sheep became his prey, because nobody believed the Boy.

One bad consequence of telling lies is, that nobody will believe us when we really speak the truth.

L'Esrange.

III.

The Folly of crying upon trifling Occasions.

A Little girl, who used to weep bitterly for the most trifling hurt, was one day attacked by a furious dog. Her cries reached the servants of the family; but they paid little attention to what they were so much accustomed to hear. It happened however very fortunately that a countryman passed by, who, with great humanity, rescued the child from the devouring teeth of the dog.

Dr. Percival's Instructions for his Children.

IV.

Reading.

NEVER purchase books, without consulting learned and judicious friends; and remember that it is not the number, but the choice of books which really adorns and improves the mind.

Those who read a number of books, only for the sake of saying that they have read them, without reflecting on what they have read, or making any advantage of the knowledge gained thereby, should remember, “ That a head, “ like a house, when crammed too full, and “ no regular order observed in the placing “ what is there, is only littered, instead of “ being furnished.”

Mr. Thomas Watkins had two daughters, Miss Hannah and Miss Fanny. Their father and mother assigned them a very pretty apartment for their own use, allowed them all

things in great plenty, and only desired them to keep their cloaths, linen, and all their things, in such a proper order that they might have the use of them. But these two foolish girls, fancying themselves wiser than their parents, disobeyed their commands, and threw all their things about in such irregular heaps, that whenever they were to be dressed, they found themselves more at a loss than any poor girl would have been, who had not half their plenty allowed her. Whenever their mama sent them word she would take them abroad, they were in the greatest confusion that can be imagined? ‘ Oh! sister Hannah (cries ‘ Miss Fanny), can you tell where I put my ‘ cap?’ ‘ No indeed (answers Miss Hannah), ‘ nor can I find my own, nor my gloves, nor ‘ my cloke. Well, what shall I do? my ‘ mama is in such a hurry, she will not stay ‘ for us!’—Then would these two girls tumble all the things in their drawers; but in that confusion could find nothing till their mama was

was driven from the door, leaving them at home as they deserved : whilst, looking ashamed at each other, they were laughed at by the rest of the family.

Thus will those foolish children be served, who heap into their heads a great deal, and yet never observe what they put there, either to mend their practice, or increase their knowledge. Their heads will be in as much confusion, as were Miss Watkins's chests of drawers. And when in company they endeavour to find out something to say to the purpose, they will be hunting in the midst of a heap of rubbish, whilst they expose themselves, and become a laughing stock to their companions.

Fielding.

V.

Story of a Brother and Sister.

THERE was an old man, whose name was Sophronius, who had two children, a son and a daughter. The name of the

son was Horatio, the daughter was called Eliza.

One day as this little boy and girl were playing together, they found a looking-glass which was in their mother's bed-chamber; and looking into it, they discovered that Horatio was extremely handsome, but Eliza was much deformed.

The boy was not a little proud of this: he immediately began to entertain a very high opinion of himself, and to despise his sister. He was always talking of his own beauty, and putting Eliza in mind of her deformities. He ran to the glass every minute, and called upon his sister to observe how differently they appeared in it: In short, he omitted nothing which might create a mortification to his sister, or improve the opinion which he thought every person entertained of the comeliness of his person.

Eliza, grieved to find herself the constant subject of her brother's mirth, at length complained to her father of his behaviour. The
old

old man, who had a tender affection for them both, and was sorry to find there was any quarrel between his children, thought this was a proper occasion to bestow some good advice upon them. After having kissed them both, “ If, said he, Horatio, you find by looking into the glass, that nature has bestowed an handsome face upon you, I would have you by all means endeavour to render your inward accomplishments answerable to such an outside. Let your actions be handsome as well as your person. And you, said he, my dear Eliza, if you cannot recommend yourself by your beauty, you may by your behaviour: the world will pardon the defects of your person, if they find you are not wanting in the perfections of the mind.”

Socrates (1) advised young men to look at themselves in a glass, that, if they were fair and handsome, they might take care not to do any thing unworthy of their beauty; and if, on the contrary, they were ugly and deformed,

that then they might endeavour to efface the defects of the body, by the virtue of the mind.

Anon.

VI.

Personal Deformities are not Objects of Ridicule.

THE Duchefs of Burgundy, when ſhe was very young, ſeeing an officer at ſupper who was extremely ugly, was very loud in her ridicule of his perſon. “ Madam, ſaid “ the king (1) (Louis the XIVth, king of “ (2) France) to her, I think him one of the “ handſomeſt men in my kingdom ; for he is “ one of the braveſt.”

Voltaire.

VII.

Beauty and Deformity.

A YOUTH, who had lived in the country, and who had not acquired, either by reading or conversation, any knowledge of the animals which inhabit foreign regions, came to (1) Manchester, to see an exhibition of wild beasts. The size and figure of the (2) Elephant struck him with awe; and he viewed the (3) Rhinoceros with astonishment. But his attention was soon withdrawn from these animals, and directed to another, of the most elegant and beautiful form; and he stood contemplating with silent admiration the glossy smoothness of his hair, the blackness and regularity of the streaks with which he was marked, the symmetry of his limbs, and above all, the placid sweetness of his countenance. What is the name of this lovely animal, said he to the keeper, which you have placed near

one of the ugliest beasts in your collection, as if you meant to contrast beauty with deformity? Beware, young man, replied the keeper, of being so easily captivated with external appearance. The animal, which you admire, is called a (4) Tiger, and notwithstanding the meekness of his looks, he is fierce and savage beyond description. I can neither terrify him by correction, nor tame him by indulgence. But the other beast, which you despise, is in the highest degree docile, affectionate, and useful. For the benefit of man, he traverses the sandy deserts of (5) Arabia, where drink and pasture are seldom to be found; and will continue six or seven days without sustenance, yet still patient of labour. His hair is manufactured into cloathing; his flesh is deemed wholesome nourishment; and the milk of the female is much valued by the Arabs.—The (6) Camel, therefore, for such is the name given to this animal, is more worthy of your admiration than the Tiger;

not-

notwithstanding the inelegance of his make, and the two bunches upon his back. For mere external beauty is of little estimation; and deformity, when associated with amiable dispositions and useful qualities, does not preclude our respect and approbation.

Dr. Percival.

VIII.

Government of the Temper.

IT is observed, that every temper is inclined, in some degree, either to passion, peevishness, or obstinacy.—Many are so unfortunate as to be inclined to each of the three in turn: it is necessary therefore to watch the bent of our nature, and to apply the proper remedies for the infirmity to which we are most liable; with regard to the first, it is so injurious to society, and so odious in itself, especially in the female character, that one would think shame alone would be sufficient

cient to preserve a young lady from giving way to it; for it is as unbecoming her character to be betrayed into ill behaviour by passion, as by intoxication; and she ought to be ashamed of one, as much as of the other.—Gentleness, meekness, and patience, are her peculiar distinctions; and an enraged woman is one of the most disgusting sights in nature.

Mrs. Chapone.

IX.

Before you give way to anger, try to find a reason for not being angry.

ATHENODORUS, the philosopher, by reason of his old age, begged leave to retire from the court of (1) Augustus, which the (2) Emperor granted him; and in his compliments of leave, “Remember (said he) “Cæsar, whenever you are angry, you say or
“ do

“do nothing before you have distinctly re-
 “peated the four-and-twenty letters of the
 “alphabet.” Whereupon Cæsar said, catch-
 ing him by the hand, “I have need of your
 “presence still ;” and kept him a year longer.

Mason.

X.

The greater room there appears for resent-
 ment, the more careful we should be not to
 accuse an innocent person.

Fable of the Farmer and his Dog.

A FARMER who had just stepped into the
 field to mend a gap in one of his fences,
 found at his return the cradle, where he had
 left his only child asleep, turned upside down,
 the clothes all torn and bloody, and his dog
 lying near it besmeared also with blood. Im-
 mediately conceiving that the creature had de-
 stroyed his child, he instantly dashed out his

brains with a hatchet which he had in his hand: when turning up the cradle, he found his child unhurt, and an enormous (1) Serpent lie dead on the floor, killed by that faithful (2) Dog, whose courage and fidelity in preserving the life of his son, deserved another kind of reward. These affecting circumstances afforded him a striking lesson, how dangerous it is too hastily to give way to the blind impulse of a sudden passion.

Dodsley.

XI.

To be angry is to punish myself for the fault of another.

The Folly of being in a Passion.

TWO gentlemen were riding together across a river, one of whom, who was very choleric, happened to be mounted on a high-

high mettled (1) Horse. The horse grew a little troublesome, at which the rider became very angry, and whipped and spurred him with great fury. The horse, almost as wrong-headed as his master, returned this treatment by kicking and plunging. The companion, concerned for the danger, and ashamed of the folly of his friend, said to him coolly, "Be quiet, be quiet, and shew yourself the wiser of the two."

The World.

XII.

Peevishness.

PEEVISHNESS, though not so violent and fatal in its immediate effects, is still more unamiable than passion, and, if possible, more destructive of happiness, in as much as it operates more continually. Though the fretful person injures us less, he disgusts us more than the passionate, because he betrays a low and

and little mind, intent on trifles, and engrossed by a paltry self-love, which knows not how to bear the very apprehension of any inconvenience.

Mrs. Chapone.

XIII.

The Child properly corrected.

WE may surmount any difficulty, and correct any fault, if we set about it seriously. Docilina had always been looked upon as a very good little child.—But, when she was about six years old, she had the misfortune, nobody knew how, to contract a very great fault ; which was, that instead of being affable and obedient, she was ill-humoured.—If she was told of a fault, she looked cross ; if any one touched her play-things, she put herself into a passion.—If she was desired to do any thing that

that she did not like to do, or if she was refused any thing that she wanted to have, she murmured, and looked dissatisfied.—From the time that she contracted this sad habit, her parents were continually uneasy, and all her friends and companions grew tired of her company.—She generally, however, repented of her faults, nay, she often shed tears about them ; but, notwithstanding, she used to fall into them again, the first time she was displeased.—One day, seeing her mama with a basket in her hand, she wanted to follow her: “ Stay where you are,” said her mama to her, “ I want to be alone.”

Provoked at this refusal, the little girl withdrew hastily, and pulled the door after her with the greatest violence.—In about half an hour her mama sent for her. How great must have been her surprize, when she saw upon a table, a great variety of pretty things ; prints, pictures, books, dolls, and play-things of every kind ; she looked and admired, without uttering

uttering a single word.—“ Approach, child,” said her mama, “ and read on this ticket for “ whom all the pretty things which you see “ are designed.”

She advanced, and found on the paper these words : *For a good girl, as a reward for her docility.*

After she had read it, she looked very much ashamed, and remained silent.—“ See, here “ is another ticket,” said her mama ; “ let us “ see for whom this is intended ; read it,” *For a naughty girl, who acknowledges her faults, and determines to correct herself of them.*

I do ! exclaimed Docilina, throwing herself into her mama’s arms, with tears in her eyes.—“ Well,” said her mama, “ take what “ is designed for you, and pray to God Almighty to assist you to keep your resolution.” —“ No, mama,” replied Docilina, “ I will “ not have any thing, till I perfectly resemble “ the good girl. Take care of the pretty “ things for me, and tell me when you think “ I de-

“ I deserve them.”—This answer gave her mama great pleasure. After having put them all into a drawer, she gave the key to her little girl, and said to her, “ my dear Docilina, “ make use of this key as soon as you think “ you may venture to do so.” — Six weeks elapsed, and Docilina in all that time had not given any one the least reason to complain of her ;—there was no more passion—no peevishness—Docilina was gentleness itself. One day when she was alone with her mama, she embraced her, and with a timid voice, said to her, “ Mama, may I now ?” — “ Yes, my dear Docilina, you may,” replied the happy mother, and kissed her. “ But tell me, what “ you have done, in order to become so “ good?—“ I have continually thought of “ my faults,” answered Docilina, “ and in “ my prayers night and morning, I have “ begged of God Almighty to assist me to “ correct them.”—The mother was exceedingly well pleased with her child.

Docilina took possession of the things which were intended for her, and by continuing to be meek and good, she made herself beloved by every body.—Her mother speaking one day of this happy change, in presence of a child who had the same faults as those of which Docilina had corrected herself, the child was so touched at the recital, that she resolved to follow the example, in order to become as good and as amiable as Docilina. She took the same method, and succeeded equally well.—Hence you see that Docilina not only became better, and more happy herself, but she was the cause of another naughty child's becoming good.

What little girl would not endeavour to procure such an advantage to herself and to her companions?

Entretiens de Madame de la Fite.

Obstinacy.

XIV.

Obstinacy.

OBSTINACY is perhaps a worse fault of temper, than either passion or peevishness, and if indulged, may end in the most fatal extremes of stubborn melancholy, malice and revenge.

Mrs. Chapone.

Of all the follies incident to youth, there are none which either deform its present appearance, or blast the prospect of its future prosperity, more than self-conceit, presumption, and obstinacy. By checking its natural progress in improvement, they fix it in long immaturity; and frequently produce mischiefs, which can never be repaired.

Dr. Blair.

Narrowness of mind is the cause of obstinacy, and we do not easily believe beyond
what

what we see. (1) Dryden has very justly coupled obstinacy and error.—

“ Stiff in opinion, always in the wrong.”

(2) *Rocheffoucault.*

XV.

An inflexible temper has much to suffer, and little to gain.

A Fable.

THE (1) Oak upbraided the (2) Willow, that it was weak and wavering, and gave way to every blast; while he himself scorned, he said, to bend to the most raging tempest. Soon after, it blew a hurricane. The Willow yielded and gave way; but the Oak stubbornly resisting, was torn up by the roots.

Lord Kaims.

XVI.

The Passions.

PASSIONS are strong emotions of the mind, occasioned by the view of apprehending good or evil.—Passions, when properly directed, may be subservient to very useful ends—but they are either useful or destructive according to their direction and degree, as wind and fire are instrumental in carrying on many of the beneficent operations of nature; but when they rise to undue violence, or deviate from their proper course, their path is marked with ruin.

A peaceable temper is particularly to be recommended; a disposition averse to give offence, and desirous of cultivating harmony, and amicable intercourse in society.—This supposes yielding and condescending manners, unwillingness to contend with others about trifles, and in contests that are unavoidable,

proper moderation of spirit. Such a temper is the first principle of self-enjoyment. It is the basis of all order and happiness among mankind.—The positive and contentious, the rude and quarrelsome, are the bane of society.—They seem destined to blast the small share of comfort which nature has here allotted to man.

But they cannot disturb the peace of others, more than they break their own. The hurricane rages first in their own bosom, before it is let forth upon the world. In the tempests which they raise, they are always tost; and frequently it is their lot to perish.

Dr. Blair.

XVII.

F L A T T E R Y.

He that reviles me, (it may be) calls me fool ;
 but he that flatters me, if I take not heed,
 will make me one.

Fable of the Fox and the Raven.

A FOX (1) observing a Raven (2) perched
 on the branch of a tree, with a fine
 piece of cheese in her mouth, immediately be-
 gan to consider how he might possess himself
 of so delicious a morsel. Dear madam, said
 he, I am extremely glad to have the pleasure
 of seeing you this morning: your beautiful
 shape, and shining feathers, are the delight
 of my eyes; and would you condescend to
 favour me with a song, I doubt not but your
 voice is equal to the rest of your accomplish-
 ments. Deluded with this flattering speech,
 the transported Raven opened her mouth, in

order to give him a specimen of her pipe, when down dropt the cheese: which the Fox immediately snatching up, bore it away in triumph, leaving the Raven to lament her credulous vanity at her leisure.

Dodsley.

XVIII.

It is from our wants and infirmities that almost all the connections of society take their rise.

Fable of the Blind Man and the Lame one.

A BLIND man, being stopped in a bad piece of road, meets with a lame man, and intreats him to guide him through the difficulty he was got into. How can I do that, replied the lame man, since I am scarcely able to drag myself along? but as you appear to be very strong, if you will carry me,

we

we will seek our fortunes together. It will then be my interest to warn you of any thing that may obstruct your way: your feet shall be my feet, and my eyes yours. With all my heart, returned the blind man; let us render each other our mutual services. So taking his lame companion on his back, they by means of their union travelled on with safety and pleasure.

Dodsley.

XIX.

Fable of the Lion (1) and the Mouſe (2).

ALION by accident laid his paw upon a poor innocent Mouſe, The frightened little creature, imagining ſhe was juſt going to be devoured, begged hard for her life, urged that clemency was the faireſt attribute of power, and earneſtly entreated his majeſty not to ſtain his illuſtrious paws with the blood of

so insignificant an animal; upon which the Lion very generously set her at liberty. It happened a few days afterwards, that the Lion, ranging for his prey, fell into the toils of the hunter. The Mouse heard his roarings, knew the voice of her benefactor, and immediately repairing to his assistance, gnawed in pieces the net, and by delivering her preserver, convinced him that there is no creature so much below another, but may have it in his power to return a good office.

Dodley.

XX.

Dress.

LET as small a portion of your time as possible be taken up in dressing—be always perfectly clean and neat, both in your person and clothes—equally so when alone, as in company; and remember that it is never
the

the dress, however sumptuous, which reflects dignity and honour on the person—it is the rank and merit of the person that gives consequence to the dress.

Pennington's Advice.

AS the face is the mirror of the soul, dress is the index of the mind. Superfluity denotes either the pride or extravagance of the wearer; slovenliness, an indolent negligence; and a whimsical habit, a capricious mind.

When Alphonfus, king of Spain (1), was told, that his cloaths were so plain that they did not distinguish him from his subjects; he replied, “ I had rather be distinguished from
 “ my subjects by my honour and virtue, than
 “ by my crown and purple.” (2)

XXI

Modesty and Affectation.

You may possess dignity without pride—affability without meanness—and simple elegance without affectation.

Dr Gregory.

EVERY one admires modesty ; no one can endure conceit.

Pope (1) says, that conceit is to nature, what paint is to beauty ; it is not only needless, but impairs what it would improve.

Modesty, were it to be recommended for nothing else, leaves its possessor at ease, by pretending to little : whereas vain glory requires perpetual labour to appear what one is not. If we have sense, modesty best sets it off ; if not, best hides the want of it.

Lord Kaims.

It is only a natural and virtuous behaviour, which will secure to you esteem and approbation.

bation. One of the greatest ornaments of the female sex is modesty; and a young lady can never appear to greater advantage, than when she is utterly divested of affectation in her behaviour.

Advice from a Lady of Quality, &c.

XXII.

Affectation will not only destroy beauty, but even change it into deformity.

The Leopard (1), and the Fox (2).

THE Leopard one day took it into his head to value himself upon the great variety and beauty of his spots, and truly he saw no reason why even the Lion should take place of him, since he could not shew so beautiful a skin. As for the rest of the wild beasts of the (3) Forest, he treated them all, without distinction, in the most haughty disdainful manner. But the Fox, being among them,

went up to him with a great deal of spirit and resolution, and told him, That he was mistaken in the value he was pleased to set upon himself; since people of judgment did not form their opinion of merit from an outside appearance, but by considering the good qualities and improvements of the mind.

XXIII.

The Folly and Odioufness of Affectation.

LUCY, Emilia, and Sophronia, seated on a bank of daisies, near a purling stream, were listening to the music of the groves. The sun gilded with his setting beams the western sky, gentle zephyrs breathed around, and the feathered songsters seemed to vie with each other in their evening notes of gratitude and praise. Delighted with the artless melody of the (1) Linnet, the Goldfinch, the Woodlark,

lark, and the (2) Thrush, they were all ear, and observed not a (3) Peacock, which had strayed from a distant (4) Farm, and was approaching them with a majestic pace, and expanded plumage. The harmony of the concert was soon interrupted by the loud and harsh cries of this stately bird; which, though chased away by Emilia, continued his vociferations with the confidence that conscious beauty too often inspires. Does this foolish bird, said Lucy, fancy that he is qualified to sing, because he is furnished with a spreading tail, ornamented with the richest colours? I know not, replied Sophronia, whether the Peacock be capable of such a reflection; but I hope that you and Emilia will always avoid the display of whatever is inconsistent with your sex, your station, or your character. Shun affectation in all its odious forms; assume no borrowed airs; and be content to please, to shine, or to be useful in the way

which nature points out, and which reason approves.

Dr. Percival's Instructions.

XXIV.

On the Improvement of Time.

TIME is the great destroyer of all things.

There is nothing in this world, which must not sooner or later submit to his stroke; none so strong as to resist, so cunning as to evade his power.

Yet this great destroyer steals on us, as it were, unperceived: The days, the months, the years, roll on: We content ourselves with saying, "Time passes," without considering, that our time also passes with it, and that every moment brings us nearer to eternity.

Emblems.

(1) Alfred the Great was one of the wisest monarchs that ever swayed the sceptre of this realm.

realm. Every hour of his life had its peculiar business assigned it. He divided the day and night into three parts, of eight hours each; and though much afflicted with a very troublesome and painful disorder, allotted only eight hours to sleep, meals and exercise; devoting the remaining sixteen, one half to reading, writing, and prayer, and the other to public business.

History of England.

It is reported of (2) Titus Vespasianus, Emperor of (3) Rome, that he was a man of so good a disposition, that, recollecting one night as he sat at supper, that he had not done one good action that day, he cried out, "Friends, I have lost a day." This prince was surnamed by his people, The Delight of Mankind.

Happy are they who know so well the value of time, and make so good an use of it.

Industry

XXV.

Industry.

LOVE labour: if you do not want it for food, you may for physic. He is idle who might be better employed. The idle person is more perplexed about what he shall do, than the industrious one is in doing what he ought. There are but few who know how to be idle and innocent. By doing nothing, we learn to do ill.

Action keeps the soul in constant health; but idleness corrupts and rusts the mind; for a person of great abilities may, by negligence and idleness, become so mean and despicable, as to be an incumbrance to society, and a burden to himself.

(1) Plato maintains that labour is no less preferable to sloth, than the polish of a
(2) metal is to its rust.

XXVI.

Idleness and Irresolution.

HORACE (1), a celebrated Roman poet, relates, that a countryman, who wanted to pass a river, stood loitering on the banks of it, in the foolish expectation that a current so rapid would soon discharge its waters. But the stream still flowed, increased perhaps by fresh torrents from the mountains; and it must for ever flow, because the sources from which it is derived are inexhaustible.

Thus the idle and irresolute youth trifles over his books, or wastes in play his precious moments; deferring the task of improvement, which at first is easy to accomplish, but which will become more and more difficult the longer it is neglected.

Dr. Percival's Instructions.

XXVII.

Sauntering.

IF we have sauntered away our youth, we must expect to be ignorant men.—If indolence and inattention have taken an early possession of us, they will probably increase, as we advance in life; and make us burdensome to ourselves, and useless to society.

XXVIII.

Employment.

ONE thing ought to be our particular care, and that is, never to be unemployed.—Ingenious amusements are of great use in filling up the vacuities of our time.—Idle we should never be.—A vacant mind is an invitation to vice.

Gilpin's Lectures.

The

XXIX.

The Importance of Order.

WHERE there is no order in conduct, there can be no uniformity in character. Remissness grows on all who study not to guard against it; and it is only by frequent exercise that the habits of order and punctuality can be thoroughly confirmed.

The observance of Order serves to correct that negligence which makes you omit some duties, and that hurry and precipitancy which makes you perform others imperfectly. Your attention is thereby directed to its proper object.

By attending to Order, you avoid idleness, that most fruitful source of crimes and evils. Acting upon a plan, meeting every thing in its own place, you constantly find innocent and useful employment for time. You are never at a loss how to dispose of your hours, or to
fill

fill up life agreeably. The disorderly overloading one part of time, and leaving another vacant, are at one period overwhelmed with business, and at another, either idle through want of employment, or indolent through perplexity.

