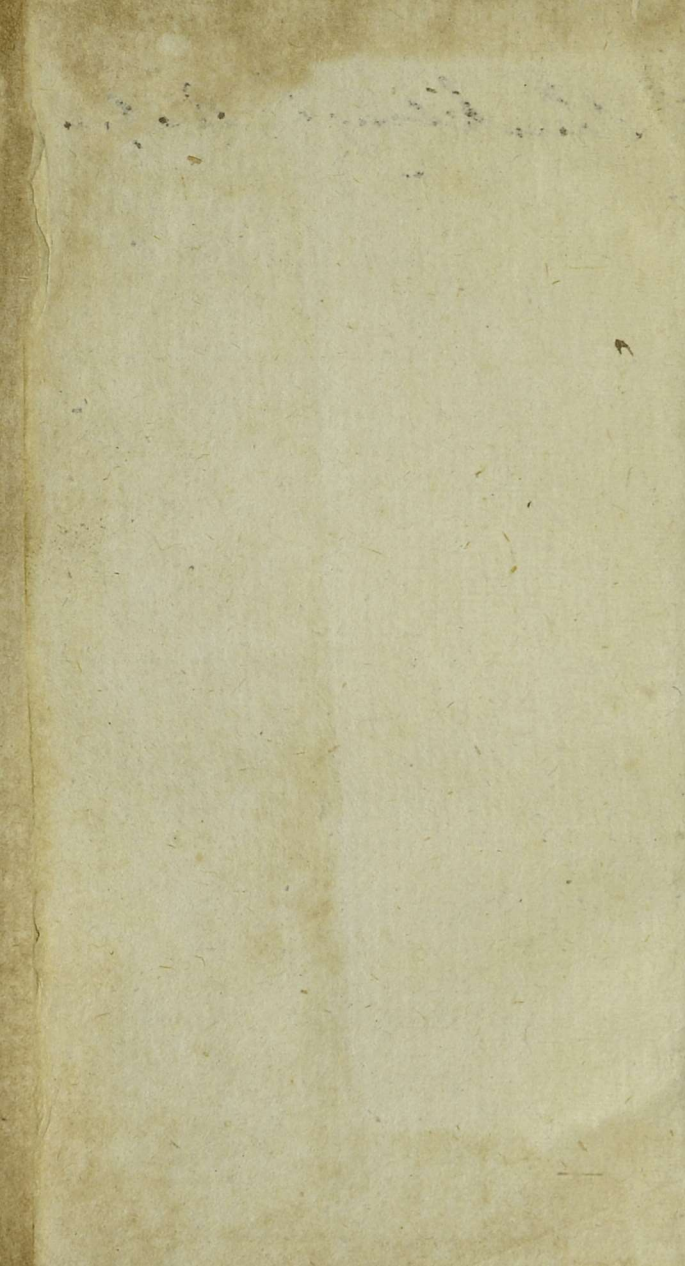


J. Shuckburgh L. Dwyer

(2942)



Anne Lovely, n
her book given
her by her Mama
Sep 27th 10th
1780

To Face the Title



Simpson sculp.

THE
AMUSING INSTRUCTOR:
OR,
TALES AND FABLES
IN
PROSE AND VERSE,
FOR THE
IMPROVEMENT OF YOUTH.

WITH

Useful and pleasing REMARKS on different
Branches of Science.

Stern Application softens into Ease,
Instruction smiles, and Learning aims to please.

ADORNED WITH CUTS.

L O N D O N,

Printed for F. NEWBERRY, at the Corner of St.
PAUL'S CHURCH-YARD, 1777.

P R E F A C E.

THOUGH the absolute necessity of an useful, and the agreeable accomplishments of an ornamental education, are sufficiently known, acknowledged, and admired, still to diversify or enforce the sentiments on such an essential subject can never be deemed impertinent.

The manifest design of learning is, either to render a man an agreeable companion to himself, or an useful member to society; to teach him to support solitude with pleasure, or to pass through promiscuous temptation with prudence; to assist him in managing an estate, if born to one; or if not, to furnish him with the means of acquiring one.

A person who applies himself to learning with the first of these views, may be said to study for ornament; as he who proposes to himself the latter, properly studies for use.

The

P R E F A C E.

The genius of the pupil is the first thing to be considered in the education of youth, that is, not to over hurry the slow, nor retard the quick; not to fatigue the dull with an application too intense, nor sully the bright with too much lassitude.

In this work learning and morality appear with a smiling countenance, the thorns are eradicated from the paths of instruction, and nothing but the flowers appear.

I would recommend it to those who may choose to make use of this performance, to suffer their children to read dialogue-wise, which method will tend more to the improvement of the youthful mind than at first may be imagined.

That it may answer the end for which it was intended, is the sincere wish of

THE AUTHOR.

THE

AMUSING

INSTRUCTOR.

PHILANDER, a gentleman of a very considerable fortune, fatigued with court attachments, and sick of the dissipating amusements of the town, determined to retire into the country, in order to taste the sweets of a rural life, to practice the social virtues, and live a votary to the dictates of benevolence ; convinced that the poet sung truth when he asserted that,

“ Virtue alone is happiness below.”

B

To

To spread flowers in the path of time, and improve the fleeting moments in the most pleasing manner, he selected from among his acquaintance six children of each sex, placing them separately at a small distance from his retirement; the six males under the care of a gentleman of the greatest abilities, and most undoubted integrity; and the six females under the inspection of a lady, equally amiable for her virtue, prudence, and good sense.

He designed that they should pay him a visit twice a week, the young gentlemen every Monday, and the young ladies every Thursday, that he might have an opportunity to inspect into their several improvements, to observe the various and gradual progress of the human mind, and to give every assistance in his power

power towards the cultivation of the infant genius.

“ Delightful task ! to rear the tender
 thought,
 To teach the young idea how to shoot,
 To pour the fresh instruction o’er the
 mind,
 To breathe th’ inspiring spirit, and to fix
 The generous purpose in the glowing
 breast”.

He furnished them with two respective libraries, suitable to the years and sex of each company, and particularly intimated, that it was his earnest desire, they should, at intervals, choose out any book to read as their genius might incline them, and upon paying him a visit select any story which might appear the most striking to them, to read to their

companions before him, by turns, according to their seniority.

This method, as well as its tendency, to improve them in their reading, he was sensible would give him an opportunity to exercise their genius and improve their judgment, to extend their moral knowledge, and give them a true sense of religion, and virtue, to which salutary purposes, the books of their little libraries, were particularly adapted.

The names and characters of the six young gentlemen were as follow ;

Master Billy Bright, the eldest of the whole company, was about thirteen years of age ; he was blest with a very quick genius, a sprightly imagination, a retentive memory, an engaging manner, and easy disposition, but was rather

ther too volatile and fickle in his temper, and hasty when provoked.

Master Jemmy Steady was about twelve years of age, very good natured, never trying to injure another, and easily forgiving an injury done to himself, rather slow in acquiring knowledge, but when once master of any accomplishment, it never escaped him : he spoke with great deliberation, and generally to the purpose.

Master Jacky Speakwell was within three months of the age of Master Steady, he was of an easy temper, possessed a great deal of good sense, was naturally eloquent in speaking, fond of giving advice to his companions, and patiently attentive in receiving it from his superiors.

Master Franky Featherbrain was about eleven years of age, very good natured, but so very giddy and fickle, that he never knew his own mind five minutes together; he was always in search after some trifle to amuse himself, but never was pleased above a minute with any thing; he was continually thinking, but never dwelt sufficiently upon any thought, to suffer it to be of service to him.

Master Tommy Thoughtless, aged about ten years, was only good natured, because he found it too much trouble to be otherwise, he never thought of any thing beforehand, though he knew from experience that after-thinking was ten times more troublesome.

Master Dicky Pliable, the youngest of this set, was about nine years of
age,

age, of the mildest and sweetest disposition imaginable, tender-hearted to the last degree, possessed of a tolerable portion of good sense, though rather dull of imagination, loving every body, and beloved by all.

Philander promised himself the highest satisfaction and most refined pleasure in cultivating the genius, improving the virtues, reforming the vices, expanding the beauties, and checking the follies of this youthful troop of rising geniuses.

M O N D A Y.

THE FIRST VISIT OF THE SIX YOUNG GENTLEMEN.

The six young gentlemen, according to direction, waited upon Philander for the first time, when, after receiving

their respectful compliments in the politest and best natured manner, it being a fine summer day, he invited them to walk into a beautiful shady arbour, situated at the extremity of a delightful garden, where the gentle fanning winds, and sweet odours proceeding from the most agreeable flowers, rendered the charming prospect, which every where attracted the eager sight, doubly pleasing.

After Philander had made some enquiries respecting the progress of each youth, Master Billy Bright, as eldest, of his own accord, produced the following entertaining story, which he had carefully transcribed from an admired writer, to which Philander requested their attention.

THE BASKET-MAKER,

A PERUVIAN TALE.

“Worth makes the man and want of it
the fellow,

The rest is all but leather and prunella.”

POPE.

In the midst of that vast ocean, commonly called the South Sea, lie the islands of Solomon: in the centre of those lies one, not only distant from the rest which are immensely scattered round it, but also larger beyond proportion. An ancestor of the prince which now reigns absolute in this central island, has, through a long descent of ages, entailed the name of Solomon's Islands on the whole, by the effect of that wisdom

wherewith he polished the manners of his people.

A descendant of one of the great men of this happy island, becoming a gentleman to so improved a degree, as to despise the good qualities which had originally ennobled his family, thought of nothing but how to support and distinguish his dignity by the pride of an ignorant mind, and a disposition abandoned to pleasure. He had a house on the sea side, where he spent great part of his time in hunting and fishing; but found himself at a loss in pursuit of these important diversions, by means of a large slip of marsh-land, overgrown with high reeds that lay between his house and the sea: resolving at length that it became not a man of his quality to submit to restraint in his pleasures for the ease and conveniency of an obstinate me-

mechanic, and having often endeavoured in vain to buy out the owner, who was an honest poor Basket-maker, and whose livelihood depended on working up the flags of those reeds in a manner peculiar to himself; the gentleman took advantage of a very high wind, and commanded his servants to burn down the barrier. The Basket-maker, who saw himself undone, complained of the oppression in terms more suited to his sense of the injury, than the respect due to the rank of the offender; and the reward this imprudence procured him, was the additional injustice of blows and reproaches, and all kinds of insult, ill-usage and indignity.

There was but one way to a remedy, and he took it; for going to the capital, with the marks of his hard usage upon him, he threw himself at the feet of the

king, and procured a citation for his oppressors appearance; who confessing the charge, proceeded to justify his behaviour by the poor man's unmindfulness of the submission due from the vulgar to gentlemen of rank and distinction. But pray, replied the king, what distinction of rank had the grandfather of your father, when, being a cleaver of wood in the palace of my ancestors, he was raised from among those vulgar you speak of with such contempt, in reward of an instance he gave of his courage and loyalty, in defence of his master? yet his distinction was nobler than yours; it was the distinction of soul, not of birth; the superiority of worth, not of fortune! I am sorry I have a gentleman in my kingdom, who is base enough to be ignorant, that ease and distinction of fortune were bestowed on him but to this end, that being at
rest

rest from all cares of providing for himself, he might apply his heart, head and hand, for the public advantage of others.

Here the king, discontinuing his speech, fixed an eye of indignation on a fullness of mien which he observed in the haughty offender, who muttered out his dislike of the encouragement this way of thinking must give to the commonalty, who, he said, were to be considered as persons of no consequence in comparison of men who were born to be honoured. When reflection is wanting, replied the king, with a smile of disdain, men must find their defects in the pain of their sufferings. Yanhumo, added he, turning to a captain of his gallies, strip the injured and the injurer, and, convey them to one of the most barbarous and remote of the islands, set them on shore in the night,

might, and leave them both to their fortune.

The place in which they were landed was a marsh, under cover of whose flags the gentleman was in hopes to conceal himself, and give the slip to his companion, whom he thought it a disgrace to be found with. But the lights in the galley having given alarm to the savages, a considerable body of them came down in the morning and discovered the strangers in their hiding places; setting up a dismal yell they surrounded them, and advancing nearer and nearer, with a kind of clubs, seemed determined to dispatch them, without sense of hospitality or mercy.

Here the gentleman began to discover that the superiority of his blood was imaginary; for between a consciousness of

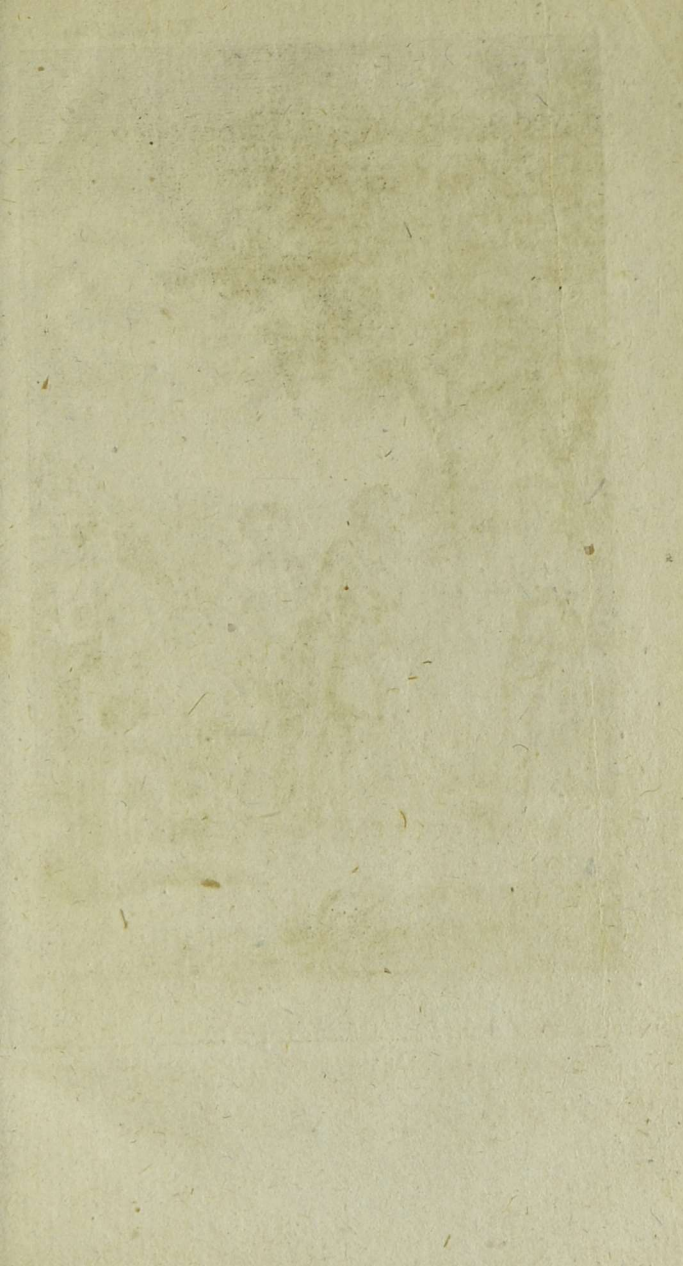
of shame and cold, under the nakedness he had never been used to ; a fear of the event from the fierceness of the savages approach, and the want of an idea whereby to soften or divert their asperity, he fell behind the poor sharer of his calamity, and with an unfinewed, apprehensive, unmanly sneakingness of mien, gave up the post of honour, and made a leader of the very man whom he had thought it a disgrace to consider as a companion.

The Basket-maker, on the contrary, to whom the poverty of his condition had made nakedness habitual, to whom a life of pain and mortification, represented death as not dreadful ; and whose remembrance of his skill in arts of which these savages were ignorant, gave him hopes of becoming safe, from demonstrating that he could be useful ;
moved

moved with bolder and more open freedom, having plucked a handful of the flags, sat down without emotion, and making signs that he would shew them something worthy their attention, fell to work with smiles and noddings ; while the savages drew near and gazed in expectation of the consequence.

It was not long before he had wreathed a kind of coronet, of pretty workmanship, and rising with respect and fearfulness, approached the savage who appeared the chief, and placing it gently on his head, so charmed and struck his followers, that they threw down their clubs and formed a dance of welcome and congratulation round the author of so prized a favour.

There was not one but shewed the marks of his impatience to be made as





J. Simpson sculp.

fine as his captain ; so the poor Basket-maker had his hands full of employment ; and the savages observing one quite idle, while the other was so busy in their service, took up arms in behalf of natural justice, and began to lay on arguments in favour of their purposes.

