THE

MORAL INSTRUCTOR;

OR

CULTURE OF THE HEART, AFFECTIONS, AND INTELLECT,

WHILE

LEARNING TO READ.

PART I.

Is there, alas! within the human soul,
An inbred taint disposing it for ill?
More need that *early culture* should control
And discipline *by love* the pliant will.
The heart of man is rich in all good seeds;
Neglected, it is choked with tares and noxious weeds.

BY THOMAS H. PALMER,
AUTHOR OF THE PRIZE ESSAY ON EDUCATION, ENTITLED
"THE TEACHER'S MANUAL."

PUBLISHED BY

THOMAS, COWPERTHWAIT & CO., PHILADELPHIA; A. V. BLAKE, NEW YORK; DURRIE & PECK, NEW HAVEN; BROWN & PACKARD, HARTFORD; ISAAC H. CADY, PROVIDENCE; AND JOHN W. FOSTER, PORTSMOUTH, N. H.

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PREFACE.

I BELIEVE it is generally admitted by those who have bestowed attention on the subject, that one of the greatest errors in our system of popular education lies in the notion, that the communication of knowledge should be the object of instruction, rather than the cultivation of the mind; and that the accumulation of facts in the memory is of more advantage than the development of the moral and intellectual faculties. Hence, even in our best reading books for childhood, while we have questions in abundance to exercise the *memory*, as to the stories or the facts they contain, there is not the slightest attempt to excite the *thinking powers* into action; and, in the few crude attempts to improve the heart, instead of endeavoring to develop and give a proper direction to the social affections and moral feelings, recourse is had to sermonizing, or lecturing, or to sage apophthegms, or dry didactic precepts, which glide through the mind of a child like water over the surface of an impenetrable rock; or he is entertained with tales or stories of a most questionable morality. For, instead of directing the attention of the child to the internal delight and complacency arising from virtuous and pious emotions and actions, and leading him to feel that goodness is its own reward; instead of pointing out to him, that, amidst all its outward gratifications, the vicious child cannot be otherwise than discontented and unhappy, the aim of most of the moral stories of our school-books has been to

show virtue rewarded with outward prosperity, vice punished by adversity and disappointment. Now the slightest glance at life will show that this is altogether a false view of things; that temporal prosperity is *not* generally the recompense which Providence has deemed worthy of virtue and merit. And surely it is a dangerous and fatal doctrine, which can lead to nothing but disappointment, misanthropy, and a distrust of Providence, to teach young persons that correct principles and rectitude of conduct are either naturally allied with, or adequately rewarded by the gratification of our passions, or the attainment of our wishes. For what must a child think, when, as he grows older, he finds that on this subject he has been *cheated* by his parents or instructors; that the motives by which they have sought to lead him to virtue have not been in accordance with truth? Will not this have a strong tendency to inspire him with such a distrust and distaste of moral and religious training, as to exert a most unhappy influence on all his future conduct?

This little book is the first of a series, one of the main objects of which is to excite more pure feelings and correct moral ideas in early youth, in connexion with intellectual instruction, not by formal moral lectures or dry didactic precepts, which are only calculated to tire and disgust the infant mind, but by the development of that sense of right and wrong which God has implanted in every soul, by means of a series of questions suited to their capacity, and calculated to arrest their attention, and at the same time naturally connected with the subjects of their reading lessons.

These questions, it will be readily perceived, are not intended as a mere exercise of memory. The child is continually called on to exercise his judgment *by deciding* between right and wrong; his amiable sympathies and affections are called into play, and his selfish feelings repressed, by leading him to *recall to mind* the happiness produced, not merely in himself, but in all around, by the one, and the misery naturally attendant on the other; his piety is developed and strengthened, and an abiding sense of the constant presence of God produced, by the *habit* of making appeals to his jurisdiction on every occasion; a pure and correct taste is fostered, and a perennial fount of delight is opened, by leading him *of himself* to notice and to feel the beauty and the harmony of surrounding nature; he is inclined to sympathize with the feelings of others, and to delight in the charities and courtesies of social life; he is imbued with a kindness, a tenderness towards every living thing that breathes, from the consideration that all are the creatures of his Heavenly Father, and that the same care and bounty which protects and supports himself, equally overshadows them; and, finally, he is led constantly to feel the vast, the everlasting importance of TRUTH, in thought, word, and deed, as the only true and solid foundation of virtue and happiness.

The progressive knowledge of the child is taken advantage of, in this series of books, by directing his growing faculties to such portions of the general plan of Nature as may be within his comprehension. Admiration for the skill and power of Providence is excited, by calling attention to the wonderful adaptations of means to

ends which are everywhere displayed; to the delightful variety and obvious utility of the changes of seasons, and of night and day; to the wonderful manner in which man and all the animals are fitted to harmonize with each other and with every created thing; and to the exquisite mode in which man is fitted for the enjoyment of the graceful forms and beautiful colors of nature, the harmonious sounds, the fragrant odors, and the delicious flavors so lavishly provided for his use.

But the main advantage of this plan of teaching lies in this: that these results are not brought about by the dogmatic assertion of the teacher or writer, but are all the natural workings of the child's own mind, elicited by questions so simple as to avoid the slightest danger of overstraining the youthful intellect. In this manner can be derived practical lessons of humility, reverence, and love, which would be sought in vain in the maxims of a dry morality.

But although the plan of this series of books is to lead each child to observe and bring out the moral lesson from his own mind, he is not allowed to depend exclusively on this fallible source. In every lesson, the sanction and authority of the Bible is adduced, in order that the ideas of the child may be compared, and then rectified or confirmed, by that unfailing standard. By this means, also, the child will become familiar with such parts of the Scriptures as are most likely to be practically useful for his actual situation; a circumstance which will probably tend to produce a more ardent and enduring love for the sacred Scriptures in very early youth, than by their indiscriminate reading.

To some it may appear as if too much room was occupied by the subject of cruelty to animals; but such an idea will quickly vanish, when it is considered, what selfishness and hardness of heart is generated by the inhuman war incessantly carried on by children against insects and the smaller birds and quadrupeds. Such a practice lays but a wretched foundation for that enlarged sympathy that "droppeth as the gentle dew of heaven;" a sympathy that ought to embrace, not only the whole human family, but every creature that is capable of feeling. Let the sentiment, "My Father made and cares for them all," be impressed on the mind of childhood, and of how much of the bitterness that makes man an enemy to man, of the enmity that makes countless thousands mourn, should we be spared!

It is a common, but a most dangerous error, that a moral reformation can easily be effected at any time. Man is a creature of habit. And no habits are more early formed than those of a moral character. We all have passions and evil desires, which, the oftener they are yielded to, the stronger they become, and the more difficult to resist: and hence the necessity, if we are desirous that our children should attain to moral excellence, that they should enter the right path early. A profound practical writer says, "that during childhood (i. e. until the eighth year) education should have for its main object the cultivation of the moral qualities." And again, that "Moral Education commences at the earliest period of infancy, and we almost believe is finished, for good or for evil, before the individual passes from the period of childhood. In moral qualities 'the child

is,' indeed, 'father to the man.'"* If this be correct, and who can doubt it, how unfaithfully do parents and teachers fulfil their high responsibilities! And, indeed, when we consider the prejudices and passions that are daily acquiring strength, and the bad habits continually forming in neglected childhood, may it not well be doubted whether a thorough cure ever can be produced, which is postponed to a later period?

The vast importance of moral training in schools will be evident, if we consider that it is by this method alone that the whole community can be effectually reached. We cannot receive the lessons of the pulpit till our habits are fixed; till passion and prejudice have done their work. Parental instruction is necessarily inadequate; for, before it can become general, the whole population must first be reformed. At present, the most anxious care of a mother is rendered abortive by the pernicious, yet most powerful, influence and example of school associates. What precious fruits should we not have reason to expect, if this malign influence were to be superseded by the beneficial one which would naturally arise from the *universal* development and discipline of the conscience in early youth; if *every* child were to be accustomed from infancy to look inward, to know himself, to keep his judgment continually exercised in deciding between right and wrong. Mothers! Fathers! it is for you to say whether this attempt to introduce such a state of things shall be successful; into your hands its fate is respectfully committed.

* Practical Treatise on the Management and Diseases of Children, by R. T. Evanson, and H. Maunsell, Professors in the Dublin Royal College of Surgeons, 1836.

THE ALPHABET,

OR NAMES OF THE LETTERS.

To Teachers.—Throughout this book, the reading in large type is intended for the pupil; and that in small type for the teacher.

As it is exceedingly desirable that the pupil should *read* as early as possible, in order that he may feel an interest in his studies, and avoid the pernicious habit of suffering his mind to wander from the book, (the unavoidable yet fatal result of occupying children too long with *sounds* without *sense*,) the small alphabet is given first, and no capitals are used in the first eighteen reading lessons. Let the names of one or two letters, then, be associated with their respective characters daily, and a few of the simple combinations read after the teacher, until the whole of the small alphabet has become familiar, when the reading lessons may be commenced. Afterwards, while the reading lessons form the main study, one of the capital letters may be learned daily. The teacher should be careful that the pupil neither raises his voice, nor uses unnatural tones in pronouncing the letters.

nations after the teacher, till they have become familiar to him. It will be well, however, to return to them repeatedly, even after the child has made considerable progress in reading.

The teacher may aid the pupil in acquiring a knowledge of the powers of the letters, which is all that is necessary to enable him to read, by uttering the *power* (not the *name*) of one or more letters at the beginning of any words about which he is at a loss. For instance: suppose he did not know the word *cross*. The teacher might assist him by giving the sound *cr* or *cro*. With words of more than one syllable he should be assisted by covering the syllable with the hand till he had pronounced the first, &c. When a child is stopped for a word, he ought to read the whole sentence over again, in order that he may not lose the idea; the teacher keeping constantly in mind, that the *sine qua non*, the grand object of the school, is to teach the child to connect words with ideas. Without this, reading is nothing but senseless gabble.