Order is important to your self-enjoyment and felicity. Order is the source of peace; and peace is the highest of all temporal blessings. Order is indeed the only region in which tranquillity dwells. The very mention of confusion imports disturbance and vexation.

Order, frugality, and œconomy, are the necessary supports of every personal and private virtue. Attend to Order in the distribution of your time. Time you ought to consider as a sacred trust committed to you by God; of which you are now the depositaries, and are to render account at the last. That portion of it which he has allotted you, is intended partly for the concerns of this world, partly for those of the next. Let each of these occupy, in the distribution of your
time,

time, that space which properly belongs to it. Let not the hours of hospitality and pleasure interfere with the discharge of your necessary affairs; and let not what you call necessary affairs, encroach upon the time which is due to devotion. To every thing there is a season, and a time for every purpose under the heaven. If you delay till to-morrow what ought to be done to-day, you overcharge the morrow with a burden which belongs not to it. The person who every morning plans the transactions of the day, and follows out that plan, carries on a thread which will guide him through the labyrinth of the most busy life. But where no plan is laid, where the disposal of time is surrendered merely to the chance of incidents, all things lie huddled together in one chaos, which admits neither of distribution nor review.

Dr. Blair.

Lying.

XXX.

Lying.

LYING, is an intention to deceive. To warn us against lying, we should do well to consider the folly, the meanness, and the wickedness of it.

The folly of Lying, consists in its defeating its own purpose. A habit of lying is generally in the end detected; and after a detection, the liar, instead of deceiving, will not even be believed, when he happens to speak the truth.

The use generally made of a lie is to cover a fault; but as the end is seldom answered, we only aggravate what we wish to conceal. An honest confession would serve us better.

The meanness of Lying arises from the cowardice which it implies. We dare not boldly speak the truth; but have recourse to low subterfuges, which always argue a sordid,
and

and disingenuous mind. The word Liar is always considered as a term of reproach.

The wickedness of lying consists in its perverting one of the greatest blessings of God, the use of speech, in making that a mischief to mankind, which was intended for a benefit.

Gilpin's Lectures.

Many children may imagine that when they have committed a fault, it is very pardonable to conceal it under a lie. But some faults ought not to be concealed at all; and none by this method; which is committing two, instead of one; and the second not uncommonly worse than the first.—An ingenuous confession will be likely, in most cases, to procure an easy pardon; but a lie is a monstrous aggravation of an offence; and persisting in a lie can very hardly be forgiven.

Secker's Lectures.

A habit of sincerity in acknowledging faults, is a guard against committing them.

Lord Kaims.

Equivocation.

XXXI.

Equivocation.

AN Equivocation is nearly related to a lie.

It is the intention to deceive, which is criminal: the mode of deception, like the vehicle in which poison is conveyed, is of no consequence.

Gilpin's Lectures.

XXXII.

Story of Mendaculus.

MENDACULUS was a youth of good parts, and of amiable dispositions: but by keeping bad company he had contracted, in an extreme degree, the odious habit of lying. His word was scarcely ever believed by his friends; and he was often suspected of faults, because he denied the commission of them,

them, and punished for offences, of which he was convicted only by his assertions of innocence. The experience of every day manifested the disadvantages which he suffered from the habitual violation of truth.

He had a garden stocked with the choicest flowers; and the cultivation of it was his favourite amusement. It happened that the cattle of the adjoining pasture had broken down the fence, and he found them trampling upon, and destroying a bed of fine auriculas. He could not drive these ravagers away, without endangering the still more valuable productions of the next parterre; and he hastened to request the assistance of the gardener. "You intend to make a fool of me," said the man, who refused to go, as he gave no credit to the relation of Mendaculus.

One frosty day his father had the misfortune to be thrown from his horse, and to fracture his thigh. Mendaculus was present, and was deeply affected by the accident, but had not
strength

strength to afford the necessary help. He was therefore obliged to leave him in this painful condition on the ground, which was at that time covered with snow; and, with all the expedition in his power, he rode to Manchester, to solicit the aid of the first benevolent person he should meet with.

His character as a liar was generally known; few to whom he applied paid attention to his story, and no one believed it. After losing much time in fruitless entreaties, he returned with a sorrowful heart, and with his eyes bathed in tears, to the place where the accident happened. But his father was removed from thence: a coach fortunately passed that way; he was taken into it, and conveyed to his own house, whither Mendaculus soon followed him.

A lusty boy, of whom Mendaculus had told some falsehood, often way-laid him as he went to school, and beat him with great severity. Conscious of his ill desert, Mendaculus bore,
for

for some time, in silence, this chastisement ; but the frequent repetition of it at last overpowered his resolution, and he complained to his father of the usage which he met with. His father, though dubious of the truth of this account, applied to the parents of the boy who abused him. But he could obtain no redress from them, and only received the following painful answer : “ Your son is a “ notorious liar, and we pay no regard to his “ assertions.” Mendaculus was therefore obliged to submit to the wonted correction, till full satisfaction had been taken by his antagonist for the injury which he had sustained.

Such were the evils in which this unfortunate youth almost daily involved himself by the habit of lying. He was sensible of his misconduct, and began to reflect upon it with seriousness and contrition. Resolutions of amendment succeeded to penitence ; he set a guard upon his words : spoke little, and al-

D

ways

ways with caution and reserve; and he soon found, by sweet experience, that truth is more easy and natural than falshood. By degrees the love of it became predominant in his mind; and so sacred at length did he hold veracity to be, that he scrupled even the least jocular violation of it. This happy change restored him to the esteem of his friends, the confidence of the public, and the peace of his own conscience.

Dr. Percival.

XXXIII.

The ill Consequence of Disingenuousness.

TRAJAN (1) the emperor, after a long war with Decibalus, king of the Dacians, who had often falsely prevaricated, took him and subdued his kingdom, and after his death, was educating his son, with an intention, according to the Roman custom, to restore him

him his father's kingdom, making him his tributary and vassal; but seeing him once break into a garden, at night he asked where he had been all the afternoon? the boy answered, in school; with which dissingenuity the emperor was so offended, that all the intercession of the Dacians, and many Romans, could never induce him to make good what he had intended for him; saying always, that he who began so early to prevaricate, could never deserve a crown.—And indeed dissingenuity is the pest to youth.

Bishop Burnet.

There is nothing more odious, than a mind enslaved to falsehood, a heart in which duplicity prevails. It is better to speak the truth, though it should prove to our own hurt, than to make use of the least equivocation, to gain the greatest advantage. There is no virtue, where there is no truth.

Advice from a Lady to her Children.

XXXIV.

Diffimulation.

DISSIMULATION in youth, is the forerunner of perfidy in old age. Its first appearance, is the fatal omen of growing depravity, and future shame. It degrades parts and learning ; obscures the lustre of every accomplishment ; and sinks you into contempt with God, and man.

As you value, therefore, the approbation of heaven, or the esteem of the world, cultivate the love of truth.

Dr. Blair.

XXXV.

Truth.

OF all the qualities that adorn the human mind, truth is the most respectable. It is a rich, though a simple ornament ; and he,

who is not possessed of it, let his rank and qualities be what they may, will for ever be despicable in the sight of the good and wise.

It is reported of (1) Cýrus, when young, that being asked, what was the first thing he learned? he answered, It was “*to tell the truth.*”

When the wise men were commanded by the king, to declare what was the strongest power upon earth, such as exceeded even that of the monarch himself, they were all at a loss to answer: at length one said, Woman; one then declared for Wine; but neither of these answers proved satisfactory: at length the (2) Prophet (3) Daniel was consulted, who being endued with wisdom from on high, answered, that Truth was the strongest; and supported his assertion with such weighty arguments, as nobody could controvert. Thus his understanding was approved by the king, and all the sages were humbled in his presence.

There is nothing can render a man more respectable in this world, or more acceptable to heaven, than a strict adherence to truth, and an unalienable regard for sincerity. We are naturally led to dislike those who are always intent upon deceiving us. Whereas, on the contrary, we make no scruple to confide in those who are sincere; because we know ourselves to be safe in their hands. They will be either constant friends, or open enemies; and even if, through human frailty, they are sometimes led into errors; yet their generous acknowledgement of them makes amends in a great degree, and is a good token of their avoiding them in future.

To conclude, Truth is one of the attributes of the Almighty, who will most certainly punish such as deviate from it, either in this world or in the next.

Emblems.

Promises.

XXXVI.

Promises.

NEVER promise any thing without deliberation ; but having made a promise, implicitly observe it.

A breach of promise is worse than a lie :—a lie is simply a breach of truth : but a breach of promise, is a breach both of truth and trust.

Gilpin's Lectures.

XXXVII.

Covetousness.

COVETOUSNESS, is called in scripture, “ the root of all evil :” and it is called so for two reasons, because it makes us wicked, and because it makes us miserable.

Gilpin.

XXXVIII.

We should always be ready to do good offices, even to the meanest of our fellow creatures; as there is no one to whose assistance we may not, upon some occasion or other, be greatly indebted.

Fable of the (1) Dove and the
(2) Ant.

A DOVE was sipping from the banks of a rivulet, when an Ant, who was at the same time trailing a grain of corn along the edge of the brook, inadvertently fell in. The Dove, observing the helpless (3) insect struggling in vain to reach the shore, was touched with compassion; and plucking a blade of grass, dropped it into the stream, by means of which the poor Ant, like a ship-wrecked sailor upon a plank, got safe to land. She had scarcely arrived there, when she perceived a
fowler

fowler just going to discharge his piece at her deliverer : upon which she instantly crept up his foot and stung him on the ankle. The sportsman starting, occasioned a rustling among the boughs, which alarmed the Dove, who immediately sprung up, and by that means escaped the danger with which she was threatened.

XXXIX.

Wealth.

WEALTH can yield but a very poor and imperfect enjoyment of any kind, without a sense of that Universal Bounty from which it is derived, and of the obligation which thence arises of employing it for the good of others. And without these principles of religion, the mind is very ill prepared for a reverse of fortune, against which no person in this world can be ensured ; whereas the truly

pious man receives all the dispensations of Providence, prosperous or adverse, with equal thankfulness.

Dr. Priestley.

XL.

Rank and Fortune.

RANK and fortune, as well as superior knowledge, or any other power, are to be considered as the means of usefulness and happiness. But these, like any other means to an end, require a right application; and every person may see enough in life to satisfy him, that great riches are very far indeed from necessarily making a man either useful to others, or happy in himself; which things, by the wise appointment of Providence, generally go together.

Dr. Priestley.

XLI.

Benevolent Actions.

BENEVOLENT actions have this peculiar excellence attending them, that the actor always participates in the happiness which he endeavours to communicate or increase.— Actions of a contrary nature have an opposite tendency; they bring shame, remorse, and punishment.

Rack's Mentor's Letters.

There is more satisfaction in doing, than in receiving good. To relieve the oppressed is the most glorious act that any one is capable of; and is attended with a heavenly pleasure, unknown but to those that are beneficent and liberal.

“ I have prodigious riches I own, says Cyrus (1) to his friends, “ and I am glad the
 “ world knows it; but you may assure your-

“ selves that they are as much yours as mine.

“ For to what end should I heap up wealth ?

“ For my own use, and to consume it my-

“ self? that were impossible, if I desired it.

“ No, the chief end I aim at, is to have it in

“ my power to reward those who serve the

“ public faithfully; and to succour and re-

“ lieve those that will acquaint me with their

“ wants and necessities.”

Marcus Aurelius (2) tells us, that he could not relish a happiness which nobody shared in but himself.

Mark Antony (3), when depressed and at the ebb of fortune, cried out, “ That he had lost all, except what he had given away.”

XLII.

The Manner of bestowing Favours.

THAT which is given with pride and ostentation, is rather an ambition than a bounty. Let a benefit be ever so considerable, the manner of conferring it is the noblest part.

Among the variety of necessitous objects, none have a better title to our compassion, than those, who, after having tasted the sweets of plenty, are, by some undeserved calamity, obliged, without some charitable relief, to drag out the remainder of life in misery and woe; who little thought they should ask their daily bread of any but of God; who, after a life led in affluence, cannot dig, and are ashamed to beg. And they are to be relieved in such an endearing manner, that, at the same time that their wants are supplied, their confusion of face may be prevented.

There

There is not an instance of this kind in history so affecting, as that beautiful one of Boaz to Ruth. He knew her family, and how she was reduced to the lowest ebb: When therefore she begged leave to glean in his field, he ordered his reapers to let fall several handfuls with a seeming carelessness, but really with a set design, that she might gather them up without being ashamed. Thus did he form an artful scheme, that he might give, without the vanity and ostentation of giving; and she receive, without the shame and confusion of making acknowledgements. Take the history in the words of scripture, as it is recorded in the book of Ruth. “And when she was risen up to glean, Boaz commanded his young men, saying, let her glean even among the sheaves, and rebuke her not: and let fall also some of the handfuls on purpose, and leave them that she may glean them, and reproach her not.” This
 was

was not only doing a good action ; it was doing it likewise with a good grace.

Seed's Sermons,

XLIII.

Gratitude.

Gratitude is the remembrance of a kindness received, joined to the desire of testifying the obligation. Never forget your benefactor. Pyrrhus (1), and Alexander (2), gloried in never forgetting a kindness. Even amongst animals, those which are the most excellent, are always the most grateful.

Story of Androcles and the Lion (3).

ANDROCLES was the slave of a noble Roman, who was proconsul of Africa (4). He had been guilty of a fault, for which his master would have put him to death, had he not found an opportunity to escape
out

out of his hands, and fled into the desarts of (5) Numidia. As he was wandering among the barren sands, and almost dead with heat and hunger, he saw a cave in the side of a rock. He went into it, and finding at the farther end of it a place to sit down upon, he rested there for some time. At length, to his great surprize, a huge overgrown Lion entered the mouth of the cave, and seeing a man at the upper end of it, immediately made towards him. Androcles gave himself up for dead; but the lion, instead of treating him as he expected, laid his paw upon his knee, and with a complaining kind of voice, began to lick his hand. Androcles, after having recovered himself a little from the fright he was in, observed that the lion's paw was exceedingly swelled, by its having a large thorn sticking in it. He immediately pulled it out, and by squeezing the paw very gently, he made a great deal of corrupt matter run out of it, which probably freed the lion from the great
anguish

anguish he had felt some time before. The lion left him upon receiving this good office from him, and soon after returned with a fawn which he had just killed. This he laid down at the feet of his benefactor, and went off again in pursuit of his prey. Androcles, after having sodden the flesh of it in the sun, subsisted upon it till the lion had supplied him with another. He lived many days in this frightful solitude; the lion catering for him with great assiduity. Being tired at length of this savage society, he was resolved to deliver himself up into his master's hands, and to suffer the worst effects of his displeasure, rather than be thus driven out from mankind. His master, as was customary for the proconsul of Africa, was at that time collecting some of the largest lions that could be found in the country, in order to send them as a present to Rome, that they might furnish a show to the Roman people. Upon his poor slave's surrendering himself into his hands, he ordered him to be carried

carried away to Rome as soon as the lions were in readiness to be sent, and that for his crime he should be exposed to fight with one of the lions in the Amphitheatre (6), as usual, for the diversion of the people. This was all performed accordingly: Androcles, after such a strange run of fortune, was now in the area of the theatre amidst thousands of spectators, expecting every moment when his antagonist would come out upon him. At length a monstrous lion leaped out from the place where he had been kept hungry for the show. He advanced with great rage towards the man; but on a sudden, after having regarded him a little wistfully, he fell to the ground, and crept towards his feet, in order to caress him. Androcles, after a short pause, discovered that it was his old Numidian friend, and immediately renewed his acquaintance with him. Their mutual congratulations were very surprising to the beholders, who, upon hearing an account of the whole matter from Androcles,

cles, ordered him to be pardoned, and the lion to be given up into his possession. Androcles returned at Rome the civilities which he had received from him in the desarts of Afric. Dion Cassius, an historian of undoubted veracity, says, that he himself saw the man leading the lion about the streets of Rome, the people every where gathering about them, and repeating to one another, “ This is the lion who was the man’s host, This is the man who was the lion’s physician.”

Guardian.

XLIV.

Of Mimickry.

MIMICKRY, though the common and favourite amusement of little low minds, is held in the utmost contempt by great ones. It is the lowest and most illiberal of all buffoonery. We should neither practise it ourselves, nor applaud it in others. Besides, it should

should be considered that the person mimicked is insulted ; and an insult is hardly ever forgiven.

Lord Chesterfield.

XLV.

Of Ridicule.

THE talent of turning men into ridicule, and exposing to laughter those one converses with, is the qualification of little ungenerous tempers :—a young person with this cast of mind, cuts himself off from all manner of improvement. Every one has his flaws and weaknesses ; nay the greatest blemishes are often found in the most shining characters ; but what an absurd thing is it to pass over all the valuable parts of a man, and fix our attention on his infirmities ? To observe his imperfections more than his virtues ? And

to make use of him for the sport of others, rather than for our own improvement?

Spectator, No. 249.

XLVI.

IT is said of Mrs. *Rowe*, that to great brilliancy of imagination she joined yet greater goodness of disposition; and never wrote, nor was ever supposed to have said, in her whole life, an ill-natured, or even an indelicate thing.

If aught on earth can present the image of celestial excellence in its softest array, it is surely an accomplished woman, in whom purity and meekness, intelligence and modesty, mingle their charms.

Dr. Fordyce.

XLVII.

NEVER endeavour to divert yourself with, or take any advantage of, the simplicity and incapacity

incapacity of others, especially of children younger than yourself. Mend or inform them if you can ; but if you cannot do that, pity them at least : Do not, my dear little friends, indulge that criticising, ridiculing temper which suffers nothing to escape it ; and which is always prying after something to raise a laugh at another's expence. If any one should be guilty of a mistake in company where you are present, do not, if possible, appear to have perceived it ; but if it be too flagrant for you to pretend ignorance, so far from diverting yourself with it, endeavour to excuse and palliate it in the best manner you can.

Lady's Preceptor.

XLVIII.

Self-knowledge.

WHEN you descant on the faults of others, consider whether you be not guilty of the same. To gain knowledge of

ourselves, the best way is to convert the imperfections of others into a mirror for discovering our own.

We may learn as much from the faults of our friends, as from their instructions.

Lord Kaims.

XLIX.

Detraction.

DETRACTION introduces innumerable evils—destroys at once the peace of individuals and of families—dissolves the sacred cement of friendship—introduces disorder into civil society—wounds, irreparably wounds the innocent—fixes an invenomed dart in the breast of virtue—and destroys that universal bond, which should connect all mankind in a peaceful and happy union.

Rack's Mentor's Letters.

Inqui-

L.

Inquisitiveness.

LET me dissuade you from being inquisitive into things which there is no occasion you should be acquainted with; for too much curiosity always leads to indiscretion, which is the most unfortunate of all errors. When any one is reading a letter near you, carefully shun casting an eye upon it; or if alone in the closet or apartment of a friend, never attempt to look into any papers that may lie on the table, but keep your eyes, as you would your hands, from pilfering any thing from thence.

Lady's Preceptor.

Whisper-

LI.

Whispering and Laughing in Company.

TO laugh in company, without every one present being acquainted with the occasion, is inexcusable; as is likewise whispering, or even attending to others who would whisper to you, if you can possibly avoid it. The rules of politeness prohibit every thing of this nature; for the rest of the company, upon these occasions, have all the reason in the world to think themselves the subjects of your conversation and ridicule. All laughing—whispering—affected nods—grimaces, and half speeches, of which the cause is unknown, are the height of impertinence and ill-breeding.

Lady's Preceptor.

LII.

Duty to Instructors.

TO piety, join modesty and docility, reverence of your parents, and submission to those who are your superiours in knowledge, in station, and in years. Dependence and obedience belong to youth. Modesty is one of its chief ornaments; and has ever been esteemed a presage of rising merit.

Dr. Blair.

The Duty which young people owe to their instructors, cannot be shewn better than in the effect which the instructions they receive have upon them.

Gilpin's Lectures.

Respect

LIII.

Respect due to the Aged.

AN aged citizen of (1) Athens coming late into the public theatre of that city, so celebrated for (2) Arts and learning, found the place crowded with company, and every seat engaged. Though the spectators were his countrymen, and most of them young persons, not one had the politeness or humanity to make room for him. But when he passed into the part which was allotted to the Lacedemonian (3) ambassadors and their attendants, they all rose up, and accommodated the old gentleman with the best and most honourable seat amongst them. The whole company were equally surpris'd, and delighted with this instance of urbanity, and expressed their approbation by loud plaudits. "The Athenians perfectly well understand the rules of good manners," said one of the ambassadors

bassadors in return for this compliment, “ but
 “ the (4) Lacedemonians practise them (5).

Cicero.

LIV.

Advice to a Daughter.

LET truth ever dwell upon your tongue.

Scorn to flatter any one, and despise the person who would practise so base an art upon yourself.—Be honestly open in every part of your behaviour and conversation. —All, with whom you have any intercourse, even down to the meanest station, have a right to civility and good-humour from you.—A superiority of rank and fortune is no licence for a proud supercilious behaviour—the disadvantages of a dependent state are alone sufficient to labour under; it is both unjust and cruel to increase them, either by a haughty deportment, or by the unwarrantable exercise of a capricious temper.

Examine

Examine every part of your conduct towards others, by the unerring rule of supposing a change of places:—this will certainly lead to an impartial judgment;—do then what appears to you right, or in other words, “what you would they should do unto you,” which comprehends every duty relative to society.

Pennington's Advice.

LV.

Character of the Dutcheſs of Guife, penned by the Duke of Sully. (1)

IN any age that has not loſt every diſtinction between virtue and vice, the Dutcheſs of Guife would univerſally have been the chief of her ſex, for the qualities of her heart and mind. Every branch of her conduct was regulated by a native rectitude of ſoul: ſhe had not even the idea of evil, either in adviſing or acting. Her diſpoſition was at the ſame time

so sweet, as never to feel the slightest emotion of hatred, malignity, envy, nor even ill-humour. No other woman ever possessed so many graces of conversation; nor, to a wit so subtle and refined, added a more perfect simplicity of manners. The pleasing as well as more elevated qualities, were so happily blended in her composition, that she was at once tender and lively, tranquil and gay.

LVI.

Greatness of Soul.

IN order to be a perfectly virtuous man, justice alone is not sufficient; for generosity and greatness of soul, imply much more.

(1) Alexander the Great, having conquered (2) Darius, King of (3) Persia, took many thousand prisoners; and, among others, the wife and mother of Darius. He might, according to the laws of war, have made Slaves

of

of them ; instead of which, he treated them as Queens, and with as much attention and respect, as if he had been their subject. Darius, being informed of this, said, “ Alexander deserved to be victorious, and was alone worthy to reign in his stead.” Virtue and greatness of soul extort praises even from enemies.

(4) Julius Cæsar was also, in a very eminent degree, possessed of humanity and greatness of soul. After having vanquished (5) Pompey, at the battle of Pharsalia (6), he pardoned those whom he might lawfully have put to death ; and even restored them to their fortunes and their honours. (7) Cicero, speaking to Julius Cæsar in one of his orations, makes the following remark upon his conduct : “ Fortune could not do more for you, than give you the power of saving so many people ; nor nature serve you better, than in giving you the will to do it.”

A great action will always meet with the approbation of mankind, and the inward pleasure which it produces, is not to be expressed.

LVII.

Virtue.

VIRTUE forces her way, and shines through the obscurity of a retired life; and, sooner or later, it always is rewarded. In the little town of Cures, not far from (1) Rome, lived (2) Numa Pompilius, a man greatly esteemed for his probity and justice, and who led a retired life, enjoying the sweets of repose, in a country solitude. It was unanimously agreed to chuse him king, and ambassadors were dispatched to notify to him his election. Instead of being dazzled at so extraordinary and unexpected an elevation, he refused it, and could hardly be prevailed

on

on to accept it by repeated entreaties; proving himself the more worthy of that exalted dignity, by endeavouring to avoid it.