The Basket-maker's pity now effaced the remembrance of his sufferings ; so he arose and rescued his oppressor by making signs that he was ignorant of the art ; but might, if they thought fit, be usefully employed in waiting on the work, and fetching flags to his supply, as fast as he should want them.

This proposition luckily fell in with the desire the savages had to keep themselves at leisure, that they might crowd round and mark the progress of a work
they

they took so much pleasure in; they left the gentleman therefore to his duty in the Basket-maker's service, and considered him from that time forward as one who was, and ought to be treated, as inferior to their benefactor.

Men, wives, and children from all corners of the island, came in droves for coronets; and setting the gentleman to work to gather boughs and poles, made a fine hut to lodge the Basket-maker, and brought down daily from the country, such provisions as they lived upon themselves, taking care to offer the imagined servant nothing till his master had done eating.

Three months reflection in this mortified condition, gave a new, and just turn to our gentleman's ideas; in so much, that

that lying weeping and awake one night, he thus confessed his sentiments in favour of the Basket-maker. I have been to blame, and wanted judgment to distinguish between excellence and accident. When I should have measured nature, I but looked to vanity. The preference which fortune gives is but empty and imaginary ; and I perceive too late, that only things of use are naturally honourable. I am ashamed, when I compare my malice, to remember your humanity : But if the gods should please to call me to a repossession of my rank and happiness, I would divide all with you in atonement of my justly punished arrogance.

He promised, and performed his promise, for the king soon after sent the captain who had landed them, with presents to the savages ; and ordered him
to

to bring both back again : and it continues to this day a custom in that island, to degrade all gentlemen who cannot give a better reason for their pride, than that they were born to do nothing : and the word for this punishment is,

SEND HIM TO THE BASKET-MAKER.

Philander gave his approbation of Master Bright's choice of a story, and a smile of applause sat on the face of every one present; Philander then proposed a walk in an elegant park, by way of relaxation, but rightly concluded that relaxation itself might be made beneficial when judiciously managed, for which purpose he engaged them in the following conversation on the subject of the story they had just heard.

Philander.

Philander.

You see, gentlemen, by the tale which Master Bright has so ingeniously chosen for your entertainment, the absurdity of pride, and the folly of any one's valuing himself upon rank or riches, which are not in reality of any intrinsic worth, nor any part of himself.

Master Steady.

Indeed, Sir, I think the proud gentleman was very rightly served, and for his sake I shall never regard any person for being finely dressed, unless I find they have something else to recommend them.

Master

Master Pliable.

But, pray, Sir, must I look upon every poor boy I see as my equal and companion ?

Master Bright.

I can answer your question, Master Pliable, let those you see be rich or poor, if they have any bad qualities, or vices, you should shun them ; but if they are virtuous and good, their circumstances will be of little signification, a rich bad boy will certainly do you harm, but a poor good boy will never hurt you.

Master Featherbrain.

But I should be puzzled to know whether a strange boy is good or bad.

Master

Master Speakwell.

You should, to remove your doubts, ask the opinion of your parents, friends, or tutors, and not be fond of making many new acquaintances without their approbation. I always act in that manner ever since I got acquainted with Billy Trickit, unknown to any of my friends; he was a very great liar, and occasioned a quarrel between my mamma and me.

Philander.

You are very right, Master Speakwell, for no young gentleman should be so full of himself as not to ask advice of those who are older and more experienced than himself, nor too proud to take that advice.

Master Thoughtless.

What you have just now said, Sir, puts me in mind of a maxim I have read somewhere, that *none are so empty as those who are full of themselves.*

This sudden turn of Master Thoughtless, put the whole company into a good humour, and Master Speakwell begged that he might give another maxim which he had met with in his reading, viz. *That there never was a proud man who was not ill-natured, nor an ill-natured man who was not proud.*

Philander concluded the discourse by begging them to treasure in their minds the following lines of the great Mr. Pope.

————— In pride our error lies,
 All quit their spheres, and rush into the
 skies ;

Pride still is aiming at the blest abodes,
 Men would be angels, angels would be
 gods :

Aspiring to be gods if angels fell,
 Aspiring to be angels men rebel.

By this time they had got to a beautiful temple, situated on a rising ground, the steps of which they ascended, and for some time amused themselves with viewing the beautiful landscapes that every where presented themselves to view, and delighted the eye with a pleasing variety of woods, hills, dales, brooks, grass and corn fields, till they were awakened from their pleasing review by a noise behind them, which was occasioned by Master Thoughtless,

C

less, who was whipping a top on the stone pavement of the temple.—This childish amusement drew a smile of scorn from Billy Bright, Jemmy Steady, and Jacky Speakwell, who having been treated like men by the judicious Philander, began to assume a manly turn of thinking and acting; Philander, however, unwilling to give him a check, always preferring the most lenitive methods, and willing to cheat him out of his follies and giddiness, told them seriously that he was glad to see Master Thoughtless so well employed, who was actually giving himself a lecture in NATURAL PHILOSOPHY; this made them all stare, as every one of them knew the meaning of the word *Philosophy*, though they were quite unacquainted with the science.

Having

Having sufficiently excited their curiosity, he began to avail himself of their avidity as follows.

Philosophy is founded on two principles, Matter and Motion.

Master Thoughtless's top is *Matter*, or any thing else that we can *see—taste—or feel*: when he whipped his top it produced *Motion*. Again, a *Body at rest will remain so for ever, unless put in motion by some external cause—and a body in motion will continue so for ever, unless stopped by some external or outward cause*——What makes you smile Master Featherbrain, do you doubt what I say?——

Master Featherbrain.

I was thinking, Sir, that when I whip my top and put it in motion, it will fall of itself when I leave off whipping.

Philander.

You have objected now Franky, without considering the thing sufficiently—for after you have left off whipping your top, the ground and the air touch it and stop its motion, or else its motion would be perpetual.—

A body will always move in a strait line, unless turned out of its course by some external cause.

Master

Master Steady.

That I have taken notice of, Sir, for if I rowl a marble on the ice, it will go on in a strait line till stopped or turned aside by something it meets with in its way.

Philander.

All bodies have a natural tendency, attraction, or gravitation towards each other.

Master Pliable.

Pray, Sir, would you be kind enough to explain those hard words to us.

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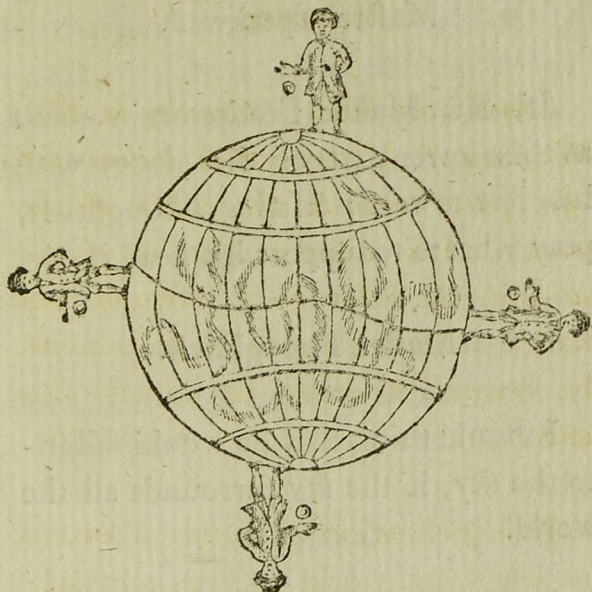
Philander.

Philander.

I will, my dear. *Gravity is that disposition of Matter which inclines the lesser part towards the centre of the greater.* It is called *weight*, or *gravitation* in the lesser body, because it is drawn, and *attraction* in the greater body, because it draws or attracts the lesser.

This inclination of matter to a centre keeps the world in one compact, round body as it is, otherwise it would fall to pieces. Suppose, for example, that Master Thoughtless stood upright at this part of the world—and Master Featherbrain opposite at this part; supposing this ball to be the globe of the earth.

If



If each were to drop an apple from his hand, and those apples had power to displace the particles of matter of which the earth is composed, they would meet in the centre of the earth.

Master Speakwell.

If, Sir, Master Featherbrain stand at this lower part of the globe, with his feet towards Master Thoughtless, pray what is to support his head ?

Master Thoughtless.

I should think that he would fall into the sky, if the sky surrounds all the world.

Philander.

I will remove your doubts immediately. It is this very power of attraction which would draw him towards the centre, and prevent such an accident. It is this power that keeps all things
-on

on the surface of the earth in every part, for the people on the other side of the world (which is called the *Antipodes*) do not walk on their heads, but have their feet directly opposite to ours.

Master Bright.

Sir, when my magnet, or loadstone, draws a needle, or any other piece of iron or steel, is it not by attraction?

Philander.

It is Billy, and a very strong kind of attraction, large bodies are a great number of atoms or small particles of matter joined by the power of attraction, which when once joined *adhere* or *cohere* together, which in philosophy is called the *power of cohesion*.

As it began to grow late, Philander thought proper to retire, when the young gentlemen took their leave, and returned home, well pleased with their reception and entertainment in having heard much of what was really useful, and understanding all they heard.

It is high time now to speak of the young ladies whom this worthy gentleman had taken under his care.

Miss Jenny Allgood, the eldest, was about fourteen years of age, lovely in her person, of a quick imagination, possessed of much good sense, and great sweetness of temper.

Miss Betsey Bloom was about half a year younger than Miss Allgood, beautiful with delicacy, and gracefully polite ;

polite ; she had a remarkable quickness of wit, and strength of understanding, but was rather vain of her beauty, and other accomplishments.

Miss Polly Prattle, was perfectly agreeable in person, and had a tolerable understanding ; she was twelve years of age, her greatest foible was an immoderate love of talking, which she indulged in such a manner, that when she had tired every body else with hearing her, she would talk to herself.

Miss Nancy Mild, was about twelve years of age, she had a great deal of good sense, and above all, the sweetest temper ever known.

Miss Patty Homely, a young lady turned of eleven years of age, was but

very indifferently made, and her features, which had been originally very coarse, were greatly scarified by the small-pox, her good sense, sprightly humour, and sweetness of temper, however made an ample amends for all defects of person, and caused every body to esteem and love her.

Miss Lydia Haughty, was about eleven years of age, her person was handsome, but her understanding very indifferent, and her pride intolerable; she was a coquet, and consequently fond of flattery, but so very envious of others, that she could not bear to praise any action, or accomplishment in another, though really praise-worthy.

As he had not invited the preceptor of the young gentlemen, he did not
think

think proper to invite the governesses of these young ladies to accompany them to his house, his reason was that neither of the youthful companies, might be awed by the presence of those who presided over them, however, thinking it proper to have a lady present at the time, he in the morning dispatched a servant with the following card of invitation.

Philander presents his compliments to the agreeable Lady Bellvoir, and should esteem himself greatly honoured by her presence at his tea table this afternoon.

Ten o'clock morn.

She honoured the invitation, and came accordingly, and with a great deal

deal of good nature, promised to be present every Thursday, during the visit of the young ladies.

T H U R S D A Y.

THE FIRST VISIT OF THE YOUNG LADIES.

The proper compliments and salutation being past, and every person seated, Miss Jenny Allgood produced and, by desire, read the following tale.

THE THREE WISHES,

A TALE.

There was once a man not very rich, who had a pretty woman to
his

his wife. One winter's evening as they sat by the fire, they talked of the happiness of their neighbours, who were richer than they; said the wife, if it were in my power to have what I wish, I should soon be happier than all of them: so should I too, said the husband; I wish we had fairies now, and one of them was kind enough to grant me what I should ask. At that instant they saw a beautiful lady in the room, who addressed them in these words: I am a fairy, and I promise to grant you the three first things you shall wish for. She then disappeared, leaving the man and his wife in great perplexity: for my part said the wife, if it is left to my choice, I shall wish to be handsome, rich, and of great quality. But said the husband, with all these things, one may be sick, dis-

con-

contented, or die young; it would be much wiser to wish for health, chearfulness, and a long life. But to what purpose is a long life with poverty, replied the wife? it would only prolong misery: in truth the fairy should have promised us a dozen gifts, for there are at least a dozen things which I should want. That is true said the husband; but let us take time, let us consider, from this time until morning, the three things which are most necessary for us, and then wish. I will think all night said the wife, but in the mean time let us warm ourselves, for it is very cold. Upon my word husband here is a nice fire, I wish we had a yard of *black-pudding* for supper, we could dress it easily. She had hardly said these words (unthinkingly) when a yard of *black-pudding* came
tumb-



T. Simpson sculp.

tumbling down the chimney: a plague on greedy guts with her *black-pudding*, said the husband, here is a fine wish indeed, now we have only two left; for my part I am so vexed that I wish the *black-pudding* was fast to the tip of your nose. At this second wish, up starts the *black-pudding*, and sticks so fast to the tip of the poor woman's nose, that there was no possibility of taking it off. The man now perceived that he was sillier than his wife; but in order to comfort her, told her he intended to wish for great riches, which would put it in his power to have a gold case to hide the *black-pudding*. But the wife, enraged to the last degree, vowed that she would throw herself out of the window, unless he left the third wish to herself: to this request the husband assented, willing to make her some amends

mends for the rashness of his wish. Well then, said the wife, I wish that this *pudding* may drop off, at that instant the *pudding* dropped off, and the wife who did not want wit, gave this short and useful advice : for the future dear husband, let us wish for nothing, nor suffer envy to possess us, but take things thankfully, just as God is pleased to send them : in the mean time let us sup upon our *pudding*, since that is all that we have got by our wishes. The husband thought his wife judged rightly, and they never gave themselves the trouble to think about the things which they had designed to wish for.

Lady Bellvoir, as soon as Miss Allgood had done reading, addressed herself to the amiable assembly in the following manner.

Lady

Lady Bellvoir.

You may perceive, ladies, by the story you have just heard, the ill effects of vain wishes and envying others, what Providence permits them to enjoy. This woman wanted a dozen fairy gifts, yet she might still have been unhappy; for instance, had she wished for a good dinner, she ought likewise to have wished for a good appetite to eat it, and then moderation not to eat too much, and make herself sick : here is three wishes for one dinner.

Miss Allgood.

As a moral to my Tale, I must beg leave to repeat what a great author has said upon the subject; “That envy is an acknowledgment of superiority in
the

the person envied, of all vices it is the basest and meanest ; and the breast of the envious is a certain hell.

Miss Mild.

Mr. Pope I remember likewise says,

Envy will merit like its shade pursue,
But like the shadow, proves the substance true.

Miss Prattle.

Well, for the sake of this story, I shall never more desire to possess any thing that God does not please to grant me, or that belongs to another, though it should happen to be better or finer than what I have of my own.—Now there's Miss Polly Aldridge never sees
me

me have any thing new but she is ready to burst with envy and spite, and I dare say wishes it was her own. I believe she could have burnt my last new slip, for she did look at it in such a manner : well, for my part I——

Lady Bellvoir.

Stay, my dear Miss Prattle, and let me shew you the inconvenience of talking much without thinking—you have got rid of one vice and run into another—you have promised never to envy any person as long as you live, nor desire any thing which God does not please freely to grant you.——Yet you begin directly after to detract a young lady who is not present—but pray remember that detraction and envy are sisters, and you will generally find them together.

Miss

Miss Bloom.

For my part I shall never envy any body but for their goodness, and will wish above all things to be good.

Lady Bellvoir.

That wish is a truly good wish: but, my dear, there is still another advantage, which you are not acquainted with: If you wished to be handsome or rich, you might wish all your life long, you would be neither richer nor handsomer: our wishes do not forward us in the least: but as soon as we really wish to be good and virtuous, we begin to be so——when we wish truly, that is when we in reality strive to be virtuous, and take all the pains necessary to that end (for there is no one, not even
the

the most wicked, who would not wish to be virtuous) we become so of course ; therefore let all your wishes be for an encrease of goodness, never make any vain wishes, never envy any person for what they possess, or for any supposed or real happiness which they may enjoy ; nor ever through envy slander any one ; for slanderers, like flies, touch not the sound parts, but fall upon the sores or follies of the person in question ; and it generally happens, that they envy them for the very faults they declaim against.

Miss Homely.

My dear papa used to say, *Madam*,
 “ That the meanest way of *praising* ourselves was by *dispraising* others.”

Miss

Miss Bloom.

Besides, we should not talk to please ourselves, but others ; and I believe very few love to hear a friend mentioned with disrespect when absent.

Here Lady Bellvoir put an end to the conversation by observing, that it was time to depart. Both herself and Philander had observed, that several parts of the foregoing story, and conversation, severely touched Miss Haughty in several places, who had never opened her lips during the whole visit, but her countenance betrayed what passed in her heart : they therefore determined privately to recommend a story (adapted to reform, if possible, her imperious temper) to Miss Bloom, who by seni-

rity was to provide one against the next meeting.