Children should not be put in classes till they can read with considerable fluency; but, if the teacher be pressed for time, he can collect half a dozen round him, although he gives lessons separately. When sufficiently advanced to be classified, pains should be taken to make all keep the place, so that one shall be ready to read the instant another stops.

There is an evil which must be carefully guarded against, or it will be productive of trouble. When books are well suited to the capacity of children, they are apt, by hearing them frequently read in school, to get a great part of them by

heart, so that, when they themselves come to read them, a glance at the picture, or a knowledge of the first word, will enable them to repeat the rest of the sentence fluently, while perhaps they do not know a word of it. To prevent this, let one or more sentences be read daily backwards, until this danger be past.

Great care is necessary to prevent beginners from acquiring the bad habits that prevail in schools as to reading. One of the most pernicious of these is the practice of raising the voice at the end of every word when they are separately pronounced, as by beginners. It is exceedingly difficult, not to say impossible, to *eradicate* such habits when fully formed; while nothing but a little attention on the part of the teacher is necessary to *prevent* their formation. Let, then, the attention of teachers be wide awake on this point. One hour at the commencement is worth days, weeks, or months, at a later period. It is also highly important that beginners pronounce the consonants full and strong at the end of syllables and words, more especially when they are doubled. It is in them that articulation essentially consists. They may be said to form the thewes and sinews of speech, and in their distinct utterance lies one of the chief differences between good and bad speakers and readers. The *r* requires particular attention. It ought never to be silent. Yet, in such words as *far*, *star*, *barn*, *born*, *burn*, &c., the practice of common readers is merely to lengthen the sound of the *a*, *o*, *u*, &c., omitting the *r* entirely; and in such words as *mild*, *field*, *build*, *mind*, &c., the *d* is almost uniformly omitted by common readers.

Let the teacher, then, take especial care of the consonant sounds; it is possible to mispronounce the vowels, but they never can be omitted.

Terms should never be explained to children by formal definitions, or by synonymous expressions. This last is merely the substitution of one word for another; and, very frequently, the latter is more unintelligible than the former, and, besides, creates the habit of resting satisfied with mere sounds instead of ideas. The proper method is to go back to simple, elementary truths, or resort to illustrations drawn from objects and events with which children are familiar. But the pupil himself should be called on to explain the words and phrases in the lessons; and he should be accustomed to examine the context for this meaning. And whenever the teacher has the slightest doubt whether a word is understood, he should ask an explanation. The child should also be required to give his opinion about matters of fact, the object of actions mentioned, and the thing settled by any course of reasoning. He should also be frequently questioned respecting the use of inverted commas, italic, &c., and when names of speakers in any lesson are not given, he should often be required to point them out. It would be proper that the whole lesson should be read at once, even if it should cause the reading to be only once a day. In reviewing the book, the children should be called on to say what moral lesson is conveyed by the story; thus, What do you learn from this story? When a picture is to be described, it should be done with the utmost minuteness, the object being the acquisition of a habit of ready observation.

DIRECTIONS TO TEACHERS.

In the following lesson, let the teacher, pointing to the word *boy*, distinctly pronounce it, and require the child to pronounce it after him, and then to point out the same word in the two following lines. Let the teacher next point to the words *a good boy*, till the pupil becomes familiar with them. In the second lesson let the pupil pronounce them consecutively, and then say to him, "Now let us try to *read* this lesson. You have not *read* it yet. You have only *named* the words. Listen to me. I will first *name* the words and then *read* them: a—good—boy, a good boy," laying a strong emphasis on *good*. Now let the child *name* the words, and then *read* the sentence, being very careful that he reads naturally, exactly as he would speak it, and without vociferation, or any peculiar tone or whine. A similar course to that of the first lesson should be pursued till the scholar knows the words at a glance, when this *naming* of the words should be dropped. The questions should not be put till the child has *read* the lesson.

The article *a* is very frequently pronounced wrong in New England. It should not be sounded like *a* in fate, but like the *a* in the second syllable of *altar*. The same remark will apply to a large number of words compounded with *a*, such as, *about*, *above*, *afraid*, *around*, *away*, &c. See Worcester's Dictionary, for these and similar words.

LESSON X.

boy.

a good boy loves the school.

he is fond of his book.

he loves to read it.

What have you been reading about? Who is meant by "he," lines four and six? What is meant by "his," line four? by "it," line six? Point out the emphatic words in the lesson. Will a good boy be tardy at school? Will he play while he is going there? Will a good boy dirty or tear his book? Will he talk or make a noise in school? Will he mind what his teacher tells him to do? Will he quarrel with his schoolmates, or strike them? Does God see children, when they are in school, and when they are at play? Does he see them when there is nobody by? Does he always see them? Does he love good boys? What does the Bible say about God seeing us? The eyes of the Lord are in every place, beholding the evil and the good. Prov. xv. 3.

LESSON XI.

girl.

here is a good girl.

she loves to work, and she loves to read.

a good girl loves her father and her mother.

she tries to please them.

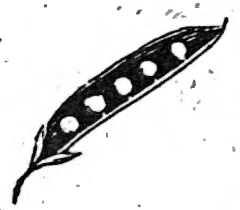
she never tells lies.

What have you been reading about? What is meant by "she" in lines three and four? Point out the emphatic words. Does a good girl love to work for her mother? Does she do at once what she is told, or does she wait a while? Is a good girl always kind to her brothers and sisters? Does she ever quarrel with them, or strike them? Does she ever chase the chickens, or throw stones at them? Does she ever tell a lie? Would God know if she were to tell a lie? What does the Bible say about lying? Lie not one to another. Col. iii. 9.

LESSON XII.

pea. bean.

this pod has peas in it.



beans grow in pods too.

they grow in the garden, and in the fields.

What have you been reading about? What is the meaning of "it," at the end of the third line? Point out the emphatic words. Who makes peas and beans grow? Of what use are they? Why did God make their flowers so beautiful? Did he make them smell so pleasant to please us too? Can we ever be too thankful for so many good things? Would it be right for us never to thank God for his goodness? How can we thank him? In our prayers. Can we thank him in any other way? Yes; by being always good, and being kind to every body. What does the Bible say about this? Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. vii. 21.

LESSON XIII.

hat. shoe. boot.

hat for the head.

boots and shoes are for the feet.

the hat keeps the sun and rain from the head.

boots and shoes keep the feet dry and warm.

What have you been reading about? Have you a hat? Who gave it to you? Who gave you your shoes? Are not your parents very kind to get so many good things for you? Should you not be very thankful to them? What command has the Bible given respecting our parents? Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. Ex. xx. 12.

LESSON XIV.

sun.

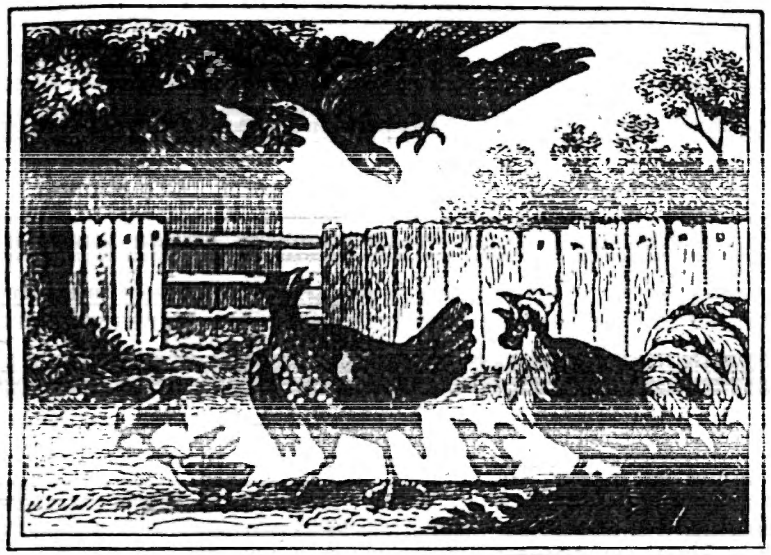
the sun rises in the east.

he sets in the west.

he gives us light and heat.

What have you been reading about now? Tell me all you have read about it. Describe the picture. Do you think any thing would grow without the light and heat of the sun? Who made the sun? When you see its light in the morning, should it not make you think how good and how great God is? Tell me what else you see in the picture besides the sun? Are all these things made by God? Are all these things useful to us? Can we be too thankful for so many good things? Would it be right for us never to thank God for his goodness? How can we thank him? In our prayers. Can we thank him in any other way? Yes; by being always good, and kind to every body. What does the Bible say about this? Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Matt. vii. 21.

LESSON XV.



hen.

see the hen and chickens.

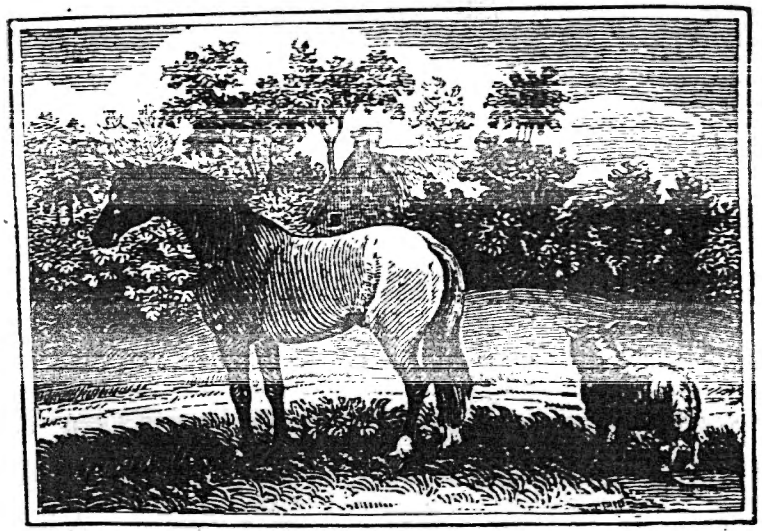
she takes good care of them.

what pretty little creatures.

