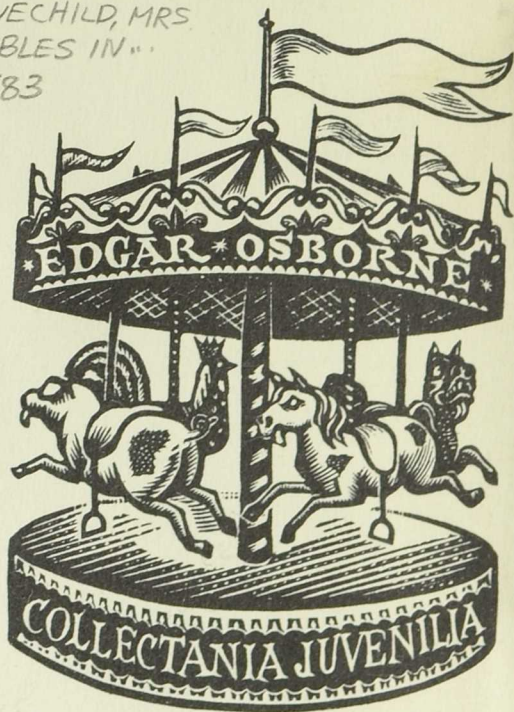


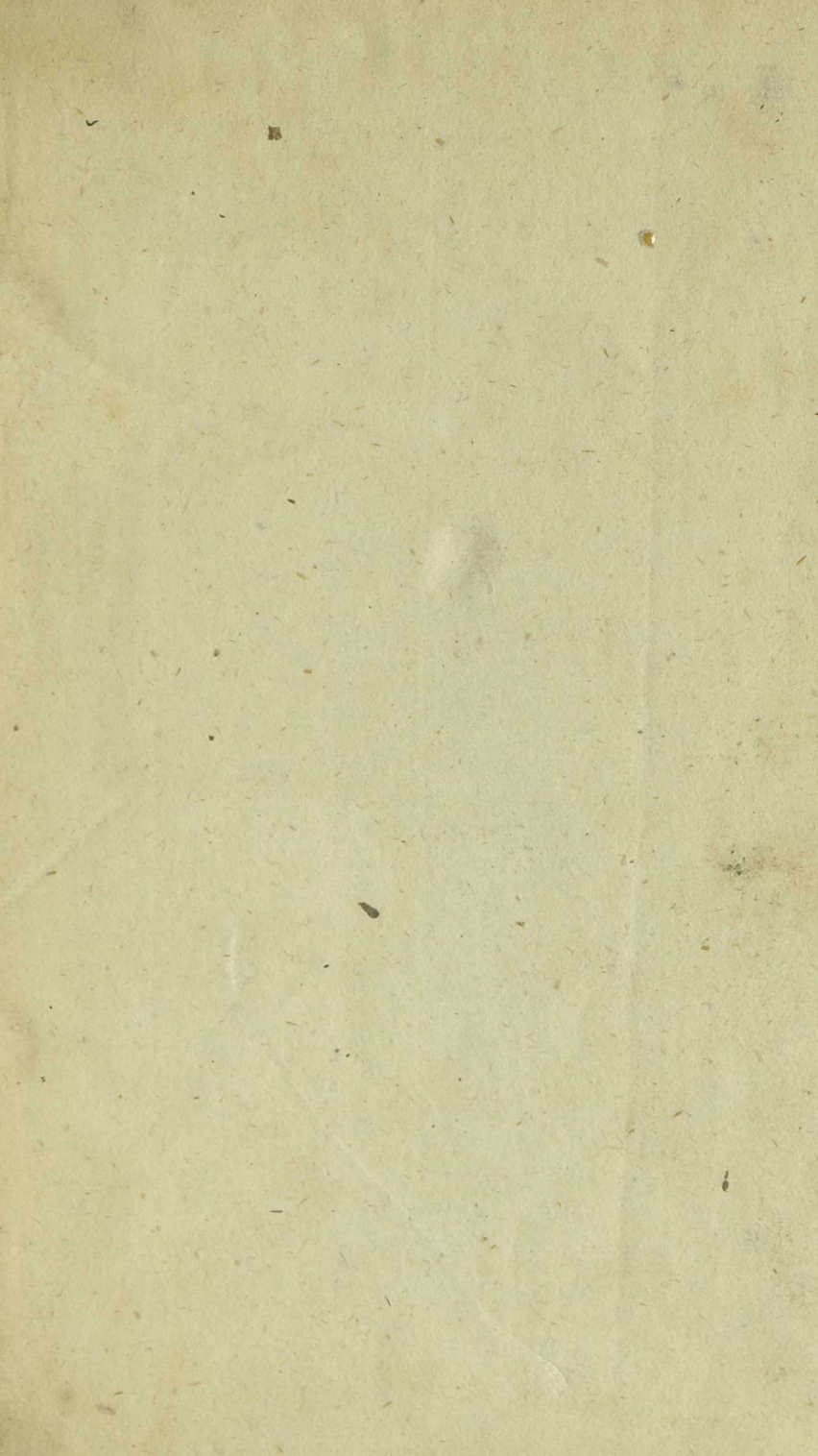


A
LOVECHILD, MRS.
FABLES IN
1783

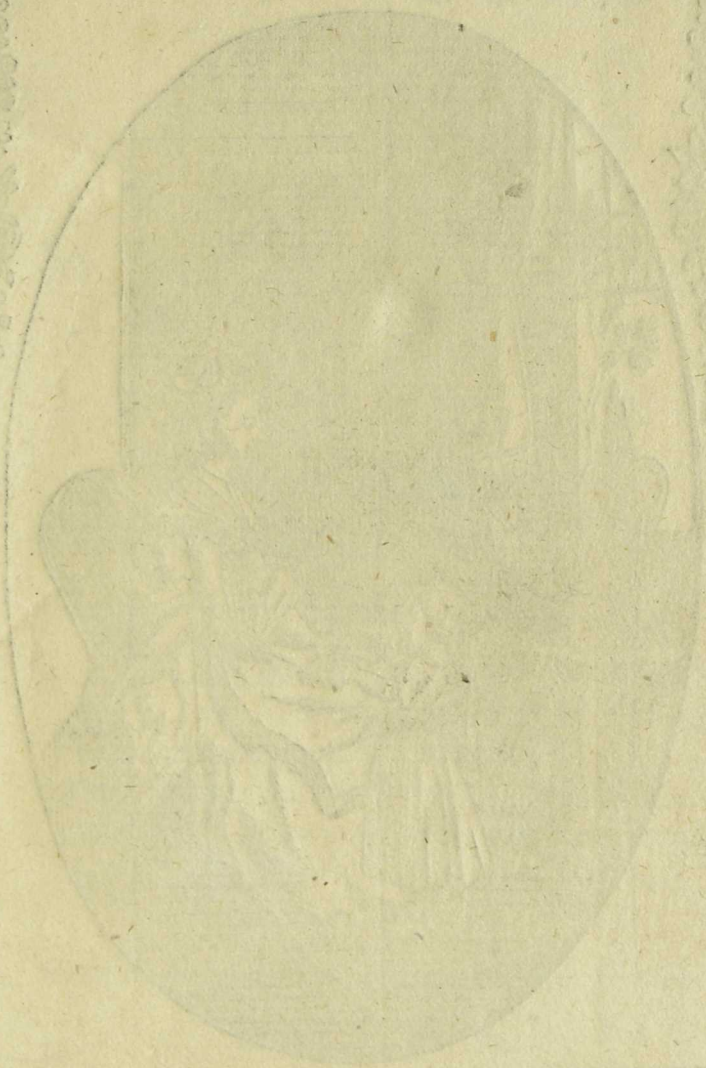


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PROWSE & CO.



FRONTISPIECE.



F A B L E S

I N

MONOSYLLABLES

B Y

Mrs. *TEACHWELL*;

TO WHICH ARE ADDED

M O R A L S,

I N

D I A L O G U E S,

B E T W E E N A

M O T H E R and C H I L D R E N.

“ Si la nature donne au cerveau d’un enfant, cette souplesse
“ qui le rend propre à recevoir toutes fortes d’impressions ;
“ c’est pour que toutes les idées qu’il peut concevoir, &
“ qui lui sont utiles, toutes celles qui se rapportent à son
“ bonheur, & doivent l’éclairer un jour sur ses devoirs, s’y
“ tracent de bonne heure en caracteres ineffaçables.”

ROUSSEAU.

L O N D O N :

Printed and Sold by JOHN MARSHALL and Co. No. 4,
Aldermay Church Yard, in Bow-Lane.

DEDICATION.

To Miss M----

MY DEAR GIRL,

YOU are now at the
same age as my boy
was, when I wrote this
book for him.

I hear that you take pains to learn what is fit for you, that you read well for your age, and do in all things as your dear mam-ma bids you.