M O N D A Y.

THE SECOND VISIT OF THE YOUNG GENTLEMEN.

The six young gentlemen being assembled in Philander's parlour, Master Steady, according to his turn, produced and read the following tale.

THE PARTY-COLOURED SHIELD,

O R,

EFFECTS OF OBSTINACY.

With hasty judgment ne'er decide,
First hear what's said on either side.

In the days of knight-errantry and paganism, one of our old British princes

D

set

set up a statue to the goddess of victory, in a point where four roads met together; in her right hand she held a spear, and rested her left upon a shield: the outside of this shield was of *gold*, and the inside of *silver*: on the former was inscribed in the old British language, *To the goddess ever favourable*; and on the other, *For four victories obtained successively over the PICTS, and other inhabitants of the northern islands*. It happened one day that two knights completely armed, the one in *black* armour, the other in *white*, arrived from opposite parts of the country at this statue just about the same time; and as neither of them had seen it before they stopped to read the inscriptions, and to observe the excellence of its workmanship, after contemplating on it for some time, *This golden shield*, says the *black* knight——

golden

golden shield, cried the *white* knight (who was as strictly observing the opposite side) why if I have any eyes it is silver. I know nothing of your eyes, replied the *black* knight, but if ever I saw a *golden* shield in my life this is one : yes, replies the *white* knight smiling, it is very probable indeed that they should expose a shield of *gold* in such a public place as this ; for my part I wonder that even a *silver* one is not too strong a temptation for the devotion of some people that pass this way, and it appears by the date, that this has been here above three years. The *black* knight could not bear the smile with which this was delivered, and grew so warm in the dispute that it soon ended in a challenge ; they both therefore turned their horses, and rode back a sufficient space for their career, then fixed their spears

in their rests, and flew at each other with the greatest fury and impetuosity; their shock was so rude, and the blow on each side so effectual, that they both fell to the ground, much wounded and bruised, and lay there for some time in a trance. A good *Druid* who was travelling that way found them in that condition; the *Druids* were the physicians of those times, as well as the priests. He had a sovereign balsam about him, which he had composed himself, for he was very skilful in all the plants that grew in the fields, or in the forest: he stanch'd their blood, applied his balm to their wounds, and brought them as it were from death to life again. As soon as he found them sufficiently recovered, he began to enquire into the occasion of their quarrel. “Why this man, cried the *black* knight, will

will have it that yonder shield is *silver*: and he will have it, replied the *white* knight, that it is *gold*;" and then told him all the particulars of the affair. Ah! said the *Druid*, my brethren, you are both of you in the right, and both of you in the wrong: had either of you given himself time, to look upon the opposite side of the shield, as well as that which first presented itself to his view; all this passion and bloodshed might have been avoided; however there is a very good lesson to be learned on the occasion, permit me therefore to entreat you by all our gods, and by this goddess of victory in particular, "Never to enter into any dispute for the future, till you have fairly considered each side of the question."

When Master Steady had done reading, Philander told him he greatly approved of the story he had chosen, as it might, if properly regarded and remembered, be of infinite service to them all, in the conduct of their lives in general, and their conversation in particular,

Master Steady.

The words of my good uncle Truman, I think I may repeat as a moral to the tale I have just been reading.—

“That in all arguments or disputes we should resemble the willow more than the oak: meaning to be compliable and easy, not obstinate and perverse.”

And I have always found the benefit of strictly regarding my uncle's words: what do you think Master Bright.

Master

Master Bright.

Indeed Jemmy I do not think ever to be positive again as long as I live, unless it is in being good and virtuous.

Philander.

I commend you greatly for your resolution my dear Billy—but a perseverance in goodness and virtue is not obstinacy, but a laudable and steadfast zeal in what is invariably right—on the contrary, to be positive in any argument, where our own feeble judgments alone are our guides, is a very great fault; and we may always observe, that obstinate people are never more so, than when they are in the wrong.

Master Pliable.

Pray Sir, if I happen to dispute with another, and I submit and give him his

D. 4.

way,

way, and he remains obstinate, will not every body love me for submitting, and despise him for being positive.

Philander.

They will my dear—but take care that your submission be only for the sake of peace, and to gain the love of your parents and friends; not in hopes that another may be disliked, for that would appear more like malice than mildness.

Master Featherbrain.

But Sir, if I know myself to be in the right, must I give way to another, and own myself to be in the wrong.

Master

Master Speakwell.

I believe Master Franky it is very hard to be positive that we are in the right, however we ought to submit for the sake of dropping a dispute which may be perhaps disagreeable.

Master Thoughtless, who had been more attentive than usual both to the tale and conversation, told them smiling, that he could repeat a merry tale, which would prove that critics themselves were sometimes very much in the wrong, when they fancied themselves to be quite in the right. Seeing the company attentive, he began as follows.

THE CRITICS MISTAKEN.

In every age, and each profession,
 Men err the most by prepossession;
 A certain Baron on a day,
 Having a mind to show away,
 Built up a large commodious stage,
 For the choice spirits of the age;
 But above all among the rest
 There came, a genius who profess
 To have a curious trick in store,
 Which never was perform'd before;
 'Twas all expectation, all suspense,
 And silence gagg'd the audience;
 He held his head behind his wig,
 And so exact took off a pig:
 All swore 'twas serious and no joke,
 For that, or underneath his cloak,
 He had conceal'd some grunting elf,
 Or was a real hog himself:

A search

A search was made, no pig was found,
And vast applauses echo'd round.

Old *Roger Grouse*, a country clown,
Who yet knew something of the town;
Beheld the mimic and his whim,
And on the morrow challeng'd him.

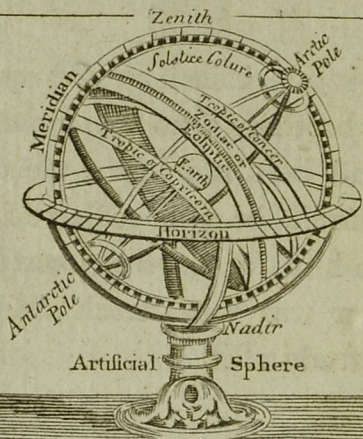
The mimic took his usual station,
And squeak'd with general approbation.

Old Grouse conceal'd amidst this racket,
A real pig beneath his jacket,
Then forth he came, and with his nail
He pinch'd the urchin by the tail;
The tortur'd pig from out his throat
Produc'd the genuine natural note:
All bellow'd out 'twas very sad,
For never stuff was half so bad;
The mimic was extoll'd, and *Grouse*
Was hiss'd and cat-call'd from the house;
Soft

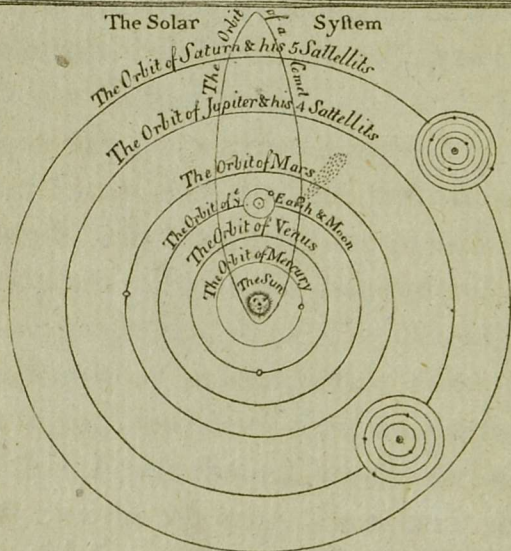
Soft ye, a word before I go,
 Quoth honest *Hodge*, and stooping low
 Produc'd the pig, and thus aloud
 Bespoke the stupid partial crowd.
 Behold, and learn from this poor creature,
 How much you critics know of nature.

This story highly delighted the whole company, but Philander willing to give them a small relaxation of mind, lead them into the garden when naturally of themselves they walked towards the temple, which we have mentioned before, where Philander had ordered an *Orrery* to be placed, as if by chance intending to let an explanation of its use be in consequence of their own desire; Master Featherbrain, whose curiosity was ever on the wing, gazed on it very attentively; and Master Bright said that
 he

he knew it was called an *Orrery*, for his eldest brother, who was captain of a ship, had been taught the use of it; but he should be glad to have it explained to him, as he remembered that his brother was very much delighted with the study of it.



The Solar System



Philander was very happy in having an opportunity to explain a part of real science, at once so useful and delightful; and which was particularly calculated to give the most striking idea of the wisdom, power and glory of God.

Philander.

This Orrery gentlemen is intended to explain the laws, motions, and distances of the planets from each other, and from the sun.

The sun which you see here represented by this golden ball, is placed in the centre or middle of the universe, and round it the earth and all the other planets move.

Master

Master Speakwell.

Sir, pray in the Bible is it not said that the earth stands still, and the sun moves——

Philander.

It is—but you must consider that the prophets, lawgivers, and chiefs were speaking to a nation of stubborn and ignorant men—not to philosophers; their business was to teach them the laws of religion and morality—not astronomy; therefore they represented things as they appeared upon a slight view, and sacrificed the *least* to the most necessary knowledge.

All the planets, as I told you, move round the sun, which is in the centre—and are called *primary*, and are six in number,

number, viz. *Mercury, Venus, the Earth, Mars, Jupiter, and Saturn*—all which move immediately round the sun, there are ten *secondary* planets which move round some of the other planets, while they are moving round the sun, these *secondary* planets are called *moons*.

Master Pliable.

Ten moons, Sir—I thought there was but one.

Philander.

There is but one, my dear, belonging to our *earth*, but there are four *moons* or *satellites* move round *Jupiter*, and five round *Saturn*: thus has the Almighty provided to light those planets, which lie at such an amazing distance from the sun.

Mercury

Mercury revolves about the sun in eighty-eight days, *Venus* in two hundred and twenty-five days, the *Earth* in three hundred and sixty-five days, five hours and forty-nine minutes, *Mars* in one year and three hundred and twenty two days, *Jupiter* in eleven years and three hundred and nineteen days, and *Saturn* in twenty-nine years and one hundred and thirty-eight days, they all move round the sun from west to east.

Master Bright.

I believe, Sir, I understand now, by what you have been saying, why a year should be just three hundred and sixty-five days and forty-nine minutes, it is just the time the earth is going round the sun.

Philander

Philander.

It is so, and a month is just the time the moon is going round the earth, which revolution she performs in twenty-seven days seven hours and forty-three minutes ; so that there are thirteen lunar months in a year—though for conveniency and a greater regularity—they are made but twelve in our almanacks, by adding a greater number of days to each month than it really contains.

By what I have said, you may perceive that the moon has a double motion.

Master Thoughtless.

A double motion, Sir !

Philander.

Yes, a double motion—for it revolves round the earth, and at the same time
with

with the earth revolves round the sun—the earth has likewise a double motion, one round the sun, and another round its own axis—like a coach turning round in a court yard—the wheels go round their own axis, at the same time that they move round the yard.

Master Featherbrain.

Sir, pray what occasions the *moon* sometimes to be *full*, and sometimes like *half a moon* only ?

Philander.

When the earth is so situated between the sun and moon, that we see all her enlightened parts, it is *full moon*; when the moon is so situated between the sun and earth, that her enlightened parts are hid, it is *new moon*, but when only a
portion

portion of her enlightened parts are hid, it is a *horned* or *half* moon.

An *eclipse* of the moon is caused by the interposition of the dark body of the earth, between her and the sun from whom she receives her light.

Suppose this *orange* to be the sun, this *ball* the earth, and this *apple* the moon, place them in a strait line, the *ball* or earth in the middle; put your eye to the *apple* or moon, you will find it entirely hide the *orange* or sun from your view; which clearly shews you the nature of a *total eclipse* of the moon.

But move the *apple* a little on either side, and you will perceive a part of the *orange*, so that a strait line might be drawn from a part of the *orange* or sun, to the *apple* or moon, without touching

touching the *ball* or earth, which line you may suppose to be a stream of light, and then you will easily conceive the nature of a *partial eclipse* of the moon.

An *eclipse* of the sun is occasioned by the moon's being betwixt the sun and earth. If the moon hides the whole body of the sun from us, it is a total eclipse; if she hides only part, it is a partial eclipse.

An *eclipse* of the sun never happens but at a new moon; nor one of the moon but when she is full.

Master Steady.

Pray, Sir, how far may the sun be from the earth?

Philander.

Philander.

It is, my dear, above ninety-fix millions of miles, a distance so immense, that a cannon ball would be twenty-five years coming from thence to the earth, even if it flew with the same velocity or swiftness as when first discharged.

Master Thoughtless.

If, Sir, any thing is so long in coming from the sun to the earth, how can its light reach us, as it does every morning?

Philander.

Light, Master Tommy, is of such an amazing velocity or swiftness, that it flies at the rate of two hundred thousand miles in a second of time, or a moment; therefore though a cannon-
I
ball

ball would be twenty-five years in coming, light finds its way in about eight minutes.—But enough has been said at present on the subject, it grows late—we will therefore refer what more might be said on the subject to another opportunity.

The young gentlemen, well satisfied, took their leave and retired.

T H U R S D A Y.

THE SECOND VISIT OF THE YOUNG LADIES.

The young ladies being met at Philander's, and Lady Bellvoir present, Miss Betsey Bloom produced a small story, which had been recommended to her by the above-mentioned lady, and intended

as a tacit correction of the blemishes in Miss Haughty's deportment.

THE HISTORY OF LETITIA, AND DAPHNE.

A gentleman of fortune had two daughters whom I shall call Letitia and Daphne; the former was one of the greatest beauties of the age in which she lived, the latter had few charms to recommend her person. Letitia from her childhood, had heard nothing but commendations of her features and complexion, by which means she remained just as nature had made her, a mere beautiful outside, the consciousness of her charms, had rendered her insupportably vain, and insolent to all. Daphne who was almost twenty, before one civil thing had been

E

said

said to her, found herself obliged to acquire some accomplishments, to make up for those attractions which she found in her sister. Poor Daphne was seldom submitted to in a debate wherein she happened to be concerned, her discourse had nothing to recommend it, but the good sense of it. And she was always under a necessity to have very well considered what she was to say, before she uttered it; while Letitia was listened to with partiality. These causes produced suitable effects, and Letitia became as insipid a companion, as Daphne was an agreeable one, Letitia confident of favour, studied no arts to please, Daphne despairing of any inclination towards her person, depended only on her merits: Letitia was always fullen and disconsolate, while Daphne's countenance appeared open, chearful, and unconcerned.

cerned. A gentleman saw Letitia and became her captive, possessing a vast fortune, he was admitted to the greatest freedom in the family where a constrained behaviour, severe looks, and distant civilities were the highest favours he could obtain from Letitia; while Daphne used him with the good humour, familiarity, and innocence of a sister, insomuch that he would often say to her *dear Daphne wert thou but as handsome as Letitia*. She received such language with that ingenuous and pleasing mirth, which is natural to women without design. He still sighed in vain for Letitia; but found a certain relief in the agreeable conversation of Daphne.

At length heartily tired with the haughty impertinence of Letitia, and charmed with the repeated instances

of good humour, he had observed in Daphne, he one day told her that he had something to say to her, which he hoped she would be pleased with, *dear Daphne*, continued he, *I am in love with thee and despise thy sister sincerely*. The manner of his declaring himself gave his mistress occasion for a very hearty laugh; nay says he, I knew you would laugh at me, but I shall ask your father's consent, he did so. The father received the intelligence with no less joy than surprize, and was very glad he had now no care left, but for his beauty, whom he thought, he could marry at any time. Daphne was married to this gentleman, and passed a life of uninterrupted happiness: while Letitia's ill-nature kept her unmarried, until time had plucked the roses from her cheeks, when grief for the loss of her beauty

beauty, and of the adoration which was paid to it, killed her. She died unpitied and unregretted, while Daphne lived long, beloved, careffed, and admired by all, for her good fenfe, and good humour.

Miss Haughty who had been very attentive during the time Miss Bloom was reading, burft into tears; when they were a little fubfided, ſhe thus addreffed herſelf to Miss Bloom.

Miss Haughty,

I wonder Miss Betſy, that you ſhould take upon you to read ſtories, on purpoſe to make me look ridiculous, but I know how to be even with you; if I am like Letitia, I know who you are like.

Lady Bellvoir.

My dear Lydia, behave like a girl of sense, consider, if you fancy the character of Letitia was intended to make you ridiculous, your appearing so angry about it, makes it plain that you deserve the ridicule. To gain the love of every body, a young lady should be affable, mild and good tempered; and not fullen, haughty and outrageous. Miss Nancy Mild can you remember the verses I heard you repeat the other day, when I paid a visit to your governess.