Tell me all you have been reading about. What kind of building is that in the picture? Is the hen very careful of her chickens? Does she give them part of all she eats? Who takes such care of you? If your father and mother had not taken good care of you, would you have

been alive now? Who provides you with food and clothes, a house to live in, and a bed to sleep on? Should you not be grateful to them, then? Should you not love them very much, and do immediately whatever they tell you? Will God love any child that does not obey his parents? Does God always know whether we love or obey them? What does the Bible command us to do to our parents? Honor thy father and mother, that thy days may be long upon the land which the Lord thy God giveth thee. Ex. xx. 12.

LESSON XVI.

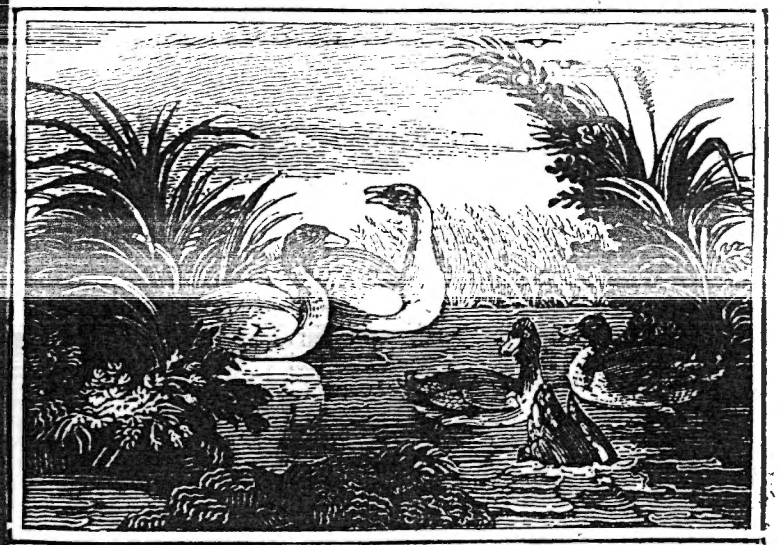


horse. colt.
see the horse!
what a handsome beast!

he can trot very fast with a man on his back.

Tell me all you have been reading about. Describe the picture. What is standing beside the horse? What is a pasture? What use do we make of horses? (Make them enumerate all.) Is it right to throw any thing at them? How should they be treated, kindly or roughly? Who made the horse for us? Why did he make him so fleet; (explain the word) for its own sake, or for ours? Can we ever be thankful enough for all God's favors? Repeat the Bible verse about kindness to animals. (See Lesson II.)

LESSON XVII.

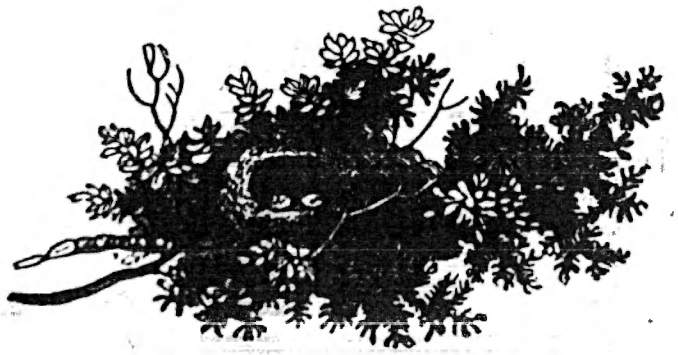


duck. goose. geese.
ducks love to swim,

and so do geese.
see the duck dive !

What have you been reading about? Describe the picture. How do you know which are the geese? How does a duck differ from a hen? By its web-feet, the position of its tail, and its broad bill. How do you know which is land and which is water? What do we get from ducks and geese? Eggs and feathers. How do we get feathers from live geese? Does plucking them hurt them much? No: the feathers are loose in the summer, and would be shed if we did not pluck them. What do we get from them when they are dead? Their flesh and feathers. Are they not very useful, then? Would it be right to chase them, or throw any thing at them? Who made them for us? Will he be pleased if we are cruel to them? How do you describe the foot of a duck or goose? It is called web-footed. What is the use of the web between their toes? Have hens a web? Can they swim? Who contrived this web? Does every bird that swims have such a web between their toes? Repeat the Bible verse on kindness to animals.

LESSON XVIII.



bird. nest.
see the bird's nest, and the eggs.
the old birds feed the young ones.

What have you been reading about? Show me the nest. Did you ever see a bird's nest? Do you think you could make one as well as the birds do? What do they make them for? Who made the birds? Who taught them to make their nests? Do you think he would be pleased if you were to steal their eggs or their young? Would it not be very cruel? Did you ever hear birds sing? Who taught them to sing? When do they sing, do you think—when they are happy or sorrowful? May we not consider their songs

as *hymns*, then? Are they good boys, or naughty boys, that throw sticks and stones at the little birds? Do you think God will be pleased to see boys or girls cruel to birds? What does the Bible say about birds? Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Matt. x. 29.

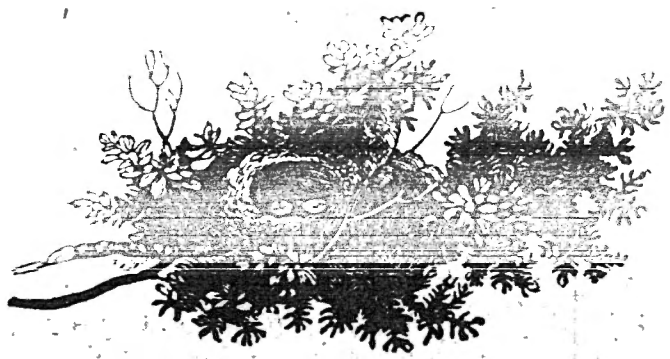
The child should now review these eighteen lessons. It will be well for the teacher to vary the questions, having the same object, however, constantly in view, viz., to keep the attention of the pupil awake to the *sense* of what he reads, and to accustom him to draw a moral lesson from everything. On the second reading, if not done before, it will be proper to commence spelling, i. e. *naming* the letters which form the words. This should *follow* the reading as *a separate exercise.* At first let the pupil spell *on* the book, and when he can do this readily, let him endeavor to recal the form of the word, i. e. spell without book. Always select the words to be spelled from the lesson that has just been read, and let this be done without previous study, that the child may form a habit of *observing the form of words* while reading, without which he never will form a correct speller.

It will now be necessary for the teacher to pay particular attention to the points. Most readers make *no stop at all* at either comma, semicolon, or colon; they merely lengthen the sound of the last syllable; and they stop not longer than to

count one at a period. The words and ideas become thus so huddled together, that it is very difficult to follow, and catch the sense. And, besides, the reader, by neglecting the proper breathing places, is forced to stop where there is no point. Let the teacher, then, insist on a short but *complete cessation of sound* at a comma, a cessation of double the length at the other points, and this again to be doubled at the end of a paragraph, or on a change of subject.

LESSON XIX.

THE BIRD'S NEST



See the pretty bird's nest! This is the bird's home.

How soft and warm it is! and yet how strong the little bird has made it.

Has the bird hands to make its nest?

No. It has nothing but its claws and its bill.

But God has taught it how to make it.

How many eggs are in the nest? Only two.

When the bird has laid two or three more, it will sit on them, and keep them warm for a week or two.

Then the young ones will break the shell, and come out of the eggs.

The old birds will then feed them, and take a great deal of care of them.

If it is cold, or if it rains, one of the old birds will cover them with its wings.

So they will be kept dry and warm.

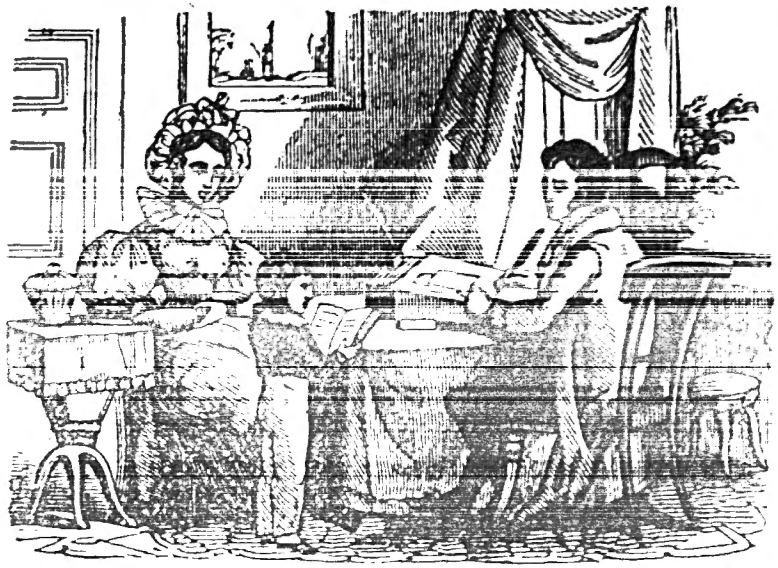
Tell me all you have been reading about the birds. Describe the picture. (Let this be done by the child very minutely, to give him habits of observation and exactness.) Sometimes one word is used instead of another. What is *This*, in the first line, used instead of? *This* what? The word *it*, end of second paragraph; the two *its* in fifth par.; *them* in seventh par.; *it* in tenth par.; *they* in last par.? Did you ever see a real bird's nest? Did you observe what it was made of?

Is it right to take away the eggs of the young? Who made the birds? Will he be pleased if we are cruel to them? When may we handle or take away a bird's nest? After the young ones have flown. Is it right to throw stones at birds? Do you love to hear birds sing? Who taught them to sing? What does the Bible say about birds? Are not five sparrows sold for two farthings? and not one of them is forgotten before God. Luke xii. 6.

LESSON XX.

It will now be proper for the teacher to take notice of an irregularity in the pronunciation of the letter *h* in certain cases. *H* is an anomaly among letters, being neither vowel nor consonant, but simply, as Webster observes, "the mark of a *stronger breathing* than that which precedes the utterance of any other letter." It cannot be sounded without some degree of emphasis. Hence good readers and speakers pronounce it hardly if at all in the following words, when they neither begin a sentence nor are used emphatically: he, him, his, her, have, had, has. In the following lesson, all these words come within the rule, except at the beginning of sentences.