If you be so good, we shall all love you.

If you go on to take pains to learn to read

well, I will fend you more books, and they shall have nice prints in them, such as I know you will like. I love to please a good child.

I give you this as a mark of my love, and am,

My dear,

Your Friend.

May 12, 1783.

DEDICATION
well, I will lend you more
books and they shall have
nice prints in them, such
as I know you will like. I
love to please a good child.

I give you this as a
mark of my love, and am,

My dear,

Your Friend,

May 22, 1788.

P R E F A C E.

FABLES are generally pleasing to children.

Since they are so; were it not more advisable to supply them with such as afford *lessons* suited to their age; than to waste our time in debating whether or no Fable-writing be the most desirable mode of instruction?

If I were asked the question, I should answer in the negative.

But let us consider that every book the little boy meets with at school, will present to him Fables, which he will seize with avidity as novelties: Fables, the morals of which are calculated to give

an improper bias to his mind; had we not then better indulge him (whilst he is in the nursery) with a few that convey simple Morals adapted to the duties of childhood? I think so; or I had not written these.

Roussseau's remarks upon Fables, as making a part of the Library for Children,* seem to me just: most of his objections militate strongly against all the Fables I ever met with. If I did not hope that these are exempted from his charges I would not offer them to the public, still less would I have presented them to the dear little ones for whom they were written.

* However mistaken, however detestable, many notions of *Roussseau's* may be; there are useful maxims to be gleaned from his work respecting children. I wish the wheat were separated from the chaff.

There

THERE must always remain one accusation against Fables, namely, Falsehood ; but surely it is easily explained to the children, that it is but their own usual favorite sport of “ *making believe,*” as they call feigning visits, trading, &c. &c. with no design to deceive ; yet, to guard against the shadow of evil, I have been explicit on that point in some of the dialogues ; lest the little books should fall into the hands of any poor friendless child, and lessen his regard to truth. Now I mention the dialogues, I confess that I am prepared for ridicule, should any but a tender mother open my volumes.

I WEAVE *nets* for *insects* ; and if I suit my toils to my game am I to be derided ? Who but stoops with satisfaction to lead an infant by the hand : Who but delights to adapt her steps to its short and unequal paces ? And shall we be less tender, less indulgent to the unformed mind ?

A JUDICIOUS mother condescends to prattle with her children; to mingle in their sports; thus she infuses ideas in their tender minds, whilst she engages their affections; yet without relinquishing parental authority.

No office is *mean* which concerns the health (*corporeal* or *mental*) of the rising generation.

WHY then do I make apologies for my infantine dialogues?

Does it proceed from pride? apprehensive of jests from those who are not aware of their use?

Folly!

Those

THOSE who are engaged in educating an infant, will accept them with satisfaction; those who are not, (nor ever were) will despise them, and all that can be said in their excuse.

“ NUL de nous n'est assez philosophe pour avoir
“ se mettre à la place d'un enfant.”

YET those who are mothers must strive to do it; and defy the derision of such as — “ never had a child.”

T Q

My LITTLE READERS.

YOU have been good, else
your mam-ma would not
have bought a new book for
you.

I will tell you a tale. Mas-
ter *Brotherton* was a good child.

When

When he was three years old, he would bring his book, and learn to read.

He spelt the words thus, b-r-e-a-d — bread, and so on.

He was apt, and fond of his book.

One day I met with some nice, clear, large print let-ters; and

and I cut them out, and stuck them on card; then laid them thus, c-a-t — cat, d-o-g — dog; and he said the words at sight.

Was not this nice?

Then it came in my mind to print with a pen for him; so I made tales of the dog, and the cat, and such short

B

words

words --- Should you not jump for joy? --- He did.

I should have sent these to make a book for you, to learn to read in; but there is one now with a name too long for you to read (*Imperial Spelling-Book*:) it is full of prints, and tales in short words; so that it must be joy to a boy or girl to learn to read in it.

I wish

I wish I had met with such a book three or four years since : I spent a great deal of time, for want of such an one.

You all love a book, and are fond of prints.

One day I bought a book of Fa-bles full of prints ; but I found it was all in *verse* : it was sad stuff : I could not bear the Fa-bles, nor the Mo-rals.

William (that was the sweet boy's name) had a great mind to know what the Hen said, and what the Ape did; yet he was so good, that he would not ask the maids to read to him; (as he knew that I did not like the book) but would look at the prints, and talk of them, and not seem to wish to read.

As he was so good (if you be good, you will be sure to meet with things to please you) I wrote some Fables in print, with my pen, to suit the prints.

I told him that I should not have done this, if he had not been so good.

Guefs how full of joy he was! I think I hear you

say, " I wish I could see
" them !"

Now that is what I am in
hopes you may.

" And will there be prints?"

That I can not tell : I
think there will. But if there
should not ; yet you will be
glad to have the book ; you
will know that there would
have

have been some, if it had been right.

You must learn to take things as you find them --- to take with thanks what is meant to please you; though it may not be quite what you wish.

I wish my book may have prints, as I know it will give
you

you the more joy; I am
glad to please a good child.

This was wrote to teach you
to be good.

If you be good your friends
will love you.

If you be good, God will
blefs you.

F A B L E S,

F A B L E S, &c.

D I A L O G U E.

L A D Y.

CAN Ants speak?

B O Y.

No Aunt.

L A D Y.

Can Flies talk?

B O Y.

B O Y.

No Aunt.

L A D Y.

Why then does this Book
talk of what they say?

B O Y.

I do not know, Aunt.

L A D Y.

I will tell you then, my
dear. I write in the way
that

that I think will please a
child.---You love to read of
a Fox, a Hen, or a Dog;
do you not?

BOY.

Yes I do, Aunt.

LADY.

These are all to please and
teach you. There is one of the
Boys and the Frogs.

BOY.

B O Y.

Pray may I see it?

L A D Y.

I will find it for you. ---

There is the print --- look at

it. Now we will read.

F A B L E

FABLE I.

The BOYS *and* FROG.



SOME Boys took up stones
to pelt a Frog; and thus
it said:

“ Boys!

“ Boys! why do you pelt us? we do not hurt you, nor wish to do it.

“ You should do as you would be done by.

“ Would you like to have a stone thrown at you?

“ Hurt no one; but be kind and good to all.

“ Think

“ Think what you do; we
Frogs can feel as well as you
Boys. We live in this pond,
and do no harm: be good,
and leave us here in peace.”

D I A L O G U E.

L A D Y.

HOW is this? Can Frogs
speak?

B O Y.

They can croak, and make
a noise, but they can not
speak; can they, Aunt?

L A D Y.

L A D Y.

No, my dear; but this man
says for the Frog, what we
may think the poor thing
would say, if it could speak.

B O Y.

Why Aunt?

L A D Y.

To teach you, my dear.
I hope you would not hurt
or vex the things which you

C meet

meet with. If you do as you wish to be done by, you will be a good boy; and we shall all love you.

B O Y.

I wish *Jack*, and *Ned*, and *George*, to be kind to me: I wish them to let me see their things, and play with them.

L A D Y.

L A D Y.

Then you know what you should do to please *Jack*, and to please ---

B O Y.

O, yes! Aunt. I should lend them my toys and books, and what is fit for them to have; and I *will* do so.

L A D Y.

Good child!

B O Y.

I love to see them full of joy, and smile, and jump. I love that they should go out; and I love to go out too, when there is room for me in the coach; or when I may ride.

L A D Y.

You can not all go at one time: you must take your turns. But if each of them feel joy at the sight of your joy; and
3 you

you do the same at theirs; then you know all of you are glad at once.

B O Y.

Shall we read the next?---
What is it? --- O dear! it is
the Ant and Fly. Pray let me
read that.

FABLE II.

The ANT and FLY.

ONE hot day an Ant and a
Fly met.

FLY.

F L Y.

How you toil all day !

A N T.

And you play all day !

F L Y.

I do not love to work.

A N T.

We Ants do. We work hard
to get food, and to make a fit
place to lodge in.

F L Y.

We Flies frisk in the sun:
we sing,

“ Let’s be gay; whilst we
may.”

A N T.

I lose my time; --- pray
let me pass.

FABLE III.

The FAWN *and* VINE.



DO as you are bid at all
 times, though you think
 you

you are not seen. Think of the Fawn.---It had been well for her if she had done so.

F A B L E.

A MAN put a Fawn in a yard, and said to her,

“You may eat the grass, and the weeds; but be sure not to bite this vine.”

F A W N.

F A W N.

“ I will not hurt a leaf.”

Then the Man went out
and shut the gate.

When the Fawn saw that
he was gone, she said,

“ Well! he will not see me
now, so I will pick a few
leaves, so that they will not
be mist.”

When

When she took hold to bite,
a dry leaf or two fell off, and
made a noise.