Miss Mild.

Yes, madam, I will repeat them directly to your ladyship.

What

What is the blooming tincture of the
 skin,
 To peace of mind and harmony within?
 What is the sparkling of the brightest eye
 To the soft soothing of a calm reply?
 Can comeliness of form, or shape, or air,
 With comeliness of words, and deeds
 compare?
 No—those at first the unwary heart
 may gain,
 But these, these only, can that heart
 retain.

Lady Bellvoir.

You see, Miss Haughty, in the opi-
 nion of all the greatest men, that the
 beauties of the mind are superior to the
 beauties of the person; and good hu-
 mour is to be preferred to a fine skin.
 Besides no woman can be handsome by

the force of features alone, any more than she can be witty, by the help of speech alone.

Miss Homely.

My mama always used to tell me that I was not handsome, but at the same time, she said that it was as silly to think the worse of ourselves for the imperfections of our persons, as it was to value ourselves upon the advantages of them. For that pride, destroyed all symmetry and grace, and affectation was more terrible to faces, than the small-pox.

Miss Prattle.

I believe Miss Haughty, after what you have heard, you had better not be proud, or ill-natured any longer, but good-humoured, like my dear Nancy Mild here;
on

on saying which words she tenderly embraced Nancy, who returned her careffes with equal ardour, this had fuch an effect on poor Mifs Haughty, that she cried out, I will, I will be good-natured, and never for the future think any thing grandeur, than kindnefs and affability.

Mifs Allgood.

Dear Mifs Haughty, I return you thanks for your refolution, in the name of all our companions, for I am fure we fhall now all be happy.

Lady Bellvoir thinking it now prudent to put a ftop to the converfation, took her leave and retired, her example was immediately followed by the young ladies, who were waited on home by one of Philander's fervants.

M O N D A Y.

THE THIRD VISIT OF THE YOUNG
GENTLEMEN.

At this visit, Master Speakwell, according to the order of his age, prepared to read some papers, which he had in his hand, all being silently attentive, he read

THE HARE AND MANY
FRIENDS.

A FABLE. By Mr. GAY.

Friendship like love is but a name,
Unless to one you stint the flame :
The child who many father's shares,
Hath seldom known a father's cares ;
is thus in friendships, who depend
many, rarely find a friend.

A Hare,

A Hare, who in a civil way
 Comply'd with ev'ry thing like Gay,
 Was known by all the bestial train,
 Who haunt the wood, or graze the
 plain,
 Her care was never to offend,
 And ev'ry creature was her friend.

As forth she went at early dawn,
 To taste the dew-besprinkled lawn ;
 Behind she hears the hunter's cries,
 And from the deep-mouth'd thunder
 flies.

She starts, she stops, she pants for breath,
 She hears the near advance of death ;
 She doubles to mislead the hound,
 And measures back the mazy ground ;
 Till fainting on the public way,
 Half dead with fear she gasping lay :

What transports in her bosom grew,
When first the horse appear'd in view.

Let me, says she, your back ascend,
And owe my safety to a friend ;
You know my feet betray my flight,
To friendship ev'ry burden's light.

The horse reply'd—poor honest pufs,
It grieves my heart to see thee thus ;
Be comforted—relief is near,
For all your friends are in the rear.

She next the stately bull implor'd,
And thus reply'd the mighty lord ;
Since ev'ry beast alive can tell,
That I sincerely wish you well ;
I may without offence, pretend
To take the freedom of a friend,
Love calls me hence—a fav'rite cow
Expects me near yon barley-mow.

And when a lady's in the case,
 You know all other things give place ;
 To leave you thus might seem unkind,
 But see, the goat is just behind.

The goat remark'd her pulse was
 high,
 Her languid head, her heavy eye,
 My back, says he, may do you harm,
 The sheep's at hand, and wool is warm.

The sheep was feeble, and complain'd
 His sides a load of wool sustain'd ;
 Said he was slow, confess'd his fears,
 For hounds eat sheep as well as hares.

She now the trotting calf address'd,
 To save from death a friend distress'd :
 Shall I, says he, of tender age,
 In this important care engage ;

Older

Older and abler pass you by,
 How strong are those—how weak am I?
 Should I presume to bear you hence,
 Those friends of mine may take offence;
 Excuse me then, you know my heart,
 But dearest friends, alas! must part:
 How shall we all lament? adieu—
 For see the hounds are just in view.

Master Speakwell.

By the fable I have just read, we
 may learn that all those who pretend to
 be our friends when we have no occa-
 sion for their friendship, will not prove
 so if we should want to try them.

Master Pliable.

But pray how am I to know a true
 friend from a false or pretended one?

Philander.

Philander.

Why, Dicky, a true friend is very rarely to be found, and to know him to be such is still a greater difficulty; however if any person assists you to the utmost of his power, in a time of necessity, you may look on that person as a true friend: but take heed never to be connected with the wicked, for they never can become real friends.

Master Bright.

I remember a story, Sir, which just proves what you say; it is of three villains, who had robbed a house of a considerable booty--and then hid themselves in a neighbouring wood; one was dispatched to buy provisions, while he was gone, the other two determined to
kill

kill him at his return, in order to enlarge their shares of the booty: this they executed accordingly, but their murdered companion, who had formed precisely the same design, after having satisfied his own appetite, had poisoned the food he brought them, thus all three died by the treachery of each other.

Master Steady.

I remember two lines which will serve as a moral to your story on the false friendship of bad people.

The bliss of friendship vice can never
 know,
 From virtue's fount alone that stream
 must flow.

Master

Master Featherbrain.

And I remember four lines on the
true friendship of good people ;

A generous friendship no cold medium
knows,

Burns with one love, with one resent-
ment glows ;

One should our interest and our passion
be,

My friend should slight the man who
injures me.

Master Thoughtless growing tired of
this discourse, which did not appear very
entertaining to him, begged Philander
to instruct them something farther in
philosophy—as he thought it more de-
lightful than any other study—pleased
at an instance of such earnestness in a
mind

mind naturally fickle and volatile—
 Philander very good-naturedly complied
 and began as follows. There are four
 elements, *Air, Fire, Earth, and Water.*

The air is a light, thin, elastic body,
 which may be felt but not seen; it is a
 fluid, and runs in a current like water;
 the *atmosphere* is that great body of air,
 which furrounds the earth. Master
 Featherbrain, pray lend me that pop-
 gun which you have in your hand—
 now you may observe from this the
 strength of the air—there is one pellet
 in already—here's another—you see it
 goes in easy at first, but becomes more
 difficult, as the air becomes more dense
 or compressed: now the force of the air
 overpowers the resistance of the pellet
 at the other end—Bounce—you see with
 what force it goes off.

Master

Master Bright.

In the firing of a cannon or gun, Sir, is the air any way concerned ?

Philander.

It is—for the fire made by the powder rarifying the air—drives out the ball with such prodigious force or velocity—as a proof of which the same ball might be placed upon the same quantity of powder, in an open vessel, and when fired, you will scarce see it move, because the powder was assisted by the air.

Master Pliable.

Pray, Sir, what is wind ?

Philander.

Philander.

Wind, my dear, is only a stream or current of air, as a river is of water, and is caused by heat, eruptions of vapours, the pressure of clouds or some other accident, which disturbs the equilibrium, balance, or equality of the air. At the next visit you pay me, I shall entertain you with an account of the cause of hail, rain, snow, thunder, lightning, and several other things, but enough has been said on the subject at present.

T H U R S D A Y.

THE YOUNG LADIES THIRD VISIT.

Lady Bellvoir being arrived, and the whole company seated—Miss Polly
Prattle's

Prattle's countenance (whose turn it was to entertain them) glowed with an appearance of inward pleasure, which plainly indicated that she was conscious she should give them much satisfaction, she therefore without delay, began the story of

INGRATITUDE PUNISHED.

A Dervise, venerable by his age, fell ill in the house of a woman, who had long been a widow, and lived in extreme poverty in the suburbs of Balsora. He was so touched with the care and zeal with which she assisted him, that at his departure he said to her, I have remarked that you have enough to subsist on alone, but not a sufficiency to maintain yourself, and your son the young Abdalla. If you will, therefore

trust

trust him to my care, I will endeavour to acknowledge in his person the obligation I have to you for your care of me. The good woman received his proposal with joy; and the Dervise departed with the young man, advertising her, that they must perform a journey which would last near two years: as they travelled he kept him in affluence, gave him excellent instructions, and took the same care of him as if he had been his own son, Abdalla a hundred times testified his gratitude to him for all his bounties; but the old man always answered, “ My son it is by
 “ actions that gratitude is proved, we
 “ shall see in a proper time and place,
 “ whether you are so grateful as you
 “ pretend.”

One day as they continued their travels, they found themselves in a solitary

tary place ; when the Dervise addressed Abdalla, “ My son, we are now at the
 “ end of our journey ; I shall employ
 “ prayers to obtain from heaven, that
 “ the earth may open, and make an
 “ entrance wide enough to permit thee
 “ to descend into a place, where thou
 “ wilt find one of the greatest treasures that the earth incloses in her
 “ bowels ; hast thou courage to descend into this subterraneous vault : ”

Abdalla swore to him, he might depend upon his obedience and zeal. Then the Dervise read and prayed for some moments, after which the earth opened, and the Dervise said to him, “ Thou
 “ mayest now enter, my dear Abdalla,
 “ remember that it is in thy power to
 “ do me a great service, and that this
 “ is perhaps the only opportunity thou
 “ canst ever have of testifying to me that
 “ thou art not ungrateful : do not let
 thyself

“ thyself be dazzled by all the riches
 “ that thou wilt find there ; think only
 “ of seizing upon an iron candlestick
 “ with twelve branches, that is abso-
 “ lutely necessary to me, come up and
 “ bring it to me immediately.” Abdalla
 promised every thing, and descended
 boldly into the vault, but forgetting
 what was expressly told him, whilst he
 was filling his vest with gold and jewels,
 the opening by which he had entered,
 closed of itself, he had however presence
 of mind enough to seize upon the iron
 candlestick, which the Dervise had so
 strongly recommended to him. After
 searching about a great while he was
 at last fortunate enough to find a
 narrow opening, covered over with
 briars through which he returned to
 the light of the sun ; he looked on all
 sides for the Dervise, but in vain, he
 designed

he designed to deliver him the iron candlestick he so much wished for, and had formed a design to quit him, being rich enough with what he had taken out of the cavern, to live in affluence without his assistance.

Not perceiving the Dervise, he immediately returned to his mother's house, who enquired after the Dervise; Abdalla frankly told her what had happened, and what danger he had run to satisfy his unreasonable desires.

Dazzled with the lustre of the treasure Abdalla had brought with him, they were projecting a thousand delightful schemes in consequence of them: when, to their great amazement, the whole vanished away in an instant! It was then that Abdalla sincerely reproached himself for his ingratitude, and

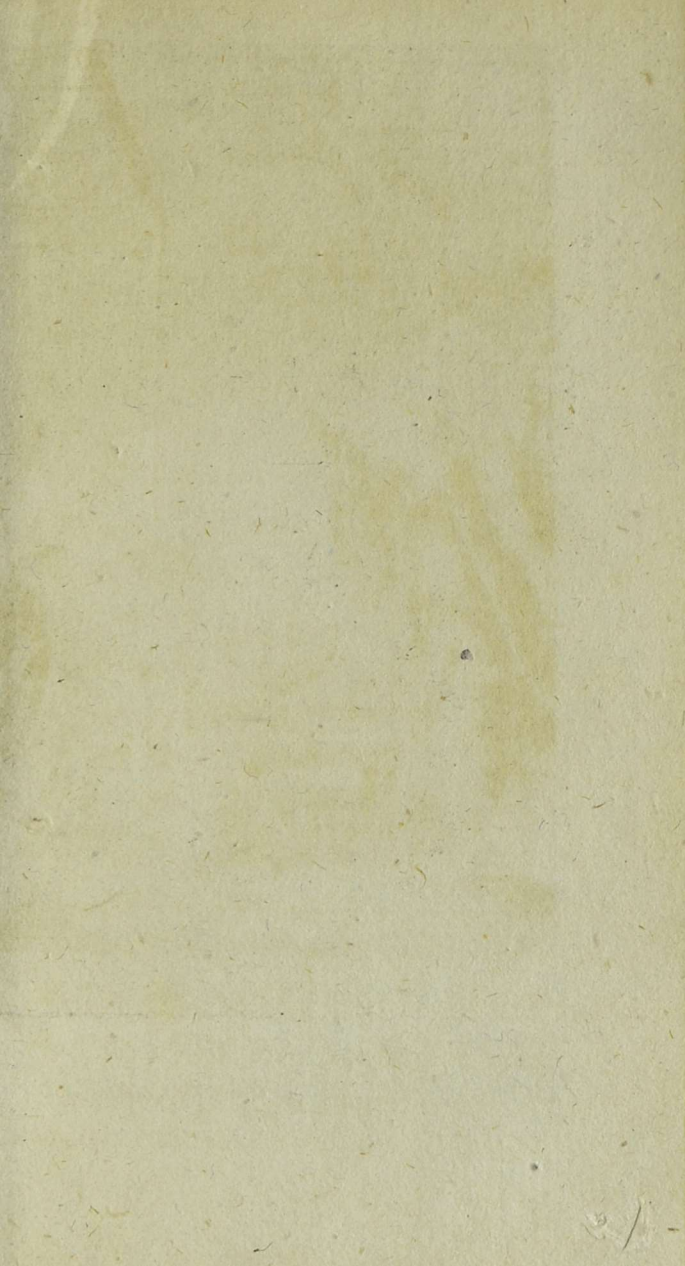
F

perceiving

perceiving that the iron candlestick remained, he reflected upon himself thus :
 “ What has happened to me is just : I
 “ have lost that which I had no design
 “ to restore, and the candlestick which
 “ I intended to return to the Dervise,
 “ remains with me.”

At night, without reflecting upon it, he placed a light in the candlestick ; immediately they saw a Dervise appear, who turned round for an hour and then disappeared, after having thrown them a jasper.

Willing to know the farther use of this candlestick, he placed a light in every one of the twelve branches, when twelve Dervises appeared ; and after turning round and dancing an hour, threw twelve jaspers and disappeared. He repeated every





J. Simpson sculp.

every night the same ceremony which had always the same success. This sum formerly would have made his mother and him happy ; but it was not considerable enough to change their fortune. The sight of the riches he believed he should possess had left such traces in the mind of Abdalla, that nothing could efface, therefore finding the small advantage he drew from the candlestick, he resolved to go and restore it to the Dervise, the town of whose residence he happened to remember ; hoping thereby to obtain again the treasure which had vanished from him.

He was directed to the house where the Dervise resided, which had the appearance of a palace. “ Certainly (said “ he) those of whom I have enquired “ have directed me wrong, this appears

“ more like the palace of a king, than
 “ the habitation of a Dervise.” He
 was in this embarrassment when a ser-
 vant of the house approached him and
 said, “ Abdalla, thou art welcome ; my
 “ master Abounalder has long expected
 “ thee.” He then conducted him to
 the Dervise, to whom Abdalla presented
 the candlestick. “ Thou art but an
 “ ungrateful wretch (said the Dervise),
 “ Dost thou imagine thou canst im-
 “ pose upon me, who know thy in-
 “ most thoughts ? If thou hadst known
 “ the real value of this candlestick thou
 “ hadst never brought it to me : I will
 “ make thee sensible of its true use.”
 Immediately he placed a light in each
 of the branches, and when the twelve
 Dervises had turned round for some
 time, he gave each of them a blow
 with a cane, which in a moment con-
 verted them into twelve heaps of gold,
 diamonds

diamonds, and other precious stones. But to prove that curiosity only was the motive of his desiring the candlestick, he shewed Abdalla the immense riches which he already possessed, being sufficient to gratify the avarice of the most insatiable miser. The regret of having restored the candlestick, pierced the heart of Abdalla, but Abounalder, not seeming to perceive it, loaded him with caresses, and addressed him thus :

“ Abdalla, my son, I believe by what
 “ has happened, thou art corrected of
 “ that frightful vice of ingratitude :
 “ to-morrow thou mayest depart, when
 “ thou wilt find at my gate ready to
 “ attend thee, a horse, a slave, and two
 “ camels laden with riches ; all which
 “ I make thee a present of.” Abdalla
 said to him all that a heart sensible to avarice could express when its passion was gratified.

Abdalla during the whole night could think of nothing but the candlestick.