Lord Shaftesbury says, that he would be virtuous for his own sake, though nobody were to know it; as he would be clean for his own sake, though nobody were to see him.

LVIII.

Emulation.

WHATEVER you pursue, be emulous to excel. Generous ambition, and sensibility to praise, are, especially at your age, among the marks of virtue. Think not, that any affluence of fortune, or any elevation of rank, exempts you from the duties of application and industry.

Dr. Blair.

The boundaries between virtuous emulation and vicious envy, are very nice, and may be easily mistaken. The first will awaken your attention to your own defects, and excite your endeavours to improve; the last will make you repine at the improvements of others, and wish to rob them of the praise they have deserved.

Mrs. Chapone.

LIX.

Education and Habits.

NOTHING is so much worth as a mind well instructed.

Knox.

The general object of education is evidently to qualify men to appear to advantage in future life, which can only be done by communicating to them such knowledge, and leading them to form such habits, as will be most useful to them hereafter.

Dr. Priestley.

Plato

(1) Plato reproving a young man for playing at some childish game; you chide me, says the youth, for a trifling fault. Custom, replied the Philosopher, is no trifle: and, adds (1) Montaigne, he was in the right; for our vices begin in infancy.

The obliquity of trees is easily corrected, if observed while they are young and small; but after many years growth, neither by force, nor industry, can that which is crooked be made straight.

Bishop Burnet.

LX.

Practice.

WE are born with faculties and powers capable almost of any thing, such at least as would carry us farther than can easily be imagined: but it is only the exercise of those powers which gives us ability and

skill in any thing, and leads us towards perfection.

(1) *Locke.*

LXI.

Politeness and Accomplishments.

POLITENESS of behaviour, and the attainment of such branches of knowledge, and such (1) arts and accomplishments as are proper to your sex, capacity, and station, will prove so valuable to yourself through life, and will make you so desirable a companion, that the neglect of them may reasonably be deemed a neglect of duty; since it is undoubtedly our duty to cultivate the powers entrusted to us, and to render ourselves as perfect as we can.

Mrs. Chapone.

Great talents are above the generality of the world; but all are judges of the lesser talents,
such

such as civility, affability, and an agreeable address and manners, because they feel the good effects of them, as making society easy and agreeable.

Good sense, in many cases, must determine good breeding; but there are some general rules of good breeding which must never be omitted:—as for example, to answer only yes, or no, to any person, without adding Sir, my Lord, or Madam (as may be proper) is always extremely rude; and it is equally so, not to give proper attention, and a civil answer, when spoken to.

A genteel manner of behaviour, how trifling soever it may seem, is of the utmost consequence in private life. Persons of inferior parts have been esteemed, merely for their genteel carriage and good breeding, and sensible people have given disgust for want of it. There is something that prepossesses us at first sight in favour of a well-bred person, and make us wish to like him.—Awkwardness proceeds either
from

from not having kept good company, or from not having attended to it.

Good breeding, however, does not consist in bows, courtesies, and formal ceremony; but in an easy, civil, and respectful behaviour.

Lord Chesterfield.

She who is really well bred, will shew respect to her instructors—complaisance to her equals—and condescension to her inferiors. You will never see such a one running from one company to another to carry tales, or to slander persons behind their backs.

Civility is not so slight a matter as it is commonly thought to be: It is a duty we owe to others, as well as to ourselves; for how unjust it is to distress a person who merits no punishment.

Lord Kaims.

Propriety of behaviour must be the fruit of instruction, of observation and reasoning; and is to be cultivated and improved like any other

branch of knowledge or virtue.—A good temper is a necessary ground-work of it; and if to this is added a good understanding, applied industriously to this purpose, it can hardly fail of attaining all that is essential in it.

Mrs. Chapone.

LXII.

Accomplishments.

READING.

THE cultivation of our own language may be considered as a very material part of a good education.—To acquire a just and elegant pronunciation is a very necessary accomplishment,—and not to be able to read well, is a great disgrace. “FOLLOW NATURE,” is an excellent rule—every appearance of study, peculiar habit, or affectation, defeats the end of reading;—any peculiarity or monotony must be disgustful, as it is unnatural.

An

An harmonious well-managed voice, is to sublime or delicate sentiments, what elegance of dress is to a fine person : it is at once an ornament and recommendation.

Mr. Rice.

GRAMMAR.

The knowledge of Grammar is so necessary to the right understanding of a language, that the person who is not versed in the former, cannot be said to be master of the latter. The principal design of a Grammar of any language, is to teach us to express ourselves with propriety in that language. There is likewise a secondary use to which it may be applied; the facilitating of the acquisition of other languages.—To enter at once upon the science of Grammar, and the study of a foreign language, is to encounter two difficulties together. For these two plain reasons, a competent grammatical knowledge of our own language,

language, is the true foundation upon which all literature ought to be raised.

Bishop Lowth.

WRITING.

A fine hand-writing, is, to elegant sentiments, what dress is, to a well formed person; it sets off the beauties, and covers the defects—to obtain which, the most necessary requisites are, a graceful position of the body—a free and easy method of holding the pen—elegance in the formation of the letters—and an exact proportion in their size, as well as in their distances from each other.

CIPHERING

Is a very necessary branch of a good education. The four fundamental rules of Arithmetic, and the rules of Reduction, Proportion and Practice, seem to be indispensably requisite. I would advise every young person to begin to keep a distinct account of all the money

money she receives or expends, as soon as she has acquired a sufficient knowledge of Arithmetic for this purpose. This method will impress the rules more deeply, and insensibly lead to a habit of accuracy and regularity.

DANCING

Cannot be dispensed with in the education of a gentlewoman; and indeed it is useful, as well as ornamental, by forming and strengthening the body and improving the carriage.

Mrs. Chapone.

In dancing, the principal points you are to attend to are ease and grace.

It is the observation of a celebrated philosopher, that “the principal part of beauty is in
“decent and gracious motion.”

NEEDLE-WORK.

As to Needle-work, we find it spoken of in scripture with commendation. Its

beauty

Beauty and advantages are universally apparent in every station of life.

Fordyce.

The intention of young ladies of fortune being taught needle-work, is not on account of the intrinsic value of all they can do with their hands, which is trifling, but to enable them to judge more perfectly of that kind of work, and to direct the execution of it in others, and to fill up some vacant hours of their time.

Dr. Fordyce mentions, that he once knew a lady, noble by her birth, but more noble by her virtues, who never sat idle in company, unless when compelled to it by the punctilio of ceremony; which she took care should happen as rarely as possible. Being a perfect mistress of her needle, and having an excellent taste in that, as in many other things, her manner, whether at home, or abroad with her friends, was to be constantly engaged in
working

working something useful, or something beautiful ; at the same time that she assisted in supporting the conversation, with an attention and capacity which he had never seen exceeded. For the sake of variety and improvement, when in her own house, some one of the company would often read aloud, while she and her female visitants were thus employed.

D R A W I N G

Is an accomplishment that many young ladies are better qualified for than is usually apprehended ; several have applied to it with the greatest success and pleasure, who, before they began, did not promise themselves the least.

Dr. Fordyce.

Drawing and some knowledge of Perspective is very useful : A few lines well put together, will express on some occasions what a whole sheet of paper in writing would not be able to represent

sent

sent and make intelligible. How many buildings, what a variety of objects may be met with, the ideas whereof would be easily retained and communicated by a little skill in drawing.

Mr. Locke.

Drawings of animals taken from the life, is one of the best methods of advancing natural history.

Dr. Goldsmith.

The pleasure of seeing fine paintings, or even of contemplating the beauties of nature, must be greatly heightened by being conversant with the rules of drawing, and by the habit of considering picturesque objects.

MUSIC

Considered as an accomplishment may fill up agreeably some intervals of time. It is certain
that

that even a small share of knowledge in this art will heighten your pleasure in the performances of others.

Mrs. Chaponc.

FRENCH.

The French language abounds with authors, elegant, lively, learned, and classical. To be ignorant of it, is to cut off a copious source of amusement and information.

Knox.

As there are many books of female literature in French, and as they are not less commonly talked of than English books, you must often feel mortified in company if you are too ignorant to read them.

ITALIAN

May be easily learnt after French, and is well worth the trouble of learning, though not absolutely necessary.

The

The learning of one language, and the comparing of it with another, is a very useful exercise, and is an excellent introduction to that most important knowledge, which relates to the accurate distinction of ideas which are expressed by words.

Dr. Priestley.

HISTORY.

The principal study I would recommend, is History. — I know of nothing equally proper to entertain and improve at the same time — or that is so likely to form and strengthen your judgment — and by giving you a liberal and comprehensive view of human nature, in some measure to supply the defect of that experience, which is usually attained too late to be of much service to us.

Mrs. Chapone.

History, in which may be included Biography and Memoirs, ought to employ a considerable

derable share of your leisure. Those pictures which it exhibits, of the passions operating in real life, and genuine characters; of virtues to be imitated, and of vices to be shunned; of the effects of both on society and individuals; of the mutability of human affairs; of the conduct of divine providence; of the great consequences that often arise from little events; of the weakness of power, and the wanderings of prudence, in mortal men; with the sudden, unexpected, and frequently unaccountable revolutions, that abash triumphant wickedness, or disappoint presumptuous hope; the pictures, which History exhibits of all these, have been ever reckoned by the best judges among the richest sources of instruction and entertainment.

Dr. Fordyce.

GEOGRAPHY and CHRONOLOGY
are necessary parts of polite education.

History

History cannot be read with much pleasure or advantage, without some little knowledge of both. You must be sensible that you can know but little of a country, whose situation with respect to the rest of the world you are entirely ignorant of;—and that, it is to little purpose that you are able to mention a fact, if you cannot nearly ascertain the time in which it happened, which alone, in many cases, gives importance to the fact itself.

Mrs. Chapone.

One may survey the whole earth, and all the seas which surround it, in the mind, just as if they were presented to the eyes.

Cicero.

NATURAL HISTORY,

Or the general knowledge and classification of the various substances that the earth contains, the various plants that it produces, and the animals that live upon it, is a species of

F

know-

knowledge that certainly cannot be entered upon too early.

Dr. Priestley.

A description of this earth, its animals, vegetables and minerals, is the most delightful entertainment the mind can be furnished with, as it is the most interesting and useful.

Dr. Goldsmith.

There is no subject so worthy of a rational creature, except that of promoting the happiness of mankind ; and none, except that, can give a person of refined taste, and good understanding, so much real satisfaction, as contemplating the wonderful works of God.

Whatever tends to embellish the fancy, to enlighten the understanding, and furnish the mind with ideas to reflect upon when alone, or to converse upon in company, is certainly well worth the acquisition.

Mrs. Chapone.

Remember,

Remember, that whatever ornamental or engaging endowments you now possess, virtue is a necessary requisite, in order to their shining with proper lustre. By whatever arts you may at first attract the attention, you can hold the esteem, and secure the hearts of others, only by amiable dispositions, and the accomplishments of the mind.

Dr. Blair.

Equally vain and absurd is every scheme of life that is not subservient to, and does not terminate in that great end of our being, the attainment of real excellence, and of the favour of God.

Mrs. Chapone.

LXIII.

Character of Prince William, Duke of Gloucester, Son of Queen Anne (I) of England.

THIS young Prince was endowed with all those excellent qualities which render men valuable in the world. His mind was as elevated as his fortune,—and his virtue and genius as superior as his birth. The number of his years was but ten: but his proficiency in knowledge, and manliness in behaviour, was equal to almost double that age. Besides a surprising proficiency in languages, whereof Latin and French were familiar to him, he had a great knowledge in History, Geography, and the military arts: and had so quick a genius and docile a temper, that no science would have been too hard for him, if it had pleased God to have spared his life.

History of England.

ETHICS.

LXIV.

E T H I C S.

ETHICS teach manners and prescribe rules for the conduct of human life. The fundamental principle in morality, is the natural rectitude of human actions. There is in man the faculties of understanding and reason; by the first of these, we know what ought to be done; and by the second, how, and in what manner; both these together, produce what is called conscience, which is the governing principle of human actions.

We have it in our power to act consistent with, or contrary to the dictates of reason. A willingness and disposition to act according to the reason and fitness of things, is called Virtue; and every contrary habit is called Vice. The virtues are generally divided into six classes, which are called the Cardinal Virtues,

F 3

they

they are Prudence, Sincerity, Fortitude, Temperance, Justice and Charity.

PRUDENCE

Is a cautious habit of consideration and forethought, discerning what may be advantageous or hurtful in life; which must be acquired and preserved by experience and frequent meditation. This habit is necessary in all the business of life.—The vices opposite to this virtue are Rashness, Inconsiderateness, a foolish Self-confidence, and Craft.

SINCERITY

Is that virtue, which disposes us to do the thing that is right, and to speak the plain truth, without the least regard to any advantage.—The opposite vices are Hypocrisy, Falshood, Deceit, and Diffimulation.

FORTITUDE

Is that virtue which strengthens the soul against all toils or dangers which we may be
 exposed

exposed to in the discharge of our duty—among the branches of fortitude are reckoned, besides Magnanimity, Constancy, Hardiness, and Patience, Lenity of temper and Clemency; and when the public interest requires it, Rigour and Severity.

The vices opposite to Fortitude are on the one hand Pusillanimity and Cowardice; and their common attendant Cruelty; on the other hand, Boldness and Temerity, which is often attended with Obstinacy and Ambition.

TEMPERANCE

Is that virtue which sets proper bounds, and prevents all excesses.—The several branches of Temperance, are Moderation, Modesty, Frugality, and Contentment with, and relish for plain simple fare.—The opposite vices are, Luxury, Gluttony, too great delicacy as to food, &c.

J U S T I C E

Is that virtue, by which we render to every one his due, as far as equity requires.—In the practice of this virtue, we have regard to Veracity, Fidelity. The contrary vices, are Injustice and Iniquity.

C H A R I T Y

Is the last mentioned cardinal virtue, but indeed, the first in importance, as it consists in that benign and good disposition towards our neighbour, by which we are inclined to do him all the good in our power, and to make his life as happy as possible. This virtue, therefore, is stiled Philanthropy, and to express it more fully, Humanity. It includes all the offices of Benevolence, Affability, Comity, Mercy, Beneficence, Liberality, Mansuetude, Clemency, and universal Friendship. The contrary vices, are Ingratitude, Envy, Malice, Enmity, Malevolence, Cruelty, Barbarity,

barity, and Covetousness; which are the roots of all evil; as on the contrary, Charity is the spring and fountain of all goodness.

*Partly taken from Hutcheson's
Moral Philosophy.*

LXV.

The Advantages of Education.

Two Diamonds. A Fable.

A CURIOUS casket open flew,
And gave its treasures to my view.
Here (1) Butterflies, a beauteous band,
The plumage of their wings expand;
Here shells were rang'd in ample store,
Ransack'd from ev'ry sea and shore,
There (2) corals, (3) chrystals, (4) spars and
(5) ore. }

A cell distinguish'd from the rest,
Two (6) diamonds, of rare worth, possess;
One cut with care, and polish'd fine,
The other rough from nature's (7) mine.

The unwrought stone, in language clear,
 Thus seem'd to say in fancy's ear :
 Ah ! sister (8) gem, amaz'd I see
 The difference now 'twixt you and me.
 Time was, when far remov'd from day,
 Deep in (9) Golconda's Mine we lay
 In equal rudeness side by side,
 Unknown to fame, unseen by pride :
 But now, and truth must own it due,
 All admiration falls on you.
 Whilst you in every change of light
 Refulgent flash upon the sight,
 What eye but joys to meet your rays ?
 What tongue but wantons in your praise ?
 The polish'd diamond, void of pride,
 In modest accents thus replied :
 The bright perfections which you see
 Are native both to you, and me :
 Nature to both alike was kind,
 And both for equal ends design'd.
 But know, though Nature forms with ease,
 'Tis art must give the power to please.

The artist with assiduous care
 Proportion'd fine and polish'd fair,
 Call'd into life each brilliant hue,
 And wak'd the light'ning that you view.
 But oh ! had chance with-held his skill,
 I had remain'd unnotic'd still.
 The time may come when you shall shine
 With lustre far surpassing mine.

M O R A L.

My lovely friend, you here may find
 An emblem of the human mind.
 Uneducated, Nature's child
 Is ignorant, and rude, and wild :
 To reason's power has small pretence,
 Ideas none, but those of sense.
 But Education, heav'nly art,
 Does ev'ry needful aid impart,
 And with a gentle pow'r controul
 Each wayward passion of the soul :
 It gives the virtues, gives their grace,
 Adds beauties to the fairest face ;
 It gives a thousand charms to shine,
 And makes the human soul divine.

A
T A B L E

O F

SYNONYMOUS EXPRESSIONS.

The Words that are to be changed. *The Explanation, and synonymous Words.*

		I.	
SUPPOSE	—		<i>think.</i>
are too wise to be taught			<i>know enough without learning any more.</i>
The Magpie alone of all the birds			<i>there was no other bird but the Magpie that.</i>
had the art of building a nest	— —		<i>knew how to make a little bed for the young birds to live in.</i>
the form	— —		<i>the shape.</i>
covering over head	—		<i>top.</i>
build one	— —		<i>make one.</i>
appointed	— —		<i>fixed.</i>
they all meet	—		<i>the birds all assemble, or come together.</i>
lay	— —		<i>place, or put.</i>
sticks	— —		<i>thin bits of wood.</i>
thus	— —		<i>in this manner.</i>
feather	— —		<i>the plume of a bird.</i>
mos	— —		<i>a very small plant, that grows chiefly upon the roots and bark of trees.</i>
straws	— —		<i>the stalks on which corn grows.</i>

necessarily

necessarily	————	consequently, or indispensably.
instructions	————	lessons, or advice.
to upbraid each other		to reproach one another.
folly	—— ———	want of understanding.
visible	— ———	to be seen, or apparent.
trying	—— ———	endeavouring.
boast	— ———	brag.
and this same fate will certainly attend		and this will be the case of, or and this will be the situation of, or con- dition of.
had rather	————	like better to.
vanity	—— ———	silly pride.
fancying	— ———	imagining.
become so	————	be really so

II.

PARCEL	————	number.
a common	————	a large kind of field be- longing equally to more than one person.
in sport	— ———	in joke, or in play.
whereupon	—— ———	upon which.
whole neighbourhood		all the people who lived near.
greatly alarmed	—— ———	very much frightened.
to drive	— ———	to hunt.
roguery	— ———	tricks.
became his prey	—— ———	were devoured, or eaten up by the wolf.

III.

WEEP bitterly	—— ———	cry very much.
most trifling	—— ———	least.
attacked	— ———	seized, or assaulted.

furious

furious	—	—	<i>very fierce.</i>
reached	—	—	<i>were heard by.</i>
paid little attention	—	—	<i>did not hearken, or attend.</i>
accustomed	—	—	<i>used.</i>
humanity	—	—	<i>tendernefs.</i>
refcued	—	—	<i>saved.</i>
the devouring teeth	—	—	<i>being torn to pieces.</i>

IV.

PURCHASE	—	—	<i>buy.</i>
consulting	—	—	<i>asking the advice of.</i>
learned	—	—	<i>wise.</i>
judicious	—	—	<i>prudent.</i>
choice of books	—	—	<i>care in selecting, and the proper use made of them.</i>
adorns	—	—	<i>informs.</i>
mind	—	—	<i>underftanding.</i>
reflecting on	—	—	<i>confidering attentively.</i>
making any advantage of	—	—	<i>improving by information.</i>
knowledge gained	—	—	<i>obtained.</i>
crammed	—	—	<i>filled.</i>
order	—	—	<i>method.</i>
littered	—	—	<i>put into confufion.</i>
furnished	—	—	<i>adorned, or decorated, or fitted up with what is neceffary.</i>
affigned apartment	—	—	<i>gave, or appointed for room.</i>
allowed them order	—	—	<i>permitted them to have regular difpofition.</i>
that they might have the ufe of them	—	—	<i>that they fhould always know how to find them readily when they wanted them.</i>

disobeyed

disobeyed their commands	—	—	<i>did not mind what their parents and friends said to them.</i>
irregular heaps	—	—	<i>disorder, or confusion.</i>
half their plenty allowed her	—	—	<i>near so many things.</i>
abroad	—	—	<i>out.</i>
confusion	—	—	<i>hurry, or distraction of mind.</i>
tumble	—	—	<i>roll, or toss about.</i>
their mama was driven from	—	—	<i>the coach drove from.</i>
ashamed	—	—	<i>confused.</i>
heap into their heads	—	—	<i>read, or learn.</i>
never observe what they put there	—	—	<i>do not reflect, or think on what they have been taught.</i>
either to mend their practice, or increase their knowledge	—	—	<i>in order to their improvement.</i>
hunting	—	—	<i>looking, or searching.</i>
in the midst	—	—	<i>amongst.</i>
a heap	—	—	<i>a great deal.</i>
rubbish	—	—	<i>useless stuff, or foolish thoughts.</i>
a laughing-stock	—	—	<i>an object of ridicule.</i>

V.

DISCOVERED	—	—	<i>perceived, or saw.</i>
handsome	—	—	<i>pretty.</i>
deformed	—	—	<i>ugly, or unhandsome, or crooked.</i>
proud	—	—	<i>vain.</i>
to entertain a very high opinion of himself	—	—	<i>to be self-conceited, or vain of his own person.</i>
to despise	—	—	<i>to slight, or to behave disrespectfully to.</i>

deformities	————	<i>crookedness, or ugliness.</i>
to observe	————	<i>to see, or to take notice.</i>
omitted	— —	<i>neglected.</i>
create	— —	<i>occasion, or cause.</i>
mortification	————	<i>vexation, or trouble.</i>
improve	— —	<i>increase.</i>
entertained	————	<i>had.</i>
comeliness	— —	<i>gracefulness, or beauty.</i>
grieved	— —	<i>much concerned, or vexed.</i>
to find herself the constant subject of her brother's mirth		<i>at finding that her brother was continually laughing at her.</i>
at length	— —	<i>at last.</i>
had a tender affection for them both		<i>who loved them both very much.</i>
quarrel	— —	<i>dispute, or disagreement.</i>
occasion to bestow some good advice upon them		<i>opportunity for offering, or giving them an useful lesson.</i>
bestowed an handsome face upon you		<i>given you an handsome face.</i>
render	— —	<i>make.</i>
inward accomplishments		<i>the good qualities of the mind.</i>
an outside	————	<i>a figure, or person.</i>
the world	— —	<i>people.</i>
pardon	— —	<i>excuse.</i>
defects	————	<i>imperfections.</i>
unworthy of	————	<i>that could disgrace.</i>
to efface	— —	<i>to hide, or to destroy, or render less visible.</i>
the virtue of the mind		<i>goodness of character.</i>

VI.