Then a Dog, who was near
to keep the Vine safe, ran to
see what it was.

DOG.

O! I have got you!

FAWN.

Do not hurt me! — I was
put in here.

D O G.

You were ; but you have
not done as you were bid to
do ; so I may eat you.

F A W N.

O, me! I wish I had done
as I was bid.

FABLE IV.

The APE and CAT.

AN Ape loves to do what
he has seen done.

You

You love to do what you
have seen done.

But you are good ; and do
not do all that you see done,
or wish to do ; but wait for
leave.

An Ape is like a child ;
but a *good* child is not like
an Ape.

You

You love to please the dog;
and love to see the cat glad;
you run to the cook and beg
for milk to give to her; you
would not hurt poor Puff.

F A B L E

AN Ape had seen the maids
roast nuts; and he had eat some,
and thought they were nice.

So the first time he had
some nuts, he had a great
mind to roast them too.

He made a fire in the yard;
it would have made you laugh
to see him fetch his sticks,
and his straw, and then set
fire to them with a match.

Then he threw in his nuts,
and stood to watch them.

Bounce! goes one: *Pug* gave
a skip, and went to take it
out; but he found it too hot
for his hands.

D

“ What

“What can be done?”
said he, “I do not care to
go in for the tongs. --- O!
there is the Cat! --- *Puffs!* how
do you do? --- Will you eat
a nut?”

“I thank you;” said the
Cat, as she came to him.

“You must help me to
get them out, if you please,”
said the Ape; and took the
poor

poor Cat in his arms : in vain did she cry out ; but by good luck, the man of the house saw him, and said :

“ Hold, *Pug!* — you may do as you like with your own paws, — they are of no use but to play tricks with. — My Cat makes use of her’s, to catch the mice and rats, which would rob me of my corn, my bread, and my cheefe.” —

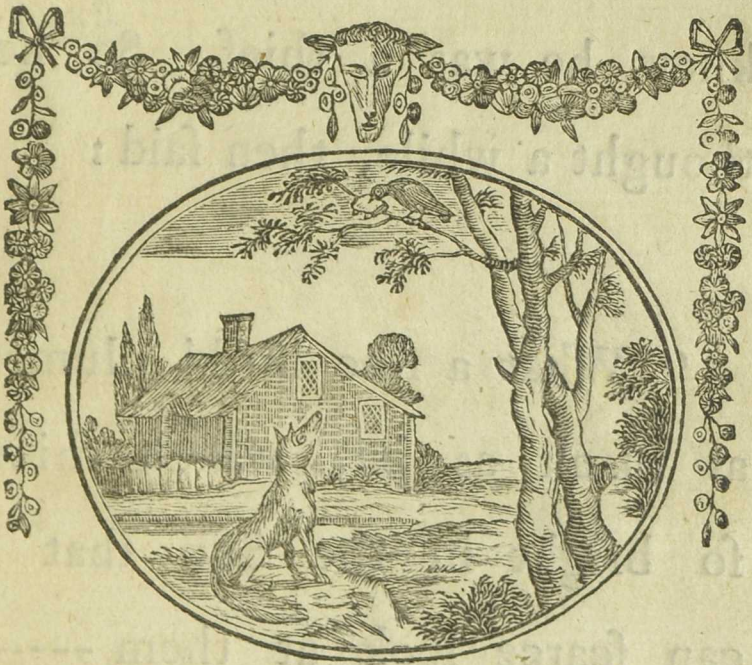
Pug took a look at the Man ;
then he cast his eye at the nuts ;
then he gave a grin ; still he
held the Cat.

Then the man said to him :

“ Let my Cat go ---- Spare
her paws, and use your
own ; them I can well spare
---- but I beg you to set *Puss*
out of your arms now ; ----or
I will come and drub you well
with this staff !”

F A B L E

FABLE V.

The FOX and the CROW.

A CROW had got a piece of flesh ; a Fox who saw it, knew he could not reach

to get it from her, as she sat on a tree; and she would be too wise to come down, as she knew he was a thief. So he thought a while, then said:

“What a fine bird! plumes as black as jet, which shine so bright in the Sun that I can scarce look at them ----- Can you sing? ——— If your voice” ——— He would have said more, but the Crow was
 so

so vain as to set out a scream,
and off ran the Fox with the
meat which fell out of her
beak.



D 4 F A B L E

FABLE VI.

The DOG *and* *the* SHADOW.

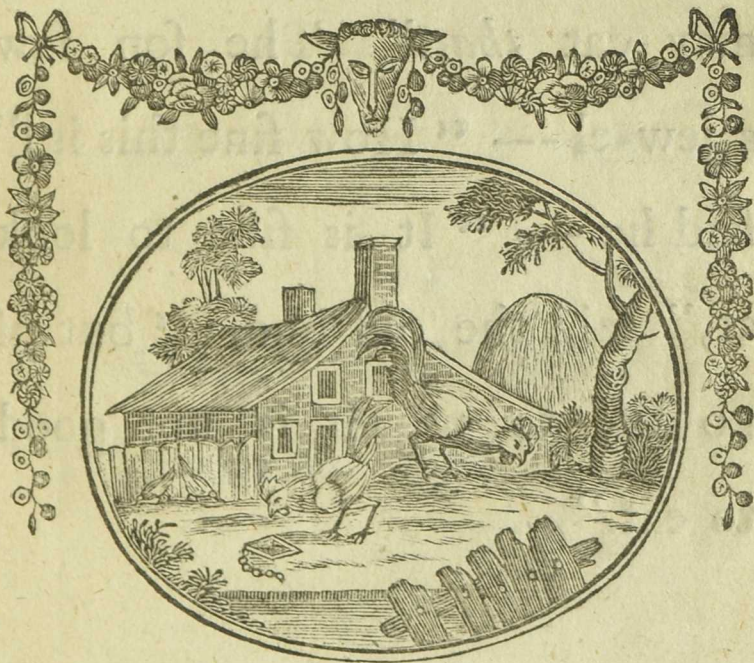
A DOG had got a piece of
 flesh, --- as he went home
 he had to cross a small stream ---
 the

the sun shone bright, and he saw him-self and the meat so plain, that he thought it was a dog with some more meat; and went to snatch at it; but dropt the piece he had in his jaws, and a pike swam off with it; whilst he gave a great howl, and said, “ I am well served, I stole the piece of flesh, and ran off with it; and now that I was got near home to
eat

eat it, I thought to grasp
 at more, and so have lost
 all."

FABLE

FABLE VII.

The TWO COCKS.

AN old Cock took his son
out to shew him how to
get his food --- “Look,” said
he,

he, "this is corn, fit for us to eat ---- so is *this* ---- and *this* ---- and *that* is a crum, you may eat *that*." The son saw a jew-el --- "How fine this is!" said he --- "It is fine to look at," said the old one, "but of no use to us, it is not good to eat."

S O N.

I know it must be good, it looks so nice.

O L D

O L D C O C K .

You must not eat it --- it
will kill you if you do.

S O N .

I will try it; I will eat
part.

O L D C O C K .

Take care.!

S O N .

It is hard, but see how nice
it looks, if I turn it to the
fun.

O L D

OLD COCK.

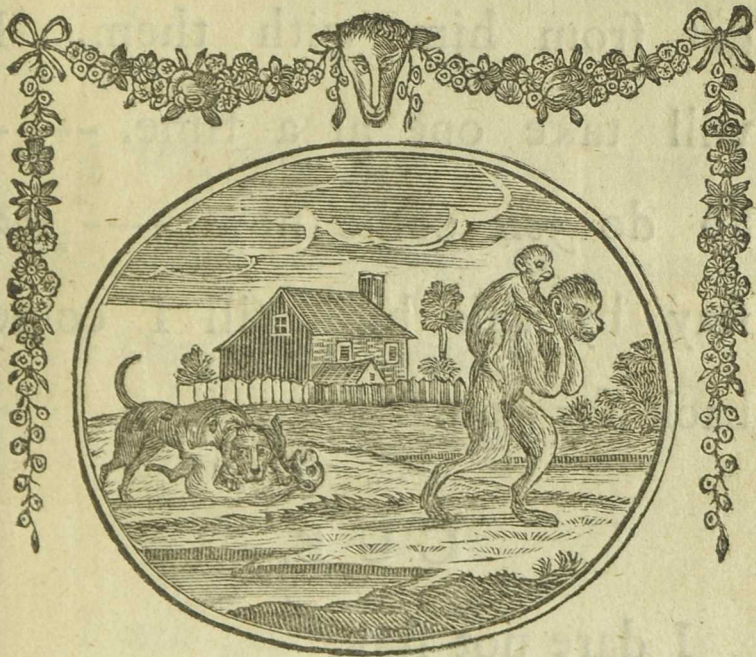
I have seen it all the day,
but I care not for it; do not
peck at it

SON.