“ Abounalder (said he to himself)

“ without me had never been the pos-

“ seffor of it. Why should he enjoy

“ this treasure of treasures because I

“ had the probity or folly to bring it

“ back to him ? He gives me two ca-

“ mels laden with gold and jewels,

“ when the candlestick in one moment

“ would furnish me with ten times as

“ much. It is Abounalder who is un-

“ grateful. What wrong shall I do him

“ in taking this candlestick ? certainly

“ none, for he is rich enough without

“ it, in all conscience.” The thing

was not difficult ; he knew where it was

placed ; arose soon in the morning and

privately hid it in the bottom of one of

the sacks, filling it up with gold and

jewels, which he was allowed to take,

and

and loaded it with the rest upon his camels: he hastily bid Abounalder adieu, and departed with his horse, slave, and two camels.

When he was within a few days journey of Balsora he sold his slave and hired another, resolving not to have any witness of the source of his riches. He arrived without any obstacle at his mother's, whom he would scarce look upon, so much was he taken up with his treasure. His first care was to place the loads of his camels with the candlestick, in the most private room of the house, and in his impatience to feed his eyes with his great opulence, he placed lights in his candlesticks. The twelve Dervises appearing he gave each of them a blow with his cane with all his strength, lest he

should be failing in the laws of the Talifinan; but he had not remarked that Abounalder when he struck them had the cane in his left hand. Abdalla, by a natural motion made use of his right, and the Dervises, instead of becoming heaps of riches as he expected, immediately drew from beneath their robes each a formidable club, with which they beat him so unmercifully, that they left him almost dead, and disappearing carried with them all his treasure, the camels, the slave, the horse, and the candlestick.

Thus was Abdalla punished by poverty, and almost by death, for his unreasonable ambition, accompanied by an ingratitude, as wicked as it was audacious; since he had not so much as the resource of being able to conceal
his

his perfidies from the penetrating eyes of his benefactor.

Lady Bellvoir.

You see by this fable, ladies, the blackness of ingratitude, which is almost sure to be found joined to avarice, and is productive of many other crimes, as in the instance of Abdalla's stealing the candlestick ; in short, Doctor Young speaks very justly of ingratitude in these two lines,

He that's ungrateful has no faults but
one ;
All other crimes appear like virtues in
him.

Miss Mild.

The scripture, I remember, says, that,
“ ingratitude is worse than the sin of
“ witchcraft.”

Miss Allgood.

And I have heard a clergyman of my papa's acquaintance say, that the conscience of a murderer is not more tormenting than that of an ungrateful man.

Lady Bellvoir.

It is very true, and remember ladies, it is for the most part founded on avarice, a crime the most opposite of any to the character of God, whose alone it is to give, and not receive; but it grows late, ladies, therefore I wish you a good night's repose.

MONDAY.

M O N D A Y.

THE FIFTH VISIT OF THE YOUNG
GENTLEMEN.

Philander observed that the countenances of the young gentlemen wore the appearance of inward pleasure, in an unusual glow of external brightness. Upon enquiry, Master Featherbrain thus related the cause.

Yesterday, Sir, Master Thoughtless went to visit a relation who lives about two miles from our academy; staying until it was late, they would have sent a servant to see him safe home; but Tommy, willing to shew his courage, must needs come over the marshes in the dark by himself, when he had he-

roically proceeded about half a mile, he perceived a light before him, which he imagined to be *Goody Gurton* with her lanthorn, coming from her daily labour. He ran towards the light, which made the more haste from him, Tommy pursued with all his speed, but *Goody Gurton* still left him behind : poor Tommy hallooed, and no *Goody Gurton* answered. At last my friend Thomas found himself fairly up to the middle in a ditch, and there he remained, 'till, by crying out lustily, he brought the miller and his man from Toll-Mill who released him, and after laughing heartily, told him, that instead of following *Goody Gurton* he had run into the ditch after a *Will-with-a-wisp*.

Master Thoughtless.

Pray Sir what is a *Will-with-a-wisp*, that played me such a scurvy-trick ?

Philander.

The *Will-with-a-wisp*, *Jack-a-lantern*, or *Ignis Fatuus*, is nothing more than a fat, unctuous, and sulphurous vapour, which in the dark, appears bright, and being driven about by the air near the surface of the earth, is often mistaken for a light in a lantern ; vapours of this kind are often gathered in the air which ignorant people call falling or shooting stars.

Master

Master Pliable.

Is a rainbow, Sir, any thing of this vapoury kind?

Philander.

A rainbow is caused by the reflection of the sun's beams, on some cleardrops, or small particles, of a cloud.

Master Bright.

The last time we had the honour to visit, you, Sir, you promised, at our next visit, to instruct us in the causes of hail, rain, and snow.

Philander.

First of all understand that the clouds are particles of water, drawn or attracted
by

by the beams of the sun from seas, rivers, lakes, &c. and supported at a considerable distance from the surface of the earth, by the power of its heat; the clouds again descend in dews, rain, hail, snow, &c. according to the temperament of the air, or atmosphere through which they pass.

Thunder is caused by the nitrous, or sulphureous particles of these clouds, taking fire through the fierceness of their motion, occasioned by strong winds, and bursting with a tremendous noise, which is preceded by a flash of fire, or lightning.

Now I shall consider the earth as a body of land and water.

Water

Water is by much the greater part, and is divided into oceans, seas, freights, gulphs, bays, lakes, rivers, and creeks.

The land is divided into continents, islands, peninsulas, isthmuses, and promontories, according to this scheme which I have purposely drawn for your use.

Master

CONTINENT

Streight
Promontory

SEA

Lake

Peninsula

GULPH

Bay

Isthmus

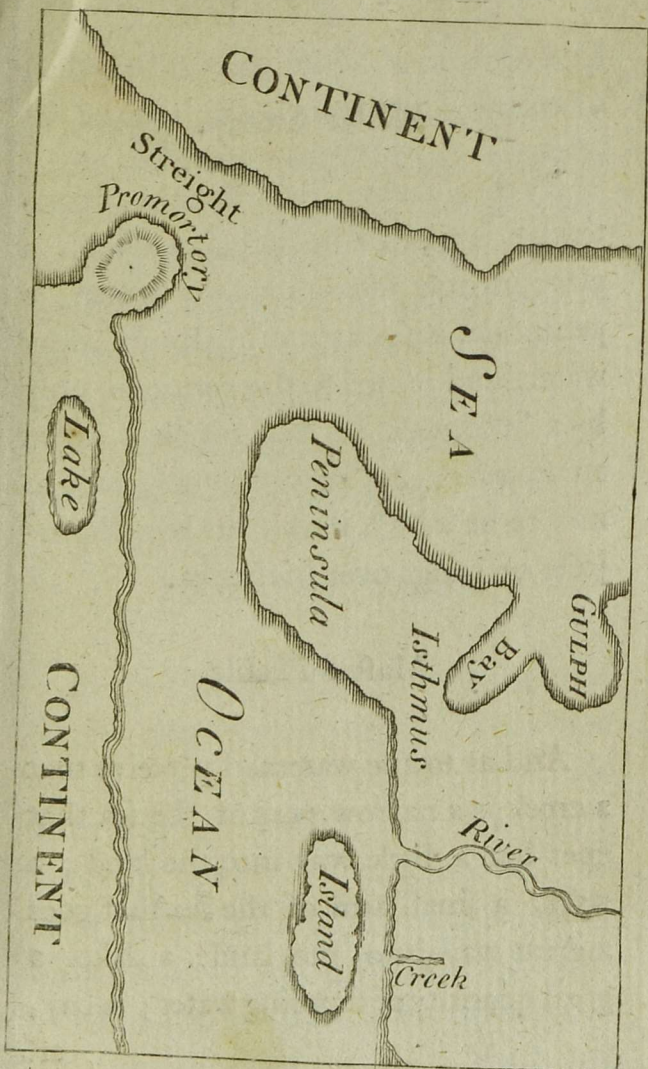
OCEAN

CONTINENT

Island

River

Creek



Master Steady.

By this scheme, Sir, I find that a continent is the main land; an island, a place intirely furrounded by water; a peninsula, a place almost furrounded by water, and joined to the continent only by a little neck of land which is called an isthmus; and a promontory seems to me, to be a high mountain which projects or hangs over in the sea.

Master Pliable.

And as to the waters, I perceive that a creek is a narrow part of the sea that goes but a little way into the land; a river, a small arm of the sea that goes a great way into the land; a lake, a great quantity of standing water; a bay,
an

an arm of the sea, which enters the land by a very small neck, and naturally forms an harbour for shipping; a gulph, a part of the great sea which runs between continents, through narrow freights; a freight, a narrow part of the sea, which leads from the main ocean, into a gulph; a sea is a large part of the main ocean, to which you cannot come but through some freight.

Master Featherbrain.

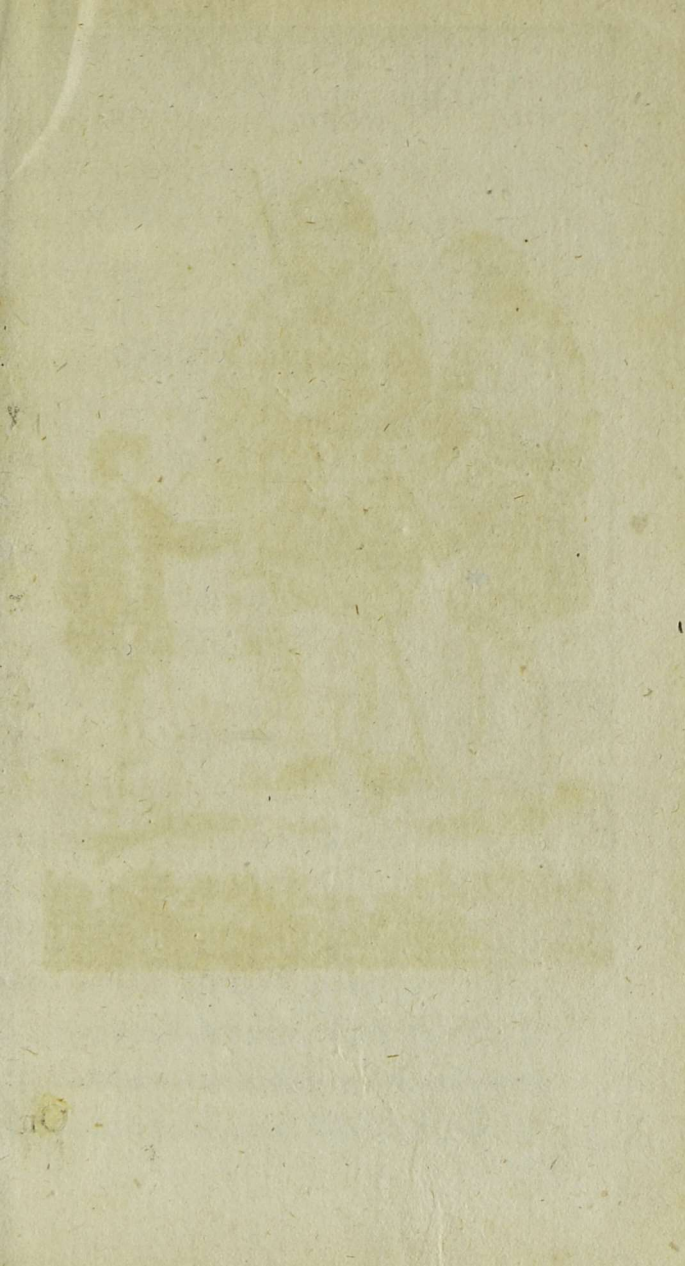
And an ocean is that great quantity of waters that encompasseth the whole earth.—The story I intended to read according to my turn, was concerning a voyage into the pacific ocean, or great South Sea, in which that race of giants called Patagonians were discovered. Master Thoughtless's adventure prevented.

prevented it before, but I will begin now if agreeable. The whole company being attentive, he began as follows.

A narrative of the discovery of that gigantic race of men called Patagonians, by his Majesty's ship the Dolphin, commanded by the honourable Commodore Byron.

The Dolphin having entered ten or twelve leagues into the mouth of the straits of Magellan, the men on deck observed thirty or forty people of an extraordinary stature, standing on the beach of the continent, who made signs to them to come on shore. Mr. Byron accordingly ordered a six oared boat for himself and officers, and one of twelve for men and arms.

On





On the commodore's landing, he made signs to the natives, who were crowding round him, to retire, which they very readily did: their numbers soon encreased to upwards of five hundred men, women and children: several civilities passed on both sides, the Indians expressing their joy by singing uncouth songs, shaking hands, and sitting round the commodore with looks of pleasure, who distributed among them ribbons and strings of beads, with which they appeared extremely delighted: he tied necklaces about the necks of their women, who seemed to be from seven feet and a half to eight feet high; but the men were about nine feet, and some more, in height; the commodore himself measures full six feet, and though he stood on tip-toe, he could but just reach the crown of one of the Indian's head, who was not by far the tallest

tallest among them : the men were well made, broad set, and of a prodigious strength. Both sexes are of a copper colour : they have long black hair, and were clothed with skins ; the womens' were fastened about their necks by a thong ; those worn by the men are loose : but the women gird theirs with a belt about their waists. Many of them rode on horses of about fifteen hands and a half high, all of them astride : they had some dogs, who had snouts nearly like foxes, and were about the size of a middling pointer.

These friendly people invited the commodore, and all those who were with him, to go up the country, pointing to some smoke, and then to their mouths as if they intended to give them a repast : in return, the commodore invited them to come on board, pointing to the ship,
but

but neither of them accepted of the other's invitation. After passing two hours agreeably together, they parted with all the marks of friendship imaginable. Master Featherbrain here ended his narrative, with which they were all well pleased.

Master Pliable.

I should have been frightened out of my wits to have been near one of those great creatures, they would have torn me to pieces.

Philander.

You are mistaken Dicky; you find by the account that they are a very peaceable sort of people; besides, if you are good, God will suffer nothing to hurt you: remember that king David, when
 I a youth

a youth, slew that monstrous giant Goliath, who had defied the armies of the living God—I'll now wish you a good night, young gentlemen, but be sure remember that if you honour God, obey your parents, and do as you would be done by, you will never have occasion to fear human strength or power.

T H U R S D A Y.

THE YOUNG LADIES FOURTH VISIT.

Miss Nancy Mild at this meeting entertained them with the following fable,

THE SPIDER AND BEE.

The nymph who walks the public
streets,
And sets her cap at all she meets,

May catch the fool who turns to stare ;
But men of sense avoid the snare.

Beneath a peasant's homely thatch,
A spider long had held her watch ;
From morn to night with restless care,
She spun her web, and wove her snare ;
Within the limits of her reign,
Lay many heedless captives slain ;
Or flutt'ring struggled in the toils,
To burst their chains, and shun her
wiles.

A straying Bee that perch'd hard by,
Beheld her with disdainful eye,
And thus began—" Mean thing give
o'er ;

And lay thy slender threads no more ;
A thoughtless fly or two at most,
Is all the conquests thou canst boast ;
For bees of sense thy arts evade,
So plain to fight thy nets are laid.

G

The

The gaudy tulip that displays,
 Her spreading foliage to the gaze ;
 That points her charms at all she sees,
 And yields to every wanton breeze ;
 Attracts not me. Where blushing
 grows,
 Guarded by thorns, the modest rose,
 Enamoured, round and round I fly,
 Or on her fragrant bosom lie ;
 Reluctant she my ardour meets,
 And bashful renders up her sweets.

To wiser heads attention lend,
 And learn this lesson of a friend ;
 She, who with modesty retires,
 Adds fuel to her lover's fires ;
 While such incautious jilts as you,
 By folly your own schemes undo."

A Coquet's airs admit of no defence,
 For want of decency, is want of sense.

Miss Mild.

The moral of this fable, as my mama has often pointed out to me, is, the folly of that behaviour among young ladies, which is termed Coquetry ; that is, a desire to be universally admired, but to keep the heart unfixed, and not touched by any sentiment of love amidst this admiration.

Miss Allgood.

So that a young lady, who is a coquet, ardently desires to create love, in the breasts of the men, and envy in those of the women ; but it generally happens that their own sex hate them, and the men despise them.

Miss Bloom.

Then those ladies who take such particular pains in dressing themselves, and pleasure in being fine, I imagine are Coquets.

Lady Bellvoir.

They are so my dear ; but you must distinguish between pride in dress, and a necessary neatness ; a Coquet aims rather to be gaudy than neat : she employs all her time in fancying dresses to set off her person to the best advantage, and studying airs to make those dresses more glaringly conspicuous ; but remember what Mr. Pope says,

“ Tis beauty points, but neatness guides
the dart.”

Miss Prattle.

And I remember to have read in the Spectators—"That an indifferent face
" and person kept in perpetual neat-
" ness, hath won many a heart from a
" pretty flattern."