PERSONAL deformities		<i>natural defects, or faults of the body.</i>
are not objects of ridicule		<i>ought not to be laughed at, or derided.</i>

was

external appearance			<i>outward shew.</i>
notwithstanding the meekness of his looks			<i>though he looks so tame, or gentle.</i>
savage	—	—	<i>untamed, or cruel.</i>
terrify	—	—	<i>frighten.</i>
correction	—	—	<i>blows, or severity.</i>
indulgence	—	—	<i>kindness.</i>
docile	—	—	<i>gentle.</i>
affectionate	—	—	<i>kind.</i>
useful	—	—	<i>serviceable.</i>
benefit	—	—	<i>service, or use.</i>
traverses	—	—	<i>goes over, or crosses.</i>
deserts	—	—	<i>uninhabited places.</i>
pasture	—	—	<i>food for cattle.</i>
sustenance	—	—	<i>food, or nourishment.</i>
patient of labour	—	—	<i>willing to work.</i>
manufactured	—	—	<i>is worked, or made.</i>
deemed	—	—	<i>judged, or thought.</i>
wholesome nourishment			<i>good food, or such food as is conducive to health.</i>
valued	—	—	<i>esteemed.</i>
Arabs	—	—	<i>the inhabitants of Arabia.</i>
inelegance of his make			<i>awkwardness, or clumsiness of his form.</i>
mere external beauty			<i>outside beauty alone.</i>
estimation	—	—	<i>value.</i>
deformity	—	—	<i>ugliness.</i>
associated with	—	—	<i>accompanied with, or united to.</i>
preclude	—	—	<i>shut out, or hinder, or prevent.</i>

VIII.

TEMPER	—	—	<i>disposition.</i>
inclined	—	—	<i>disposed.</i>
passion	—	—	<i>anger.</i>

peevish-

peevishness	————	<i>fretfulness, or petulency.</i>
obstinacy	— ———	<i>stubbornness.</i>
many	— ———	<i>many persons.</i>
unfortunate	————	<i>unhappy.</i>
in turn	— ———	<i>occasionally.</i>
to watch	— ———	<i>to observe, or to attend to.</i>
the bent of our nature		<i>our inclinations.</i>
to apply	— ———	<i>to use.</i>
remedies for	————	<i>means for the curing of.</i>
infirmity	————	<i>failing, or fault.</i>
liable	— ———	<i>subject.</i>
injurious	— ———	<i>mischievous, or hurtful.</i>
society	— ———	<i>people in general, or the community.</i>
odious	— ———	<i>hateful, or detestable.</i>
especially	————	<i>particularly.</i>
sufficient	— ———	<i>enough.</i>
preserve	— ———	<i>keep.</i>
unbecoming	————	<i>unsuitable to.</i>
be betrayed into	— ———	<i>fall into.</i>
intoxication	————	<i>being drunk.</i>
gentleness	————	<i>softness of manners, or sweetness of disposition.</i>
meekness	— ———	<i>mildness, or good temper.</i>
patience	— ———	<i>calmness, or the enduring pain, sickness or af- fliction of any kind without discontent.</i>
peculiar	— ———	<i>particular.</i>
distinctions	————	<i>marks, or characteris- tics.</i>
enraged woman	————	<i>a woman in a passion.</i>
disgusting		<i>offensive, or disagree- able, or displeasing.</i>
sights	— ———	<i>appearances, or objects, or spectacles.</i>
in nature	— ———	<i>in the world.</i>

IX.

GIVE way to anger	—	————	<i>yield to, or suffer yourself to be in a passion.</i>
try	—	————	<i>endeavour.</i>
reason	—	————	<i>cause.</i>
by reason	—	————	<i>on account of, or because of.</i>
begged leave	—	————	<i>asked permission.</i>
to retire	—	————	<i>to withdraw, or to go.</i>
court	—	————	<i>palace.</i>
emperor	—	————	<i>monarch.</i>
granted	—	————	<i>gave.</i>
in compliments of leave	—	————	<i>when he took leave.</i>
angry	—	————	<i>offended, or displeased.</i>
distinctly	—	————	<i>deliberately.</i>
repeated	—	————	<i>said.</i>
whereupon	—	————	<i>upon which.</i>
catching	—	————	<i>taking.</i>
I have need of	—	————	<i>I want.</i>
your presence still	—	————	<i>you to be with me, or your advice.</i>

X.

ROOM	—	————	<i>reason, or subject.</i>
appears	—	————	<i>seems.</i>
resentment	—	————	<i>anger, or supposing ourselves injured, or hurt.</i>
to accuse	—	————	<i>to blame.</i>
a farmer	—	————	<i>a man who cultivates the ground.</i>
had just stepped	—	————	<i>was just gone.</i>
gap	—	————	<i>hole.</i>
fences	—	————	<i>hedges.</i>
at his return	—	————	<i>when he came home.</i>
where	—	————	<i>in which.</i>
besmeared	—	————	<i>daubed.</i>
conceiving	—	————	<i>supposing.</i>

destroyed

destroyed	—	—	<i>killed.</i>
instantly	—	—	<i>in a moment.</i>
dashed out his brains			<i>killed the dog.</i>
enormous	—	—	<i>very large.</i>
fidelity	—	—	<i>faithfulness.</i>
afforded	—	—	<i>gave.</i>
hastily	—	—	<i>suddenly.</i>
blind impulse of a sudden		—	<i>the first emotion of.</i>

XI.

CHOLERIC	—	—	<i>apt to be angry.</i>
mounted	—	—	<i>riding on.</i>
high mettled	—	—	<i>very spritely.</i>
rider	—	—	<i>man who was riding.</i>
fury	—	—	<i>rage, or anger.</i>
wrong-headed	—	—	<i>perverse, or obstinate.</i>
treatment	—	—	<i>usage.</i>
plunging	—	—	<i>sinking suddenly into the water.</i>
coolly	—	—	<i>with composure.</i>

XII.

PEEVISHNESS	—	—	<i>petulancy, or fretfulness.</i>
violent	—	—	<i>outrageous.</i>
fatal	—	—	<i>destructive.</i>
immediate	—	—	<i>present.</i>
effects	—	—	<i>consequences.</i>
still	—	—	<i>nevertheless, or notwithstanding.</i>
unamiable	—	—	<i>disagreeable.</i>
destructive of happiness			<i>more apt to destroy happiness.</i>
in as much as	—	—	<i>because.</i>
it operates	—	—	<i>it acts.</i>
more continually	—	—	<i>oftener.</i>
injures	—	—	<i>hurts.</i>
disgusts	—	—	<i>displeases.</i>

betrays

betrays	—	—	<i>shows, or discovers.</i>
low and little	—	—	<i>mean, or abject.</i>
mind	—	—	<i>disposition.</i>
intent	—	—	<i>bent upon, or fixed.</i>
engrossed by a paltry self-love	—	—	<i>fond only of itself.</i>
apprehension	—	—	<i>fear.</i>
inconvenience	—	—	<i>disadvantage, or diffi- culty.</i>

XIII.

SURMOUNT	—	—	<i>conquer, or overcome.</i>
correct	—	—	<i>amend.</i>
seriously	—	—	<i>in earnest.</i>
look upon	—	—	<i>considered.</i>
she had the misfortune to contract	—	—	<i>she was so unlucky as to get, or acquire.</i>
affable	—	—	<i>mild, or gentle.</i>
obedient	—	—	<i>doing as desired, or sub- missive to authority.</i>
ill-humoured	—	—	<i>untractable, or cross.</i>
put herself into a pas- sion	—	—	<i>was angry.</i>
murmured	—	—	<i>grumbled.</i>
dissatisfied	—	—	<i>discontented, or uneasy.</i>
contracted	—	—	<i>gained, or acquired.</i>
sad	—	—	<i>bad.</i>
parents	—	—	<i>father and mother.</i>
companions	—	—	<i>associates, or play-fel- lows.</i>
repented of her faults	—	—	<i>thought of her faults, and was sorry for them.</i>
nay	—	—	<i>not only so but.</i>
shed tears	—	—	<i>wept, or cried.</i>
to fall into	—	—	<i>to commit.</i>
provoked	—	—	<i>offended, or angry.</i>
refusal	—	—	<i>denial.</i>

withdrew

withdrew	—	—	<i>retired, or went away.</i>
hastily	—	—	<i>immediately, or in a hurry.</i>
violence	—	—	<i>force.</i>
surprise	—	—	<i>astonishment.</i>
uttering	—	—	<i>saying.</i>
approach	—	—	<i>come near, or come hither.</i>
designed	—	—	<i>intended.</i>
advanced	—	—	<i>came forward.</i>
her docility	—	—	<i>her tractableness, or her being good, or being ready to do as desired, or to learn what she is taught.</i>
ashamed	—	—	<i>confounded, or confused.</i>
remained silent	—	—	<i>did not speak a word.</i>
acknowledges	—	—	<i>owns, or confesses.</i>
determines	—	—	<i>resolves.</i>
correct herself of them	—	—	<i>amend, or leave off doing wrong, or being naughty.</i>
exclaimed	—	—	<i>cry'd out, or said, with a loud voice.</i>
throwing herself into her mama's arms	—	—	<i>hugging, or embracing her mama.</i>
God Almighty	—	—	<i>God of all power, or God who is able to do all things.</i>
assist	—	—	<i>to help.</i>
resolution	—	—	<i>determination.</i>
perfectly resemble	—	—	<i>am quite like.</i>
deserve them	—	—	<i>merit them, or am worthy of reward.</i>
pleasure	—	—	<i>satisfaction.</i>
elapsed	—	—	<i>passed away.</i>
complain of	—	—	<i>find fault with.</i>
timid voice	—	—	<i>faint, or timorous, or low voice.</i>
replied	—	—	<i>answered.</i>

continually	————	<i>without ceasing, or al-</i> <i>ways.</i>
correct them	————	<i>overcome them.</i>
took possession	——	<i>obtained.</i>
meek	— —	<i>mild of temper, or not</i> <i>proud, or not easily</i> <i>provoked.</i>
change	— —	<i>alteration.</i>
in presence of	——	<i>before.</i>
touched	— —	<i>moved, or affected.</i>
recital	— —	<i>account, or story.</i>
resolved	————	<i>determined.</i>
follow	— —	<i>imitate, or copy.</i>
took the same method		<i>did the same.</i>
succeeded	— —	<i>obtained her wish.</i>
equally	— —	<i>as.</i>
hence you see	————	<i>you therefore see.</i>
procure	— —	<i>gain.</i>
advantage	————	<i>benefit.</i>

XIV.

OBSTINACY	——	<i>stubbornness.</i>
passion	— —	<i>anger.</i>
peevishness	————	<i>fretfulness, or petulance;</i>
indulged	— —	<i>gratified, or suffered.</i>
melancholy	————	<i>dejection of mind, or a</i> <i>dreadful kind of in-</i> <i>sanity, or madness.</i>
malice	— —	<i>deliberate mischief.</i>
revenge	————	<i>the returning of injuries.</i>
follies	— —	<i>faults.</i>
incident to youth	—	<i>to which young persons</i> <i>are subject, or which</i> <i>children are apt to fall</i> <i>into.</i>
deform	— —	<i>disgrace.</i>

blast the prospect of its future prosperity		<i>render any wishes, or endeavours for future happiness ineffectual.</i>
self-conceit	— —	<i>a too fond opinion of one's self.</i>
presumption	—	<i>arrogance, or confidence.</i>
obstinacy	—	<i>stubbornness.</i>
checking	— —	<i>stopping, or repressing.</i>
progress in improve- ment.	— —	<i>advancement.</i>
fix it in long immatu- rity		<i>keep it from arising at any degree of perfec- tion.</i>
mischiefs which can ne- ver be repaired	—	<i>irreparable misfortunes.</i>
narrowness of mind	—	<i>a contracted, or ungene- rous, or mean dispo- sition.</i>
beyond	— —	<i>farther than.</i>
coupled	— —	<i>joined together.</i>
error	— —	<i>mistake.</i>
stiff in opinion	—	<i>whoever is too positive of being in the right is.</i>

XV.

AN inflexible temper		<i>a positive disposition, or a person who will not be prevailed on to lis- ten to advice.</i>
upbraided	— —	<i>reproached.</i>
weak	— —	<i>feeble, or wanted spirit, or strength.</i>
wavering	—	<i>unfixed, or easily moved.</i>
blast	— —	<i>gust, or puff of wind.</i>
scorned	— —	<i>should be ashamed.</i>
to bend	—	<i>to yield, or to give way.</i>

G

raging

raging tempest	——	<i>violent storm, or the utmost violence of the wind.</i>
it blew a hurricane	—	<i>a violent storm, or dreadful tempest arose.</i>
resisting	————	<i>opposing.</i>

XVI.

THE passions	————	<i>the affections of human nature, as love, fear, joy, sorrow.</i>
emotions of the mind		<i>disturbance of mind, or vehemence of passion either pleasing or painful.</i>
view	— ———	<i>prospect.</i>
apprehending	————	<i>conceiving, or fearing.</i>
properly directed	—	<i>under controul, or direction, or government.</i>
subservient to	————	<i>instrumental to, or may be used to.</i>
useful	— ———	<i>serviceable.</i>
destructive	— ———	<i>injurious, or hurtful.</i>
to their direction and degree		<i>to the occasions on which they are roused, or awakened, and to the measure, or proportion of them.</i>
are instrumental in carrying on	— —	<i>contribute to, or are helpful to, or are necessary in.</i>
beneficent operations	— ———	<i>kind. actions, or productions.</i>
rise to undue violence		<i>are outrageous.</i>
deviate from their proper course		<i>go beyond their proper bounds.</i>
their path is marked with ruin		<i>they carry destruction with them.</i>

peaceable temper	—	<i>quiet disposition.</i>
averse to give offence		<i>unwilling to displease, or fearful of offending.</i>
desirous of cultivating harmony		<i>loving of and willing to encourage peace.</i>
amicable intercourse		<i>friendly commerce.</i>
yielding and condescending manners		<i>submission to the opinion of other people.</i>
contend	— —	<i>dispute.</i>
contests	————	<i>debates, or disputes.</i>
unavoidable	————	<i>not to be avoided, or inevitable.</i>
moderation of spirit		<i>calmness of mind.</i>
first principle	————	<i>original cause.</i>
self-enjoyment	—	<i>comfort, or happiness.</i>
basis	— —————	<i>foundation.</i>
positive	— —	<i>stubborn in opinion.</i>
contentious	————	<i>quarrelsome.</i>
bane	— —————	<i>ruin.</i>
blast	— —————	<i>destroy.</i>
nature	— —————	<i>Providence, or the care of God.</i>
the hurricane rages in their own bosom		<i>they feel the misery of violent passion themselves.</i>
before it is let forth upon the world		<i>before others feel the ill effects of it.</i>
in the tempest which they raise, they are always tost.		<i>They always suffer from their own violence.</i>
and frequently it is their lot to perish		<i>and often it proves destructive to them.</i>

XVII.

FLATTERY	————	<i>false praise, or adulation.</i>
reviles	— —————	<i>reproaches.</i>
take not heed	————	<i>do not take care.</i>

observing	—————	<i>seeing.</i>
perched	—————	<i>sitting.</i>
consider	—————	<i>think.</i>
possess himself of	—	<i>get, or obtain.</i>
delicious	— ———	<i>delicate, or nice.</i>
shining	—————	<i>bright.</i>
are the delight of my eyes	— ———	<i>please me extremely.</i>
would you condescend		<i>if you would be so kind as.</i>
I doubt not	—————	<i>I do not doubt.</i>
the rest of your accomplishments		<i>the other ornaments of your mind and body.</i>
deluded with	—————	<i>deceived, or imposed upon by.</i>
the transported raven		<i>the raven delighted to the greatest degree.</i>
to give him a specimen of her pipe		<i>to shew the Fox how well she could sing.</i>
bore	— ———	<i>carried.</i>
in triumph	—————	<i>overjoyed, or exulting.</i>
to lament	— ———	<i>to be sorry for, or to bewail.</i>
her credulous vanity		<i>her being apt, or easy to believe all kind of compliments.</i>

XVIII.

WANTS	—————	<i>not having all that is necessary.</i>
infirmities	—————	<i>from weakness, or sickness.</i>
that almost all the connections of society take their rise		<i>that men or people unite or join themselves together for the service of each other.</i>
intreats	—————	<i>begs, or solicits.</i>
to guide.		<i>to conduct, or to lead.</i>

replied	—	————	<i>answered.</i>
since	—	————	<i>because.</i>
appear		————	<i>seem.</i>
seek our fortunes together	—	————	<i>constantly go together.</i>
interest	—	————	<i>advantage.</i>
to warn	—	—	<i>to give you notice.</i>
obstruct your way	—		<i>hinder, or prevent your going.</i>
returned		————	<i>answered.</i>
render each other our mutual services	—	—	<i>assist each other as much as we are able.</i>
by means of their union			<i>by being united in this manner, or by going together.</i>
safety	—	————	<i>without danger.</i>
pleasure		————	<i>satisfaction.</i>

XIX.

BY accident	—	————	<i>by chance, or accidentally.</i>
frighted		————	<i>terrified.</i>
imagining	—	—	<i>supposing.</i>
urged	—	————	<i>said, or pleaded.</i>
clemency		————	<i>mercy.</i>
was the fairest attribute of power	—	————	<i>particularly belonged to greatness.</i>
entreated	—	—	<i>begged.</i>
his majesty			<i>the lion, or the king of beasts.</i>
stain	—	————	<i>disgrace, or daub, or discolour.</i>
illustrious	—	————	<i>noble.</i>
insignificant		————	<i>mean, or small.</i>
set her at liberty.	—	—	<i>let her go.</i>
Ranging for his prey			<i>when he was going to look for something to eat.</i>

fell into the toils of the hunter			<i>was caught in a net be- longing to a man who catches beasts.</i>
roarings	—	—	<i>cries of distress.</i>
benefactor	—	—	<i>he who had conferred the benefit, or the lion who had spared her life.</i>
repairing.	————		<i>going.</i>
to his assistance		—	<i>to endeavour to help him.</i>
gnawed	—	—	<i>bit.</i>
delivering		————	<i>saving, or setting free.</i>
convinced	————		<i>made him sensible.</i>
below another	————		<i>beneath, or meaner than another.</i>
good office	————		<i>service, or kindness.</i>

XX.

PORTION	—		<i>part.</i>
be taken up	—	—	<i>be engaged, or employed.</i>
sumptuous	—	—	<i>costly, or expensive, or splendid.</i>
reflects dignity	—		<i>can give consequence, or rank to.</i>
honour on	————		<i>reputation, or ornament.</i>
person	—	—	<i>wearer.</i>
rank	—	—	<i>dignity.</i>
merit	—	—	<i>goodness, or desert.</i>
consequence.	————		<i>importance.</i>
As the face is the mirror of the soul			<i>as the emotions of the mind or passions, are reflected or seen on the face or countenance.</i>
Dress is the index of the mind			<i>so, or in like manner, is the disposition marked, or shewn by the man- ner of dressing.</i>

super-

superfluity	—	—	<i>more than is necessary.</i>
denotes	—	—	<i>shows.</i>
slovenliness	————	————	<i>neglect of cleanliness.</i>
indolent	—	————	<i>lazy.</i>
whimsical habit	—	—	<i>fanciful, or fantastical dress.</i>
capricious mind	————	————	<i>whimsical disposition.</i>
cloaths	—	—	<i>manner of dressing, or dress.</i>
they did not distinguish him			<i>he was not known by them.</i>
his subjects	————	————	<i>the people under his authority.</i>
be distinguished from my subjects by			<i>be remarkable for.</i>
honour	—	————	<i>nobleness of mind.</i>
virtue	—	—	<i>goodness.</i>
purple	—	————	<i>the colour of my cloaths.</i>
(kings being generally dressed in purple.)			

XXI.

DIGNITY	————	————	<i>rank and grandeur of mien.</i>
pride	—	————	<i>haughtiness, or insolence.</i>
affability	————	————	<i>easiness of manners, or civility.</i>
meanness	—	————	<i>want of dignity.</i>
elegance	—	————	<i>beauty acquired, or grace.</i>
affectation,	————	————	<i>conceit.</i>
nature	————	————	<i>what is natural, or without art.</i>
needless	—	————	<i>unnecessary.</i>
impairs	—	—	<i>hurts, or spoils, or makes worse.</i>
would improve	—	—	<i>endeavours to make better.</i>

Modesty	—	—	moderation, or bashfulness.
were it	—	—	if it were.
leaves its possessor at ease			makes the person who is modest easy, or contented.
by pretending to little			as he acts naturally, and does not aim at any character which he does not possess.
vain-glory	—————		empty pride, or bragging or boasting, or self-conceit.
perpetual labour	—		constant endeavours.
sense	—	—————	understanding.
hides	—	—————	conceals.
Virtuous	—————		morally good.
will secure to you esteem and approbation			will make you valued, beloved, and approved.
utterly divested of	—		entirely without.

XXII.

AFFECTATION	—		conceitedness, or pride, or fondness of one-self.
deformity	—	—————	ugliness.
to value himself upon			to be proud of.
since	—	—————	as.
treated	—	—————	behaved to.
distinction	—————		difference.
haughty	—	—————	proud, or insolent.
disdainful	—————		contemptuous.
spirit	—	—————	courage.
resolution	—————		firmness.
judgment	—	—————	discernment.
merit	—	—————	goodness that deserves reward, or desert.

considering — — examining.
 good qualities and im- the disposition and ad-
 provements of the vancement in goodness.
 mind

XXIII.

ODIOUSNESS — — hatefulnefs.
 feated — — fitting.
 bank of daifies — — rising ground that was
 covered with little
 spring flowers which
 grow among the grass.
 purling stream — — rivulet that flowed with
 a gentle noise.
 listening — — hearkening, or attending
 to.
 the music of the groves the singing of the birds.
 gilded — — brightened.
 beams — — rays of light.
 western sky — — that part of the sky
 where the sun declines,
 or sets, or the end of
 the day, or the even-
 ing.
 gentle zephyrs breathed the wind blew gently, or
 around agreeably.
 feathered songsters — singing birds.
 to vie with each other to strive, or endeavour
 to excel each other.
 notes — — song, or singing.
 gratitude — — thankfulness.
 praise — — admiration.
 delighted — — pleased in the highest de-
 gree.
 artless — — natural.
 melody — — music, or harmony of
 sound.

they were all ear	—	<i>they listened very attentively.</i>
observed not	————	<i>did not see.</i>
strayed	— ———	<i>roved, or wandered.</i>
distant farm	————	<i>house at some distance.</i>
approaching	————	<i>coming towards.</i>
majestic pace	————	<i>stately gait, or manner of walking.</i>
expanded plumage	—	<i>feathers, or tail spread out.</i>
the harmony of the concert		<i>the sweet melody of the little birds.</i>
harsh	— ———	<i>unpleasing.</i>
though chased away		<i>although hunted, or driven away.</i>
vociferations	————	<i>disagreeable noise.</i>
confidence	————	<i>boldness.</i>
that conscious beauty too often inspires		<i>which those who think, or know that they are handsome too often assume.</i>
furnished with	————	<i>provided with, or in possession of.</i>
be capable of such a reflection		<i>has the power of thinking.</i>
always avoid the display of whatever is inconsistent with your sex		<i>not endeavour after any thing that is not proper for a young lady.</i>
station	— ———	<i>situation in life.</i>
shun	— ———	<i>avoid.</i>
odious forms	————	<i>disagreeable appearances.</i>
assume no borrowed airs		<i>do not take upon yourself, or do not imitate, or copy the affected manners of any person whatever.</i>

to please	————	<i>to gain approbation.</i>
to shine	————	<i>to be eminent, or conspicuous.</i>
in the way which nature points out, and which reason approves		<i>by acting naturally and reasonably.</i>

XXIV.

WHICH must not sooner or later submit to his stroke		<i>but will unavoidably, or inevitably, one time or other be destroyed.</i>
none	— — — —	<i>no persons are.</i>
resist	— — — —	<i>oppose.</i>
cunning	————	<i>artful.</i>
evade	— — — —	<i>escape.</i>
yet this great destroyer steals on us as it were unperceived	— — — —	<i>still time passes away, almost without our observing it, or imperceptibly.</i>
roll on	— — — —	<i>succeed each other.</i>
content	————	<i>satisfy.</i>
confidering	————	<i>reflecting, or thinking, or observing.</i>
monarchs	————	<i>kings.</i>
swayed the sceptre of this realm		<i>reigned, or governed in this kingdom.</i>
peculiar business	————	<i>particular employment.</i>
assigned	— — — —	<i>marked out for, or appointed.</i>
allotted	————	<i>gave, or devoted.</i>
devoting	————	<i>giving up.</i>
was furnamed	————	<i>was called, or had an appellation added to his original name, which was.</i>
value	— — — —	<i>worth.</i>

XXV.