THE GOOD BOY.



Little John Brown is a good boy.

He has just come home from school.

He is reading his lesson to his father and mother.

His father has been writing, but he has stopped to hear John read.

John is always still in school, and minds what he is told to do.

He never strikes any of the boys or girls, but is kind and pleasant to them all.

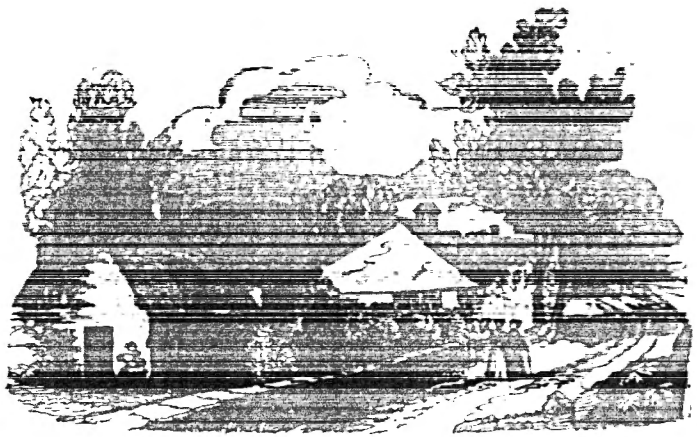
John keeps his book and his clothes neat and clean.

He loves his father and mother, and does at once what they tell him to do.

What have you been reading about? What does the book say about John? (Ask the meaning of *he*, *his*, *him*, *them*, &c., in this and the following lessons.) What is the meaning of *still*, in fifth paragraph? Tell the child to describe the picture, mentioning everything minutely. Is it the good boy or the bad boy who does what his father and mother tell him? Would a good boy strike or quarrel with his school-mates? Is it the good boy or the bad boy that God loves? Does God see children when they are at school, and when they are playing? Does God always see us? Does he always hear what we say? Does he love to see children happy? What does the Bible say about God hearing and seeing us? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? Psalm xciv. 9.

LESSON XXI.

THE SISTERS.



Jane Smith is a good girl. She has a sister called Mary, whom she loves very much.

They always go to school together.

Look at the picture, and you will see the farm-house where they live.

The house a little way off is where their cousins Agnes and John live.

You can see Jane and Mary walking arm in arm. They are going to pay a visit to their cousins.

After tea, they will go out to the

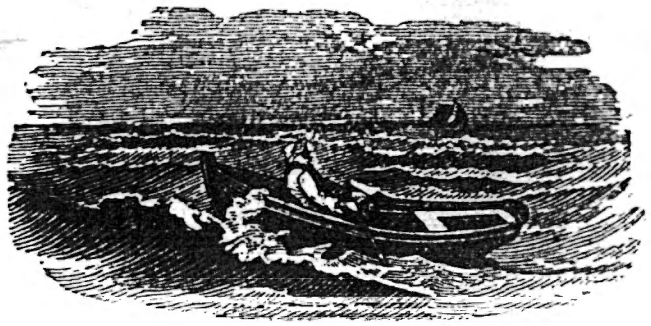
hay-field, and ride home on a load of hay.

Oh, how sweetly the hay smells!

What have you been reading about? Describe the picture, telling who lives in each house, the number of doors, windows, chimneys, &c., to be seen, appearance of the sky, &c., materials of the fence, &c. Is Jane a good girl? Do you think she ever tells lies? Quarrels with her sister? Is it right to do such things? Can she be called a good girl who does such things? Does a good girl always do immediately what her father and mother tell her? Will she take her sister's playthings without leave? Will she take anything that does not belong to her without leave? How does a good girl treat animals—is she kind or cruel to them? Is it right to be cruel to them? Who do you think feels the happiest, the good girl, or the naughty girl? Can any one feel happy when they are naughty? Can a quarrelsome child feel happy? What does the Bible say about brothers and sisters loving one another? If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God, love his brother also. 1 John iv. 20, 21.

LESSON XXII.

THE SEA.



Here is a picture of the sea. Do you see the man rowing the boat?

He has been fishing, and is now going home.

He has some large fish in his boat.

Great numbers of fish live in the sea, some of them very large.

That little thing you see at a distance is a sloop.

If you were near it, it would appear as big as a house.

Every thing at a distance looks small.

The sea water is not good to drink It is very salt and bitter.

All the rivers in the world run into the sea; but they never make it fresh.

The sea is a beautiful sight.

Its waters are constantly heaving.

They are never still, like the water in a pond.

When the wind blows, there are great waves in the sea, which look very grand.

What have you been reading about? Describe the picture. (See that the child notices everything, waves, sloop, clouds, birds, seats in the boat, oars, &c.) What is the use of sloops and ships? To carry people and goods from one place to another. How are they moved? By the wind blowing on the sails. What good things do we get out of the sea? Who made the sea, and filled it with fish for us? How should we feel when we see, or when we think of the sea? What does the Bible say of the sea? They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. Psalm cvii. 23, 24.

LESSON XXIII.

THE FARMER.

See the farmer at work with his plough!

This plough is drawn by horses, but sometimes they are drawn by oxen.

At a distance you can see a ship sailing on the sea.

What a useful life the farmer leads! We get our beef and pork from him, wheat and corn for our bread, and our butter and cheese.

We should be badly off without the farmer.

Sometimes we send our beef and corn over the sea in a ship, and it

brings back cloth, and tea, and a great many other useful things.

And so we assist one another. We can never get along well without assisting each other.

Let us learn to be kind, then, when we are little.

God will love us, and every body will love us, if we are kind to each other.

What have you been reading about? Describe the picture. What are the horses doing? Are horses used for anything else? For what are they useful? Would it be right to be cruel to such useful creatures? Who made them for us? Would he be pleased if we were cruel to them? Which will be the happiest child, the one that lives entirely for himself, or the one that always tries to please his friends and playmates? Which will be most pleasing to God? Is it right to be cross to each other? Will God love a cross child? Can a child be happy while he is cross? Does God hear everything that a child says? Does he see everything that he does? What does the Bible say about this? The eyes of the Lord are in every place, beholding the evil and the good. Prov. xv. 3.

LESSON XXIV.

THE LIE.

Little Fanny has just come home from school.

She put away her cloak and her bonnet, and then she began to look for a book to read.

But in getting the book, she upset the inkstand, and the ink was spilled on the table.

When her mother came in, she asked Fanny who had spilled the ink.

And Fanny said, she did not know.

Oh Fanny, Fanny! how could you tell a lie?

Her mother said no more, for she did not think that Fanny would tell a lie.

So she got a cloth, and wiped up the ink.

But it left a sad stain on the table.

What have you been reading about? Who is meant by "she" in the second sentence? Who is meant by "she" in the last sentence but one? What does the second word in the fourth sentence mean? What is an inkstand? What was Fanny doing when she upset it? What would be the color of the stain on the table? Was Fanny a careless girl? How did she show her carelessness? Was she a good or a wicked girl? Why do you call her a wicked girl? Why did she tell the lie? She was afraid of being punished for her carelessness. Did she think no one saw her? Did any one see her? Are liars generally found out? Does God know everything that we say, or do, or think of? Would Fanny feel pleasant or unhappy after telling the lie? Did she offend more than one person by it? Yes: she deceived her mother, and disobeyed God. What does the Bible say about lying? Lie not to one another. Col. iii. 9.

LESSON XXV.

THE LIE—(CONTINUED.)

Fanny was so sad all the evening, that her mother thought she must be sick.

Her mother showed her some pretty pictures, but nothing could amuse her.

Her little brother brought her his wagon and sled, but she was still sad.

So her mother took her to bed.

But poor Fanny could not go to sleep.

She kept thinking how she had deceived her kind mother.

Her mother came into her room before she went to bed, and found her crying.

What ails you, my dear child? said she.

Oh, mother, said Fanny, I have been very naughty.

So she told her mother all that she had done.

Her mother forgave her, and kissed her, and told her to ask pardon of God.

When she had done this, she felt quite happy, and thought she never would tell a lie again.

What have you been reading about? What made Fanny feel so bad? Did she tell her mother what she had done? Would it not have been better to have told her so at first? Would not Fanny have been much happier if she had done so? Was it not foolish in Fanny to be afraid of telling her mother about the ink? When we have done wrong, is it always best to confess it to our parents? Do they love to punish us? Is it for our good, or for theirs, that they punish us? What does the Bible say about parents punishing their children? He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes. Prov. xiii. 24.

LESSON XXVI.

THE BIRD'S NEST.

Frank and James were two brothers. They had a sister called Agnes

One fine evening they took a walk into the fields. Frank was driving his hoop, and James and Agnes were picking flowers.

Oh, look here! look here! cried

Agnes; come here and see what a beautiful bird's nest I have found.

So the boys ran to their sister to see the nest.

Oh, what a pretty nest! said Frank, only see the little eggs.

Let us take it home, and show it to mother, said James.

Oh, no, said Agnes: that would be cruel. After the poor little birds have taken so much pains to make their nest, you would not take it away, would you?

No, no, said Frank. These pretty

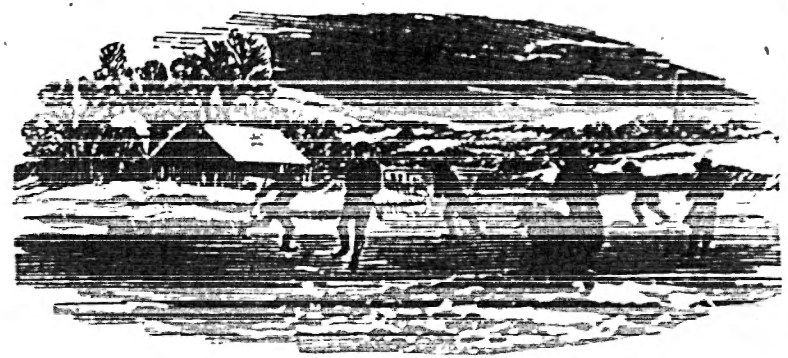
eggs will soon be hatched, and then how pleased the old birds will be. I love to hear them sing. I would not harm them on any account.