Miss Homely.

I believe all the tricks a Coquet can make use of to gain hearts, will never gain half so many as modesty and neatness when joined together.

Miss Haughty.

But pray, Madam, what does a Coquet do with all the hearts she gains? if she conquers the hearts of twenty men she can marry but one.

Lady Bellvoir.

Oh! my dear, a Coquet does not want to marry; her business is to conquer hearts in order to use them ill, and thereby show the great power of her beauty. But her ambition is almost sure to be disappointed; for I never yet heard of a Coquet but what met with her match, and fell a sacrifice at last to her pride or her arts. As it grows late, ladies, I'll bid you all a good night, and only beg that you will reflect upon, and make use of what you have heard.

MONDAY.

M O N D A Y.

THE FIFTH VISIT OF THE YOUNG
GENTLEMEN.

At this visit Master Thoughtless read
the following entertaining story.

T H E C O B L E R.

A T R U E T A L E.

Your sage and moralist can shew,
Many misfortunes here below ;
A truth which no one ever miss'd,
Tho' neither sage nor moralist ;
Yet, all the troubles notwithstanding,
Which fate or fortune has a hand in,
Fools to themselves will more create,
In spite of fortune and of fate ;

Thus oft are dreaming wretches seen,
 Tortured with vapours or the spleen ;
 Transformed at least in their own eyes
 To glafs, or china, or goose-pyes ;
 Others will to themselves appear
 Stone dead, as Will the Conqueror ;
 And all the world in vain might strive,
 To face them down that they 're alive ;
 Imaginary evils flow,
 Merely for want of real woe.

There liv'd a gentleman posselt,
 Of all that mortals reckon best :
 He wanted naught of human blifs,
 But power to taste his happiness.
 Too near alas ! this great man's hall,
 A merry cobbler kept a stall ;
 An arch old wag as e'er you knew,
 With breeches red, and jerkin blue ;
 Chearful at working as at play,
 He sung and whistled life away :

Tho'

Tho' patch'd his garb, and coarse his
fare,

He laugh'd and cast away old Care

The rich man view'd, with discontent,
His tatter'd neighbour's merriment ;
With envy grudg'd and pin'd to see
A beggar pleasanter than he.

It chanc'd as once in bed he lay,
When dreams are true, at break of day
He heard the cobbler at his sport,
Amidst his music stopping short.

Whether his morning draught he
took,

Or warming whiff of wanted smoke ;

The 'squire suspected, being shrewd,

This silence boded him no good ;

Trembling in panic dread he lies,

With gaping mouth and staring eyes ;

And straining wistful both his ears,

He soon persuades himself he hears

One skip and caper up the stairs ;

Sees the door open quick, and knew
 His dreaded foe in red and blue ;
 Who with a running jump he thought,
 Leap'd plump directly down his throat ;
 Laden with tackle of his stall,
 Last, end and hammer, strap and awl ;
 No sooner down than with a jerk,
 He fell to music and to work.
 If much he griev'd our Don before,
 When but o'th' outside of his door,
 How surely must he now molest,
 When got o'th' inside of his breast ?
 What can be done in this condition,
 But sending for a good physician ?

The doctor having heard the case,
 Burst into laughter in his face ;
 Told him he need no more than rise,
 Open his windows and his eyes,
 Working and whistling there to see,
 The cobbler as he us'd to be.

Sir,

“ Sir, (quoth the patient) your pre-
tences

Shall ne’er persuade me from my senses.
How should I rise, the heavy brute
Will hardly let me wag a foot ;
Tho’ seeing for belief may go,
Yet feeling is the truth, you know.
I feel him in my sides, I tell ye.
Had you a cobbler in your belly
You scarce would flee as now you do ;
I doubt your guts would grumble too.
What do you laugh ? I tell you, Sir,
I’d kick you soundly, could I stir ;
I’ll call my servants if you stay ;
So scamper, doctor, while you may.”
One thus dispatch’d, another came,
Of equal skill and greater fame ;
Who swore him mad, as a march-
hare ;

For doctors when provok’d will swear.
To drive such whimsies from his pate,
He drag’d him to the window straight.

But jilting fortune can devise
 To baffle and outwit the wise :
 The cobbler, ere expos'd to view,
 Had just pull'd off his jerkin blue :
 " Ah ! (quoth the patient with a sigh)
 You know him not so well as I.
 The man who down my throat is run,
 Has got a true blue jerkin on."
 In vain the doctor stamp'd and swore,
 Argu'd and fretted, rav'd and tore ;
 For all that he or friends could say,
 The more confirm'd him in his way ;
 Yet, still the utmost bent to try,
 Without more help he would not die.
 An old physician, sly and shrewd,
 With management of face endu'd,
 Heard all his tale ; and ask'd, with care,
 How long the cobbler had been there ;
 Noted distinctly what he said,
 Lift up his eyes, and shook his head ;
Then

—Then (after a convenient stay,)
 Cry'd—" If prescriptions you'll obey,
 My life for your's I'll set you free
 From this same two-legg'd tympany."

The patient says,—" Whatever you
 Prescribe, dear doctor, I shall do."

A vomit speedily was got ;

The cobbler sent for to the spot ;

And taught to manage the deceit,

And not his doublet to forget :

But first the operator wife,

Over the sight a bandage ties ;

For vomits always strain the eyes.

Says he, " I'll drench the rogue ne'er fear,
 And bring him up, or drown him there."

Warm water down he makes him pour,
 Till his stretch'd guts could hold no
 more.

" Here come his tools, he can't be long
 Without his hammer and his tong."

The cobbler humour'd what was spoke,
 And gravely carried on the joke ;

As

As he heard nam'd each fingle matter,
 He chuck'd it soufe into the water.
 Unblinded he takes breath, and spies
 The floating tools with joyful eyes ;
 At length he takes a second bout,
 Enough to turn him infide out ;
 " Ah, here the cobler comes I fwear,"
 And truth it was, for he was there ;
 And, like a rude ill-manner'd clown,
 Kick'd with his foot, the vomit down.
 The patient now grown wondrous light,
 Whipt off the napkin from his fight ;
 Briskly lift up his head, and knew
 The breeches red and jerkin blue ;
 And fmiling, heard him grumbling fay,
 As down the ftairs he run his way,
 He'd ne'er fet foot within his door,
 And jump down open throats no more.
 Our patient thus with pains and coft,
 Regain'd the health he never loft.

This story pleased all the young gentlemen wonderfully, as most of them had either known, or heard of some person troubled with whims, crotchets, and vapours.

Philander.

You see, gentlemen, by this diverting tale, that happiness is seated in the mind of all people, who possess the necessaries of life, and are in health, or as Mr. Pope says

—All the good that individuals find,
Or God and nature meant to mere
mankind ;

Reason's whole pleasures, all the joys of
sense,

Lie in three words, health, peace, and
competence.

There-

Therefore those who cannot find happiness within themselves, must not expect to find it any where else.

Master Pliable.

Sir, I believe some verses that I remember, are very well adapted to serve as a moral to Master Thoughtless's tale—they are these :

Taught by long miseries we find
 Repose is seated in the mind ;
 And most men soon or late have own'd,
 'Tis there or no where to be found.
 This real wisdom timely knows,
 Without experience of the woes ;
 Nor needs instructive smart—to see,
 That all on earth is vanity ;
 Loss, disappointment, passion, strife,
 Whate'er torments or troubles life,

Tho'

Tho' groundless, grievous in its stay,
 'Twill shake our tenements of clay :
 When past as nothing we esteem,
 And pain, like pleasure, is a dream.

Master Bright.

And I remember a receipt which my papa gave to a relation, who was very much troubled with the vapours—It was, to live moderately both in eating and drinking; and rising every day with the sun, to go into the fields and play for an hour, at hop, step, and a jump ; then to return home and go to breakfast, using such exercises the remainder of the day as conduce to hunger and health.

Philander.

Well, gentlemen, if you have looked over those papers I sent you the other day, relating to geography, you may read your respective portions.

Master Bright.

We will Sir—The earth is 360 degrees, of 60 miles to a degree in circumference. The outermost circle mark'd in the figure (A D B C) is call'd the meridian, on which latitude is reckoned either from C towards A or B; or from D towards A or B.

Master Steady.

The line (C O D) is the equator, on which the degrees of longitude are reckoned beginning at (C) and going round

round the world 'till you come to (C) again. A and B are the poles.

Master Speakwell.

The sun is perpetually moving from G to F which is called the ecliptic; (E F) is the tropic of cancer, and (G H) the tropic of capricorn, beyond these tropics the sun never moves.

Master Featherbrain.

(L M) is the north-pole circle, (I and K) the south-pole circle.

Master Thoughtless.

There are five zones ; one torrid, two temperate, and two frigid.

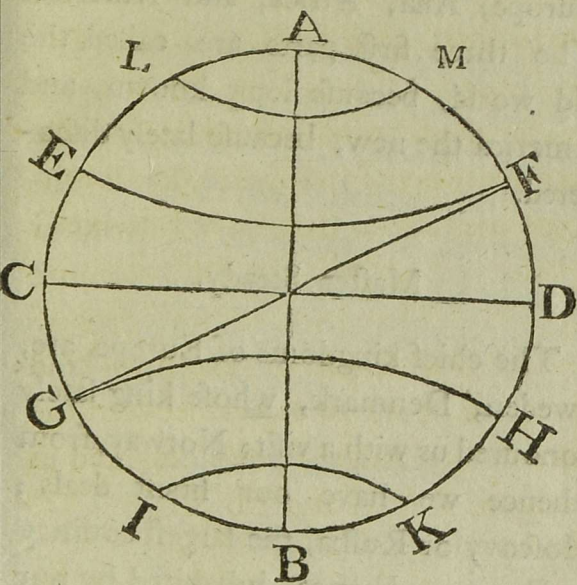
Master

Master Pliable.

The torrid zone is burning hot, being just beneath the sun, or between the two tropics, (E F G H.)

The north temperate zone, is that space betwixt L M E F, the south-temperate zone, that space betwixt G H I K.

The two frigid or excessive cold zones, are the two spaces between the polar-circle, and the poles, marked in the figure L A M and I B K.



Master Bright.

The world is divided into four parts, Europe, Asia, Africa, and America. The three first parts are called the old world, because long known, and America the new, because lately discovered.

Master Steady.

The chief kingdoms of Europe, are, Sweden, Denmark, whose king lately honoured us with a visit; Norway, from whence we have our finest deals; Moscovy or Russia, the largest country in Europe; France, inhabited by our subtle and perfidious natural enemies; Germany, the seat of the late war; Holland, Flanders, Spain, Portugal, from whence we have great quantities of
gold;

gold; Italy; Turkey in Europe; Great-Britain and Ireland.

Master Speakwell.

The chief kingdoms in Asia, are, Tartary; China, from whence we have great quantities of china ware, and raw silk; India, Persia, Indostan, and Turkey in Asia. This quarter of the world is famous for having been the residence of our first parents, and giving birth to our blessed Saviour.

Master Featherbrain.

The chief kingdoms of Africa are, Egypt, Barbary, Morocco, Zaara, or the great desert; Negroland, Ethiopia, and Guinea, where ships go yearly to purchase slaves.

Master

Master Thoughtless.

The chief kingdoms, states and colonies in America are, old Mexico or new Spain; new Mexico or Granada; and Peru, belonging to the Spaniards; the country of the Amazons little known; the Brazils belonging to the Portuguese; Canada, taken by us from the French, and Florida exchanged for the Havannah by the Spaniards in the late war; Terra-firma, Chili, and Patagonia, lately discovered; New-England, New-Scotland, Carolina, Pennsylvania, New-York, Newfoundland, &c. the Island of Jamaica, Barbadoes, &c. all belonging to the English.

It growing late, Philander thought proper to put an end to the conversation for that night.

THURS-

T H U R S D A Y.

THE YOUNG LADIES FIFTH VISIT.

Miss Homely, at this visit, entertained the young ladies with the following tale :

THE HISTORY OF SINADAB,
the Son of SAZAN, the PHYSICIAN.

We think our fathers fools, so wise we
grow,
Our wiser sons, no doubt, will think us
so.

Sazan, a physician of Sues, a town in Egypt, on his death-bed, enjoined his son Sinadab to regulate his conduct by honesty in general, and by the three following maxims in particular :

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If

If placed in a court, never to attach himself to a prince with whose character he was not thoroughly acquainted.

If he married, never to trust his wife with a secret.

If he was not blessed with a child of his own, never to adopt that of another.

Sazan had scarce pronounced these words when he expired. The wealth he left behind him, sufficiently comforted Sinadab, who, being a very wild young man, soon run out the immense fortune which his father had bequeathed to him.

He found that all those who had most assiduously courted him in his prosperity,

city, carefully shunned him in his adversity : this soon gave him a disgust to a place filled with innumerable witnesses of his indiscretions ; he therefore determined to travel, and set out accordingly.

Among the small remains of his shattered fortune, he had preserved a favourite hawk, with whom he arrived in the capital of the kingdom of Adel.

The dexterity of this hawk was so great, that he never killed his quarry, but struck out their eyes with two strokes of his bill, and then took them alive.

His fame for this peculiar excellency soon reached the ears of the king, who was himself a great sportsman. He sent

for Sinadab, and would fain have purchased the hawk.

Sinadab, willing to shew his politeness, begged that the king would accept of it, which he did, but ordered him twenty thousand sequins of gold out of the treasury, and made him his chief huntsman.

The king of Adel shortly became so fond of Sinadab, that he raised him to the dignity of grand vizier, and gave him his sister Bouzemghir in marriage.

Bouzemghir was the most beautiful and accomplished lady of the court: Sinadab loved her with the greatest ardency, which she returned with a reciprocal fondness.

The

The kindness of the king daily increased : he would often say, Sinadab, how unhappy I should be to lose thee, whose friendship is my greatest blessing ! To which Sinadab would reply, My lord, the favours of the great are too uncertain for a man of reflection to depend upon : he may be one day loaded with favours, and the next with chains.

The physicians having declared that Bouzemghir would never have any children, occasioned a great deal of unhappiness to Sinadab. At length, however, in order to dissipate his concern, and procure himself an heir, he adopted a very beautiful child, named Roumy, the son of a favourite slave.

Bouzemghir had often murmured at the king of Adel, when he tore Sinadab from her arms to carry him a hunting, from whence he generally returned very much fatigued. Her complaints put him upon trying if his wife could keep a secret.

He conveyed the favourite hawk, which he had formerly given to the king, to a country-house of his own, and, having locked it up, with a sufficient quantity of provisions to live upon for some time, he carried the key to a friend, begging him if he heard that his life was in danger, to take that key and open such a private room in his country-house (describing the room where he had deposited the hawk), and to bring the only thing which he would find

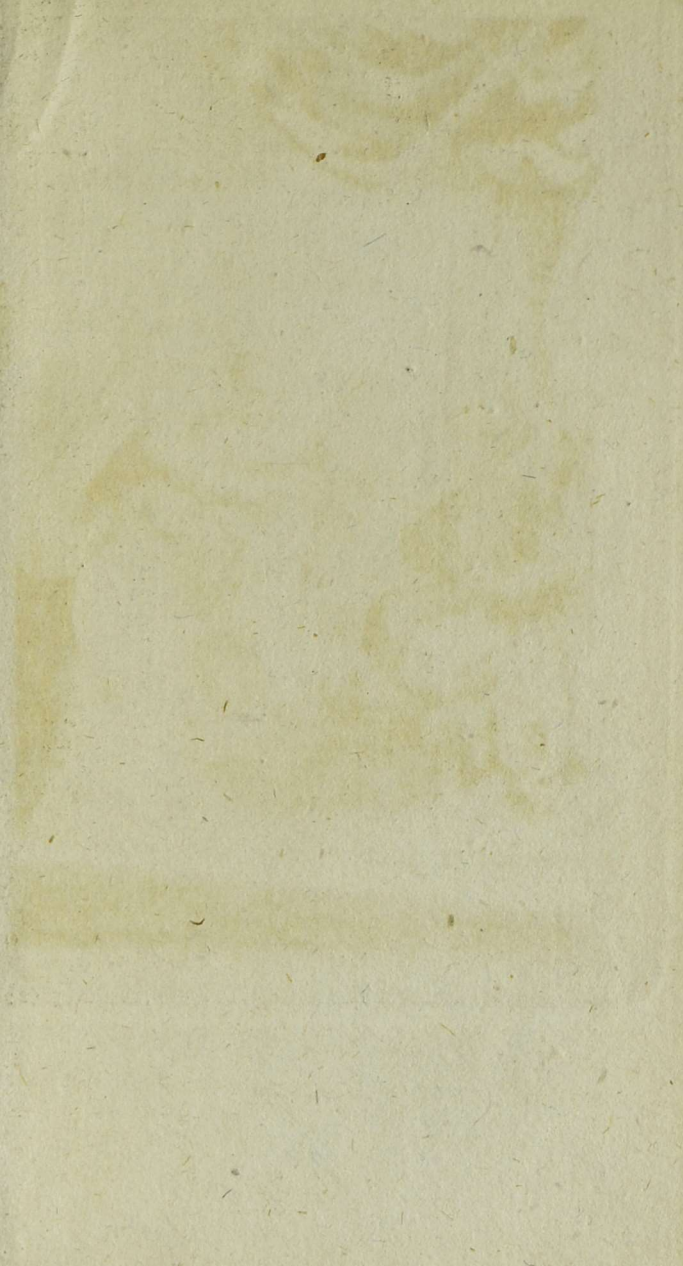
find in that room, as it might be the means of his justification.