LABOUR	————	<i>work, or exercise.</i>
if you do not want it for food		<i>if it be not necessary that you should work for your living.</i>
you may for physic	—	<i>it may be necessary for health.</i>
perplexed	————	<i>at a loss, or vexed.</i>
corrupts and rusts the mind		<i>spoils, or makes the mind unfit for, or incapable of improvement.</i>
abilities	————	<i>capacity, or talents.</i>
negligence	—	<i>being careless, or heed- less.</i>
idleness	— —	<i>being idle, or lazy, or slothful.</i>
an incumbrance	—	<i>useless.</i>
burthen, or burden		<i>grievous, or troublesome.</i>
Maintains	————	<i>says, or asserts as his opinion.</i>
that labour is no less preferable to sloth than the polish of a metal is to its rust		<i>or that there is as much difference between in- dustry and idleness, as between a bright piece of steel or other metal, and one that is rusty and cankered.</i>

XXVI.

IRRESOLUTION		<i>want of firmness of mind.</i>
poet	———— ————	<i>writer of poems, or verses.</i>
relates	————	<i>tells us.</i>
loitering	————	<i>wasting his time.</i>

current so rapid	—	—	<i>a stream that flowed so swiftly.</i>
discharge its waters	—	—	<i>pass entirely away.</i>
stream	—	—	<i>current.</i>
flowed	—	—	<i>ran.</i>
increased	—	—	<i>became more in quantity, or augmented.</i>
torrents	—	—	<i>violent and rapid streams.</i>
sources	—	—	<i>springs, or first course.</i>
from which it is derived	—	—	<i>from whence it comes.</i>
inexhaustible	—	—	<i>not to be emptied, or spent.</i>
thus	—	—	<i>in the same manner.</i>
idle and irresolute youth	—	—	<i>the young person who is indolent and not constant in his pursuits, or purposes.</i>
trifles	—	—	<i>plays, or amuses himself.</i>
precious moments	—	—	<i>the best time for improvement.</i>
deferring	—	—	<i>delaying, or putting off.</i>
task	—	—	<i>business.</i>

XXVII.

SAUNTERING	—	—	<i>going about in an idle careless manner.</i>
youth	—	—	<i>the best time for improvement, or the time of life which succeeds childhood.</i>
if indolence and inattention have taken an early possession of us	—	—	<i>if we are idle and careless children.</i>
they will probably increase as we advance in life	—	—	<i>we shall most likely be indolent, and heedless when we are grown up.</i>
burdensome	—	—	<i>troublesome, or uneasy.</i>

XXVIII.

INGENIOUS amuse- ments	—	entertainments of inven- tion and genius.
vacuities of our time	—	the unoccupied part of our time, or the time that is not employed by bu- siness of any kind.
vacant mind	—	mind unemployed, or void of useful thoughts.

XXIX.

IMPORTANCE	—	consequence.
order	—	method, or regular dis- position, or regularity.
conduct	—	the course of life, or be- haviour.
uniformity in	—	consistency of.
remissness	—	carelessness, or negligence.
grows	—	increases.
all who study not	—	every person who does not endeavour.
to guard against it	—	to avoid falling into the habit of it, or who does not prevent its becoming habitual by practice.
exercise	—	custom, or use.
punctuality	—	exactness.
confirmed	—	fixed, or established.
The observance of	—	an attention to.
negligence	—	habit of acting carelessly, or omitting by heed- lessness.
omit	—	neglect.
some duties	—	something that should be done.

hurry

hurry	—	—	precipitation, or confusion.
precipitancy	—	—	rash haste.
perform others	—	—	act, or do other things.
Most fruitful source	—	—	certain cause.
upon a plan	—	—	regularly, or with some design.
meeting every thing in its proper place	—	—	and at the fixed times.
the disorderly	—	—	those persons who have no plan of conduct.
overloading one part of time	—	—	having too much to do at one time.
leaving another vacant at one period	—	—	nothing at another some times.
overwhelmed	—	—	overcome, or subdued by.
perplexity	—	—	their affairs being intricate, or distraction of mind, or anxiety.
Important	—	—	of consequence.
self-enjoyment	—	—	inward comfort.
felicity	—	—	happiness.
peace	—	—	content.
highest of all temporal blessings	—	—	greatest of all the blessings, or comforts of this life.
order is indeed the only region in which tranquillity dwells	—	—	peace of mind, or calmness, cannot exist without regularity.
confusion	—	—	disorder.
imports	—	—	implies, or means.
disturbance	—	—	perplexity.
vexation	—	—	uneasiness, or a teasing trouble.
Order, frugality, and œconomy, are the	—	—	we can neither practise the duties we owe to necess-

necessary supports of every personal and private virtue			<i>ourselves, or to our neighbours, without a regard to regularity, good management and discretion in expences.</i>
attend to order in the distribution of your time			<i>divide your time properly, so that there may be a portion for whatever you have to do.</i>
sacred trust	————		<i>deposit, or trust strictly to be observed.</i>
depositories	————		<i>the persons with whom it is placed in trust.</i>
at the last	————		<i>at the day of judgment.</i>
portion	—	—	<i>part.</i>
occupy	—	—	<i>employ.</i>
distribution	————		<i>division.</i>
space	—	—	<i>part, or portion.</i>
hours of hospitality	—		<i>time given to entertainment of strangers and guests, or visitants.</i>
pleasure	—	—	<i>amusements.</i>
interfere	————		<i>clash, or oppose, or prevent.</i>
the discharge of your necessary affairs			<i>the performance of business, or essential employments.</i>
encroach upon	————		<i>take up.</i>
which is due to devotion			<i>which ought to be employed in prayer, or set apart for acts of religion.</i>
season	—	—	<i>a proper time.</i>
under the heavens	—		<i>upon earth, or in the world.</i>
delay	—	—	<i>defer, or put off.</i>

overcharge the morrow with a burden which belongs not to it.		<i>leave for the next day, more to be done than there is time to per- form it in.</i>
tranfactions	————	<i>business, or employments.</i>
and follows out	————	<i>and acts according to, or conformably to, or con- sistently with.</i>
plan	————	<i>design, or system.</i>
carries on a thread	—	<i>proceeds in a course.</i>
labyrinth	————	<i>maze, or intricacies.</i>
where the disposal of time is surrendered merely to the chance of incidents		<i>when we go on without method, and only act as things occur to us at the moment.</i>
huddled	—	<i>confused.</i>
chaos	—	<i>irregular mixture, or un- distinguished heap.</i>
which admits neither of distribution nor re- view		<i>which can neither be di- vided, or separated nor re-examined.</i>

XXX.

LYING	————	<i>uttering falsehood, or telling lies.</i>
intention	————	<i>design.</i>
to warn	—	<i>to hinder, or to caution.</i>
folly	—	<i>foolishness.</i>
meanness	—	<i>want of dignity, or base- ness.</i>
wickedness	————	<i>perniciousness, or mis- chievousness.</i>
defeating	————	<i>frustrating.</i>
purpose	—	<i>design, or intent.</i>
habit	—	<i>custom.</i>
in the end	————	<i>at last.</i>
detected	—	<i>discovered, or found out.</i>

detection

auriculas	— —	<i>flowers.</i>
ravagers	——	<i>cattle that spoiled his flowers, or spoilers.</i>
without endangering the still more valuable productions of the next parterre		<i>without running a risque of having some flowers, which were of still greater value, in the next piece, or division of ground, spoiled by the cattle's going over them.</i>
hastened	——	<i>made haste, or ran.</i>
to request	— —	<i>to beg, or to entreat, or solicit.</i>
assistance of the garden- er	— —	<i>the gardener to help him.</i>
gave no credit to	—	<i>did not believe.</i>
the relation	——	<i>the account.</i>
To fracture	— —	<i>to break the bone of.</i>
present	— —	<i>with him.</i>
deeply affected by	—	<i>extremely sorry for, or afflicted at.</i>
had not strength to af- ford the necessary help		<i>but was not strong enough to give his father the assistance that was ne- cessary.</i>
with all the expedition in his power		<i>as fast as he possibly could.</i>
to solicit the aid	—	<i>to beg the assistance, or help.</i>
benevolent	——	<i>kind, or humane.</i>
Few to whom he appli- ed, paid attention to his story		<i>not many of the persons whom he desired to help him, listened to what he said.</i>
in fruitless intreaties with a sorrowful heart		<i>by soliciting help in vain. in great affliction.</i>

conveyed

conveyed	—	—	carried.
falsehoods	—	—	lies, or untruths.
waylaid him as he went			watched him as he was going.
with great severity	—		very violently, or severely.
conscious of his ill desert			knowing that he was a naughty boy, or sensible of his own demerit.
in silence	—	—	silently, or without complaining.
chastisement	—	—	correction, or punishment.
the frequent repetition of it			by its being frequently repeated, or his being often ill used in this manner.
overpowered his resolution			he could not keep the resolution he (Mendaculus) had taken, of bearing, without complaining, the rough treatment which he thought he in some degree deserved.
dubious	—	—	doubtful.
applied	—	—	went.
abused	—	—	treated him very rudely.
he could obtain no redress from them			they would not attempt to hinder, or prevent their son from using his son ill.
notorious liar	—	—	publicly known to be a liar.
pay no regard	—	—	do not listen to, or mind, or believe.
his assertions	—	—	what he says.
wonted	—	—	usual.

enslaved	————	<i>accustomed to, or in-</i> <i>thrall'd by.</i>
duplicity	— —	<i>deceit, or double dealing.</i>
a mind enslaved to false-		<i>a disposition addicted to</i>
hood, a heart in which		<i>deceit.</i>
duplicity prevails		

XXXIV.

DISSIMULATION		<i>deceit, or hypocrisy.</i>
youth	— —	<i>young persons, or chil-</i> <i>dren.</i>
forerunner	————	<i>sign.</i>
perfidy	————	<i>want of fidelity.</i>
in old age	————	<i>manhood.</i>
fatal omen	————	<i>inevitable sign, or prog-</i> <i>nostic.</i>
growing depravity	—	<i>an increasing corruption,</i> <i>or badness of heart.</i>
shame	— —	<i>disgrace.</i>
degrades	— —	<i>diminishes the value of</i> <i>or disgraces.</i>
parts	— —	<i>faculties, or qualities, or</i> <i>abilities.</i>
learning	————	<i>knowledge.</i>
obscures the lustre of		<i>prevents the most elegant</i>
every accomplishment		<i>accomplishments from</i> <i>being noticed.</i>
sinks you into contempt		<i>makes you be despised by.</i>
with		
value	— —	<i>regard, or esteem, or</i> <i>prize.</i>
cultivate the love of		<i>on all occasions speak the</i>
truth		<i>truth.</i>

XXXV.

QUALITIES	————	<i>virtues and accomplish-</i> <i>ments.</i>
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adorn

adorn the human mind		<i>that can be possessed.</i>
truth	— —	<i>the contrary to falshood ; fidelity, or veracity.</i>
rank	————	<i>dignity.</i>
despicable	————	<i>mean, or unworthy.</i>
reported	— —	<i>said.</i>
exceeded	— —	<i>surpassed.</i>
at length	— —	<i>at last.</i>
prophet Daniel was con- sulted		<i>they asked the opinion of the prophet Daniel.</i>
being endued with	—	<i>having received.</i>
on high	— —	<i>God.</i>
assertion	— —	<i>what he said.</i>
weighty arguments	—	<i>excellent, or good reasons.</i>
controvert	————	<i>dispute.</i>
sages	— —	<i>wise men.</i>
Strict adherence to truth		<i>always speaking the truth.</i>
unalienable	————	<i>constant.</i>
led	— —	<i>induced.</i>
are always intent upon deceiving		<i>have continually a design to deceive.</i>
make no scruple to con- fide in	————	<i>readily trust.</i>
human frailty	————	<i>the weakness of human nature.</i>
errors	— —	<i>faults.</i>
generous acknowledg- ment	————	<i>candidly owning.</i>
token	— —	<i>sign.</i>
avoiding	— —	<i>not being guilty of.</i>
attributes	————	<i>glorious qualities.</i>
deviate from it	—	<i>go from, or do not speak the truth.</i>

XXXVI.

DELIBERATION

*thought, or reflection, or
considering well before-
hand.*

implicitly observe it	—	—	<i>keep it strictly.</i>
a breach of promise	—	—	<i>the not keeping a promise, or the breaking one's word.</i>
simply	—	—	<i>solely, or only.</i>

XXXVII.

COVETOUSNESS	—	—	<i>the love of money.</i>
the root of	—	—	<i>the foundation of, or the beginning of.</i>
miserable	—	—	<i>wretched.</i>

XXXVIII.

TO do good offices	—	—	<i>to be kind, or to assist, or to help.</i>
meanest of our fellow-creatures	—	—	<i>poorest people.</i>
one	—	—	<i>person.</i>
assistance	—	—	<i>help.</i>
greatly indebted	—	—	<i>very much obliged.</i>
sipping	—	—	<i>drinking.</i>
banks of a rivulet	—	—	<i>side, or edge of a small river.</i>
trailing	—	—	<i>drawing, or dragging.</i>
edge	—	—	<i>side.</i>
brook	—	—	<i>rivulet, or little river.</i>
inadvertently	—	—	<i>by carelessness, or by inattention.</i>
observing	—	—	<i>seeing.</i>
helpless insect	—	—	<i>the creature that could not help herself.</i>
struggling	—	—	<i>trying, or endeavouring.</i>
to reach the shore	—	—	<i>to get to land.</i>
was touched with compassion	—	—	<i>pitied, or was moved with pity, or concerned at the distress of the poor ant.</i>

plucking	—	—	<i>pulling.</i>
a blade of grafs	—	—	<i>a bit, or a spire of grafs.</i>
dropped it into the stream	—	—	<i>let it fall into the water.</i>
by means of which	—	—	<i>by the help of this spire of grafs.</i>
like a shipwrecked sailor on a plank			<i>like a sailor who saves himself by getting on a bit of board, when the ship in which he was, has been dashed, or broken to pieces against the rocks.</i>
scarcely arrived	—	—	<i>hardly, or but just come on shore.</i>
perceived	—	—	<i>saw, or discovered.</i>
fowler	—	—	<i>sportsman, or a man who catches birds.</i>
to discharge his piece			<i>to shoot at.</i>
deliverer	—	—	<i>the Dove who had saved the Ant's life.</i>
instantly	—	—	<i>immediately.</i>
starting	—	—	<i>moving hastily.</i>
occasioned a rustling among the boughs			<i>made the leaves and boughs shake and rub against each other.</i>
which	—	—	<i>this noise.</i>
alarmed	—	—	<i>surprized, or roused.</i>
sprung	—	—	<i>rose.</i>
escaped	—	—	<i>saved herself from, or avoided.</i>
danger	—	—	<i>peril, or misfortune.</i>
with which she was threatened			<i>which she must otherwise have fallen into.</i>

XXXIX.

WEALTH	————	riches, or money.
yield	— — — —	give, or afford.
enjoyment	————	satisfaction.
without a sense of that universal bounty from which it is derived		<i>if we do not know and acknowledge that all which we possess comes from God.</i>
and of the obligation which thence arises of employing it for the good of others		<i>and that therefore it is our duty to relieve and help all those who stand in need of assist- ance.</i>
religion	— — — —	reverence of God, and expectation of future rewards and punish- ments.
prepared	— — — —	qualified.
reverse	— — — —	change.
ensured	— — — —	exempted.
pious	— — — —	godly, or religious.
receives all the dispen- sations of Providence, prosperous or adverse, with equal thankful- ness		<i>is thankful to Almighty God, for his dealings toward him, or for whatever happens, whether success, i. e. good fortune; or afflic- tions, i. e. calamity or misfortune.</i>

XL.

RANK	————	dignity.
fortune	— — — —	riches.
superior	— — — —	great, or extraordinary.
power	— — — —	ability, or faculty of the mind.

considered

considered	—	——	<i>looked upon.</i>
the means of		—	<i>the instrument, or as being useful in order to attain.</i>
end	—	——	<i>design.</i>
require a right application		——	<i>must be properly used, or employed.</i>
to satisfy	—	——	<i>to convince.</i>
necessarily		——	<i>consequently.</i>
appointment		——	<i>direction.</i>
go together		——	<i>accompany each other.</i>

XLI.

BENEVOLENT	—	——	<i>kind, or generous, or charitable.</i>
peculiar excellence		—	<i>particular good quality, or advantage.</i>
actor	—	——	<i>person who does them.</i>
participates		——	<i>shares, or partakes.</i>
to communicate		——	<i>to impart, or to bestow.</i>
opposite tendency		—	<i>contrary effect.</i>
shame	—	——	<i>disgrace.</i>
remorse		——	<i>sorrow, or the pain which always accompanies bad actions.</i>
punishment		——	<i>chastisement.</i>
Satisfaction		——	<i>pleasure.</i>
to relieve		——	<i>to assist, or to help, or to succour.</i>
the oppressed		——	<i>those who are miserable, or poor, or unhappy, or unfortunate.</i>
glorious act		——	<i>excellent, or noble, or praise-worthy action.</i>
attended	—	——	<i>accompanied.</i>
heavenly pleasure		—	<i>delightful satisfaction.</i>
beneficent and liberal		——	<i>kind and generous.</i>
Prodigious		——	<i>very great.</i>

the world	————	people, or every body.
heap up	— ———	amass, or accumulate, or lay up.
wealth	— ———	riches.
consume	————	spend.
chief end I aim at	— ———	principal design, or purpose I have in view.
succour	————	help.
acquaint me with	— ———	inform me of, or tell me.
necessities	————	what they stand in need of.
relish	— ———	enjoy.
shared in	— ———	partook of.
depressed	————	fallen from glory.
ebb	— ———	decline.
given away	————	bestowed in acts of charity.

XLII.

BESTOWING favours	————	giving alms, or doing services.
ostentation	————	an ambitious display, or boasting.
an ambition	————	the desire of being, or appearing great.
a bounty	— ———	liberality, or generosity.
benefit	— ———	kindness, or favour.
considerable	————	great.
conferring	— ———	giving, or bestowing.
variety of	— ———	various, or different, or many.
necessitous objects	— ———	distressed, or persons oppressed by poverty, or poor people.
have a title	————	claim, or deserve more.
compassion	————	pity, or commiseration.
tasted the sweets of plenty	————	lived in affluence, or plenty.

undeserved calamity	—	—	<i>unmerited misfortune.</i>
relief	—	—	<i>assistance.</i>
to drag out the remainder of life	—	—	<i>to lead a wretched life, or to live.</i>
misery	—	—	<i>wretchedness.</i>
woe	—	—	<i>misery, or sorrow.</i>
daily bread	—	—	<i>food, and support for every day.</i>
after a life led in affluence	—	—	<i>after having enjoyed all the comforts of life.</i>
cannot dig	—	—	<i>are not able to labour hard to get their living.</i>
to beg	—	—	<i>to solicit assistance, or to live upon alms.</i>
endearing	—	—	<i>kind, or delicate.</i>
confusion of face	—	—	<i>their blushes, or shame.</i>
Instance	—	—	<i>example.</i>
reduced to the lowest ebb	—	—	<i>sunk into the greatest poverty.</i>
begged leave	—	—	<i>solicited to be suffered.</i>
to glean in his fields	—	—	<i>to gather, or pick up what was left of the harvest.</i>
his reapers	—	—	<i>those persons who cut down the corn and gather in the corn at harvest.</i>
to let fall	—	—	<i>to cast, or throw down.</i>
with a seeming carelessness	—	—	<i>as if by chance.</i>
a set design	—	—	<i>a particular intent.</i>
form an artful scheme	—	—	<i>lay down, or invent a plan, or scheme.</i>
making acknowledgments	—	—	<i>owning a benefit, or returning thanks.</i>

take the history in the words of scripture
 a good grace ——— read the account as it is written in the bible.
 in a delicate proper manner.

XLIII.

GRATITUDE ——— the desire of returning benefits.
 joined ——— united.
 testifying ——— proving, or publickly declaring.
 are the most excellent have the greatest worth, or are the best.
 proconsul ——— a sort of governor.
 deserts ——— uninhabited parts.
 wandering among ——— going over.
 barren sand ——— bare sands, or sands where nothing would grow.
 cave ——— a hollow, or a den.
 rock ——— a vast mass of stone.
 a huge ——— an extremely large.
 mouth ——— entrance, or door-way.
 made towards him — went to him.
 gave himself up for dead supposed that he should be devoured by the lion.
 thorn ——— a prickle that grows on the bushes.
 anguish ——— pain.
 good office ——— kindness, or service.
 fawn ——— a young deer, or stag.
 went off ——— set out.
 in pursuit of his prey in order to hunt for some more food.
 sodden ——— boiled, or dressed.
 subsisted ——— lived.
 supplied ——— provided.
 catering ——— providing food.

assiduity

affiduity	— —	<i>diligence.</i>
savage society	— — — —	<i>living amongst wild beasts.</i>
effects	— — — —	<i>consequences.</i>
displeasure	— — — —	<i>anger.</i>
driven out from man- kind		<i>deprived of the comforts of society.</i>
furnish a show to	—	<i>make diversions for.</i>
surrendering himself	—	<i>giving himself up.</i>
area	— — — —	<i>midst, or open space.</i>
spectators	— — — —	<i>beholders, or lookers-on.</i>
antagonist	— — — —	<i>enemy, or opponent.</i>
he advanced with great rage towards the man		<i>he came towards the man with great fury.</i>
wistfully	— — — —	<i>attentively, or earnestly.</i>
to caress	— — — —	<i>to fondle, or to make much of.</i>
after a short pause	—	<i>very soon.</i>
discovered	— — — —	<i>perceived.</i>
his Numidian friend		<i>the lion of Numidia.</i>
renewed	— — — —	<i>began again.</i>
their mutual congratu- lations		<i>the joy of the man and of the lion.</i>
pardoned	— — — —	<i>forgiven.</i>
given up into his pos- session	— — — —	<i>given to Androcles.</i>
civilities	— — — —	<i>kindnesses.</i>
historian	— — — —	<i>writer of history.</i>
of undoubted veracity		<i>who may be believed, or whose accounts are al- ways thought to be true, or credited.</i>
gathering	— — — —	<i>crowding.</i>
who was the man's host		<i>who entertained the man.</i>
who was the lion's phy- sician	— — — —	<i>who cured the sick lion.</i>

XLIV.

MIMICKRY	————	<i>ridicule, or burlesque imitation.</i>
is held in the utmost contempt	————	<i>is despised very much.</i>
illiberal	— —	<i>ungenerous.</i>
buffoonery	————	<i>jest, or ridiculous mirth.</i>
applaud	— —	<i>commend, or seemed pleased with.</i>
it should be considered		<i>we ought to reflect.</i>
insulted	————	<i>is treated with insolence, or contempt.</i>

XLV.

TALENT	————	<i>quality, or faculty.</i>
turning men into ridicule		<i>treating people with contemptuous merriment.</i>
converses with	————	<i>is acquainted with.</i>
little, ungenerous	————	<i>mean, illiberal.</i>
cast of mind	————	<i>character, or disposition.</i>
cuts himself off from		<i>deprives himself of.</i>
flaws	— —	<i>defects, or faults.</i>
blemishes	————	<i>failings.</i>
shining	————	<i>eminent.</i>
absurd	— —	<i>unreasonable, or inconsistent.</i>
to pass over	————	<i>to overlook, or not to take notice of.</i>
valuable parts	————	<i>worthy qualities.</i>
infirmities	————	<i>weaknesses.</i>
to observe	————	<i>to take notice.</i>
imperfections	————	<i>failings.</i>
virtues	————	<i>excellences, or good qualities.</i>
sport	————	<i>diversion.</i>

XLVI.