Once more, just to taste. ---
Oh! I die ---- I was a fool
not to mind what you said
to me.

FABLE

FABLE VIII.

The OLD APE and her YOUNG CUBS.

AN Ape who had two Cubs,
 saw a Dog. She said to
 her-self, "What can I do? ---

my

my Cubs can not run so fast as the Dog; and if I take them both on my back, I can not get from him with them. I will take one at a time. ----- So do *you* come now ----- *you* stay by this bush till I come back for you."

C U B.

I dare not stay.

A P E.

The Dog will not see you here.

C U B.

C U B.

I must go too.

A P E.

I tell you that you may lie
safe here ---- but here comes
the Dog, hide! hide!

C U B.

I *will* go. —

Then the Cub gave a great
jump to get on her back; but

E

mist

mist his hold, and fell down ;
and the Dog came and ate him
up as he lay.

“ Ah ! ” said he, “ if I had
done as I was bid, I had been
safe.”

FABLE IX.

The FOX and the CRAB.

DO what those who are
old tell you is best for
you to do.

F A B L E.

A CRAB said to her sons,
“Come, we will walk; but
do not go far from me, lest
you come to some harm.”

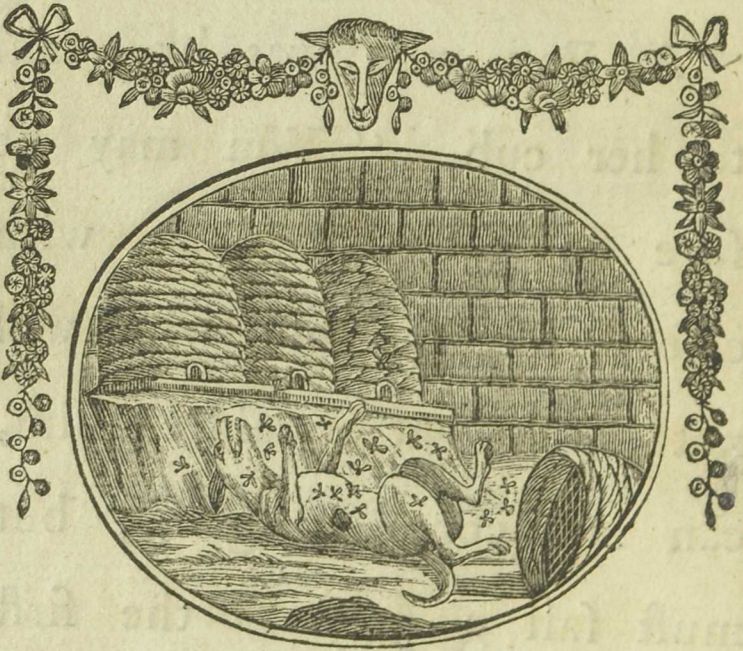
“I will not,” said one.

“Well,” said one, “I do
not know why we may not
go as far as we like: I will
not stay near: I can take
care

care of my self, and so I will go --- I do not know how far.”

A Fox who was by, said to her cub, “ You may be sure to get that Crab with ease ; for the son who will not mind what is said to him, can not come to good ; but must fall a prey to the first who tries to hurt him. --- Go : he will make you a good meal.”

FABLE X.

The DOG and BEES.

A DOG went to rob a hive.

An old Bee came out,
and said to him :

3

“ Friend !

“ Friend ! it will be best for you to go home — we will not let you rob us.”

“ I will do as I like,” said the Dog ; and he would lift the hive up ; and try to lick out of the combs.

Then the same Bee said :

“ Do not strive to get our food ; for your *own* sake do not.”

The Dog just got a taste; and
it was so sweet and nice, that
he was deaf to all that could be
said to him.

In vain did the Bee call ---
“ Why will you force us to
sting you ?

“ We do not wish to hurt you.

“ Get from hence whilst
you are well. — Go, go, get
you gone.

“ If you leave off now,
and run from hence ; we will
not harm you.

“ But if you stay, and will
be so bold, we must all join
to sting you for your fault.”

Then came out a throng of
Bees and stung him to death.

F A B L E

FABLE XI.

The HORSE and the STAG.

A STAG is fierce and strong;
but is in fear of a Horse,
when

when a man is on it. We think that a Stag, in a wild state, would be too much for a Horse.

But a Horse, by the help of a man, is more than a match for a Stag.

Thus may a child, be too much for a bad man.

A child

A child, who minds all that is said to him, by those who are old, and who know what is best for him; *that* child, I say, is wise by the help of his friends.

Though a child can not judge: a child may do as he is bid, by those who *can*.

There have been bad men who would rob a child of his cloaths.

cloaths. --- Now a boy is no match for a man in strength.

But a boy who does not go out of his bounds, but keeps where he has leave to be; does not come in the way of those sort of men.

Thus you see, that a good boy is too hard for a bad man.

For the man can not catch
him to strip him, as long as
he stays where he is told to
stay.

FABLE XII.

The FOX and the HEN.

A Fox saw a Hen in a
coop : he knew he could
not get at her there --- so he
thought

thought he would try to make
her come out.

“What a fine day!” said
he, “sure you will not fit
there till night?”

H E N.

Yes, I shall.

F O X.

And why?

H E N.

H E N.

I am put here by those who
best know what is fit for me.

F O X.

But you will not be so
dull to stay: you have scarce
air to breathe.

H E N.

Those who put me here,
take care I shall have what
air I want; and give me

F good

good food and drink; and as they mean I should stay here, I will not stir from hence.

F O X.

What! not to take a walk with a friend?

H E N.

He can not be a *friend*, who would have *me* do what I am bid *not* to do.

FABLE

FABLE XIII.

The GOOD KID.

ONE day a Goat said to
her Kid,

F 2

“ My

“ My dear, I must leave you; but if you mind what I say, you will be safe.”

“ I will,” said the Kid.
“ Pray what am I to do?”

GOAT.

If you hear a knock, take care to look out --- be sure do not go to the door, till you have seen who it is that knocks.

As soon as the Goat was gone, the Kid shut the door, and said, "Now I will do as I am bid; though I do not know why I am told to do so."

She soon heard a knock; and a voice like the Goat's said,

"My dear, make haste! let me in! the wolf! the wolf!"

The Kid ran to the door,
and took hold of the lock---
in a fright for the Goat—
“But stay,” said she, “I am
to look out first.”

She did so — and what do
you think she saw?

A great wolf! who thought
to cheat her, and get her to let
him in --- and then he would
have made a meal of her.

The

The Kid was wise to do as
she was bid --- else she had
seen the Goat no more.

Think what joy it was to
her to tell the Goat this tale,
when she came back!

Think how the Goat did kiss
her! --- how fond she was of
her! as she was so good.

FABLE XIV.

The LARKS.

A LARK had a nest in a
field of corn.

When

When the corn was ripe, she kept watch all day near the gate.

When she left the nest, she said, “When I come back, tell me all which you have heard, or seen, whilst I was gone.”

And now you shall hear some talk they had in the nest --- young things love to prate.

FIRST

FIRST BIRD.

I can not think why we
must tell all we hear or see?

SECOND BIRD.

That our mo-ther may judge
how long we can be safe here.

FIRST BIRD.

I can judge — I shall do as
I like.

SECOND

SECOND BIRD.

I shall do as I am bid;
and then I shall be safe.

THIRD BIRD.

What will hurt us?

SECOND BIRD.

The men who come to mow
the corn, may cut off our
heads.

THIRD

THIRD BIRD.

Let us go now — I dare not
stay.

SECOND BIRD.

We shall be told when we
ought to go.

Then came the old bird,
and said, in a low voice :

MOTHER.

Creep to the hedge --- make
no noise.

THIRD BIRD.

I dare not stir --- the men
will get me.

FIRST BIRD.

I shall fly : what are my
wings for ?

SECOND BIRD.

I shall creep since I am
bid to creep.

Up flew the pert young bird
--- and was shot.

The good one did as she
was bid---and got safe to the
next field.

The bird who staid in the
nest---had his head cut off
with the scythe.

So there was an end of
those who would not do as
they were bid.

The

The pert one, who thought he could judge best, and he who would not trust to the care of his mother, they both came to a bad end.

The good young Lark flew up to the skies with her mother.

CHILD.