His friend, in whom he put great confidence, promised to act as he desired in every particular. He then went home; and, having a hawk which greatly resembled the king's that he had carried to his country-house, he wrung its head off, then carrying it to his wife, said, My dear Bouzemghir, you have often complained how uneasy the king your brother made you by detaining me from your arms; but I have now destroyed the cause of your trouble, it was this bird that was the cause of my continual absence: but, my dear wife, be sure never to reveal the secret; for if the king knew I had killed his favourite hawk, I should surely lose my head.

The hawk was soon missed, and a proclamation immediately made, that whoever would bring the king any tidings of it, dead or alive, should, if a man, have half of the estate of him who had stolen it, and be raised to one of the greatest dignities in the kingdom; or, if a woman, that she should be married to the vizier Giamy, who was the handsomest man in the kingdom.

The next morning Sinadab was arrested; but judge of his surprise, when he beheld his wife was his accuser, who appeared before the king with her husband's dead hawk in her hand, insisting that the life of her husband should pay for his treason, and that herself ought to be rewarded with the hand of the vizier Giamy in marriage, agreeable to the proclamation.

Sinadab





J. Simpson sculp.

Sinadab was immediately ordered to be beheaded; but, being universally beloved, the executioner absconded to avoid doing his office, and the people of this country having the peculiar privilege of refusing to officiate in such a disagreeable employment, not a soul could be found who would undertake the business.

This obliged the king to have recourse to another proclamation, which was to this purpose, that whoever would behead Sinadab should have the other half of his forfeited estate.

Upon the promise of this reward, who should appear to execute the office but his adopted son Roumy.

The people, who were fond of Sinadab, murmured greatly at his unhappy fate : the king fearing a rescue, determined himself to see the execution done within the walls of the prison.

When Sinadab found that his adopted son, for the sake of the reward, had offered to behead him, when none else would, cried out, in the greatest agony, Oh, Sazan ! Sazan ! I am deservedly punished for neglecting thy wise injunctions, and acting with disobedience to thy last commands.

These words excited the curiosity of the king, who suspended the execution in order to have them explained : Sinadab satisfied his majesty, by reciting, as briefly as possible, the principal transactions of his life. When he had finished
his

his narrative, he cried, Now, O king! must you be sensible that I have disobeyed my father's express commands in every particular article.

I have attached myself to a prince, with whose character and temper I was utterly unacquainted; a prince, who, for the life of a bird, could take that of a faithful servant.

I have trusted my wife with the secret of a folly I had committed, through an excess of tenderness for her, and she is the very first to betray me.

I have adopted the son of another man, whom I have educated as if he had been my own, yet, in the height of ingratitude, for a paltry reward, he offers to become my executioner.

He had scarce done speaking, when his friend entered, and produced the hawk, whom the king immediately knew, and easily perceived that Sinadab had not designed to affront him, but try the prudence of his wife. He was ashamed of his own injustice, and the little command he had over his passions ; but enraged to the last degree, at the cruelty and ingratitude of Bouzemghir, and Roumy, whom he ordered immediately to be tied back to back, and beheaded together ; which was performed accordingly, in spite of the tears and remonstrances of Sinadab, who, for all their wickedness, pleaded strongly in their behalf.

The king in vain tried to keep Sinadab at his court ; all his persuasions were ineffectual ; for, converting his possessions
into

into money and jewels, he retired to his native country, where he spent the remainder of his life in peace and tranquillity ; free from the cares which attend ambition.

Lady Bellvoir.

I dare engage, ladies, that this ingenious tale has greatly delighted you all. I should therefore be glad to know your thoughts upon it.

Miss Prattle.

I think, madam, that disobedient children are always punished by the very things which caused their disobedience.

Miss Mild.

I always thought that disobedience to parents was a very bad thing, and seldom escaped punishment, ever since I read in the Bible of the death of Absalom,

lom, who rebelled against his father king David.

Miss Bright.

You will likewise, my dear Nancy, find an express command in the Bible against disobedience to parents.

Miss Homely.

I suppose, Miss Bright, you mean the fifth commandment, which says, *Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee.*

Lady Bellvoir.

I hope you will reflect upon what you have heard, ladies, and keep these three things particularly in your mind, as the basis of all religious and social duties :

ADORE

ADORE GOD,
HONOUR THE KING, *and*
OBEY YOUR PARENTS.

'Till I have the pleasure of seeing you again, ladies, I wish you a great deal of happiness.

M O N D A Y.

THE YOUNG GENTLEMEN'S SIXTH
VISIT.

The young gentlemen being all attentive, Master Pliable read as follows.

THE STORY OF THE PRATTLING
BARBER OF BAGDAD.

There lived, in the city of Bagdad, a barber, who was, perhaps, the most prattling fellow in the universe, when talking was unnecessary or disagreeable; but when there was an absolute occasion

sion to speak, he would always be sure to hold his tongue.

A young gentleman of the same city, whose name was Amgrad, fell in love with the daughter of the Cady ; but despairing to obtain her in marriage, his grief threw him into a fever. His mistress, hearing of his illness, privately sent to let him know, she would be glad to see him secretly when his health would permit.

This invitation from one whom he so greatly loved, filled him with so much joy, that he recovered apace ; and, in a very short time, his health was entirely re-established ; he therefore intended immediately to avail himself of the agreeable engagement.

For which purpose he sent for his barber to shave him ; who being dead two days before, the prattling barber, whom I have mentioned, was brought to Amgrad in his stead.

He spent a long time in opening his case and preparing his razors ; and, instead of putting water in the bason, he took an astrolabe out of his budget, and very gravely walked out of the room to the middle of the yard, to take the height of the sun ; and then returning with the same grave face, said to Amgrad : Sir, you'll be pleased to know, that this is Friday the eighteenth day of the month, and that the conjunction of Mars and Mercury signifies, that you cannot choose a better time to be shaved.

I do

I do not trouble my head, said Amgrad, with your advice and predictions; I want you to shave me, not to consult your astrology.

Sir, said the barber, you would find very few like me, if you made it your business to search. You only sent for a barber, but here in my person you have the best barber in Bagdad, an experienced physician, a very profound chemist, an infallible astrologer, a finished grammarian, a complete orator, a subtle logician, a skilful mathematician, and a learned historian: besides, I know all parts of philosophy: I have all the traditions at my fingers ends; I am a poet, and an architect: nay, what is it that I am not. Your deceased father, to whom I pay a tribute of tears every time I think of him, was so fully
con-

convinced of my merit, that he thought me the greatest man in the world.

Amgrad, when he heard so much nonsense, could not forbear laughing, notwithstanding his anger. Shave me, said he, ye impertinent prattler, and hold your tongue.

Prattler ! replied the barber, you affront me in calling me so, when all the world agrees to give me the honourable title of *Silent*. I had six brothers, whom you might justly have called prattlers ; and that you may know them the better, the name of the first was Bacbone with the hump-back ; of the second, Bacbarah with the rotten teeth ; of the third, Bacbac with the one eye ; of the fourth, Backbarak the blind ; of the fifth, Alnascar with his ears cut ; of the sixth,

sixth, Schacabac with the hare-lips : all these were babbling fellows ; but for me, I am always very grave and very silent.

If this, Sir, is not sufficient to convince you that I am very much given to keeping silence, I am certain the following adventure will put the matter beyond doubt.

Ten men, who had long infested the roads near Bagdad, were, by the vigilance of the vizier, taken, and sentenced by the Caliph to be beheaded.

I was one day walking by the water-side, when I saw these very men going into a boat, in order to be carried to the place of execution, where the Caliph was waiting in person to behold their doom.

Ignor-

Ignorant of the true cause, I fancied they were going upon a party of pleasure, and therefore stepped into the boat, without speaking a single word.

When we arrived at the place of execution, the ten robbers and myself were placed in a row one behind the other, and myself, by good luck, happened to be the last: the executioner beheaded them one by one; but when he came to me, stopped his hand. All this while I did not offer to speak a syllable, which I think is a most glorious proof of my grave and silent disposition. The Caliph seeing the executioner stop, and one person remaining alive, demanded the reason.

Commander of the faithful, said the executioner, I have already beheaded

ten men ; which the Caliph finding true, asked me who I was.

Commander of the faithful, I replied, I am by trade a barber : seeing those ten men enter a boat this morning, I thought they had been going to make merry, and so went in with them. But when I found to the contrary, I held my tongue, in a situation, which your puissant majesty may easily imagine would have made another speak ; but I make a constant practice of silence ; and, on that account, have attained the glorious name of Silent. I have six brothers, who are all babbling fellows ; but as for myself, I am famous for my discretion in scarcely ever speaking.

The Caliph was greatly surprized at my wisdom, eloquence, knowledge,
dis-

discretion, and, above all, at my uncommon taciturnity; he, therefore, with the marks of pleasure on his countenance, dismissed me, saying, he was fully convinced that I was not a silly, talkative, prattling fellow.

Give this babbling blockhead a piece of gold, said Amgrad, to a slave, and let him trouble me no longer. I'll not be shaved to-day.

Not be shaved to-day! said the barber. I did not come to see you, you sent for me; and since it is so, I'll not stir out of your house before I have shaved you. Your father always used to make me sit down by him; and one day, when I had talked to him above five hours without ceasing, he ordered me a hundred pieces of gold, and declared he had never heard so much wisdom

dom in his life. He knew very well I was no prattling fellow: he was certain there was not such a man in the world as me for silence.

No, said Amgrad, I don't really think there is another man in the world, who, like you, takes a pleasure in tormenting people; so pray leave off talking and shave me; for I have an affair of consequence to transact by noon.

Ah! Sir, cry'd the barber, you cannot do better than your father and grandfather formerly did; they consulted me in every thing which they transacted. You had better take my advice in this affair of consequence; the proverb says, *No man can ever act wisely, who is not directed by the wise.*

Leave

Leave off these discourses, said Amgrad in a passion, and shave me immediately.

When the barber saw Amgrad was angry, he began to shave him ; but, when he had taken about three sweeps with his razor, he suddenly stopped, and, addressing the gentleman, very calmly said, Sir, I would have you remark, that all passionate transports proceed from the Devil.

Prate no more, said Amgrad, but shave me ; for I'm in a hurry.

That is to say, replied the barber, you have some urgent business to go about. I'll lay a wager I have guessed right.

I

Why

Why I have been telling you so, cries Amgrad, above an hour; therefore be quick.

But stay, don't hurry, says the barber; perhaps you have not maturely weighed what you are going about. Things hastily done are speedily repented of. You had better trust me with the affair, and take my advice upon it. You say it is to be transacted about noon; stay a minute.

The barber then gravely walked into the yard again with his astrolabe in his hand, and, returning, said, Sir, it wants two hours precisely of noon, or else all the rules of astronomy are false.

You barber of mischief, said Amgrad, you prating coxcomb, shave me, or leave the house immediately.

Softly,



Softly, Sir, said the barber, softly : passion is detrimental to health : I will shave you directly ; but if I may be so bold, pray where are you going ?

Amgrad replied, I am going to be merry with some friends.

To be merry ! said the barber : take me with you ; your friends will be delighted with a man who can talk so agreeably as me. There is not a merrier fellow in all Bagdad than myself : not Zantour, the brickdust-man ; Sali, who cries boiled pease ; Salout, who sells beans ; Akerfcha, who sells greens ; Aboumecarez, who sprinkles the streets to lay the dust ; and Cassem, the Sultan's life-guard-man. None of these are merrier than me ; but what, above all things, I like them for, is, being as silent as myself.

In this manner he tormented Amgrad near three hours ; who being at last shaved, repaired to his mistress, at her father's house, according to the appointment.

The barber watched him all the way ; and, when he saw him enter the house, sat on a bench opposite to it.

The Cady soon after came home, and heartily caned one of his slaves, who had offended him.

The slave made a great noise ; and the barber, fancying it to be Amgrad, immediately run and fetched all his domestics, telling them their master was in danger of being killed.

Armed with bludgeons, and with the barber at their head, they entered the
Cady's

Cady's house; and the barber finding Amgrad in a large chest, where he had hid himself on account of the uproar, took it on his shoulders and immediately carried it away.

Amgrad, wanting to get from him at any rate, leaped out of the chest while it was on the barber's shoulders, and had the misfortune to break his leg by so doing.

He was carried home by his domestics, and a surgeon sent for, while the barber retired to his habitation, blaming Amgrad all the way for not suffering so discreet a person as himself to accompany him.

Amgrad, when he got well, found means to acquaint the Caliph with the mischievous tendency of the barber's

prattling tongue; who, taking the affair into consideration, banished him from the city of Bagdad, fearing his volubility might be infectious, and this ridiculous disease of chattering continually might spread itself among the inhabitants, to the destruction of all harmony, concord, and decorum.

The barber received his sentence with great composure, saying, Since they neither understood nor encouraged true merit at Bagdad, he would bless some other place with his discretion and extreme silence. Then left the city; and, wherever he went, attained the ironical appellation of

SILENT TORMENTOR.

Master Pliable.

As a moral to my tale, I must say to
all great talkers, in order to reform
them, that

They'll be counted wise, so long
As they have wit to hold their tongue.

Master Featherbrain.

Now I think this barber was a merry,
entertaining, odd fellow : I should like
to have known him

Philander.

My dear Franky, your thinking so
is only owing to a kind of familiarity or
sameness of manners in this barber and
yourself ; for I have often observed you
to give your tongue too great a free-
dom, in running on without any ne-
cessity. Besides, though the ingenious

relation of this barber's folly pleases you, depend upon it, you would find his company very troublesome; for two babblers would soon become absolutely odious to each other, as each would soon perceive the other's folly, though neither would discern his own.

Master Bright.

I have often heard, Sir, that the recital of the actions of a ridiculous person may be pleasing, though the company of such a person in real life would disgust. Or again, the picture of a mad dog, finely drawn, might greatly delight the eye, though the sight of a real mad dog would terribly affright the heart.

Master Thoughtless.

But if I have a question to ask which may benefit myself, or any thing to say
which

which may improve others, must I then decline speaking ?

Master Steady.

I can answer you in the words of my papa : A fool should never speak, nor a wise man hold his tongue, too much ; for thereby one betrays his folly, and the other buries his sense, though excess in talking, as in every thing else, is pernicious.

Master Speakwell.

There is, I have heard, likewise a great deal of difference between delivering an opinion concisely, and teizing the company with a continual peal of impertinence.

Master Bright.

The barber's not speaking when he was going to be beheaded, though innocent,

nocent, and when any person in their senses ought to have spoken, confirms me in the opinion, that great talkers generally make use of their tongue continually when there is no occasion, and always keep silent when there is an absolute necessity for them to speak.

At the request of Master Bright, Philander gave the following geographical description of England :

Great Britain, consisting of the kingdoms of England and Scotland, and the principality of Wales, is justly esteemed one of the most considerable nations in the universe.

England, properly so called, is 320 miles from north to south, viz. from Berwick upon Tweed to the Isle of Wight, and 290 miles from east to
I
west,

west, *viz.* from the Isle of Thanet, to the land's end in Cornwall.

The principality of Wales is 180 miles long, and 80 miles broad.

The kingdom of Ireland is subject to the king of England, and is governed by a Lord Lieutenant in his name. These, with the colonies and settlements in America, and the East and West Indies, form an empire surpassing that of the Roman, in extent and power.

England is governed by a King, whose councils are assisted, and whose power is limited by a parliament, consisting of a house of lords, composed of the lords spiritual and temporal, and a house of commons, composed of mem-

bers chosen by the people to represent them.

There are forty counties in England,
viz.