TO great brilliancy of imagination ———	<i>to the most lively fancy.</i>
goodness of disposition ———	<i>sweetness of temper.</i>
an indelicate thing —	<i>an impolite thing, any thing uncivil.</i>
ought on earth ———	<i>any thing in this world.</i>
present the image of celestial excellence	<i>represent heavenly good- ness, or likeness to the angels.</i>
softest array ———	<i>most pleasing light.</i>
surely ———	<i>certainly.</i>
purity and meekness	<i>innocence and gentleness.</i>
intelligence and mo- desty	<i>understanding and re- serve, or diffidence, or purity of manners.</i>
mingle their charms —	<i>are united.</i>

XLVII.

ENDEAVOUR ———	<i>try, or attempt, or strive.</i>
simplicity ———	<i>weakness, or silliness.</i>
incapacity ———	<i>inability, or want of comprehension.</i>
mend ———	<i>improve.</i>
inform ———	<i>teach, or instruct.</i>
indulge ———	<i>gratify, or accustom your- self.</i>
criticising, ridiculing temper, which suf- fers nothing to escape it	<i>to find fault, and to laugh at every thing or person you see.</i>
prying after something to raise a laugh at another's expence	<i>searching after, or endea- vouring to find out something to ridicule, or laugh at, though it any</i>

gives pain, or uneasiness to others.

any one should be

guilty of ———

appear to have ———

flagrant — ———

pretend ignorance — ———

palliate — ———

any person should make seem, or look as if you had.

notorious, or apparent, or publicly known.

seem not to know it.

extenuate, or soften, or make it appear less by favourable representations.

XLVIII.

DESCANT ———

be not guilty of ———

to gain knowledge of ourselves

convert the imperfections of others into a mirror for discovering our own

discourse, or speak of.

do not commit, or fall into.

in order to know our own faults.

to examine whether we ourselves are not guilty of those very faults which we see in other people.

XLIX.

DETRACTION —

introduces ———

evils ———

destroys ———

peace ———

individuals ———

scandal, or calumny, or the lessening any person's reputation.

causes.

misfortunes.

puts an end to.

happiness, or content.

single, or private persons.

families

- families — — — *those who live in the same house, or a household, or relations.*
- dissolves the sacred cement of friendship — — — *breaks off, or destroys the affections of friends for each other.*
- introduces disorder — — — *occasions confusion, or destroys the happiness of.*
- civil society — — — *by "civil society, is meant a society of free men united under one government for their common interest," or the community.*
- wounds — — — *hurts.*
- irreparably — — — *without recovery, not to be cured.*
- fixes an invenomed dart in the breast of virtue and destroys that universal bond, which should connect all mankind in a peaceful and happy union — — — *destroys the comfort of the good, or virtuous, and prevents that harmony and comfort, in which it were to be wished that people could live together.*

L.

- LET me dissuade you from being inquisitive — — — *suffer me to shew you how unfit, or improper it is that you should be curious, or apt to pry.*
- be acquainted with — — — *know.*
- leads to — — — *draws, or occasions.*
- indiscretion — — — *imprudence.*
- errors — — — *faults.*
- shun casting an eye upon it — — — *avoid looking on it.*
- pilfering — — — *stealing.*

LI.

BEING acquainted	—	—	<i>knowing at what you</i>
with the occasion	—	—	<i>laugh.</i>
inexcusable	—	—	<i>not to be excused, or not</i>
			<i>to be palliated by ap-</i>
			<i>pology.</i>
attending to	—	—	<i>listening.</i>
politeness	—	—	<i>good breeding.</i>
prohibit	—	—	<i>forbid.</i>
themselves the subject			<i>that you talk of and laugh</i>
of your conversation			<i>at them.</i>
and ridicule			
grimaces	—	—	<i>ugly faces, or distortions</i>
			<i>of the countenance, ei-</i>
			<i>ther from habit, af-</i>
			<i>fection, or insolence.</i>
half speeches	—	—	<i>something begun to be said,</i>
			<i>but not finished.</i>
height	—	—	<i>greatest marks.</i>
ill breeding	—	—	<i>want of education.</i>

LII.

DUTY		—	—	<i>obedience, or submission</i>
				<i>due to.</i>
instructors		—	—	<i>those who teach any thing.</i>
piety	—	—	—	<i>the discharge, or perfor-</i>
				<i>mance of duty to God.</i>
modesty	—	—	—	<i>moderation, or purity of</i>
				<i>manners.</i>
docility	—	—	—	<i>calmness, tractableness,</i>
				<i>or readiness to learn</i>
				<i>and obey.</i>
reverence	—	—	—	<i>respect.</i>
submission		—	—	<i>obedience.</i>
are your superiors in				<i>know more than you do,</i>
knowledge				<i>or are wiser.</i>
in station		—	—	<i>condition of life, or rank,</i>
				<i>or employment.</i>

in years	—————	<i>in age.</i>
dependance, and obedience belong to youth		<i>young people should consider it as their duty to follow the direction and advice of their friends.</i>
esteemed	—————	<i>considered as.</i>
presage	——— ———	<i>prognostic, or mark as foretelling.</i>
rising merit	—————	<i>growing, or future, or a beginning of goodness ; desert.</i>
The duty which young persons owe to their instructors cannot be shewn better		<i>children cannot express the respect which is due to those who teach them any thing, whether accomplishments, or (what is of infinitely greater value) moral and religious duties.</i>
than in the effect which the instructions they receive have upon them		<i>than by becoming wiser and better for the lessons, or advice and example which they receive from those under whose tuition, or care they are.</i>

LIII.

RESPECT due to the aged		<i>persons advanced in life, or in years, have a just right to, or demand respect, or deference.</i>
theatre	———	<i>playhouse, or place in which shews are exhibited.</i>

cele-

celebrated	————	<i>famed, or famous.</i>
engaged	— —	<i>taken up.</i>
spectators	— —	<i>persons who were there.</i>
countrymen	————	<i>of the same country, or Athenians.</i>
humanity	— —	<i>kindness.</i>
allotted to	— —	<i>designed for, or appointed for.</i>
Lacedemonian ambafadors		<i>ambassadors from Lacedemon.</i>
attendants	————	<i>those who belonged to them.</i>
accommodated	——	<i>gave, or supplied.</i>
honourable	————	<i>respectful.</i>
instance	————	<i>mark.</i>
urbanity	— —	<i>civility, or politeness.</i>
expressed	— —	<i>shewed.</i>
plaudits	————	<i>applause.</i>
Athenians	————	<i>the people of Athens.</i>
Lacedemonians	——	<i>the Spartans, or the men of Lacedemon, or Sparta.</i>

LIV.

LET truth ever dwell upon your tongue		<i>on all occasions speak the truth.</i>
scorn to flatter any one		<i>do not be so mean as to flatter any person.</i>
despise	————	<i>contemn, or hold in contempt.</i>
the person who would practise so base an art upon yourself		<i>any one who attempts to flatter you, or to praise you when you do not deserve it.</i>
be honestly open in every part of your behaviour and conversation		<i>be always candid, or open, or ingenuous in every thing that you say or do.</i>

all	—————	every body.
with whom you have		<i>with whom you have to</i>
any intercourse		<i>do, or are concerned.</i>
down to the meanest		<i>even those in the lowest</i>
station		<i>situation of life, as</i>
		<i>servants.</i>
have a right to	—————	<i>demand, or have reason</i>
		<i>to expect.</i>
a superiority of rank or		<i>the being born the child</i>
fortune		<i>of a noble, or great fa-</i>
		<i>mily, and the having</i>
		<i>of a considerable for-</i>
		<i>tune, or being rich.</i>
is no licence for a proud		<i>cannot give you the power</i>
supercilious behaviour		<i>of behaving proudly,</i>
		<i>and haughtily, or con-</i>
		<i>temptuously.</i>
the disadvantages of a		<i>the inconveniences of liv-</i>
dependant state		<i>ing in subjection, or</i>
		<i>of being in the power</i>
		<i>of another person.</i>
are alone sufficient to		<i>are of themselves uncom-</i>
labour under		<i>fortable enough.</i>
haughty	—————	<i>proud, or arrogant, or</i>
		<i>contemptuous.</i>
deportment	—————	<i>carriage, or behaviour.</i>
the unwarrantable ex-		<i>the unjustifiable exercise</i>
ercise of a capricious		<i>of a whimsical humour,</i>
temper		<i>or the being frequently</i>
		<i>out of humour at trifles.</i>
Conduct towards	—————	<i>behaviour to, or manner</i>
		<i>of treating.</i>
unerring	—————	<i>never failing, or certain.</i>
a change of places	—————	<i>that you were in their</i>
		<i>situation, and they in</i>
		<i>yours.</i>
this will certainly lead		<i>by this means you will</i>
		<i>to</i>

to an impartial judgment		<i>consider your conduct, or behaviour to others fairly, or impartially, or without partiality.</i>
comprehends	————	<i>contains, or comprises, or includes.</i>
relative	—— ———	<i>belonging.</i>
society	—— ———	<i>the community, or our fellow-creatures.</i>

LV.

PENNED	————	<i>written.</i>
in any age	————	<i>at any period, or time.</i>
that has not lost every distinction, between virtue and vice		<i>wherein the difference between goodness and wickedness, or right and wrong can be distinguished.</i>
chief	—— ———	<i>principal, or first.</i>
qualities of her heart and mind		<i>goodness of her disposition, and her understanding.</i>
branch of her conduct		<i>part of her behaviour.</i>
by a native rectitude of soul		<i>by the natural goodness of her mind.</i>
idea	—— ———	<i>thought.</i>
advising or acting	—— ———	<i>in her advice, or in advising others, or acting, or in her own actions.</i>
sweet	—— ———	<i>good, or amiable.</i>
lightest emotion of		<i>least inclination to.</i>
hatred	—— ———	<i>dislike, or detestation.</i>
malignity	————	<i>malice.</i>
envy	—— ———	<i>pain, or uneasiness at the sight of others excellence.</i>
ill humour	————	<i>petulance, or peevishness.</i>

no other woman ever possessed so many graces of conversation		<i>no woman ever spoke and conversed more pleasantly and sensibly.</i>
a wit	— — — — —	<i>an imagination.</i>
subtile	—————	<i>delicate.</i>
refined	—————	<i>élegant.</i>
simplicity	—————	<i>plainness, or ingenuosness.</i>
elevated	—————	<i>exalted.</i>
blended	—————	<i>mixed.</i>
composition	—————	<i>character.</i>
tender	—————	<i>compassionate, or unwilling to give pain, or gentle, or mild.</i>
lively	—————	<i>gay, or sprightly.</i>
tranquil	—————	<i>quiet, or calm.</i>
gay	—————	<i>cheerful.</i>

LVI.

IN order to be a perfectly virtuous man justice alone is not sufficient		<i>being just, or honest, is not sufficient, without other virtues, to constitute, or to form the character of a truly good man.</i>
generosity	—————	<i>magnanimity.</i>
greatness of soul	—	<i>nobleness of mind, or elevation of sentiment.</i>
imply	—————	<i>mean.</i>
treated	—————	<i>behaved to.</i>
to be victorious	—	<i>to conquer.</i>
in his stead	—————	<i>in his place, or instead of him.</i>
extort	—————	<i>force.</i>
Eminent	—————	<i>remarkable, or conspicuous.</i>

vanquished	————	conquered, or overcome.
lawfully	————	according to the laws.
restored them to	———	gave them back.
orations	————	speeches.
conduct	————	behaviour, or manner of acting.
power	————	abilities.
will	———	inclination.
great action	————	noble, or good action.
inward pleasure	———	satisfaction of mind.

LVII.

FORCES her way		is discovered.
shines	———	is admired, or is disco- vered, or seen.
through the obscurity		in the privacy.
retired	————	private.
probity	————	honesty, or sincerity.
sweets	———	comforts.
solitude	————	retirement.
it was unanimously a- greed		all the people with one consent determined.
dispatched	————	sent.
to notify to him his election		to let him know that he would be chosen.
dazzled	————	overpowered, or over- joyed.
elevation	————	dignity.
hardly	———	with difficulty.
repeated entreaties		numberless, or many so- licitations.
exalted dignity	———	elevated station.
virtuous	————	good.

LVIII.

EMULATION	———	desire of superiority, or excellence.
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pursue

purſue	————	<i>endeavour to attain, or do, or imitate.</i>
emulous to excel	——	<i>deſirous of excelling, or doing well.</i>
generous ambition		<i>a noble deſire after ſuperior excellence.</i>
ſenſibility to praiſe	—	<i>being ſenſible of, or feeling pleaſure at commendation.</i>
marks of virtue	——	<i>ſigns of a good heart.</i>
any affluence of fortune		<i>great riches.</i>
elevation of rank	—	<i>noble birth, or ſuperiority of birth, or ſtation.</i>
exempts you from the duties of application and induſtry	————	<i>can render attention to ſtudy and diligence, or aſſiduity unneceſſary for you.</i>
Boundaries	————	<i>limits.</i>
emulation	————	<i>a deſire of excelling.</i>
envy	—— ———	<i>pain at the ſight of other's excellence.</i>
awaken your attention		<i>makes you attentive.</i>
defects	————	<i>imperfections, or faults.</i>
excite	—— ———	<i>raiſe, or increaſe.</i>
repine	————	<i>vex, or fret, or be diſcontented at.</i>
rob	—— ———	<i>deprive.</i>

LIX.

EDUCATION	——	<i>formation of manners in young people, or breeding up youth.</i>
ſo much worth	——	<i>ſo valuable.</i>
inſtructed	————	<i>informed, or taught.</i>
object	—— ———	<i>deſign, or purpoſe.</i>
evidently	— ———	<i>certainly.</i>

to qualify men to ap- pear	_____	to make us capable of ap- pearing.
to advantage	_____	well, or with superiority.
communicating to	_____	imparting to, or bestow- ing on.
knowledge	_____	learning, or information.
leading	_____	alluring, or persuading, or directing.
habits	_____	customs, or manners.
hereafter	_____	in future.
reproving	_____	chiding, or reprimanding, or blaming.
playing at some child- ish game	_____	amusing himself with something that was very trifling, or tri- vial, or puerile, or fit only for young children.
trifling	_____	slight, or small.
custom	_____	habit, or habitual prac- tice.
vices	_____	worst faults.
infancy	_____	very early, or when we are very young, or in the first part of life.
obliquity of	_____	want of uprightness, or the deviating from a straight line in.
observed	_____	taken notice of.
but after many years growth	_____	but if suffered to grow, strength, or violence.
force	_____	strength, or violence.
industry	_____	care, diligence.

LX.

PRACTISE	_____	use, or the habit of doing any thing.
faculties	_____	powers, or abilities and talents

carry

carry us farther ——— improve more.
 the exercise ——— the exertion, or the use.
 gives us ability and enables us to perform well
 skill in any thing any thing we under-
 take.
 and leads us to perfec- and causes us to excel in
 tion it.

LXI.

POLITENESS ——— elegance of manners, or
 gentility, or good
 breeding.
 accomplishments ——— embellishments, or orna-
 ments of mind and
 body.
 attainment ——— acquirement.
 branches of knowledge parts of learning.
 capacity ——— ability, or aptitude to
 retain any thing.
 station ——— ——— situation, or rank in life.
 will prove so valuable to will be of such advantage
 yourself through life to you as long as you
 live.
 and will make you so and will make your com-
 desirable a compa- pany so much esteemed,
 nion or will qualify you
 so well for society.
 deemed ——— considered as.
 a neglect of duty ——— the omission of what is
 indispensably necessary.
 since ——— ——— as.
 to cultivate the powers to improve the talents be-
 entrusted to us stowed on us by God.
 Great talents are above every person may not be
 the generality of the capable of judging of
 world. the merit of other's a-
 bilities.

all	_____	_____	<i>every person.</i>
civility	_____	_____	<i>complaisance.</i>
affability	_____	_____	<i>easiness of manners, or courteousness.</i>
address	_____	_____	<i>manner of addressing of a person.</i>
good-sense, in many cases, must determine good breeding.			<i>the manner of behaviour, in many cases, must be suited to the cir- cumstances and persons whom we address.</i>
rules of good breeding			<i>proprieties of behaviour, or particulars.</i>
rude	_____	_____	<i>uncivil, or ill-mannered.</i>
civil	_____	_____	<i>polite, or obliging.</i>
Seem	_____	_____	<i>appear.</i>
utmost consequence in private life	_____	_____	<i>is of real use to us.</i>
inferior parts	_____	_____	<i>middling abilities.</i>
esteemed	_____	_____	<i>valued, or admired.</i>
merely	_____	_____	<i>only, or simply.</i>
carriage	_____	_____	<i>behaviour, or personal manners.</i>
sensible people	_____	_____	<i>people of good abilities, or understanding.</i>
given disgust	_____	_____	<i>caused a dislike to them.</i>
that prepossesses us	_____	_____	<i>that prejudices, or makes us form an opinion without examining.</i>
in favour	_____	_____	<i>to the advantage.</i>
Awkwardness	_____	_____	<i>inelegance, or want of gentility.</i>
proceeds from	_____	_____	<i>arises from, is caused by.</i>
having attended to it			<i>observing, or imitating others.</i>
formal ceremony	_____	_____	<i>stiff outward forms.</i>
easy, civil, respectful			<i>affable, polite, attentive.</i>

Complaisance	————	<i>civility, or a desire of pleasing.</i>
condescension	————	<i>voluntary humiliation, or courteousness.</i>
civility	————	<i>politeness, or elegance of behaviour.</i>
flight	—	<i>trifling, or insignificant.</i>
to distress	————	<i>to give pain to, or to make suffer.</i>
merits	—	<i>or deserves.</i>
propriety of behaviour	————	<i>a just, or proper deport-ment, or conduct.</i>
fruit	—	<i>result, or effect.</i>
instruction	————	<i>teaching.</i>
observation	————	<i>remarking.</i>
reasoning	————	<i>argument, and reflection.</i>
cultivated	————	<i>improved, or increased.</i>
ground-work	————	<i>foundation.</i>
applied industriously to this purpose	————	<i>intent upon, or desirous of attaining this end.</i>
attaining	————	<i>acquiring.</i>
essential	————	<i>important, or of conse-quence, or particularly necessary.</i>

LXII.

CULTIVATION of	————	<i>improvement in, or learn- ing of.</i>
our own language	————	<i>the English language.</i>
considered	————	<i>looked upon.</i>
material	————	<i>essential, or important.</i>
to acquire	————	<i>to learn, or to gain.</i>
just	—	<i>exact, or proper.</i>
elegant	————	<i>pleasing.</i>
pronunciation	————	<i>mode, or manner of ut- terance, or speaking, or expressing our thoughts by words.</i>

follow nature	——	<i>read naturally, or easily, or as you converse.</i>
excellent rule	————	<i>good direction, or advice.</i>
study	—— ———	<i>perplexity, or contrivance.</i>
peculiar habit	——	<i>particularity.</i>
affectation	————	<i>artificial method.</i>
defeats	————	<i>frustrates, or destroys.</i>
end	—— ———	<i>design, or intent.</i>
monotony	————	<i>uniformity of sound, or reading in one unvaried tone.</i>
disgustful	——	<i>disagreeable, or disliked.</i>
unnatural	————	<i>not natural.</i>
Harmonious	——	<i>musical, pleasing.</i>
sublime	————	<i>lofty, or grand.</i>
delicate	——	<i>beautiful, or fine.</i>
sentiments	——	<i>thoughts.</i>
fine	—— ———	<i>handsome.</i>
it is at once an orna- ment and recommen- dation		<i>it at the same time a- dorns, or sets off, and secures a good reception.</i>
Grammar	——	<i>the science of speaking correctly, or the art which teaches the re- lations of words to each other.</i>
versed in	——	<i>skilled in, or acquainted with.</i>
express ourselves	——	<i>to make known our thoughts.</i>
propriety	——	<i>accuracy, or justness.</i>
secondary	——	<i>another, or a second.</i>
the facilitating of the acquisition of other languages		<i>the making of the learn- ing of other languages more easy.</i>
to enter at once upon		<i>to begin at the same time.</i>
to encounter	——	<i>to engage with, or to undertake.</i>

competent	_____	<i>proper, or reasonable, or suitable.</i>
our own language		<i>native, or vernacular tongue, or the lan- guage belonging to our country.</i>
literature	_____	<i>learning, or skill in let- ters.</i>
fine hand-writing	—	<i>good writing, well pro- portioned letters.</i>
Elegant sentiments		<i>just, or fine thoughts, or expressions.</i>
sets off	_____	<i>embellishes, or shows to advantage.</i>
covers	— —	<i>hides, or conceals.</i>
to obtain which, the most necessary requi- sites are		<i>in order to write well, it is absolutely necessary.</i>
a graceful position of the body		<i>to sit perfectly straight and in an easy manner.</i>
a free and easy method of holding the pen		<i>to hold the pen properly.</i>
elegance in the forma- tion of the letters		<i>to observe the shape, or form of the letters.</i>
and an exact proportion in their size		<i>to make them all of equal size.</i>
as well as in their dif- tances from each other		<i>and to take care neither to put them too close to each other, nor too dis- tant from each other.</i>
Cyphering	_____	<i>the practising of Arith- metic.</i>
necessary branch	—	<i>useful part.</i>
the four fundamental rules		<i>the four first rules, which are those upon which all the others depend, and which are Addi- tion,</i>

tion, or the putting together of several numbers, so as to find their total amount—Subtraction, which is the taking of a less number from a greater, in order to find the difference between them—Multiplication, or the increasing of any number by another, as often as there are units in that number by which it is increased, or a short way of performing several additions—Division, which is the reverse of Multiplication, and teaches in an expeditious manner how to decrease any sum or number, any proposed number of times.