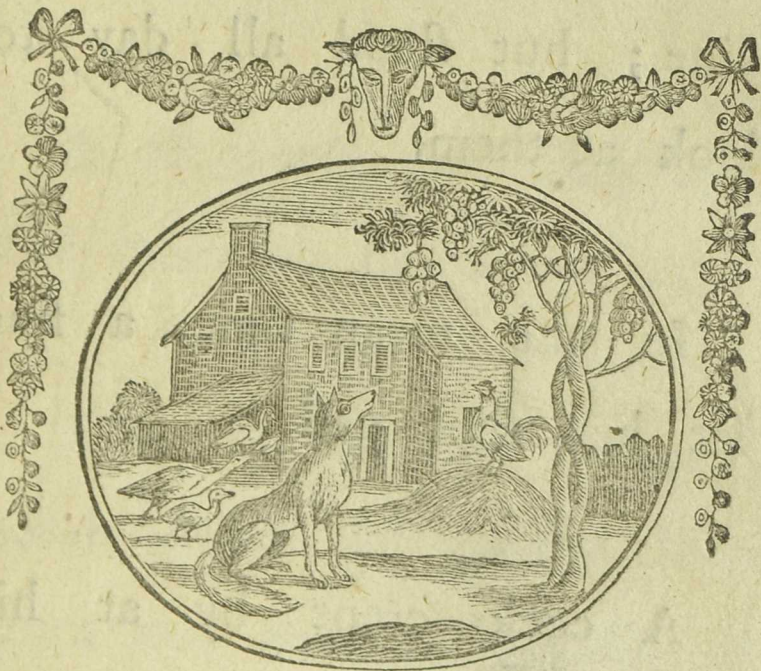
I will not fear to stay where I am told I shall be safe.

— And

—And I will not do what I am told may hurt me. And I will not say, *why* am I bid to do so? — I shall think of these Larks.

FABLE XV.

The FOX and GRAPES.



A FOX went out one day
to seek for prey.

G

He

He saw some nice Grapes:
they were so ripe, and black,
that he could not go from the
vine; but stood all day to
look at them.

In the mean time, a fine
fat hen slipt past.

A cock crept by at his
rump; and got safe to his
perch.

A duck

A duck stole past; and went
to the place where she was
to sleep.

A fat goose past close by;
and made no noise.

Thus the Fox mist the good
meal which he might have
got; and went to his den at
night, with no food at all.

If he had been wise, he would not have stood to wish, and long in vain.

No --- he would have gone from the vine, to seek for such food as he could reach.

The Fox was a fool to feel such a mind to what he could not have ——— Do you not think he was?

CHILD.

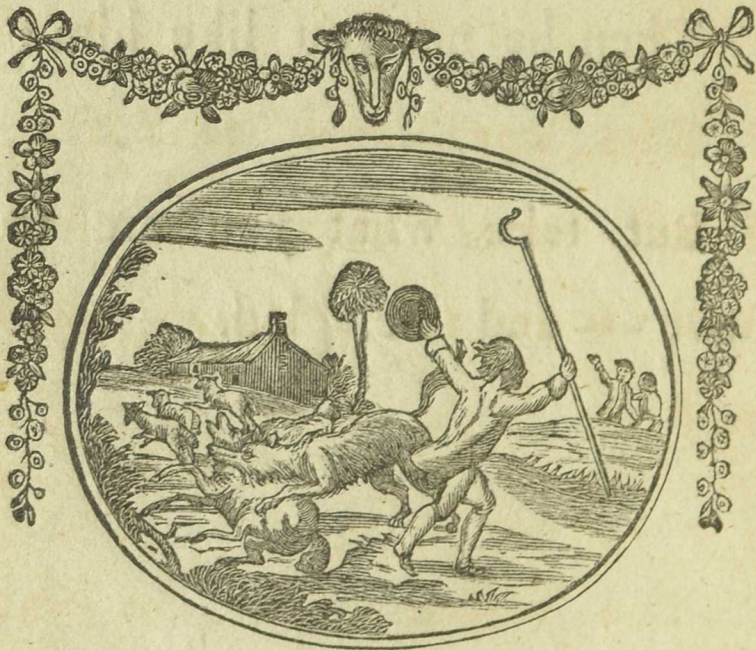
CHILD.

Yes, sure.

Then be not you like him :

But take what you are to
have --- and be glad.

FABLE XVI.

The BOY *and* *the* WOLF.

THIS Boy had the care
of some sheep.

You

You know a Wolf will kill
sheep --- aye --- and eat them
too.

The Boy knew, that if he
should want help, the men
who were near would come
to him.

You will find that he was
a bad Boy.

For he would call out,

“ The Wolf! the Wolf!
O me! the Wolf will eat up
all my sheep!”

Then the kind men ran to
help him --- one with a stick
--- one with a stone, or a
staff --- each with what he
could snatch up, to kill the
Wolf.

And when they came ---
what do you think? --- there
was

was no Wolf ---- but the Boy would stand and laugh, as if he should split his throat.

At last the Wolf *did* come --- then the boy ran =

“ O dear! — the Wolf is here --- pray come and help me — help! help! --- or I shall lose all my sheep and lambs — there he goes — I can not keep him out of the fold.”

But

But the men said to him;
“Go! go! we will not stir—we
know you too well---it is all
false—we know there is no
Wolf—we will not be made
such fools now!”

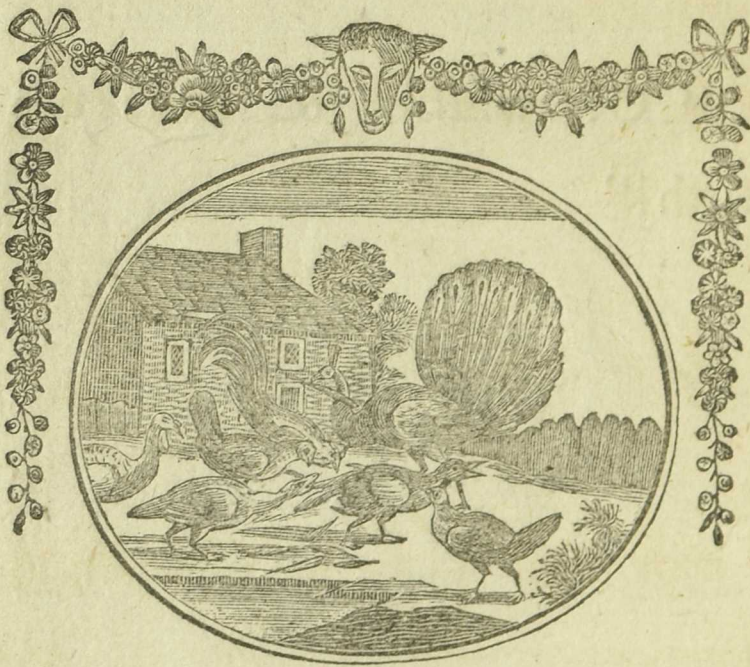
So the Wolf took all the
sheep and lambs, one at a
time; whilst the Boy could
get no help—No one thought
he told the truth, as he *had*
told lies.

In vain did he call, to those
whom he had made sport with
in such a way:

“ O! whilst you live, tell
truth!”

FABLE XVII.

The VAIN JAY.



AT the time of the year
when birds moult, a Jay
past

past through a farm yard
where pea fowls were kept.

“ Ah ! ” said she, “ here
is a fine plume ! --- and here
is one ! and here ! ”

“ I will put them all on. ”

She did so --- and it would
have made you laugh, to see
her strut round the yard, with
her long train hung at her
rump.

At night the fowls came home to roost, one took a look — one said ; “ Who is this ? Who can this be ? ” said one.

At last an old fly fowl gave a pluck at the tail, and off came a part. —

Then they all gave a twitch at it ; till she was stript, and brought to shame — for she lost her own plumes, as well as

what she stole ; and was left
bare.

Claim not what is not
your due.

If you do — you may lose
what you have a right to —

Think of the vain Jay.

END of the FABLES.

Fables *in* Monosyllables.

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FRONTISPIECE.



M O R A L S

TO A SET OF

F A B L E S,

B Y

Mrs. T E A C H W E L L.

T H E

M O R A L S

I N

D I A L O G U E S

BETWEEN A

MOTHER and CHILDREN.

I N

T W O S E T S.

L O N D O N :

Printed and sold by JOHN MARSHALL and Co. at No. 42
Aldermary Church-Yard, in Bow-Lane.

M O R A L S

TO A SET OF

F A B L E S

BY

M R F E N C H W E L L

T H E

M O R A L S

I N

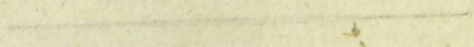
D I A L O G U E S

B E T W E E N A

M O T H E R A N D C H I L D R E N

I N

T W O S E T S



L O N D O N

Printed and sold by John Maxwell and Co. at the
Attorney General's Office, in Newgate.

DEDICATION.

T O

Mrs. *M*----

My Dear,

IF you measure my affection by the *size* of

A 3 the

the volume which I dedicate to you, your judgment will be very erroneous. But I do not apprehend that you will do that.---

You will be aware, that I consider the age of your dear little folk ; and address to *you*, what is suited to *them*.

I have great pleasure in the prospect of my little volumes supplying them with some amusement; and affording you some assistance in the “delightful task” in which you are engaged.