So the children went home, and told their mother what they had seen; and their mother told them they had done right.

What have you been reading about? Describe the picture. Which is Frank? How do you know him from James? Point out and tell the names of the other two children. What is the meaning of "I harm them on any account," last paragraph but one? Is it right to take away a bird's nest? Would it make the birds suffer? Who made the birds? Will he be pleased if you injure them? Is it right to take the young birds? Are birds fond of their young? How would your father and mother feel, if some monstrous creature were to carry you away, for its young to play with? What does the Bible say about birds? Are not five sparrows sold for two farthings? and not one of them is forgotten before God. Luke xii. 6.

LESSON XXVII.

THE SKATING PARTY.



George lived in a pleasant village near the sea.

Behind the village there was a pond, full of fish, where the boys used to bathe in summer, and skate in winter.

George was very fond of both; and would often go there with his playmates after school and on holidays.

But there was a big boy in the village, called Bill, who was always teasing the other boys. And this naughty boy would often drive George away from the pond.

Poor George tried hard to please him; but nothing would do. He was

a rough, bad boy, who took delight in seeing others unhappy.

At last this bad boy was taken sick; and suffered so much that the doctors thought he would die.

While he lay on his bed, in great pain, he began to be troubled about the way he had used George and the other boys.

For his mother had often told him, that his wickedness would make God angry with him.

While he was strong and well, he would not mind what his mother told him; but, now that he was weak and in pain, he began to be afraid.

So he begged that George might be sent for.

When George came, and saw his tormentor in such pain, he was very sorry for him.

Going up to his bed, he took his hand, and said to him, I hope you will soon be better.

Will you forgive me? said the sick boy.

Oh, yes! said George; I freely for-

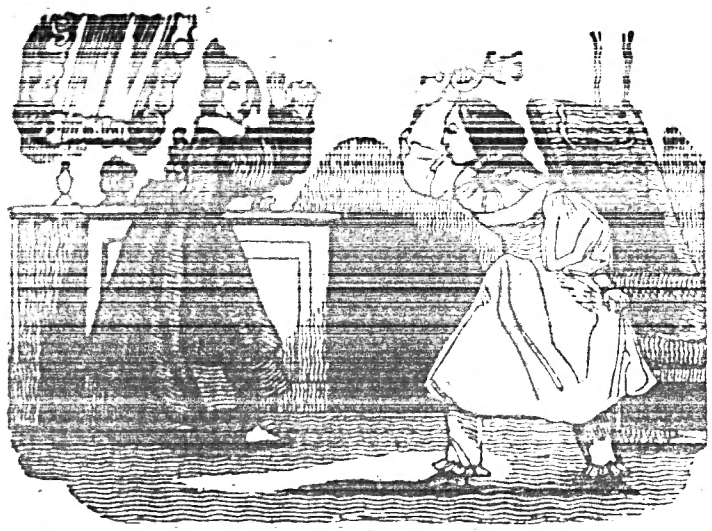
give you, and shall be glad to see you at play again.

This painful sickness was a good lesson for this naughty boy; for, when he got well, he left off all his naughty ways.

What have you been reading about? Describe the picture. What are the two boys in the foreground doing? What is the meaning of the words, both—playmates—holidays, in the third sentence? teasing, in the fourth? tormentor, in the eleventh? Which do you think would be the happiest boy, George or Bill? Which would God love most? Which would be most loved by his parents? By the other boys? Was it best for George to forgive him? Would you forgive a boy that had treated you so? When do we feel happiest, when we forgive those that injure us, or when we keep our anger against them? What does the Bible say about forgiveness? Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Matt. xviii. 21, 22. For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matt. vi. 14, 15. Who does Peter mean by "my brother?" All mankind. Why is everybody called our brother? Because we are all children of our heavenly Father. Who is our heavenly Father?

LESSON XXVIII.

THE PASSIONATE GIRL.



Jane Norris was a good scholar, and loved her parents, and her brother and sisters. But she had one great fault. She would often allow herself to get angry about trifles.

She had a brother, named Thomas; an elder sister, named Eliza; and one younger than herself, named Mary.

Jane's mother tried very hard to break Jane of the habit of getting angry; but it was all in vain; for her

passion would show itself on every little occasion.

One day Jane and Eliza were playing in their mother's room. Eliza took up Jane's doll, and, after playing with it for a few minutes, let it fall, and broke its little arm.

Now this was a mere trifle, and could easily have been mended. But Jane, as usual, flew into a violent passion, and, snatching up a bunch of keys, struck her sister on the forehead.

Eliza instantly fell, and, striking her head against the foot of her mother's easy chair, cut a great gash in it, which soon covered her face and dress with blood.

But how did Jane feel, when she saw her sister in so dreadful a state? She screamed aloud. She threw herself down by her sister, and called on her dear Eliza to speak to her one word, only one word.

But, alas! this could not be. Poor Eliza was senseless, and could neither hear nor see her foolish sister.

Her mother and sister were alarmed by Jane's cries. They rushed into the room, and lifted Eliza up, and placed her on the bed.

Her wound was bound up, and the doctor was sent for. But it was many days before it was known whether she would live or die.

Oh, how dreadfully must Jane have felt as long as her sister's life was in danger. She vowed never to give way to passion again.

But all her good resolutions could not restore Eliza to her former state. She got well; but she carried the marks of her wound to her grave.

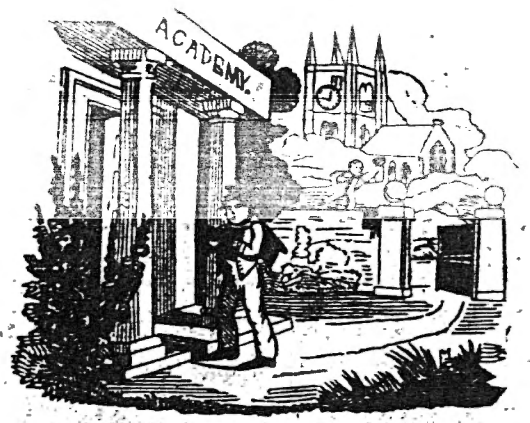
If ever Jane felt inclined to passion again, a glance at her sister's face, or even the thought of it, would instantly cure her.

What have you been reading about? Describe the picture, and point out where Jane struck Eliza, and what wounded her head when she fell. How do people look when they are angry? How do people feel when they are angry? If Jane had been told, that she would almost kill her sister, would she have believed it? How did she feel after she had done it? Did this accident cure her of her anger? Would it have

been better if she had cured herself before she had done it? If a person was to prevent his anger once, would it be as difficult to prevent it next time? Would it become more and more easy? Does anger do good to any one? Does it hurt ourselves, and make us feel badly? Does it make all our friends feel disagreeably? Does anger offend God? Is it right or wrong, then, to be angry? Will it be as easy to cure ourselves of being angry, by and by, as it would be now? What should we do, then? What does the Bible say about anger? Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. Psalm xxxvii. 8.

LESSON XXIX.

DECEIT.



Ira was a little boy, about six years old. His mother sent him to school to learn to read.

But Ira was not very fond of his book. He liked better to be at play, or strolling in the fields, picking berries, or chasing butterflies.

Ira had two sisters and a brother. But they were a good deal older than he was, and did not go to the same school. They went to an Academy.

One fine day, when the sun shone bright, Ira asked his mother, if he might take his little basket, and carry some dinner to school.

His mother was always willing to please him. So she put some cake and some bread and butter in his basket.

But naughty Ira did not intend to go to school. He had seen some nice strawberries in a meadow the day before; and he thought, how pleasant it would be to spend the day there.

He had not gone far, before he saw John Reed going to school. So he called him, and showed him his cake, and asked him if he would go with him.

John was as naughty a boy as Ira. He said at once that he would go.

These boys thought that nobody would see them. But the meadow was near the Academy, and Ira's brother saw him several times from the window. And when he went home, he told his mother what he had seen.

Ira's mother called him, to ask why he had not been to school. But he stoutly denied that he had not been there.

His mother was very much grieved. One of her boys, she knew, must have told a lie; and she was afraid that Ira had done more—that he had wilfully deceived her—that he had not intended to go to school.

So she sent to the teacher; and, to her great sorrow, found that her fears were too true.

What have you been reading about? Describe [redacted]. What is the meaning of "strolling," in second paragraph? "wilfully," in last but one? Why was Ira's mother sure that one of her boys must have told a lie? What was the great sin that Ira committed? Deceiving his mother, by pretending to go to school. What other sin did it lead to? Does one sin generally lead to another? Can we sometimes deceive our parents?

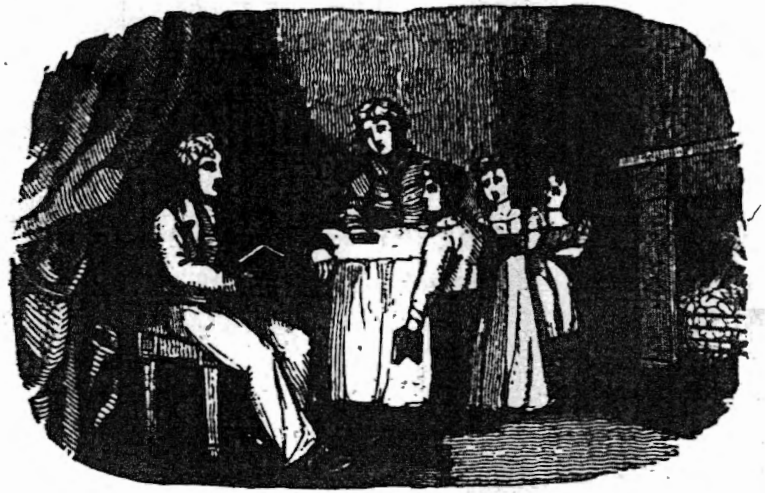
Can we ever deceive God? Did God hear Ira and John contriving to deceive their parents? Is it ever right to try to deceive any one? Can any person be happy, while he is deceiving people? Do you think Ira felt happy in the strawberry field? Do you think he felt any fear of being found out? Have we always fear when we know we are doing wrong? Can any one be happy when they are afraid of being seen or heard? Who should you think felt most pleasant, Ira among the strawberries, or the boys in school? How did Ira's mother feel when he was found out? Is it right to make our kind parents feel so badly? Which was best for Ira's mother to do, to punish him, or to let him go? Which would be best for Ira? Would he be as likely to act wrong afterwards, if she punished him when she found him out? When parents or teachers punish children, is it for their own good, or for the good of the children? Do you think any body likes to punish? What does the Bible say about deceit? He that worketh deceit shall not dwell in my [God's] house: he that telleth lies shall not tarry in my sight. Ps. ci. 7.