Northumberland,	Cumberland,
Bishoprick of Durham,	Westmoreland,
Yorkshire,	Lancashire,
Cheshire,	Derbyshire,
Staffordshire,	Warwickshire,
Worcestershire,	Shropshire,
Herefordshire,	Monmouthshire,
Gloucestershire,	Oxfordshire,
Buckinghamshire,	Bedfordshire,
Huntingdonshire	Northamptonshire,
Rutland,	Leicestershire,
Nottinghamshire,	Lincolnshire,
Norfolk,	Suffolk,
Cambridgeshire,	Hertfordshire,
Middlesex,	Essex,
Kent,	Sussex,
	Surry,

<i>Surry,</i>	<i>Hampshire,</i>
<i>Berkshire,</i>	<i>Wiltshire,</i>
<i>Dorsetshire,</i>	<i>Somersetshire,</i>
<i>Devonshire, and</i>	<i>Cornwall.</i>

The metropolis, or capital city of England, is London; which, for extent and riches, may justly be placed among the wonders of the world : it owes its wealth to the fine navigable river of Thames, on whose banks it is built.

The chief commendations of England are, the clemency of the air, the fertility of the soil, the wholesomeness of its waters, its extensive commerce, the excellency of its laws, and the liberty of its inhabitants.

The king of England is the head of the church, and the religion, by law
esta-

established, is the episcopal protestant, governed under the king by two archbishops, *viz.* the archbishop of Canterbury, who is styled Primate of all England, and the archbishop of York, who is styled Primate of England.

The English women are celebrated all over the world for their beauty and modesty, and the men for their courage, genius and learning; and both sexes for their humanity, benevolence and charity.

The commodities of England are corn, cattle, tin, copper, lead, iron, timber, coals, wool, cloth, stuffs, linen, hides, tallow, butter, cheese, beer, &c.

T H U R S -

T H U R S D A Y.

THE YOUNG LADIES SIXTH VISIT.

At this visit Miss Haughty related the following tale :

THE KING AND THE WOOD-
CUTTERS.

A king once lost his way as he was hunting, and, endeavouring to get into the right road, he overheard some people talking together: on drawing near, he found it was a man and woman, who got their living by cutting wood, very eager in an argument relating to the ill effects of too great a degree of curiosity. For my part, said the woman, I think that our first mother Eve was very greedy to eat the apple, when she had been so strictly forbidden: had she

the obeyed the commands of God, we need not to have laboured as we are now obliged to do.

If Eve was a glutton, answered the man, Adam was a fool to do what she bid him. If I had been in his situation, and you had desired me to eat any of the apples, I would have hit you a sound box on the ear.

As soon as the man had spoke these words, the king went up to them: Good people, said he, you work very hard.

Yes, Sir, answered they (not knowing it to be the king), we work like horses from morning till night, and we can scarcely make shift to live.

Come

Come along with me, said the king, I will maintain you both without your doing any work.

Just then the king's attendants came up, and the poor people were greatly surprized to find it was the king they had been talking to, and no less rejoiced at their unexpected good fortune.

When they arrived at the palace, the king gave them fine cloaths, a coach, and servants in livery to attend them ; and all that he required in return for his kindness was, that they should watch a dish which was covered and placed in their apartment. He strictly commanded them to suffer no person to uncover it, nor to uncover it themselves ; all which they faithfully promised.

One day the husband took notice that his wife looked dull, and could not eat; he therefore kindly entreated her to tell him what was the matter.

She told him she would not give a pin for all the nice victuals the palace could afford, but she longed for what was in the covered dish.

You are a fool, says the man: did not the king command us not to touch it?

The king is very unreasonable, says the wife; if he would not have us see what is in the dish, he should not have had it placed in our apartment; and at the same time fell a crying, and said she would kill herself if her husband did not let her see what was in the dish.

The good man was moved when he saw her cry; and, as he loved her dearly, he told her he would do any thing to please her, if she would not make herself uneasy; and, opening the dish, immediately out jumped a little mouse, and got away.

Frightened almost out of their wits, they both ran after it; but, before they could catch it, the king entered the room, and asked where the mouse was.

And please your majesty, said the man, my wife teased me so long to see what was in the dish, that I could not help uncovering it, and the mouse has got away.

Oh! oh! said the king, you said, sometime ago, that, if you had been Adam, you would have given Eve a box on the ear for being curious and greedy:

greedy : you should have remembered your promises. And you, silly woman, you had every thing you could wish, and yet all was not enough ; but, like Eve, you must eat of the forbidden fruit. Go, unhappy wretches, return both of you to your labour in the forest, and never blame Adam and Eve again for the hardships you endure, since you have committed the very same fault for which you blamed them.

Miss Prattle.

Well, for the future, when I have a mind to be greedy, or disobedient, I will think that the serpent who tempted Eve stands behind me, and bids me do these things ; and I will say to him, Hence, wicked fiend, I had rather obey God Almighty than you.

Miss

Miss Mild.

I think Eve was greedy indeed : if she had had nothing else to eat, I could have forgiven her ; but when she had so many other things, methinks, if I had been in her place, I would not have troubled my head about the nasty apples.

Miss Allgood.

But I think the Wood-cutter's wife, in Miss Haughty's tale, was less excusable ; for, after having blamed Eve for committing a fault, she run into the very same error herself.

Lady Bellvoir.

You will often find that the case, my dear, in the world : people generally are quite blind to their own faults, but can very easily perceive those of others.

Miss

Miss Bloom.

I believe the fault of Eve, as well as the Wood-cutter's wife, was chiefly owing to pride; for Eve must have been very proud indeed, to want to be as wise as God himself.

Miss Homely.

And I have heard somewhere, that every person has just as much pride as they want sense.

THE GENERAL VISIT.

Every one of the young gentlemen, and young ladies, having, at the several visits, repeated or read their respective stories, Philander thought proper to invite them all together, in order to take leave of them till the Whitsun-holidays, which now drew near, were over, when



when he entertained them with the following tale :

TRUE GLORY;

OR,

THE WAY TO FAME.

There was a king named Charmer, who, being one day hunting, saw a beautiful hind at a distance, white as the driven snow, with a golden collar about her neck : he followed her by himself ; at last he lost sight of her, and, night coming on apace, he was sadly embarrassed, for he did not know whereabouts he was ; when, all of a sudden, he heard music ; but it seemed at a distance : however, he followed the pleasing sound, till it directed him to a large castle, where there was a great concert : he went up to the gate, and the porter asked

asked him his business; upon which the king related his adventure. You are welcome, says the porter: they wait for you to supper: the milk-white hind belongs to my mistress, and every time she sends her out, it is to bring company home.

King Charmer being led into a magnificent apartment, the lady of the house appeared: he immediately fell at her feet, and was, for some time, unable to speak; so struck was he with her beauty.

Rise, Charmer, says she, giving him her hand, I am glad to find myself the cause of your surprize: you seem so amiable to me, that I wish, with all my heart, you may be the person designed to bring me out of this solitude. My name is True Glory, I live in this castle, and have been, ever since the beginning

ning of the world, waiting for a husband ; a great number have made their addreffes, but though they all vowed an eternal fidelity, they all broke their words. I will prefently fhew you a prince, who is now in my palace, and who makes his addreffes to me : if I were at my own difpofal, I fhould give you the preference ; but that is not in my power. You muft both leave me for three years ; and he of you two who fhall moft prove his affection and conftancy during that time, fhall be my husband.

When Charmer faw the prince mentioned by True Glory, whose name was Absolute, he was in the utmoft anxiety ; for he was fo handsome, and had fo much fenfe, that poor Charmer was afraid that True Glory would love him beft.

K

They.

They both together took their leave of True Glory the next morning ; when they had not travelled above two hundred paces before they saw another palace, much more magnificent than the first : they entered it, and were very much surprized to find their princess there, who had changed her dress : her robe was covered with diamonds, and her hair was decked with jewels ; whereas the day before she had only a plain white robe on, and a chaplet of flowers.

Yesterday, said she, I shewed you my country-house : it did well enough formerly ; but, now I have two lovers, it is not worthy of me. I will wait for you in this palace ; for princes ought to love pomp and grandeur.

The two princes parted the next day, when Charmer soon arrived at his capital : he remembered he had often heard his tutor mention True Glory, and determined, since he knew his princesses, to send for him to court.

When Sincere (for that was his tutor's name) arrived at court, and was informed by his majesty of the occasion of sending for him, he almost wept for joy. Ah ! Sir, said he, I am glad you sent for me ; you might else have lost the princesses ; for it is necessary to inform you, that True Glory has a sister, called False Glory, who is not so handsome as True Glory, but endeavours to hide her defects, and paints, to imitate her sister's complexion : she lies in wait to draw in princes who come from the palace of True Glory, and, having

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some

some resemblance of her sister, deceives them. It was False Glory you saw at the second palace.

Charmer, in order to merit True Glory, set out on his travels in the company of Sincere, leaving a person whom he could confide in to govern in his absence.

In his travels, he remarked whatever was in itself good and praise-worthy, and treasured it up in his memory, that he might make it of use to his country. Wherever he met with a man of learning or ingenuity, he would say to him, Will you come with me? I will reward you liberally. When he was perfectly instructed in all he had occasion to know, and had got together a great many able and skilful persons, he returned home, and ordered those persons
to

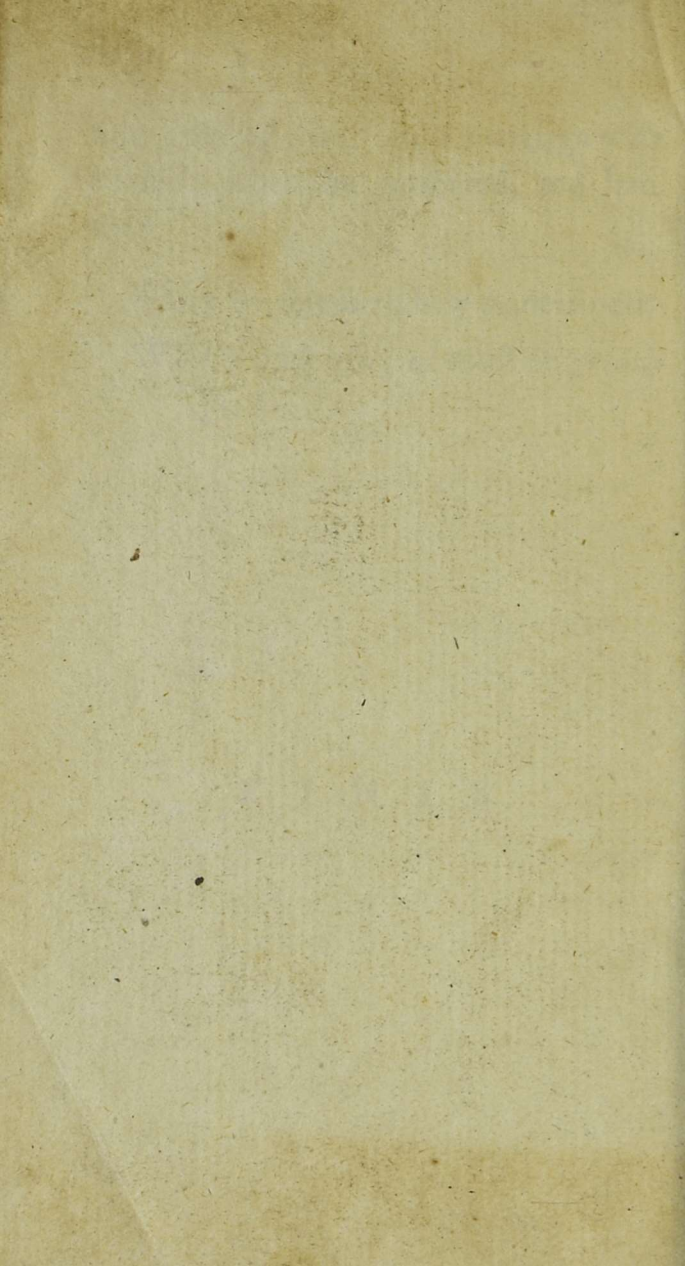
to instruct his subjects, who were very ignorant. He built seminaries of learning, established manufactories, fitted out ships of trade, and administered justice himself; so that arts, sciences, and commerce flourished in his kingdom; his people became virtuous and happy, and he himself was honoured with the name of Father of his Country; and, at the expiration of the three years, was publicly married to True Glory.

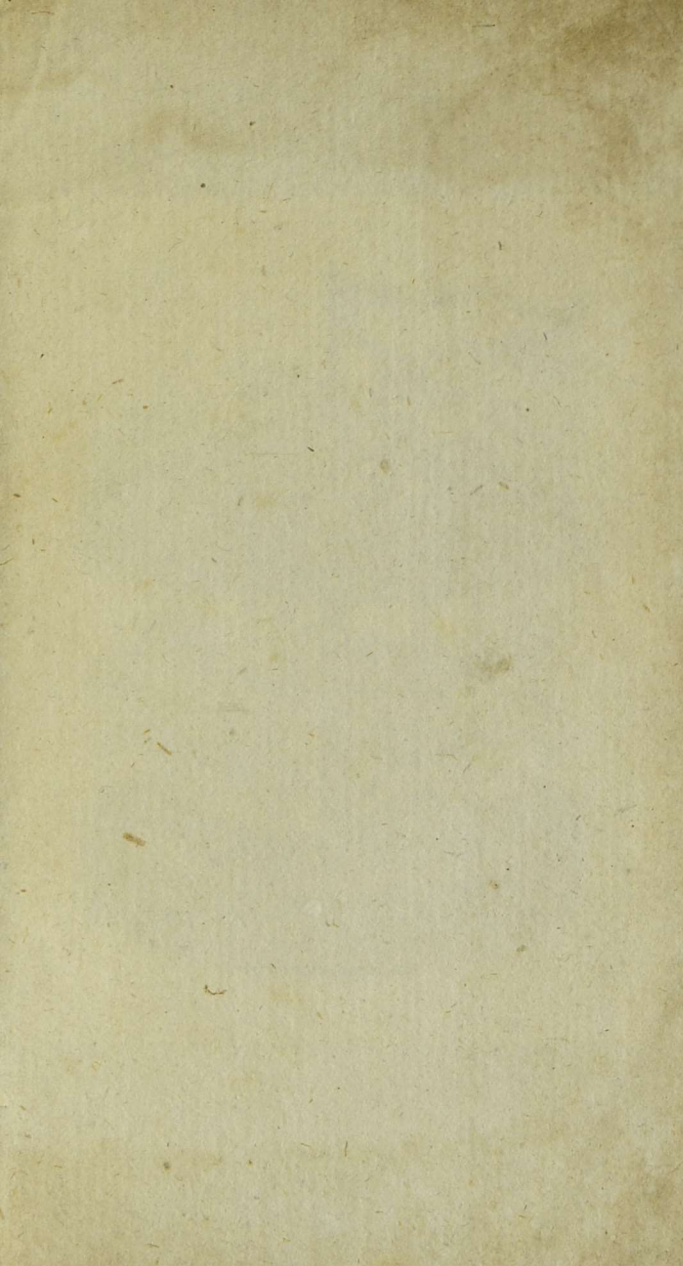
Absolute past the three years in disturbing all his neighbours, making continual wars, causing bloodshed, and oppressing his subjects with taxes, to support his ambitious designs: at the conclusion of the three years he bent his course towards the palace of True Glory; but False Glory met him by the way, whom he mistook for her sister,
and

and decoyed him into a marriage with herself; when he perceived, too late, that

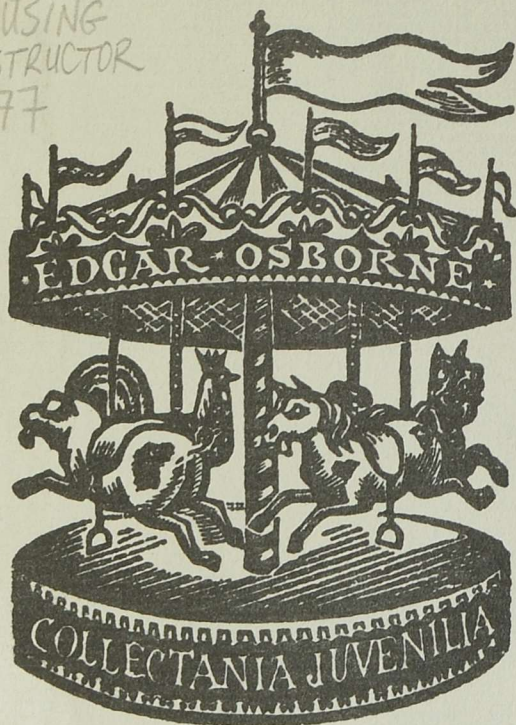
Glory by few is rightly understood,
What's *truly glorious* must be *greatly*
good.

F I N I S.





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