May God prosper you in it! so that your childrens

A 4

drens children may prove
a comfort and an ho-
nour to you!

So wishes ---- so prays,

My Dear,

Your

Affectionate Friend.

May, 12, 1783.

P R E F A C E.

I HAVE remarked — (but who has not *felt*?) that the pleasure of a Fable, is damped to a child, by the tedious unintelligible Moral which is to follow.

A Moral, against which, perhaps, the complaint already urged, is much the smallest that might be alledged.

Perhaps the natural inference from it is *such*, that a child may be the worse for it all his life.

Perhaps it tends to teach him to be deceitful, treacherous, covetous — but the flightest injury which

I should

I should apprehend, is a satiety and disgust at the idea of a *Moral*.

Therefore, having written a few Fables, from whence unexceptionable Morals may be drawn, I chose to make the little folk themselves seem to discover them—indeed, I took care they should be sufficiently obvious for them to do it—and the frequent repetition appeared to me to be of use, as it would enable the child really to make the remarks which I put in his mouth, as well as inculcate more strongly the notions which I wished to infuse.

ADVERTISEMENT

ADVERTISEMENT.

WHEN Mrs. Teachwell wrote these Fables and Morals in the year 1779, she wrote them for the use of her own family.

Now they are offered to the public, perhaps it may be proper to premise, that there is another set of Fables adapted to the same prints — written for the use of an elder child — who is made to converse upon the subject (in the latter part of this little volume) by the name of George: the second set of Morals going by the name of George's Morals.

Mrs. Teachwell is apprehensive that she shall be blamed for raising George's language above nature, when his early youth is considered — therefore she explains her motive —

She chose to send him to his Dictionary for an explanation of words — thinking it an excellent exercise for him — Those parents who want leisure or patience to direct such an exercise can explain the words; and so make trial of the little reader's memory.

William was then three and a half: George five years of age.

WILLIAM'S MORALS;

O R,

S E T I.

PAR-LOUR. Children employ-ed.

MAM-MAM.

WIL-LI-AM, do you know
what a Fa-ble is?

* *WIL-LI-AM*.

No, mam-ma.

* The child is supposed to be turning over the book of Fa-
bles, and remarking as he looks at the Cuts,

M A M - M A .

Can Apes speak?

W I L - L I - A M .

No, mam-ma.

M A M - M A .

Why do these Fa-bles talk
of Dogs, and Apes speak-ing?

W I L - L I - A M .

I do not know, mam-ma.

M A M - M A .

MAM-M A.

Be-cause they *are* FA-BLES.

WIL-LI-A M.

Pray, mam-ma, what are Fa-
bles?

MAM-M A.

I will tell you.

Fa-bles are sto-ries writ-ten
to teach chil-dren what they
should do; by shew-ing them
what

what may hap-pen to them if they do not act as they ought to do. If the sto-ries were of *Boys* and *Girls* who had not done as they were bid, and had suf-fer-ed some harm, we do not call them Fa-bles. There is a sto-ry of a boy who was bid not to go near a horse, and he did go near him; and the horse kick-ed him: that was *not* a *Fa-ble*, but a *Tale*. Now the sto-ry
of

of the good Kid who o-bey-
 ed her mo-ther ; and so was
 safe : and the o-ther of the
 naugh-ty Kid, who did not
 mind the or-ders which the Goat
 left, to keep her se-cure from
 the Wolf ; but was so dis-o-
 be-di-ent as to o-pen the
 door with-out look-ing out at
 the win-dow first ; and as she
 did so was ea-ten by the Wolf---
 they are *Fa-bles* ; for they are
 not *true* ; nor can they be

B true

true of *Kids* — but it is certain, that *Chil-dren*, if they do not o-bey their pa-rents and el-ders, will come to harm for their dif-o-be-di-ence. And these Fa-bles are writ-ten to shew them what mis-chief of-ten hap-pens to those who do dif-o-bey or-ders.

W I L - L I - A M .

Why do they talk of what the Goats and Kids say ; as they can not speak ?

MAM-M A.

They write in the way which they think will please a child --- you love to read of the creatures, do you not?

WIL-LI-AM.

Yes, mam-ma. — If you please, mam-ma, I like to read of the Fox and the Crabs.

MAM-M A.

Then look in your book of Fa-bles — where is the in-

dex? — see the ninth Fable --- page the six-ty se-venth.

“ Do what those who are old tell you is best for you to do.”

MAM-MAM.

That is put be-fore the Fable to tell you that you should learn o-be-di-ence. — Here, you see, the Fox knew it would be ea-sy to get *that* young one, who was so fil-ly

as



as to think him-self as wise
as his pa-rent.

M A M - M A .

Here is the Fawn who bit
the Vine when she was left



a-lone. Chil-dren must do as they have been bid-den, though they are out of sight: for it is as bad to dis-o-bey your friends in their ab-sence as

when they are pre-sent. In all things do the same when they are not by, as you know they would have you, if you were with them. Do you re-mem-ber that you had some bread and but-ter of-fer-ed to you once at Buck-ham?

WIL-LI-A M.

Yes, mam-ma ; and I said,
“ No, I thank you, I may not eat but-ter.”

MAM-MA.

MAM-MA.

And your aunt heard of it---

WIL-LI-AM.

And praif-ed me, and gave
me a cake.

WIL-LI-AM.

The young Cock would peck
at the jew-el.

MAM-MA.



MAM-MA.

Yes; and it kill-ed him.

He should have be-liev-ed his
fa-ther.

WIL-LI-AM.

WIL-LI-A M.

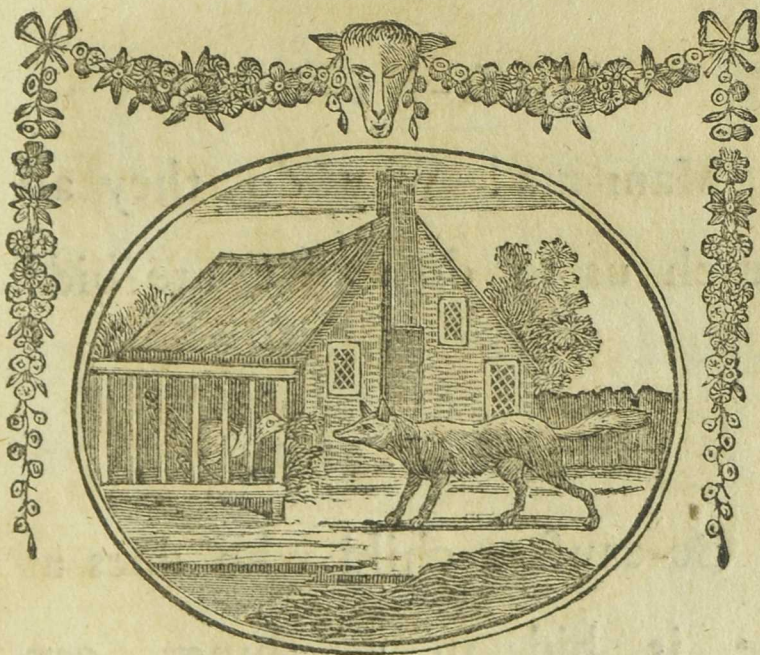
So should the Ape, mam-
ma, have be-liev-ed that she
was safe where her mo-ther



would have put her. --- Mo-
thers take care of their young.

WIL-LI-AM.

Why did the Fox try to
per-suade the Hen to come
out of the coop?



MAM-MA.

M A M - M A .

That he might eat her ---
she was wise to keep where
she was bid.

W I L - L I - A M .

Mam-ma! why do they all
teach us to do as we are bid?

M A M - M A .

Be-cause a child who does as
he is bid in all things, can
not be a naugh-ty child. O-be-
di-ence is the du-ty of a child.

W I L - L I - A M.

What is ad-viſ-ing, pray
mam-ma ?

M A M - M A.

When you are old-er, a-ny
per-ſon but your pa-rents, will
per-haps, in-ſtead of bid-ding,
ſay, you had bet-ter do ſo, or ſo--
and ſome-times give a rea-ſon.

W I L - L I - A M.

Mam-ma ! what was the
dog, who would med-dle with

the hive, though a Bee bade
him not ?