LESSON XXX.

THE LITTLE MISCHIEF-MAKER.

Mr. Jones had four children, Emma, Thomas, George, and Jane. See!

there they are all in their father's room. Thomas is reading; the rest are listening.



Emma, and Thomas, and George go to school. They are pretty good scholars, and fond of their books.

But George has one very great fault. He loves to tease and vex his playfellows.

He often hides their playthings, and then goes round pretending to look for them. At other times, when they are at play, he will go slyly behind them, and hit them a slap on the head, and then walk away as if nothing had happened.

Does George like to see children vexed and unhappy? It looks as if it were so.

One fine day, George went to visit his cousin Charles. He found Charles at play, with a nice, new wheelbarrow. His father had bought it for him, the day before.

They played a little while with it, wheeling it by turns.

By and by, they saw a little boy walking along the road. Oh, come, said George, let us go and frighten Tom.

Frighten him! said Charles; what would you do that for?

Oh, for fun, to be sure! said George.

For fun! cried Charles; I don't see what fun it would be to frighten the poor fellow.

Oh, you'll see what fun I'll have, said George.

So, just as the little boy came opposite the gate, George darted out with his wheelbarrow, as if he was going to run over him.

Tom ran, but, hearing George fol-

low him, he screamed out, and fell at full length in the road.

What have you been reading about? Describe the picture, naming the persons, and noticing every article to be seen. It is right for children to tease each other? Is that the way to be loved? Is that the way to be happy? Will God be pleased with such conduct? Does he take notice of what children do to one another? Is it not cowardly to frighten small boys? How do you think George would feel, if Tom was hurt by his fall, or by the wheelbarrow running against him? Was this doing as we would be done by? What does Jesus Christ say about this? All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. Matt. vii. 12.

LESSON XXXI.

THE TRUANTS.

John Smith was about ten years of age. He had a sister, named Jane, about one year younger.

Their mother sent them to school every day. But sometimes, instead of going to school, they would wander about the fields, and play.

Their mother knew nothing of these naughty ways. For they always took care to go home to their meals when school was out, as if they had been there.

One morning, as John and Jane were going along to school, they met Bill Jones. He had a little basket of cakes in one hand, and his reading book in the other.

Come, said Bill, school has not begun yet; let us go into the woods, and pick some flowers.

So he ran into the school-house and left his book, and then they all three went to the woods.

But, while picking their flowers, they forgot the school; and, when they came out of the wood, they were afraid it would be too late to go.

Never mind, said Bill; let us go down to the brook, and sail boats.

But we have not got any boat, said John.

Oh! I know where to find one, said Bill. John Thomas has got a nice one. He won't know that we have taken it, for he is at school.

So these naughty children went over to Mr. Thomas's, and took little John's boat out of the yard.

They then went to the brook, and played there till school was out.

See! there they are! Bill Jones is in the brook with the boat, and John Smith and his sister are playing on the bank.

What have you been reading about? Describe the picture, naming the children, and pointing out everything to be seen. What does the word "there" stand for, end of third paragraph? What is the meaning of "won't," last paragraph but three? What is the use of the apostrophe there? What is the meaning of "truants?" Did the Smith children deceive their mother? Would they have done so if they had known that God saw them? Did God see them? Where did Bill Jones get the boat? Had they any right to take it? What is stealing? To take secretly, without the consent of the owner. Did they steal the boat, then? What were the two sins these children committed? Deceit, and stealing. Did the one lead to the other? What is the Bible commandment about stealing? Thou shalt not steal. Exod. xx. 15.

LESSON XXXII.

SLIDING DOWN HILL

Father, Mother, John, Mary.

Mother. Mary, dear, why did you strike John?

Mary (crying.) He would not do what I told him to do.

Mother. What did you tell him to do?

Mary. I told him to take Bill Lee's sled, for us to slide down the hill with.

Mother. Why did you not take the sled, John?

John. It was Bill's sled, and he was not there.

Mary. Bill would never have known it.

Father. But would it have been right to take what was not yours?

Mary. No, sir. I believe I was wrong.

Father. You were twice wrong. It was wrong to tell John to take Bill's sled, and it was wrong to strike John. It is always wrong for children to strike any body.

What bad passion makes children strike each other? Anger. Can any body be happy when they are angry? Is it right to take anything that does not belong to us? Would you like to have your things taken when you were away? Who is it that sees everything that is done? Is he everywhere? Is he displeased when any of us act wrong? Do you think you would ever do wrong, if you recollected God was by, and saw you? Should you not always try to recollect it, then? What does the Bible say about God hearing and seeing us? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? Ps. xciv. 9.

THE END.

THE

MORAL INSTRUCTOR;

OR

CULTURE OF THE HEART, AFFECTIONS, AND INTELLECT,

WHILE

LEARNING TO READ.

PART II.

It is not to the risen, but to the rising generation, that we look for great and beneficial changes. The maturity of manhood is too inflexible to admit of being re-cast into a new and nobler mould.

BY THOMAS H. PALMER,

AUTHOR OF THE PRIZE ESSAY ON EDUCATION, ENTITLED "THE TEACHER'S MANUAL."

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PREFACE.

He that errs in the *entrance* is not so easily reduced again into the right way. He that misseth his road from the *beginning* of his journey, and is deceived in his *first* marks, at his *first* setting forth, the greater is his mistake, the more difficult will be his entrance into the right way.

BARCLAY'S APOLOGY.

THE present volume completes the series of the Moral Instructor.* This would seem, then, a proper place to review our labors, and briefly to point out the advantages of the Instructor over the reading books commonly found in the schools.

1. In using these books, the pupil is an *active agent*, not a mere *passive recipient* of instruction. The *questions* do not simply draw from the child a recapitulation of the lesson he has read. The *memory alone* will not furnish answers. The pupil *must* think before he can reply. The gist of the questions is *not* "what did this or that person say, or do, or think?" It is "what do *you* think, what is *your* opinion of this or that moral act, or intention?" The most important faculties of the mind, *attention*, *reflection*, *deliberation*, *comparison*, *judgment*, are actively engaged in the process, as well as the *memory*. Now what is it but the greater or less development of these very faculties which constitutes the intellectual difference in the human race? which distinguishes the man of genius from the fool? Let them remain but slightly developed, as they are at present in the mass of mankind; or, when developed, let them be impaired; and how confused are the thoughts! how apt to be lost in obscure reveries! Even the perceptions of the senses are blunted. On the contrary, let these faculties be judiciously drawn out, and fully exercised, and how clear and distinct will be the thoughts, how completely will the child acquire the control of his mind! Can, then, a mode of education be prized too highly which begins to cultivate them at so early an age, before dreamy and slovenly habits have been suffered to take root? The knowledge, too, acquired by the exercise of *our own mind*, is like food eaten with appetite. It digests well. It benefits the system far beyond what is *crammed into us* by our teachers. But, at the same time, great care is taken not to strain the intellect. The subjects are carefully suited to the tender, opening mind of childhood. Though no question can be answered without thought, there are none, it is believed, to which a child of moderate abilities cannot readily reply

2. The CONSCIENCE of the child is developed and strengthened. Most of the questions relate to the great principles of *right* and

* Parts III. and IV. were published last year.

wrong, or to the *omnipresence* of *God*, whom the child is thus led habitually to consider as perceiving all our thoughts, as the spectator of all our actions. REASON, also, is called into play. The child is no longer left to be swayed wholly by impulse. The advantages of such exercises as these are not confined to the class actually engaged in them. They extend to the whole school, not excepting even the teacher. For as no moral act or thought, whether it be right or wrong, is allowed to pass without examination, the *habit* of forming instant, correct decisions can hardly fail to be formed in *all*, whether they be speakers or hearers. And the same habit will undoubtedly influence our out-of-door concerns. He whose mind has long been steadily and thoroughly disciplined, who has been accustomed to ask, "Is this right or wrong," on *every* moral occurrence in school, can hardly fail to have the same questions suggested to his mind by the daily events of life. And certainly nothing can prove a greater strengthener of virtue, or a surer safeguard from vice, than the habitual feeling that God is ever present with us. And how hard is it, not to say absolutely impossible, to produce such an abiding sense of God's presence, in after life, if it be neglected in early youth! Now, amidst all our anxiety for the improvement of schools, should not *conscientiousness* be the grand object of education? Should not all mere intellectual culture bend, if necessary, before it? Is not this the only sure foundation for filial obedience in childhood, for entire submission to God in more mature age, for faithfulness and attachment to truth in every situation? Is not this the proper basis for a TRUE MAN? Is not the want of conscientiousness the prominent defect of the times, the root of nearly all our political and social evils?