Arithmetic	—————	the science of numbers, or the art of computation, or calculation, or reckoning numbers.
Reduction	—————	the rule which brings two, or more numbers of different denominations into one.
Proportion	—————	the rule of three; it is a rule extensively useful, both in common life, and in the sciences, and teaches how to find

Practice

			<i>a fourth proportional number to three others given.</i>
Practice	—	—	<i>is a compendious method of working the rule of Proportion, where the value of one integer (i. e. whole number) is given.</i>
distinct account of			<i>to write down.</i>
expends	—	—	<i>lays out, or spends.</i>
impresses the rules more			<i>fix the rules on the memory.</i>
deeply			
insensibly	—	—	<i>by imperceptible degrees.</i>
accuracy	—	—	<i>exactness.</i>
regularity	—	—	<i>method.</i>
Dispensed with	—	—	<i>omitted.</i>
carriage	—	—	<i>behaviour, or personal manners, or figure.</i>
the principal points you			<i>what you should be particularly attentive to.</i>
are to attend to			
ease	—	—	<i>freedom from conceit.</i>
grace	—	—	<i>pleasing and elegant appearance.</i>
observation	—	—	<i>remark.</i>
principal	—	—	<i>chief.</i>
decent	—	—	<i>becoming.</i>
gracious	—	—	<i>graceful.</i>
motion	—	—	<i>manner of moving the body, or gait.</i>
Scripture	—	—	<i>the bible.</i>
commendation	—	—	<i>praise.</i>
apparent	—	—	<i>seen, or visible.</i>
intention	—	—	<i>design, or use, or purpose.</i>
on account of	—	—	<i>because.</i>
intrinsic value	—	—	<i>real worth.</i>

enable them to judge		<i>make them capable of</i>
more perfectly of		<i>judging better of.</i>
to direct the execution		<i>to order, or shew others</i>
of it in others		<i>how to do it.</i>
vacant hours of their		<i>leisure, or unemployed</i>
time		<i>time.</i>
Mentions	————	<i>tells us, (in his sermons</i>
		<i>to young women.)</i>
noble by her birth		<i>of very high rank, or of</i>
		<i>quality.</i>
more noble by her vir-		<i>and of exemplary good-</i>
tues		<i>ness.</i>
compelled	————	<i>obliged, or forced, or</i>
		<i>constrained.</i>
punctilio of		<i>nice point of.</i>
ceremony	————	<i>civility.</i>
rarely	—— ———	<i>seldom.</i>
being a perfect mistress		<i>as she worked extremely</i>
of her needle		<i>well.</i>
taste	—— ———	<i>judgment, or genius.</i>
her manner was	—— ———	<i>she used.</i>
at home	————	<i>at her own house.</i>
abroad	—— ———	<i>on a visit.</i>
assisted in supporting		<i>joined in.</i>
capacity	————	<i>ability, or in a manner.</i>
exceeded	————	<i>excelled, or surpassed.</i>
Drawing	————	<i>delineation, or the repre-</i>
		<i>senting of any thing on</i>
		<i>paper, either with</i>
		<i>chalk, pencil, or pen.</i>
better qualified for	—— ———	<i>more capable of attaining.</i>
usually apprehended		<i>generally conceived, or</i>
		<i>supposed.</i>
applied to it	—— ———	<i>learned, or studied it.</i>
Perspective	————	<i>the science by which</i>
		<i>things are ranged, or</i>

		<i>placed in picture, or drawing, according to their appearance in their real situation.</i>
a few lines well put together		<i>a good out-line, or a mere sketch, or a very slight drawing.</i>
express	—— ———	<i>show, or explain, or represent.</i>
intelligible	—————	<i>to be conceived by the understanding, or clear, or well understood.</i>
buildings	—————	<i>edifices.</i>
what a variety of objects may be met with		<i>how many things do we see.</i>
the ideas whereof would be easily retained		<i>which we should easily remember.</i>
and communicated		<i>and be able to describe.</i>
a little skill in	——	<i>a moderate knowledge of.</i>
animals	—— ———	<i>living creatures.</i>
advancing	—————	<i>improving.</i>
natural history	—————	<i>a knowledge of the various productions of nature.</i>
contemplating	——	<i>considering, or studying.</i>
heightened	—————	<i>encreased.</i>
conversant	—————	<i>acquainted.</i>
considering	—————	<i>examining.</i>
* picturesque objects		<i>such objects, or views in nature as are beautiful in themselves, and would form a pleasing picture.</i>

Music

* The word picturesque does not seem to be admitted into the most esteemed dictionaries of our language, but it is

Music	——	——	<i>the science of harmonical, or musical sounds, or of sounds adapted to each other, or to be able to play on some musical instrument.</i>
intervals	——	——	<i>spaces.</i>
small share of	——	——	<i>a little.</i>
heighten your pleasure in the performance of others			<i>increase the satisfaction you receive in hearing other people play, or perform.</i>
The French language abounds with authors			<i>there are many writers among the French, whose works are.</i>
elegant	——	——	<i>pleasing.</i>
lively	——	——	<i>energetic, or forcible.</i>
learned	——	——	<i>scientific.</i>
classical	——	——	<i>of the first order.</i>
to cut off a copious source of amusement			<i>to deprive yourself of much.</i>
information	——	——	<i>entertainment.</i>
female literature	——	——	<i>instruction.</i>
			<i>knowledge suited to women.</i>
talked	——	——	<i>spoken.</i>
feel mortified	——	——	<i>feel uneasy, or vexed.</i>
Italian	——	——	<i>the language spoken in Italy.</i>
comparing of it with another			<i>examining the peculiar idiom, or mode of expression in each.</i>

is frequently used by painters, both in conversation and writing. In the translation of Du Bos's critical reflections on poetry and painting by Nugent, he says, " Picturesque composition, is the arrangement of such objects as are to have place in a picture, with regard to the general effect of the piece."

exercise	— —	<i>practice, or employment.</i>
excellent introduction to		<i>a very good method of entering upon.</i>
that most important knowledge		<i>that knowledge which is of so much consequence.</i>
relates to	— —	<i>belongs to, or respects.</i>
accurate distinction		<i>nice difference.</i>
ideas	— —	<i>thoughts.</i>
History	— —	<i>the relation of what is past, or a narration of past events, delivered with this view, that the remembrance of them may be preserved, and that we may be taught by example to be good and happy.</i>
liberal and comprehensive view of human nature		<i>showing you mankind, and the various virtues and vices, to which men are addicted, in a proper point of view.</i>
experience	————	<i>knowledge gained by trial and practice.</i>
usually attained	— —	<i>generally gained.</i>
Biography	————	<i>the lives of men.</i>
memoirs	————	<i>accounts of transactions familiarly written.</i>
pictures	————	<i>representations.</i>
exhibits	————	<i>shows, or offers to our view.</i>
operating	— —	<i>acting.</i>
genuine	————	<i>true, or natural.</i>
imitated	— —	<i>copied.</i>
shunned	————	<i>avoided.</i>
individuals	————	<i>particular, or private persons.</i>

mutability	————	<i>changeableness, or inconstancy.</i>
human affairs	————	<i>all that relates to this life.</i>
consequences	————	<i>events, or effects.</i>
little events	————	<i>inconsiderable, or trifling circumstances.</i>
weakness	— —	<i>feebleness, or insufficiency.</i>
wanderings	————	<i>incertainty.</i>
revolutions	————	<i>changes in the state of government, or country.</i>
abash	— —	<i>confound.</i>
triumphant	————	<i>rejoicing, or victorious.</i>
presumptuous	————	<i>confident.</i>
reckoned	————	<i>accounted.</i>
richest sources	————	<i>the most valuable parts,</i>
Geography	————	<i>the knowledge of the circles of the earthly globe, and the situation of the various parts of the earth and seas; and even the various customs, habits, and governments of nations.</i>
Chronology	————	<i>the science of computing and adjusting the periods of time, and of referring each event to the proper year.</i>
polite	— —	<i>good.</i>
whose situation	————	<i>the situation of which.</i>
ignorant of	————	<i>unacquainted with.</i>
fact	— —	<i>any thing, or deed, or action, or circumstance.</i>

ascertain	—	—	be certain, or prove, or tell.
gives importance to the fact itself			makes the action of consequence.
survey	—	—	examine, or take a view of.
seas	—	—	waters.
surround	—	—	encompass.
mind	—	—	imagination.
presented to the eyes			before us, present to the sight.
Classification of	—		classing, or arranging according to their different kind.
substances	—	—	bodies.
various	—	—	variety of, or different.
plants	—	—	vegetable productions, or herbs, or trees, or any thing produced from seed.
animals	—	—	living creatures, such as beasts, birds, fishes, insects, or such beings, which, besides the power of growing, and producing their like, as plants and vegetables have, are endowed also with sensation, i. e. perception by means of the senses, and spontaneous i. e. voluntary motion.
species	—	—	a sort, or kind.
entered upon	—	—	begun.
Minerals	—	—	fossile bodies, or matter dug out of mines.

be furnished with	—	<i>be employed about, or engaged in.</i>
interesting	————	<i>important, or engaging.</i>
Rational	— —	<i>reasonable.</i>
refined taste	————	<i>discernment, or sensibility.</i>
contemplating	————	<i>considering.</i>
tends	— —	<i>contributes.</i>
embellish the fancy		<i>improve, or adorn the imagination.</i>
enlighten the understanding	————	<i>instruct.</i>
furnish	— —	<i>supply.</i>
converse	————	<i>speak.</i>
acquisition	————	<i>learning, or gaining.</i>
endowments	— —	<i>gifts of nature.</i>
a necessary requisite, in order to their shining with proper lustre		<i>absolutely necessary, or essential to make them really pleasing.</i>
arts	— —	<i>skill.</i>
attract	— —	<i>draw, or engage.</i>
hearts	— —	<i>affection.</i>
vain	— —	<i>unimportant.</i>
absurd	— —	<i>inconsistent, or foolish.</i>
scheme	— —	<i>plan.</i>
subservient	— —	<i>instrumentally useful.</i>
terminate in that great end	— —	<i>end in that principal design, or intention, or purpose.</i>
being	— —	<i>existence.</i>
attainment	————	<i>acquisition.</i>
excellence	————	<i>goodness.</i>

LXIII.

ENDOWED with		<i>possessed of.</i>
valuable	————	<i>worthy, or deserving regard.</i>

proficiency	————	<i>improvement, or progress, or advancement.</i>
manliness	————	<i>dignity.</i>
military arts	————	<i>the arts belonging to a soldier, or warlike arts.</i>
science	————	<i>species of knowledge.</i>
hard	————	<i>difficult.</i>

LXIV.

ETHICS	————	<i>a system of morality, or the duties of life.</i>
prescribe rules	————	<i>give directions, or pre- cepts.</i>
fundamental	————	<i>essential, or most import- ant.</i>
natural rectitude of hu- man actions	————	<i>the innate knowledge, or conscience of right and wrong.</i>
faculties	————	<i>powers.</i>
understanding	————	<i>knowledge and judgment.</i>
reason	————	<i>a power which directs the will, or inclina- tion, and discovers what is good.</i>
Consistent with	————	<i>agreeable to, or conform- able to.</i>
dictates	————	<i>rules.</i>
fitness of things	————	<i>what is right.</i>
virtue	————	<i>a virtuous habit, or moral goodness.</i>
cardinal	————	<i>principal.</i>
Cautious	————	<i>watchful.</i>
consideration	————	<i>contemplation, or delibe- ration.</i>
forethought	————	<i>thinking before hand. discerning</i>

discerning	—	—	<i>discovering.</i>
experience	—	—	<i>long practice, or frequent trial.</i>
meditation	—	—	<i>reflection, thought.</i>
business	—	—	<i>affairs, or concerns.</i>
rashness	—	—	<i>precipitation, or foolish contempt of danger.</i>
inconsiderateness	—	—	<i>inattention, or want of thought.</i>
self-confidence	—	—	<i>trusting to ourselves too much, or self-sufficiency.</i>
craft	—	—	<i>artifice, or cunning.</i>
Hypocrisy	—	—	<i>dissimulation, chiefly with regard to religion.</i>
falsehood	—	—	<i>lying.</i>
deceit	—	—	<i>fraud, or artifice.</i>
dissimulation	—	—	<i>concealment of one's mind.</i>
Toils	—	—	<i>labour, or fatigue.</i>
magnanimity	—	—	<i>bravery, or greatness of soul.</i>
constancy	—	—	<i>firmness, or resolution.</i>
hardiness	—	—	<i>confidence.</i>
patience	—	—	<i>calmness of mind in suffering.</i>
lenity	—	—	<i>mildness, or tenderness.</i>
clemency	—	—	<i>mercifulness.</i>
interest	—	—	<i>advantage, or good.</i>
rigour	—	—	<i>inflexibility.</i>
severity	—	—	<i>strictness, or want of mildness.</i>
Puillanimitiy	—	—	<i>meanness of spirit.</i>
cowardice	—	—	<i>the want of courage.</i>
cruelty	—	—	<i>inhumanity.</i>
boldness	—	—	<i>forwardness, or impudence.</i>

temerity

temerity	—	—	rashness.
obstinacy	—	—	stubbornness.
ambition	—	—	a desire of preferment and honours.
Excesses	—	—	transgression of due limits, or going beyond what is fit.
moderation	—	—	equanimity, or evenness of mind; dispassionateness.
modesty	—	—	decency of manners.
frugality	—	—	good management, or economy.
contentment with, and relish for plain simple fare			the being satisfied, with plain diet, or food.
luxury	—	—	extravagant niceness in eating and drinking, or an extravagant way of living.
gluttony	—	—	excess in eating.
Render to every one his due			give to every one what belongs to him, or is his right.
equity	—	—	honesty, or right, or justice.
veracity	—	—	truth.
fidelity	—	—	faithfulness.
injustice	—	—	wrong, or a designed injury.
iniquity	—	—	wickedness, or unreasonableness.
Importance	—	—	consequence, or moment.
benign	—	—	friendly, or generous.
Philanthropy	—	—	the love of mankind, or good-will to our fellow creatures.

humanity

humanity	—	—	<i>benevolence.</i>
benevolence	—	—	<i>a disposition to do good.</i>
affability	—	—	<i>civility.</i>
comity	—	—	<i>courtesy, or civility, or good breeding, or complaisance.</i>
mercy.	—	—	<i>tenderness, or compassion.</i>
beneficence	—	—	<i>the practice of doing good.</i>
liberality	—	—	<i>generosity, or munificence.</i>
mansuetude	—	—	<i>gentleness.</i>
clemency	—	—	<i>mercifulness, or mildness.</i>
universal friendship	—	—	<i>a desire of assisting every one to the utmost of our power.</i>
ingratitude	—	—	<i>unthankfulness.</i>
envy	—	—	<i>ill-will.</i>
malice	—	—	<i>evil intention, or malignity of disposition.</i>
enmity	—	—	<i>malevolence.</i>
malevolence	—	—	<i>malignity.</i>
cruelty	—	—	<i>inhumanity, or savageness.</i>
barbarity	—	—	<i>brutality.</i>
covetousness	—	—	<i>avarice, or too great a love of money, or desire of gain.</i>
spring and fountain			<i>first source.</i>

LXV.

A curious casket open flew,
A finely wrought box of curiosities flew open.

And gave its treasures to my view.
And offered, or presented to my sight the treasures it contained.

Here

Here butterflies, a beauteous band,
 The plumage of their wings expand;
*In one place was a beautiful collection of butterflies,
 with their fine wings expanded, or spread out.*

Here shells were rang'd in ample store,
 Ranfack'd from every sea and shore;
*A great variety of shells, which had been taken from
 different sea-coasts, were placed in order in another
 division.*

There corals, crystals, spars, and ore.
A third contained coral, crystal, spar, and ore.

A cell distinguish'd from the rest,
 Two diamonds of rare worth possest;
*In a hollow, which was different from any of the
 other divisions, were two very valuable diamonds.*

One cut with care, and polish'd fine,
*One of the diamonds had been carefully cut, in order
 to display its lustre, and finely polished, or bright-
 ened.*

The other rough from Nature's mine.
*The other was left unpolished and rough as when
 dug out of the earth.*

The unwrought stone, in language clear,
 Thus seem'd to say in fancy's ear:
*The rough diamond, in a plain and simple manner,
 seem'd as if she said,*

Ah! sister gem, amaz'd I see
 The diff'rence now 'twixt you and me.
*I am surpriz'd to see, as we are jewels alike, the
 difference that there now is between you and me.*

Time was, when far remov'd from day,
 Deep in Golconda's mine we lay

In equal rudeness side by side,
 Unknown to fame, unseen by pride.
*There was a time, when we, equally rough, in ob-
 scurity lay concealed together in the Mines of Gol-
 conda.*

But now, and truth must own it due,
 All admiration falls on you.
*But at present, and it is truly just or right that it
 should be so, you are very much admired, and I still
 remain unregarded.*

Whilst you in every change of light
 Refulgent flash upon the sight,
 What eye but joys to meet your rays?
 What tongue but wantons in your praise?
*You, in every different light in which you appear,
 glitter, and dazzle so amazingly the sight, that no
 one can look at you without being delighted, and
 commending you.*

The polish'd diamond, void of pride,
 In modest accents thus replied:
*The polish'd jewel, without any pride, or conceit, an-
 swered submissively, or in the most humble and un-
 affected manner:*

The bright perfections which you see,
 Are native, both to you and me:
*The beauties, or embellishments that you discover,
 are as natural to you, as to me.*

Nature to both alike was kind,
 And both for equal ends design'd:
*By nature we are alike, and both equally capable
 of the same improvements.*

But know, though Nature forms with ease,
 'Tis Art must give the power to please.
*But observe, that although we are formed without
 difficulty*

difficulty in the Mine, by the power of Nature, we do not please in that rough state, but must be assisted by that art which gives us the power of pleasing.

The artist with assiduous care,
Proportion'd fine, and polish'd fair,
Call'd into life each brilliant hue,
And wak'd the light'ning that you view.

The workman's skill gave me this advantage; for by a just proportion, and lively, or beautiful polish, he has brought forth my hidden perfections; so that in every change of light I display new lustre.

But oh! had chance withheld his skill,
I had remain'd unnotic'd still:

But if this care and attention had not been paid me, I should have remained unworthy of notice.

The time may come, when you shall shine
With lustre far surpassing mine.

A time may come when you shall be much more brilliant and beautiful than I am at present.

M O R A L.

Reflection on the instruction that may be drawn from this fable.

My lovely friend, you here may find
An emblem of the human mind.

You may, my amiable friend, in the fable of the two diamonds, discover a picture of the human mind.

Uneducated, Nature's child
Is ignorant, and rude, and wild;

A child, without instruction, or education, is ignorant, and very little above the brute creation.

To reason's pow'r has small pretence,
Ideas none, but those of sense.

It has scarce any ideas, and knows not how to make use of the noblest prerogative, or right of human nature, the power of reasoning, or can scarcely be called a rational creature, or a creature capable of reflection.

But education, heavenly art,
Does ev'ry needful aid impart,
And with a gentle power controul
Each wayward passion of the soul.

But by the assistance of a good education, the passions are directed to the best purposes.

It gives the virtues, gives their grace,
Virtuous dispositions are implanted and rendered ornamental, as well as useful.

Adds beauties to the fairest face ;
It gives a thousand charms to shine,
And makes the human soul divine.

The beauty of the body is increased by the additional beauties of a well-informed mind.—In short, by the advantages which the good derive from a virtuous education, the human soul becomes almost divine.

N O T E S

MISCELLANEOUS, BIOGRAPHICAL,
and GEOGRAPHICAL.

I.

(1) **T**HE MAGPIE *or* Pie, is a particoloured bird, that makes a chattering noise.

(2) The CROW, a large black bird—that feeds upon the carcases of beasts.—Crows and Ravens may be taught to fetch and carry with the docility of a spaniel dog.

(3) The JACK-DAW is black, but ash-coloured on the breast and belly.—It is not above the size of a pigeon—is docile and loquacious, *or* full of talk.—It builds in steeples, old castles, or high rocks, and feeds on grains and insects.

(4) The STARLING is nearly the size of a blackbird, and very much like it in shape—the colour of the Starling is very beautiful, the breast has a shade of green, red, and purple, the feathers on the body are black, with a blue and purple gloss.—It may be taught to talk.—It feeds upon worms and insects.

II.

(1) The WOLF, a beast of prey, is a fierce, strong, cunning, carnivorous, *i. e.* (that eats flesh) quadruped, *or* four footed animal.

animal. The Wolf both externally, *or* in outward appearance, and internally *or* inwardly, nearly resembles the dog; yet they have a perfect antipathy to each other.

V.

(1) **SOCRATES**, an excellent and learned Greek philosopher, who lived in the time of Haggai and Zacharia the prophets, mentioned in the Bible. He is spoken of by all the writers of antiquity, as the most virtuous, and the wisest of men. He was most noted for the study and practice of Moral Philosophy, for which being envied, his enemies accused him of contempt of their Gods, and he was condemned to die—400 years before Christ, in the 69th year of his age.

VI.

(1) **LOUIS XIV.** was called **LE GRAND**. He was king of France at five years of age, and died in 1715, aged 77.

FRANCE, a large kingdom in Europe, bounded by the English channel and the Netherlands on the north; by Germany, Switzerland, and Italy, east; by the Mediterranean, and the Pyrenean mountains which divide it from Spain, south; and by the bay of Biscay, west. France took its name from the Franks, a German nation, who made a conquest of that country, then called Gaul, in the fifth century.

VII.

(1) **MANCHESTER** is a very considerable market-town of Lancashire, one of the counties of England, situated on the river Mersey.

(2) The ELEPHANT is the largest of all quadrupeds, of whose sagacity, faithfulness, prudence, and even understanding, many surprizing accounts are given: in a state of nature he is not fierce, and when once tamed, becomes the most gentle and obedient of all animals. This animal feeds on hay, herbs, and all sorts of pulse. He is supplied with a trunk, or long hollow cartilage, *i. e.* a smooth and solid body, a little softer than a bone; this is, properly speaking, only the snout, lengthened very much, and hollow like a pipe, with two nostrils at the end like those of a hog—this trunk serves him instead of hands; the hide is remarkable, being not covered with hair, but nearly bare;—his teeth are what we call ivory. The Elephant is a native of Africa, and Asia, and not found either in Europe or America.—In Asia Elephants are from ten to fifteen feet in size;—in Africa the largest do not exceed ten feet;—those of about fourteen feet high, have the trunk about eight feet long, and five and a half in circumference at the thickest part.

(3) The RHINOCEROS is a large beast about twelve feet long, from six to seven feet high, and the circumference is nearly equal to the length; he is peaceful and harmless among his fellow brutes, but is formed for fight, having a horn in his front, of solid bone, at least three feet long, and pointed so that it can give the most fatal wound.—He subsists entirely upon vegetable food—is found sleeping and wallowing like the hog.—This animal is a native of the Deserts of Asia and Africa.

(4) The TIGER is the most beautiful of all quadrupedes; he is streaked with black and yellow, and the hair is remarkably

ably smooth and soft; his form is very much like a cat, but ten times as large. The Tiger is the most noxious (offensive or mischievous) of animals; he is fierce without provocation, and cruel without necessity. This animal is not very common, and is confined chiefly to the East.

(5) ARABIA is a country of very great extent in Asia.—ASIA is situated in the middle, between Europe and Africa; it is bounded by the Frozen Ocean on the north; on the west it is separated from Africa by the Red Sea, and from Europe by the Levant, or Mediterranean, the Archipelago, the Hellespont, the sea of Marmora, the Bosphorus, the Black sea, the river Don, and a line drawn from it to the river Tobal, and from thence to the river Oby, which falls into the Frozen Ocean; so that it is almost surrounded by the sea.—Asia is that quarter of the world wherein God planted the garden of Eden, and in which he created the first man and woman. In Asia, our Saviour Jesus Christ was born, and died for us. In Asia the first edifices were erected, and the first empire founded, while the other part of the globe was inhabited only by wild animals.—Asia at this time contains three powerful empires, the Chinese, the Mogul, and the Persian, besides the countries possessed by the Turks and Russians.

AFRICA is a peninsula of prodigious extent, joined to Asia only by a neck of land called the Isthmus of Suez, about 60 miles over, between the Red Sea and the Mediterranean. Africa is bounded on the north by the Mediterranean sea, which separates it from Europe;—on the east by the Isthmus of Suez, the Red Sea, and the Indian Ocean, which divides it from Asia;—on the south by the Southern Ocean;—and on the west by the great Atlantic Ocean, which separates it from

America.

America.—Africa once contained several kingdoms and states, eminent for the liberal arts, for wealth, and power, and the most extensive commerce; in particular Egypt, Ethiopia, and Carthage, the rival to Rome. The people who inhabit the greatest part of the country are of a black complexion; those on the coast of Barbary are tawny.

(6) The CAMEL is very common in Arabia, and the neighbouring countries.—One sort is large, and can carry burdens of a thousand pounds weight; they have one bunch upon their backs:—another sort have two bunches upon their backs, fit for men to ride on:—a third is smaller, called Dromedaries, because of their swiftness.—Camels will continue five or six days without food or water.—They are remarkable for patience.—They generally live forty or fifty years.

IX.