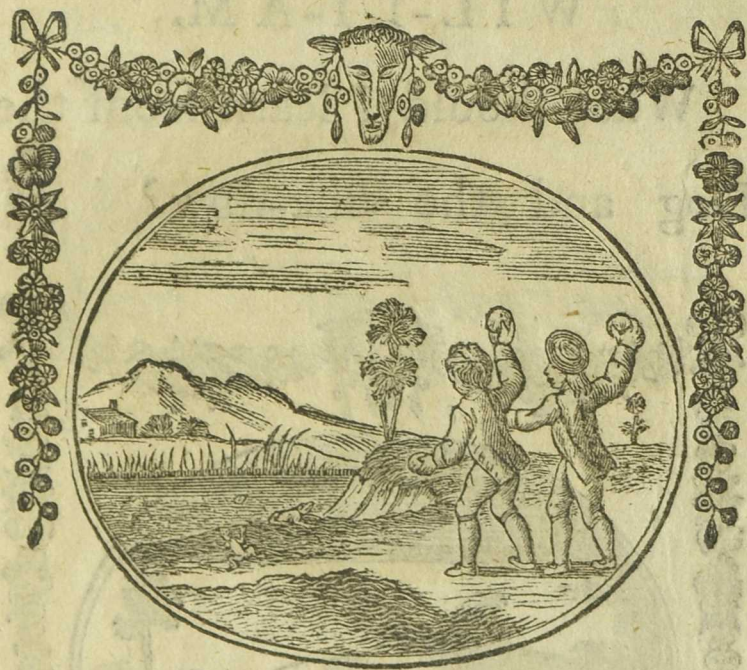
M A M - M A .

Ob-sti-nate ; so he de-serv-
ed to die.

WIL-LI-AM.

WIL-LI-AM.

What should I learn from
the Boys and the Frog?



MAM-MA.

To hurt no crea-ture. God
made

made them all ---- and made
them to be hap-py.

W I L - L I - A M .

What should I learn from the
Dog and the Sha-dow?



MAM-MA.

Not to de-prive an-o-ther
of a-ny thing; but to be con-
tent.

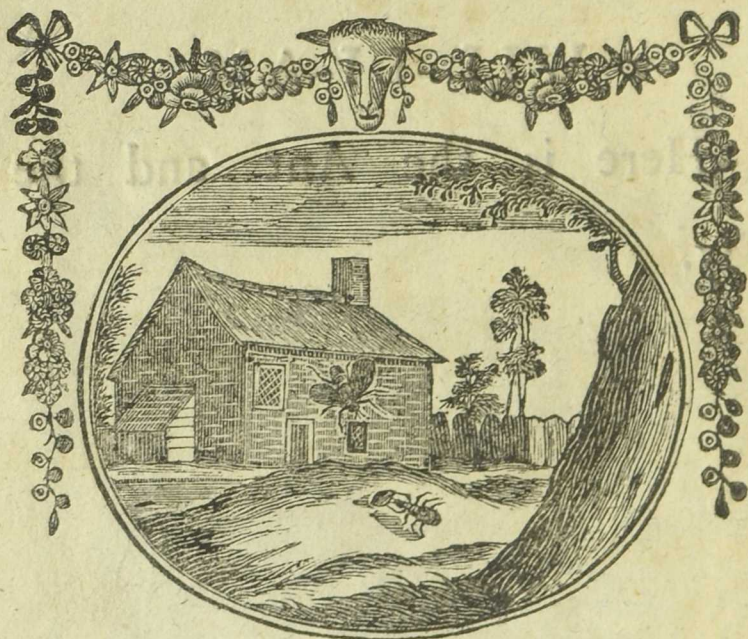
WIL-LI-AM.

Here is the Ant and the
Fly.

MAM-MA.

M A M - M A.

That Fa-ble is to teach
you, that it is bet-ter to work,
than to do no-thing but play.



WIL-LI-AM.

WIL-LI-AM.

Mam-ma! the Fox got the
meat from the Crow --- should
 he?

MAM-MA.

The Fox was a thief; but
 if the Crow had not been so
 fil-ly as to think her-self a-ble
 to sing, she might have kept
 her meat.

WILLIAM

William had the box for the
great and the Crow should

MR. M-M-M.

The box was a thief; but
if the Crow had not been so
ill-ly as to think he had a-ble
to find the night have kept
her night.

E. A. CARRER

GEORGE'S MORALS;

O R,

S E T II.

PARLOUR. Children employ-ed.

MAM-MA.

GEORGE!

GEORGE.

Mam-ma!

C 3

MAM-MA.

MAM-MAM.

You know that each Fa-ble
has a Mo-ral?

GEORGE.

Yes, mam-ma.

MAM-MAM.

I want to try if you can
find them — What do you
learn from the Horse and
Stag?

GEORGE.



GEORGE.

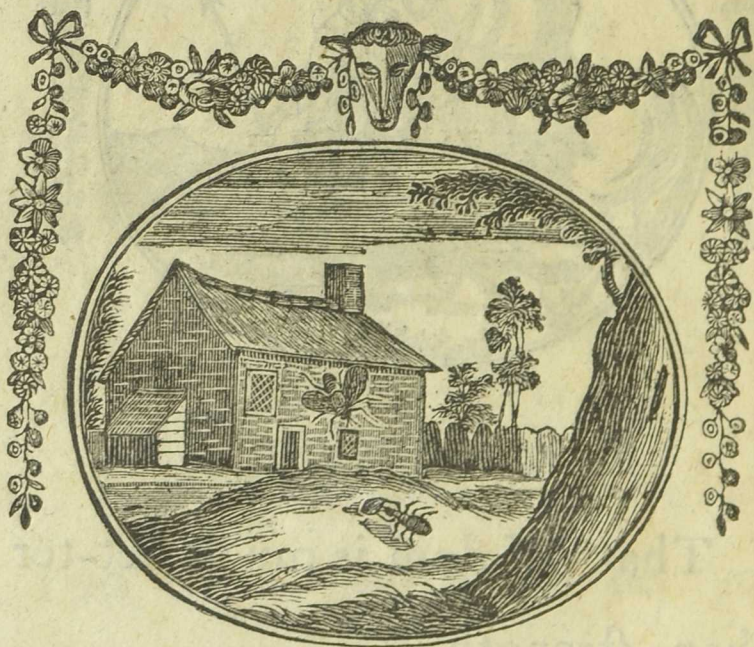
That wif-dom is much bet-ter
than strength.

MAM-MAM.

Ve-ry well!

M A M - M A .

And what from the Ant
and Fly?



GEORGE.

That in-duf-try is bet-ter
than

than i-dle-ness. — So-lo-mon
com-mends the Ant.

M A M - M A.

Tell me as you look at them.

G E O R G E.

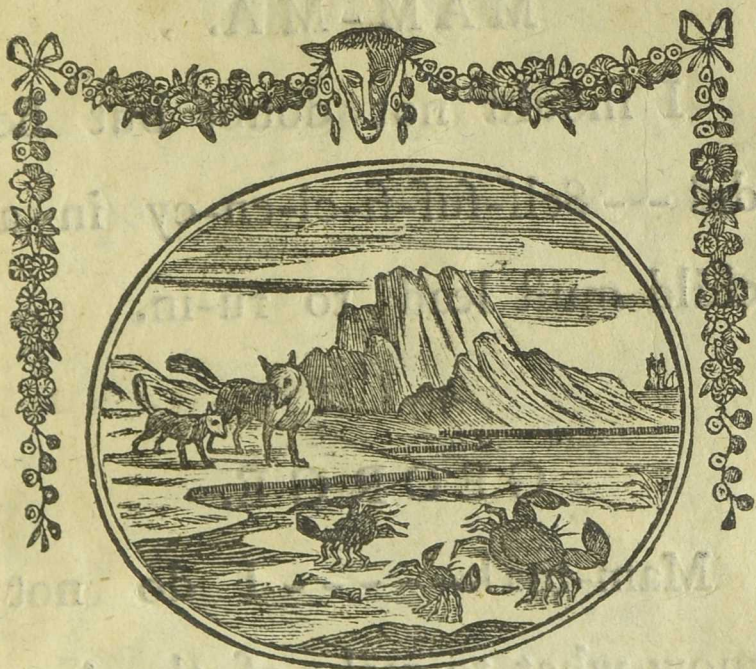
The Fawn who was kil-led
for trans-gress-ing the com-
mands of the man in his ab-
sence.

G E O R G E.



GEORGE.

The good young Crab, who was wil-ling to sub-mit to the re-strict-i-ons which his mo-ther should please to lay on



on him, would find se-cu-ri-ty in his o-be-di-ence --- but the con-ceit-ed young one, who was so con-fi-dent of his own wisdom ---- Mam-ma! *did* the Fox get him?

MAM - MA.

I should not doubt but he did --- Self-suf-fi-ci-en-cy in a child must lead to ru-in.

G E O R G E .

Mam-ma! - - - - - I do not know what to make of the Ape and the Cat — I am di-vert-ed with it; but I do not know the Mo-ral. There was no dif-o-be-di-ence pu-nish-ed --- Pray tell me.

MAM-MA.

M A M - M A .