3. Morality is placed on its real basis, DUTY; on the RIGHT, the JUST, the TRUE. The child is led to look *within* for the reward of virtue and the punishment of vice, and not to *external* things. Here lies the error into which the teachers of early youth are so prone to fall. Tangible rewards and punishments, the gratification of our passions, or the attainment of our wishes, form the burden of nearly all the moral instruction of childhood, whether written or oral. Does this accord with the plan of Providence? "Is the reward of virtue bread?" No wonder that persons bred in such a doctrine deem the course of Providence *mysterious*, when vice appears in a chariot, virtue in rags! The plan pursued in the Moral Instructor differs altogether from this. The aim is to show, that, while *industry* and *economy* are generally accompanied by temporal prosperity, *idleness* and *prodigality* by adversity, the reward of *virtue* is *different in kind*, and of a nature infinitely preferable. That, though external happiness and comfort are undoubtedly promoted by a virtuous course of conduct, yet the *chief* delight attendant on virtue is to be found, not in any thing external, but in the internal complacency of the soul, a delight which the world can neither give nor take away. That the punishment of vice is of a similar character. That it does not consist in poverty, or in the lack of worldly honors; but in discontent and internal misery, whatever may be the external situation of the victim. What but misanthropy or vicious courses can arise from

the opposite, sensual doctrine? When temporal prosperity is held up as the reward of virtue; when *property* is considered the grand object of pursuit, how can it be a matter of surprise, that men, disappointed in their attempts to rise in the world by this course of action, should turn to the shorter road of knavery and deceit? Nothing, surely, can be more natural. But, while the internal happiness attendant on virtue, and the misery unavoidably attached to vice, are frequently adverted to, this happiness and misery are presented simply as *natural results*, not as *motives to action*. The question is always, "Is it right or wrong? is it our duty?" never "What shall we gain by it?" No. Selfishness, even in its most refined forms, will find, it is believed, no encouragement here. The constant aim is, to lead the pupil to virtue, not so much because it is profitable, as because it is JUST and RIGHT, and in conformity to the *will of God*.

4. Inhumanity to *any creature possessed of life* is frequently and distinctly held up as the result of baseness, of cowardice, of ingratitude to God. Our Heavenly Father is exhibited as he is represented in the Scriptures, the UNIVERSAL PARENT, caring for *all* his creatures, displeased with whatever gives *unnecessary* pain, no matter whether it be to the greatest of men, or to the feeblest insect. How can gentleness and kindness of heart spring from early habits of cruelty? "Do men gather grapes of thorns, or figs of thistles?" The beauty and value of true politeness is also frequently pointed out; not the pseudo-politeness of vain *forms*, but *Christian* politeness, founded on the Golden Rule, the politeness which uniformly seeks the comfort of others, which trembles to inflict the slightest pain.

5. The *love of Nature*, the *taste for Beauty*, is sedulously cultivated. Such a taste is developed spontaneously in but few. With the greater part, it needs to be awakened and refined. In the eager pursuit of the first necessaries of existence, this love or taste has been neglected among us; yet it is precisely one of those pleasures that suits the mass of our people, for it is rational, most purifying in its influences, and entirely free from expense. Nature exhibits her pictures without money and without price. Her show-rooms are every where open, without respect to persons, seasons, or hours. Every time and season has its own peculiar beauties. From morning to night, from the first burst of spring to the close of winter, is but a succession of beautiful changes. And we cannot neglect these most refined intellectual pleasures, which have been so lavishly provided for our use, without the utmost ingratitude to the God who gave them.

6. Finally, it may be observed, that the Law and the Pulpit reach but a few. The School reaches all. The Law looks only to the outward act. The Pulpit looks farther: to the motive, to the heart. But neither the one nor the other reach the evil in its germination. It has fixed its roots, it is *full-grown* before they can touch it. Not so with the school. It *should*, it *may*, reach the *bud*, before it has even made its appearance. To effect this is the grand aim of the MORAL INSTRUCTOR.

TABLE OF CONTENTS,

AND

SYNOPSIS OF THE MORAL LESSONS.

DIRECTIONS TO TEACHERS.

THE questions appended to the Reading Lessons are of two kinds, moral and intellectual. The moral questions require no study. But those that relate to the meaning of *words* should be studied by the pupils previous to the reading exercise. The children should be shown how to catch their sense from the context. But it would be well that they should resort to a dictionary to prove the correctness of the definition thus found. When the pupils are very young, they may apply to the teacher for the meaning, when they are at a loss.

Should any of the lessons be found too long, they may be divided. In this case, such questions only as relate to the part read should be put to the class. Some one or more of the pupils should be called on to recapitulate the first part before the remainder is read.

If the class should go through the book a second time, the questions may be read by the pupils instead of the teacher. In this case, they should be required to give the answer promptly, without any pause, just as if it were printed.

Great care should be taken that the pupils use correct and perspicuous language, both in answering the questions and in recapitulating the lessons. They should also be encouraged as soon as possible to give the story consecutively, without waiting to have it drawn out by questions.

For farther directions to Teachers, see Parts III. or IV. of the Instructor.

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THE

MORAL INSTRUCTOR.

PART II.

LESSON I.

The Good Boy.

1. JAMES TURNER is a little boy. He is about seven years old. His father is a farmer. He keeps sheep and cows. He raises corn and potatoes.

2. James' father and mother are very kind to him. And James loves them both very much.

3. James is too small to work a great deal. But he likes to do any thing for his father and mother. He always does all that he can.

4. In summer, James loves to pick peas and beans. And he always helps to shell them.

5. His father gave James a little spot in the garden. He raised peas, and beans, and pop corn in it. He had a border of flowers all round it. His father bought a little hoe and rake for him.

6. James goes to school. He is fond of his studies. He never talks nor makes a noise in school. He knows that is wrong. He does not want to disturb the scholars.

7. James loves his teacher. He always tries to do what she tells him. So he learns very fast. He can read pretty well, and he can write and cipher a little.

8. James likes to be among hay-makers. He loves the smell of new-mown hay. He goes to the field when school is dismissed.

9. See! there he is in the picture, at the beginning of the lesson. He has just come from school. He is going out to the hay-field. See! he has a rake on his shoulder, and a basket in his hand. He is carrying bread and cheese to the workmen. His mother sent him with it.

10. James loves to play. But he leaves his play in a moment, if his father or mother want him. He is never sulky, or disobedient.

11. When James is sent of an errand, he goes and comes back immediately. He never loiters on the road. He never stops to talk or play. He knows that would be wrong. He

delivers his message before he does any thing else.

12. When James is sick, he tries to keep quiet and still. He wants to give his mother as little trouble as he can. He never refuses to take physic. Physic has a nasty taste. But he knows it is to make him well. He knows his father and mother love him. They would not give him any thing that was not good for him.

13. James is a happy boy. He very seldom cries, even when he is hurt. He knows it will do no good to make a noise.

14. Do you know why James is so happy? He gets a great many good things. But that is not the reason. Many children get every thing that they can wish for, and yet are very unhappy.

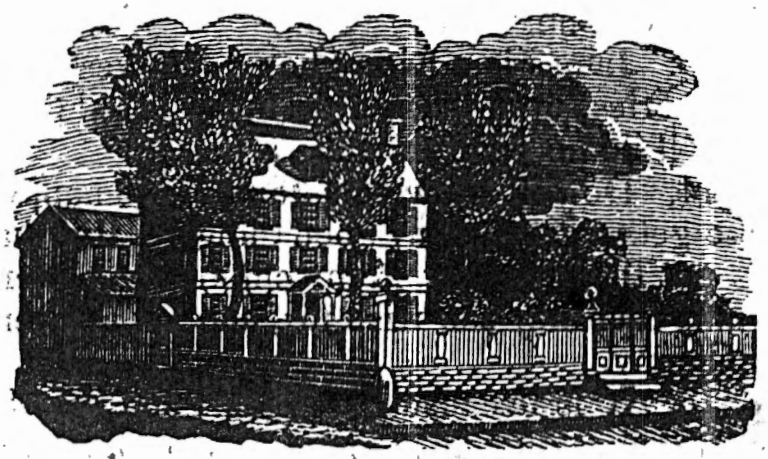
15. It is because James is good that he is happy. People who always do what is right, are sure to feel pleasant. Those who never wish to do wrong, are always happy. When we do wrong, we feel anxious and uneasy. Nobody that is wicked can feel pleasant.

Describe the picture, and repeat the substance of this lesson. Can little children do any thing for their father or mother? Is it the good child, or the naughty child, that loves to help his father and mother? Is it right, or wrong, to talk or move about in school? Is it the good child, or the naughty child, that loves his teacher? Is it right or wrong to continue playing after being called? Is it right or wrong to loiter when sent of an errand? How should we behave when we are sick? Is there any use in crying

when we are hurt? What *should* we do? Bear it manfully. What makes people happy? Are children ever unhappy when they get all they wish for? What does the Bible say about this? A little that a righteous man hath is better than the riches of many wicked. Ps. xxxvii. 16.

LESSON II.

The Uses of Pain.



1. ALFRED and Edward Newell lived in a pleasant village. It was in the state of New York. Their father kept a store. Their house was next door to the store.

2. There was a pretty garden behind the house. A gate opened from the garden into an orchard. There were apple-trees, and pear-trees, and plum-trees in the orchard. There were also a few peach-trees.

3. Alfred and Edward went into the orchard one day. They carried a little basket with them. For they meant to gather some apples.

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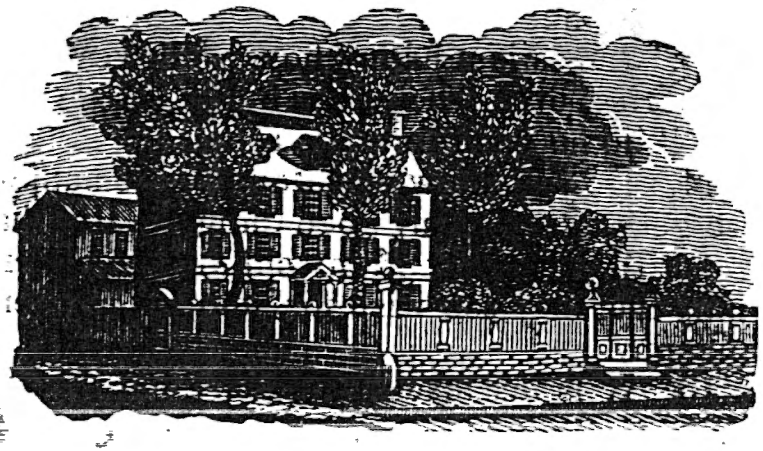

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2. There was a pretty garden behind the house. A gate opened from the garden into an orchard. There were apple-trees, and pear-trees, and plum-trees in the orchard. There were also a few peach-trees.