(1) AUGUSTUS CÆSAR, was the first Roman Emperor,—a renowned general; patron of learning, and of the polite arts.—Stiled the father of his country, and his reign the Augustan age.—He died A. D. (i. e. in the year of our Lord, or since the birth of Christ) 14, in the 75th year of his age.—He reigned happily 57 years.—In this reign the Redeemer of the world, Jesus Christ, was born.

(2) An EMPEROR is a monarch of title and dignity superior to a king.

X.

(1) The SERPENT is a venomous, or poisonous animal, that moves without legs, like a very large worm. Its principal food is birds, moles, toads and lizards.

(2) The DOG is said to be the most intelligent, or ready of understanding, of all known quadrupedes, and the acknowledged friend of mankind.

XI.

(1) The HORSE is a native of Europe, the East, and of Africa likewise: it is a generous, proud, and strong animal; and for its activity, strength, usefulness, and beauty particularly deserves our care.

XIV

(1) DRYDEN was a celebrated English poet; he wrote twenty-seven plays, besides poems—he died in the year 1701, aged 70.

(2) Duc de ROCHEFOUCAULT, an eminent French writer: his maxims and reflections, and his memoirs of the regency of Ann of Austria, have established his reputation as an author, he died 1680, aged 67.

XV.

(1) The OAK is one of the strongest trees of the forest; it is said to be an hundred years in growing to perfection.

(2) The WILLOW is a tree that grows near, and is nourished by the water;—it is weak, and pliant, bending to every blast,—its leaves are pointed,—of the twigs of osier, a kind of willow, baskets are made.

XVII.

(1) The FOX is an animal of the Dog kind, about two feet long—it has a large bushy tail, and its ears erect;—it
has

has a very offensive smell. The Fox has always been famous for cunning, and art, *or* deceit;—as to food, nothing that can be eaten comes amiss.

(2) The RAVEN is a large black bird, found in every region of the world.—It is said to be remarkably long lived, some having been known to live near an hundred years; it is very voracious, *or* greedy, and builds in high trees or old towers.

XIX.

(1) The LION, which is said to be the king of beasts, is the fiercest, and most magnanimous *or* brave of all quadrupedes; his figure is striking; he is well proportioned; and the ordinary size is between three and four feet; the face is very broad, and the head large, surrounded with a very great quantity of fine long hair; the hair on the body is short; the structure of the teeth, eyes, tongue, and paws, are the same as in a cat.—This animal is always of a yellow colour, it is very long lived, and is five years in coming to its full growth; he laps like a cat, and devours a great deal of food at a time, and requires about fifteen pounds of raw flesh in a day, but is not cruel, since he kills only from necessity, and never more than he consumes. The Lion is chiefly found in the torrid zone, in Africa, and the East Indies. There are none in America.

(2) The MOUSE is the most feeble and timid of all quadrupedes—it has many enemies, and is very little capable of resistance; it lives about two years, and the young ones are strong enough to run about and shift for themselves in less than a fortnight.

XX.

(1) SPAIN is a considerable kingdom of Europe; it is divided from France by the Pyrenean mountains.—The capital is Madrid.

(2) PURPLE, a colour between red and violet, taken from a sea-fish which is called *Purpura*, *i. e.* the colour of fire.—The Purple colour was first discovered at Tyre, by the following accident:—An hungry dog broke one of the shells of this fish upon the sea-coast, and eat the fish, which coloured his mouth, to the admiration of all the beholders; hence the Tyrians became the most famous masters of that art of dying purple, in all antiquity.—This colour, *i. e.* the Tyrian purple, became as valuable as gold, and was the distinguishing mark of Emperors, Kings, Consuls, Senators, Dictators, and Triumphers. A pound of it was sold at Rome for 1000 denarii, *i. e.* about 4*l.* 13*s.* 4*d.* English money.

TYRE, anciently the capital of Phœnicia, in Asiatic Turkey. This city enjoyed the most extensive traffic of any town in the world. It is now in ruins.

XXI.

(1) ALEXANDER POPE was a celebrated English poet, and miscellaneous prose writer. He died 1744, aged 56.

XXII.

(1) The LEOPARD is very much like the Tyger, but instead of being streaked, it is spotted.

(2) The FOX, see No. 17.

(3) A FOREST is a large space of land, full of trees.

XXIII.

(1) The LINNET, the GOLDFINCH, and the WOOD-LARK, are small birds of the sparrow kind; the first is particularly admired for its singing—the second is highly esteemed, both for its song and the beauty of its colours—the third is universally admired for its soft and delightful notes.

(2) The THRUSH is the largest bird of all the feathered tribe that has music in its voice, the note of all larger birds being either screaming, chattering, or croaking; the song is very fine, and continues the greatest part of the year. It is a spotted, brownish bird; it feeds chiefly on insects.

(3) The PEACOCK is a very beautiful bird: When it appears with its tail expanded, there is none of the feathered creation can vie with it, yet the horrid scream of its voice serves to abate the pleasure we find from viewing it. Our first Peacocks were brought from the East Indies. There are varieties of this bird; some are white, some crested: that which is called the Peacock of Thibet, is the most beautiful; its plumage is of all the most vivid (lively) colours, red, blue, yellow, and green, disposed in beautiful order.

THIBET or TIBET, is one of the most powerful of the Tartar kingdoms in Asia.

(4) A FARM is an house that has an estate in land belonging to it, which is employed in husbandry, i. e. in improving the land.

XXIV.

(1) ALFRED, king of England, began his reign at 22 years of age. — He was a great warrior, i. e. soldier; — a legislator, i. e. a law-giver; — the patron, i. e. the protector

of learning, he being himself an excellent scholar.—He was the first king of England who put to sea a formidable fleet, i. e. that sent a large company of ships to sea;—in a word, he was a most excellent prince.—He died A. D. 900, aged 51 years.

(2) **TITUS VESPASIANUS**, the tenth emperor of Rome, was the son of the good emperor Vespasian.—He died in the year of our Lord 81, aged 41 years.

(3) **ROME** is the capital of Italy, founded by Romulus, its first king, 753 years before Christ.

XXV.

(1) **PLATO**, the celebrated philosopher of Athens, died 348 B. C. aged 81. He was so circumspect in his behaviour, even in his youth, that he was never seen to laugh but with the greatest moderation; and he had so much command over himself, that he was never known to be in a passion.

(2) There are six sorts of **METALS**, viz. gold, silver, copper, tin, lead, and iron; the last is the most valuable of them all.

XXVI.

(1) **HORACE**, the celebrated Roman poet.—He wrote both lyric and satirical poems.—**LYRIC** odes, or poems, are such as are intended to be sung to a lyre or harp, i. e. a kind of musical instrument.—**SATIRES**, or satirical poems, are those in which wickedness and folly are censured.—Horace died eight years B. C. i. e. before the birth of Christ, aged 55 years.

(1) **TRAJAN**

XXXIII.

(1) **TRAJAN** was a valiant man, well skilled in affairs of war. He subdued all the East, and destroyed the empire of the Parthians, which had till his time remained unconquered. His application to business; his moderation to his enemies; his modesty in exaltation; his liberality to the deserving; and his frugality in his own expences, have all been the subject of panegyric, i. e. praise, among his cotemporaries, i. e. those who lived at the same time, and they continue to be the admiration of posterity. Such was the justice of this emperor, that when he delivered, according to custom, the sword to the chief of the Prætorium, he made use of this remarkable expression: "Take this sword and use it;—if I have merit, for me;—if otherwise, against me." After which he added, that he who gave laws, was the first who was bound to observe them.

He built the famous pillar called by his name. He died after a reign of upwards of 19 years, in the 63d year of his age, A. D. 117.

PRÆTORIUM, the judgment-hall, where the Prætor, i. e. a magistrate in Rome, used to administer justice.

(2) **DACIA**, in ancient geography, a country lying on each side of the Danube, (which is one of the finest rivers in Europe) now Transilvania and Walachia.

XXXV.

(1) **CYRUS**, styled **THE GREAT**, founder of the ancient Persian empire. Cyrus's remarkable humanity, munificence, (i. e. liberality) and affability to his soldiery, are frequently mentioned by Xenophon: his harangues to them

before any military enterprize, are particularly fine; himself and his whole army went to prayers, sang an hymn, and performed other duties to heaven, before and after battle.—Cyrus married the daughter of Cyaxares, who was a very beautiful princess, and had the kingdom of Media for her portion. He died 529 years B. C.

PERSIA is a kingdom of Asia;—Isfahan is the capital.

(2) PROPHEET, one of the sacred writers, to whom God gave the power of telling what was to happen in future.

(3) DANIEL, who was saved in the lion's den, because he prayed to God. The prophet Daniel was prime minister about 70 years to the princes of Babylon, of whom Cyrus was the last who engaged him in his service, in which he very probably died.

XENOPHON the Athenian, an illustrious philosopher, warrior, historian, political and philosophical writer, and poet. Flourished, i. e. lived, 359 years B. C.

CYAXARES, king of Media, conqueror of Assyria, died 595 years B. C.

XXXVIII.

(1) A DOVE is a bird, a sort of pidgeon.

(2) AN ANT is a little industrious insect.

(3) AN INSECT is any little creature that creeps or flies, so called from a remarkable separation in the body.

XLI.

(1) CYRUS. See No. 35.

(2) MARCUS AURELIUS, the sixteenth emperor of Rome, acquired the name of philosopher, by his great love of philosophy

fophy (which teaches the knowledge of morality, i. e. the duties we owe to others, and to ourselves; and the works of nature).—He was in all things a prince of the greatest moderation.—He died A. D. 180, aged 58 years.

(3) MARK ANTHONY, the celebrated, i. e. the famous Roman general and triumvir.—A triumvir is a man who is joined with two others in any post, or office, or employment. He died 30 years B. C.

XLIII.

(1) PYRRHUS was king of Epirus, or Canina, a province of European Turkey.—He was a renowned conqueror, and an able politician.—He was killed by a tile which was flung upon his head from the walls, by a woman, with whose son he was fighting, 272 years B. C.

(2) ALEXANDER THE GREAT was king of Macedon, and founder of the Macedonian empire.—He was styled THE CONQUEROR OF THE WORLD, because of his great and extensive conquests.—He died 323 years before the birth of Christ, aged 32 years. Macedonia is a province of European Turkey.

(3) A LION. See No. 19.

(4) AFRICA, one of the four quarters of the world. See No. 7.

(5) NUMIDIA, the antient name of Biledulgerid, one of the divisions of Africa.

(6) AN AMPHITHEATRE is a round building made for the purpose of exhibiting public shows, with rows of seats, one above another.

XLVI.

(1) Mrs. ELIZABETH ROWE was the wife of Thomas Rowe. She was a poetess and moral writer in prose. She died in 1737, aged 63.

LIII.

(1) ATHENS, a famous city of antient Greece, now subject to the Turks:—its inhabitants excelled in eloquence, the knowledge of arts, and politeness of manners.

(2) ARTS; the seven Liberal Arts or Sciences, are, 1. GRAMMAR, i. e. the art that teaches us to speak properly. 2. RHETORIC, or Oratory, which instructs us to speak elegantly. 3. LOGIC, which is the art of reasoning. 4. ARITHMETIC, the science of numbers, or the art of computation. 5. MUSIC, the science of harmonical sounds, or instrumental or vocal harmony. 6. GEOMETRY, the art of measuring the earth, or any distances or dimensions in or within it. Arithmetic is a part of Geometry; but this science is of much greater extent. 7. ASTRONOMY, which is a mixed science, teaching the knowledge of the celestial bodies, their magnitude, i. e. bulk or size, motions, distances, periods, eclipses, and order.

To these may very properly be added ARCHITECTURE, or the art of building, which is again divided into military architecture or fortification, and naval architecture, which includes the building of ships and vessels, ports, docks, &c. Some suppose that the first rules of this art were delivered by God himself to Solomon.—Under the reign of Augustus, architecture arrived at its greatest glory.

This art is divided into five orders, the Tuscan, Doric, Ionic, Corinthian, and Composite. The Corinthian is the most noble, rich, and delicate of all. The Composite is a mixture of the other four. These Orders took their rise from the different proportions that the different kinds of buildings rendered necessary, according to the bulk, strength, delicacy, richness, or simplicity, required.

PAINTING, the art of representing objects, by delineation and colours.

AGRICULTURE, the art of cultivating the ground, or husbandry.

And PHYSIC, or the science of healing and curing diseases.

(3) An AMBASSADOR is a person sent from one king or state to another, to transact, i.e. to do the business of the state or power by which he is sent.

(4) LACEDEMON, called likewise Sparta, now called Mistra; it is situated in the Morea, and is a city of Greece, in European Turkey.—The ancient city was built about 1069 years B. C. Here are still the ruins of several magnificent Grecian temples, and the platan or grove of plane trees, where the Spartans performed their wrestlings, races, and other exercises.

(5) MARCUS TULLIUS CICERO, the celebrated Roman orator: he was assassinated, i. e. murdered by violence, in the 63d year of his age, and 43 years B. C. by order of Marc Anthony, against whom he had made several famous, but severe orations.

LV.

(1) Duke of Sully, prime minister to Henry IV. of France, (styled the Great).—His Memoirs are a striking proof of his abilities

abilities as an historian and political writer. He died 1641, aged 82.

LVI.

(1) ALEXANDER. See No. 43.

(2) DARIUS CODOMANUS was the last king of the antient Persian empire, the dominion of which, after his death, was translated to the Greeks. He was defeated by Alexander the Great in three battles; the first was that of the Granicus, in which the Persians were entirely routed; in the second, near to mount Taurus, Darius lost his wife, his mother, and his children, with his army, and with difficulty escaped himself; and after another defeat at Arabela, he fled to Media, and was put to death by Bessus, governor of the province of Bactria, and general of the Bactrians, 331 B. C.

GRANICUS, a little river near the Hellespont, in the Lesser Asia.

TAURUS, a ridge of mountains which run through the Lesser Asia, from west to east, into Persia.

ARBELA, or IRBIL, a town situated on the river Lycus, in a fine plain in the province of Assyria.

MEDIA, in antient times a province of the Assyrian empire: it revolted 711 years B. C. became an independent kingdom, and conquered Persia; but Cyrus having vanquished Darius the Mede, 536 years B. C. it was from that time united to the Persian empire, and shared its fate. Its capital city was Ecbatana.

BACTRIA, a province on the N. E. of antient Persia, part of the present Usbeck Tartary.

(3) PERSIA. The empire of Persia was founded by Cyrus, after his conquest of Media, 536 years B. C. It was
overthrown

overthrown by Alexander the Great, 331 B. C. A new empire, styled the Parthian, was formed by the Persians and Artabaces, 250 B. C. but in A. D. 229 Artaxerxes restored it to its ancient title; and in 651, the Saracens put an end to that empire. From this time Persia was a prey to the Tartars, till a general, named Kouli-Khan, once more raised it to a powerful kingdom, by his conduct and bravery.—Persia is an absolute monarchy, (i. e. governed by one single person or king) and the crown hereditary, i. e. descends by right of inheritance; but the reigning prince sometimes appoints his younger son to succeed him.

(4) CAIUS JULIUS CÆSAR, the illustrious Roman general and historian, was born 98 years B. C. He possessed many shining qualities, without the intermixture of any defect but that of ambition. His talents were such as would have rendered him victorious at the head of any army he commanded;—and he would have governed in any Republic that had given him birth. He subdued his only rival, Pompey, in the plains of Pharsalia, and is acknowledged master at Rome, and in the whole empire. He was basely murdered in the senate-house, in the 56th year of his age, 43 years B. C. He received three-and-twenty wounds from hands, which he vainly supposed he had disarmed by benefits. It is observed, that of all those who had a hand in the death of Cæsar, not one died a natural death.

Observe, that every country has its own form of government, of which there are four principal distinctions, viz. Theocracy, Monarchy, Aristocracy, and Democracy.

THEOCRACY is when a state is under the more immediate government of God, as was that of the Jews.

MONARCHY,

MONARCHY, is where a state is governed by a single person, i. e. a kingly government. When the sovereignty descends to the next heir, it is said to be hereditary; when the choice depends upon the people, it is elective.

ARISTOCRACY, is that form of government which places the supreme power in the nobles, without any king, and exclusive of the people.

DEMOCRACY, is that form of government in which the power is lodged in the hands of the people, or persons chosen and appointed by them. The two last are called a REPUBLIC, or COMMONWEALTH.

It may not be unnecessary to mention, that Cæsar was a title given to all the Roman emperors, from Julius Cæsar to the dissolution of the empire.

The TWELVE CÆSARS, were :

I. JULIUS CÆSAR. See No. 56.

II. AUGUSTUS CÆSAR. See No. 9.

III. TIBERIUS, a suspicious, angry, cruel man. During this emperor's reign Jesus Christ was crucified. He reigned 22 years, and died A. D. 37.

IV. CALIGULA, more a monster than a man. He wished the Roman people had but one neck, that he might cut it off at one stroke. He was killed A. D. 41, having reigned above three years.

V. CLAUDIUS, a very weak prince; his mother used to say, when she met with a very silly fellow, "He is as great a fool as my son Claudius." He died A. D. 54, and had reigned near 14 years.

VI. NERO, the scourge of mankind, after whom the more cruel tyrants, tho' none could be more so than himself, have been

been called Neros. He put his preceptors to death, poisoned his brother, and killed his mother, and his two wives. He died A. D. 68, after having reigned near 14 years.

VII. GALBA was slain for too great severity to the soldiers. He reigned only six months.

VIII. OTHO, being overcome by Vitellius, killed himself. He was a very wicked prince, and reigned only three months and seven days.

IX. VITELLIUS, remarkable for gluttony and cruelty. The Roman people tore him to pieces, and threw him into the Tiber with a hook. He reigned only eight months.

X. VESPASIAN, emulous of the virtues of Augustus. He had great clemency, but was not free from avarice. He reigned 10 years.

XI. TITUS, the delight of mankind. See No. 24.

XII. DOMITIAN, brother of Titus, a cruel impious man, who entertained himself with killing flies. He persecuted the Christians; at last, grown detestable to all, on account of his cruelty, he was put to death by his own guards, after he had reigned 15 years.

See the Roman History.

(5) POMPEY THE GREAT, was the renowned rival of Julius Cæsar.—After the battle of Pharsalia, he fled to Egypt by sea:—he was basely assassinated 48 years B. C. by order of Theodotus, prime minister to Ptolemy, king of Egypt. Pompey had been a considerable benefactor to the father of the king, who was a minor, and had not the government in his own hands; and his minister directed that Pompey should be invited to shore, and was there slain.

(6) PHARSALUS,

(6) PHARSALUS, a town of Thessaly, antiently situated in European Turkey, in the plains of which it is supposed this decisive battle was fought; and hence it is called the battle of Pharfalia.

(7) CICERO. See No. 53.

LVII.

(1) ROME was founded by Romulus, its first king, 753 years B. C. The Tarquins were expelled on account of the ill treatment which Lucretia, a Roman lady, received from Sextus Tarquin, king of Rome, who was surnamed the Proud. The regal power or kingly government was abolished, and the Republican established under two annual consuls, 244 years after the building of the city, and 508 B. C. Pompey and Julius Cæsar begin to contend for supreme power over the Roman commonwealth, which produced a bloody civil war. Cæsar's being assassinated, served to hasten the revolution which it was intended to prevent. The republic was changed to an empire, Octavius Cæsar having the titles of Emperor and Augustus conferred on him by the senate and people, 27 years B. C.

About this time the annual revenue of the Roman empire amounted to 40 millions of our pounds sterling. The city of Rome is computed to have been 50 miles in circumference; and in A. D. 48, its inhabitants amounted to six millions nine hundred thousand. After a variety of changes, this once great empire, that had conquered mankind with its arms, and instructed the world with its wisdom; that had risen by temperance, and that fell by luxury, was no more. Its final dissolution happened about 522 years after the battle of Pharfalia, and 476 after the nativity of our Lord.

Rome is now the capital of the Pope's territories, and of all Italy.

(2) NUMA POMPILIUS, the second king of the Romans. He succeeded Romulus, and died 672 years B. C.

LIX.

(1) PLATO. See No. 25.

(2) MONTAIGNE, a French philosopher and miscellaneous author and critic. Died A. D. 1592, aged 59.

LX.

(1) JOHN LOCKE, an English gentleman, the most celebrated philosopher of the age he lived in, and one of the brightest ornaments of English literature. He was born 1632, and died 1704.

LXI.

(1) ART is the power of doing something not taught by nature or instinct, as *to walk* is natural, *to dance* is an art. Art is properly an habitual knowledge of certain Rules; these rules are general principles drawn from frequent observation. Every observation includes a precept, and all precepts are the result of observation.

The Arts may be reduced to three distinct sorts. The first owe their birth to necessity. Man being exposed to innumerable evils, stood in need of remedies and preservatives; these could only be obtained by industry and labour; thence arose the MECHANIC ARTS.

The second have chiefly Pleasure for their object; these are called the POLITE ARTS, such as Music, Poetry, Painting, Sculpture, and Dancing.

The

The third species, unite Utility, and Pleasure; such are Eloquence, *or* Oratory, and Architecture.

For the seven Liberal Sciences. See No. 53.

LXIII.

(1) QUEEN ANNE, daughter of James II. the first sovereign of GREAT BRITAIN, England and Scotland being united in her reign; which was rendered illustrious also by the celebrated victories of the great Duke of Marlborough her general; and by the establishment of the throne of Great Britain in the house of Hanover, by an act, after the death of the duke of Gloucester. She married prince George of Denmark, by whom she had several children, but none survived her.—She died in the 50th year of her age, and the 13th of her reign, 1714.

LXV.

(1) BUTTERFLY, a beautiful insect, of which there are various kinds.

(2) CORAL is a plant without leaves, that grows in the water; it becomes hard, and is of a stony nature after it is taken out and dried. Much coral is found in the sea, upon the south-west of Sicily. It branches only when it is under water: it is soft, and of a greenish colour; but being exposed to the air, becomes hard and of a shining red.

(3) CRYSTAL is a hard, pellucid, i. e. transparent stone, which looks like ice, or the clearest sort of glass.

(4) SPAR is a shining stony mixed substance, compounded of earth and metal: it is found frequently in caves, in the clefts of rocks, &c.

(5) ORE,

(5) ORE, metal, natural as it comes out of the mine, or earth.

(6) The DIAMOND is the largest and most valuable of all gems, and is, when pure, perfectly clear, and pellucid as the purest water: it is eminently distinguished from all other substances by the brightness of its reflections or lustre. Diamonds are extremely various in shape and size: in general they are found small, seldom large. The largest ever known is in the possession of the Great Mogul; it weighs 279 carats, (a weight of four grains) and is computed to be worth 779,244 l. The places from whence we have diamonds, are the East Indies, and the Brasils.

EAST INDIES, a part of Asia, are divided into three great parts, viz. Indostan, or the Mogul's empire; India on this side the Ganges; India beyond the Ganges.

The BRASILS, or BRASIL, a large maritime country in South America, belonging to the Portuguese.

(7) A MINE is a hollow place, or cavern in the earth, which contains metals or minerals.

METALS is a hard, firm, and heavy substance, fusible, i. e. capable of being melted by fire, and concreting or uniting when cold into a solid body, as it was before, which is malleable under the hammer, i. e. capable of being spread by beating, and is of a bright, glossy, and glittering substance where newly cut or broken. The metals are six in number, gold, silver, copper, tin, iron, and lead; of which gold is the heaviest, lead the second in weight, then silver, then copper, and iron is the lightest except tin.

MINERAL, matter dug out of mines. All metals are minerals; but all minerals are not metals.

(8) GEM, a jewel, a precious stone of whatever kind.

(9) GOLCONDA, a province of the Hither India, famous for the number of its diamond mines, now subject to the Mogul, or emperor of Indostan.

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