The Ape thought to ex-pose
the poor Cat to an in-con-ve-



ni-ence for his ac-com-mo-da-
ti-on --- and you see the man

(form-

(form-ing a ju-di-ci-ous judg-ment be-tween the real ser-vi-ces of that use-ful a-ni-mal the Cat, and the mere laugh-a-ble pranks of the Ape) in-ter-po-ses, to save the more va-lu-a-ble part of his fa-mi-ly from in-ju-ry ; with a threat of se-vere pu-nish-ment to the Ape, if he did not de-sist from at-tempt-ing such an in-fult on a crea-ture of su-pe-ri-or me-rit, though en-du-ed with less strength than him-self.

GEORGE.

I thank you, mam-ma.

GEORGE.

How ve-ry fool-ish was the young Ape who would not be-lieve her-felf safe where her mo-ther would have put her!

MAM-M A.

How stub-born, to per-sist in ac-com-pa-ny-ing her con-tra-ry to her in-junc-ti-on! I
would

would have you ne-ver see the print, but you should con-fi-der with thank-ful-ness, the con-stant watch-ful care of a pa-rent --- the con-fi-dence, and im-pli-cit o-be-di-ence due from a child, as the on-ly mark of gra-ti-tude in his pow-er.

GEORGE.

I am glad the o-ther Ape was safe --- he must be a com-fort
to

to his mo-ther, as he was
o-be-di-ent.

M A M - M A.

You think right-ly, my
dear! That dif-po-fi-ti-on in a
child *is* an in-ex-pref-fi-ble
com-fort to an af-fec-ti-on-ate
pa-rent; be-cause it is the best
ear-nest of fu-ture good con-
duct. We have great rea-son
to hope, that an ob-ser-vant
gen-tle boy will prove a wor-

D

thy

thy man. I am very much
pleas-ed to find you both so
well vers-ed in the Mo-rals of
your Fa-bles — now a-muse
your-felves.

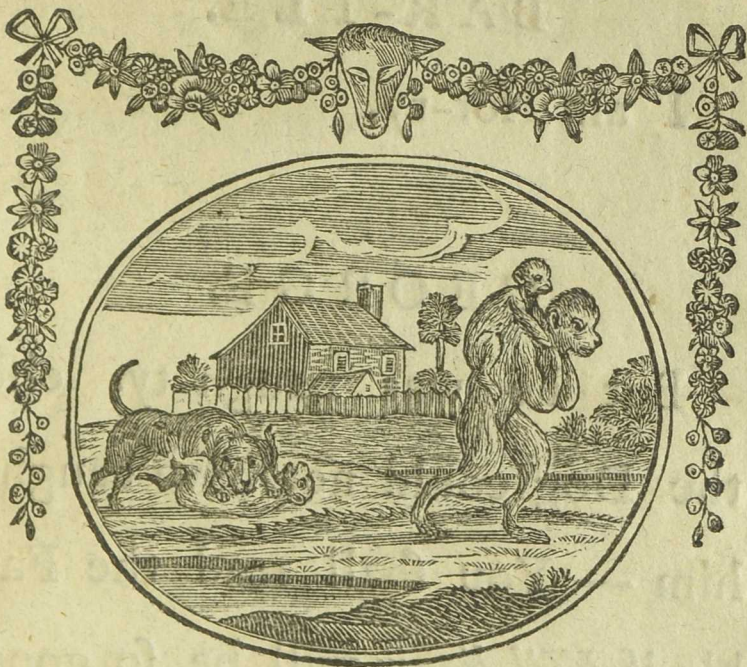
GEORGE.

I will shew *Bar-tle* the print.
— *Bar-tle!* see, here is the
Ape and her Cubs.

BAR-TLE.

Is one a-sleep on the ground?

GEORGE.



G E O R G E .

No, he is fal-len off his
mo-ther's back, and has hurt
him-felf so much that he
can not stir; and that Dog
is come to eat him up.

BAR-TLE.

I am for-ry.

GEORGE.

But he was naugh-ty, else the Dog could not have caught him — You shall read the Fa-ble if *Wil-li-am* will be so good to lend us his book. --- Ask him.

BAR-TLE.

Pray, bro-ther, will you lend us your book of Fa-bles?

WIL-LI-AM.

Here it is.

BAR-TLE.

I thank you.

WIL-LI-AM.

Then I can read in *George's* book. I will seek for that Fa-ble, which I have now been read-ing in my own, in short words.—The Pea-cocks and the Jay.

WIL-LI-AM.

Here it is. --- Mam-ma! I
do not quite un-der-stand the
Mo-ral.



MAM-M-A.

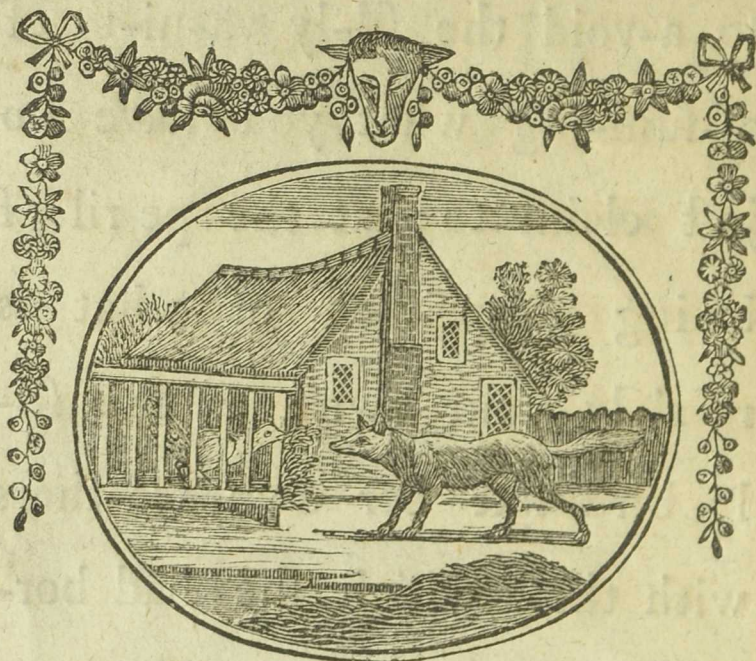
It is a les-son to teach you

to a-void the fil-ly va-ni-ty of
af-fum-ing what you have no
just claim to; at the pe-ril of
be-ing de-priv-ed of what is
re-al-ly your own; as this fil-
ly bird lost her own fea-thers
with those which she had bor-
row-ed.

W I L - L I - A M.

Mam-ma! I do not love the
Fox — he is so sly! and al-
ways try-ing to do mis-chief.

The



The Hen was wise ——— how
 can a child be wise? ——— you
 told me that to be wise, was
 to judge right-ly ——— can a child
 judge right-ly?

MAM-MA.

M A M - M A.

My dear boy! the wis-dom
of a child con-sists in sub-
mit-ting to be di-rect-ed by his
pa-rents.

M A M - M A.

The Hen was some-what in
the si-tu-a-ti-on of a Boy at
school, urg-ed by a wick-ed
school-fel-low to break the rules,
or stray be-yond the bounds
which are ap-point-ed. Much
dis-cre-ti-on

dis-cre-ti-on, in judg-ing of what is pro-per, is not to be ex-pect-ed from a lit-tle boy; but he may have the mo-def-ty of this Hen, to keep him from pre-tend-ing to judge — he may shew his pru-dence, by o-bey-ing the in-junc-ti-ons of his su-pe-ri-ors in age and wis-dom; with a full as-sur-ance that they are found-ed on rea-son, though he is not a-ble to ac-count ex-act-ly for them.

them. He may con-clude (as the Hen in the Fa-ble does) that he can not be his friend who would per-suade him to break any law of the place whi-ther his pa-rents have sent him; and so de-cline lis-tening to his per-sua-si-ons. —

Jen-ny! do you at-tend as you sit at your work?

JEN-NY.

Yes, mam-ma, I lis-ten to all you say.

M A M - M A .

You great boys at that table!

J O H N .

Mam-ma! I have laid a-side
my pen this half hour, and
been all at-ten-ti-on to you.

M A M - M A .

Ned!

E D - W A R D .

I lose no-thing.

M A M - M A.

O-be-di-ence is what I have been en-dea-vour-ing to in-cul-cate ; or to im-prefs on your minds by fre-quent ad-mo-ni-ti-ons. O-BE-DI-ENCE is the whole of our du-ty. God him-self says in the Ho-ly Scrip-tures, “ Chil-dren o-bey your pa-rents.” When you are ar-riv-ed at years of dis-cre-ti-on, you be-come sub-ject to the laws of the na-ti-on — the same

God or-dains that we should
“ be sub-ject to high-er pow-
ers.” And ul-ti-mate-ly in
ob-ey-ing those a-bove us we

O-BEY GOD.

May he blefs you all, my
dear chil-dren ; and by mak-
ing you good, se-cure your
hap-pi-ness in this world, and
the next!

E N D of the M O R A L S.

MORALS *to* FABLES

B Y

Mrs. *TEACHWELL.*

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THE END.