3. Alfred and Edward went into the orchard one day. They carried a little basket with them. For they meant to gather some apples.

4. There was an apple-tree in a corner of the orchard. It bore very fine apples. But it hung over a deep ditch. And it was hard to climb.

5. Alfred wanted to climb the tree. But his brother said, No.

6. "It will be better," said Edward, "to go to another tree. You might fall off, and get hurt. Or you might tumble into the ditch. Then you would get covered with mud."

7. "Fall off!" said Alfred. "No. There is no danger of that. Help me to catch hold of that limb. I can climb the tree easily enough."

8. Well. Edward was a good-natured boy. He did not always want to have his own way. He liked to please his brother. He was always willing to help him. So he pushed Alfred up till he got hold of the limb.

9. Now it was right for Edward to be good-natured. Every body should try to please their brothers and sisters. They should try to please all their friends. But we should not do wrong, even to oblige our dearest friends.

10. Edward thought it was dangerous for Alfred to climb the tree. So he ought to have said no. Sometimes it is not pleasant to refuse a friend. But we should all learn to refuse, when we are asked to do wrong. We should help cheerfully when it is right. We should say no, pleasantly, but firmly,

when we think it wrong. That is the proper way.

11. Well, Edward helped his brother up. Alfred caught hold of the limb. And then he got up into the tree.

12. Edward now handed the basket to his brother. And Alfred began to pick the apples. But he stretched a little too far. He lost his hold. So he fell souse into the ditch.

13. Edward saw his brother fall. He was terribly frightened. The mud was thick. Alfred could not get out without help. So Edward took hold of the root of the tree with one hand, and seized Alfred's arm with the other. Edward had to pull very hard. But at last he got his brother out.

14. Alfred was covered with mud from top to toe. But it was worse with him than that. In falling, he struck a limb, and hurt his leg badly. He could not walk. So Edward laid him carefully on the bank. He then ran home to bring his father.

15. His father came. He took up his son gently. He carried him home. There he laid him on his bed. His mother nursed him for several weeks.

16. Alfred suffered a great deal of pain. But at last he got as well as ever. After this, Alfred was always more careful about climbing trees.

17. Now, children, I want you to think a little. I want you to try to find out what

is the *use* of pain. Then you will be able to answer the questions at the end of this lesson. God is always good. He never wants us to suffer pain for nothing.

Describe the picture, and repeat the substance of this lesson. Explain the following words and phrases: 7, no danger of *that;* of what? What is the use of the " " in 6 and 7? 14, worse with him than *that;* than what? He *then* ran home; when? 15, *there* he laid him on his bed. 17, *then* you will be able to answer; when? Do you think we should take good care of ourselves, or not, if it was not for pain? Would you pull your finger as quick out of the fire or candle, or not, if it was not for pain? Would you take so much care not to fall and break your head and limbs, if it was not for pain? Do you think our bodies would last us so many years, if it was not for pain? Are there many people who get badly hurt by being careless? Is there more pain in the world than is necessary, then? Which feels worse when it gets hurt, an eye or a finger? Which would it be worse for us to lose? Can you give any reason, then, why the eye is more tender than the finger? Would it have been better for us, if God had not made us liable to suffer pain? Is it from kindness, or not, that he has made us liable to pain? What does the Bible say about this? For the Lord is good, his mercy is everlasting. Ps. c. 5. Like as a father pitieth his children, so the Lord pitieth them that fear him. Ps. ciii. 13.

LESSON III.

Dishonesty.

1. JOHN HALL lived in the city of Trenton, in New Jersey. He had a brother called James, and a sister called Sarah.

2. There was a pleasant yard behind the house. The house plants were kept in it in

25. He was no longer the lively, happy boy he had been a few minutes before.

26. What was it that made the difference? What made him feel unhappy?

27. James had done what was wrong. He had broken the law of God, which says, "Thou shalt not steal."

28. That was the reason that James felt so uneasy.

29. See, now, how one bad thing leads to another.

30. First, James forgot that God always sees him.

31. He thought to himself, "There is nobody in the room. Nobody sees me. Nobody will know that I took the money."

32. Foolish boy! How did you forget that God is in every place? You surely know that God sees every thing.

33. You should have remembered this. Then you would not have been so wicked. You would not even have thought of stealing.

34. For the mere *taking* the money was not all.

35. Suppose James's father had come in before James had taken the money. Would James have been innocent, or not?

36. Was it right to *intend* to take the money? Would a good boy have done this?

37. In the sight of God, intending to take the money is wicked. Even thinking whether we *shall* take it or not, is wrong. It is very nearly, if not quite as bad, as stealing it.

38. No, no. We must never *think* of doing wrong. We cannot feel happy if we do so. Our conscience will always blame us. We never can be so cheerful and pleasant as when we both *think* right and *do* right.

Repeat the substance of this lesson. What made James look frightened when he saw his brother? Why did he try to hide his raisins? Is a good boy ever frightened in this way? Can a child feel happy, that is constantly afraid of being found out? Did any one see James take the money? Did he recollect that God saw him? Is it right, or wrong, to take what does not belong to us without leave? Is it right, or wrong, to meddle with what belongs to our brothers and sisters without leave? Is it right, or wrong, to meddle with what belongs to any body without leave? Is it right, or wrong, to *think* of taking what does not belong to us? Does God know what we *think* of, as well as what we *do*? What does the Bible say about this? The Lord searcheth all hearts, and understandeth all the imagination of the thoughts. 1 Chron. xxviii. 9.

LESSON IV.

The Fretful Girl.

1. Mr. and Mrs. Jones had only one child. Her name was Mary. She was about eight years old.

2. Mary had a cousin. Her name was Jane Elliot. She was about the same age as Mary.

3. Jane lived with her uncle Jones. Poor girl! She had lost her father and mother. They were both dead. She had lived some time with her grandfather and grandmother. But now they were dead too.

4. Mary was a good girl. Her mother had taught her to do as she was bid. She once used to cry and fret a little. But that was when she was very small.

5. Her mother always sent her out of the room if she cried. She never gave her any thing that she cried for.

6. "Don't come back till you are good," her mother would say. "You must not cry here."

7. Well. Mary would do as she was bid. She would go out of the room. And, when she was tired of crying, she would come back. "I am good, now, mother," she would say.

8. Happy, happy Mary! You had a good mother. She took a great deal of pains to make you good. Oh, how you ought to love her!

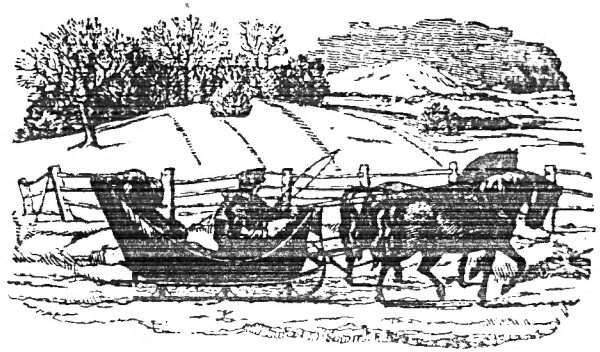
9. But poor Jane had lost her mother. Her grandmother did not know how to make little children good. She let Jane do just what she liked.

10. Now Jane, you know, could not have every thing she wanted. Her grandmother could not get every thing for her.

11. But, what did Jane do, when she could not get what she wanted? Why, she cried, and teased her grandmother.

12. So Jane became a naughty girl. And she was very unhappy, too. For no naughty child can be happy. Can it? Surely not. A child that cries, and frets, and teases, is always unhappy.

13. One day Mr. Jones gave the girls a sleigh-ride. Look at the picture! You will see them all in the sleigh. They are dashing along finely.



14. The weather was cold. But the sky was clear. The sun shone bright. They had a good buffalo robe round them. That made them quite warm.

15. The road was good. The snow was well trod. The country looked beautiful. Every spot was covered with pure white snow.

16. They met a great many sleighs. Jingle, jangle, went the sleigh bells. Every body they met looked pleased and happy.

17. Mary was delighted. The bright sunshine, the pure white snow, the pleasant motion of the sleigh, the bright, happy faces that they met; all these made Mary feel pleasant.

18. But nothing could please Jane. "I hate cold winter," she said. "I can't bear

to see snow. I wonder any body can like to ride in a sleigh. I don't like it at all."

19. When Jane was out, she always wished she was at home. When she was at home, she always wanted to go somewhere else.

20. Why is Mary so happy? Why is Jane so wretched? I will tell you.

21. Mary is good. She wants to please every body. She wants to be pleased herself. She is content with what she has. She is not always wishing for something else. She tries to be pleased. She loves to see other people happy. That is the reason *she* is happy. Would you not love Mary, if you knew her? Say.

22. But poor Jane is naughty. How can *she* be happy? She does not care about pleasing any body. She never tries to be pleased. She is always finding fault. She is always discontented. She hates to see other people happy. That makes her sulky and cross. How can Jane be happy, then? Don't you pity the poor girl? Are you not sorry for her? Poor Jane! She is, indeed, very much to be pitied.

Repeat the substance of this lesson. Describe the picture minutely. Which was the happier girl, Mary or Jane? Why was Mary happier than her cousin? ¶ 12, 18, 19, and 22. Are all seasons pleasant to good children? Is it pleasant, or not, to ride in sleighs? Is it pleasant, or not, to slide, and to play with snow? Is it pleasant, or not, to spend the long evenings in reading or singing? Does the ground look gloomy or pleasant, when covered with pure white snow? Are the long nights as dark as they would be without snow? Could we ride about as easily and as pleasantly without snow? Who contrived all these conveniences for us? How should such blessings make us feel? Does God wish us always to be happy? Which will make us more happy, thinking and talking of the blessings and comforts of winter, or always calling it cold, gloomy winter? Which will make the more pleasing return to God? Who arranged the different seasons? Could we make them better, if we had the power? Is it right, or wrong, then, to grumble at the weather, or to wish it different from what it is? What does the Bible say about this? O Lord! how manifold are thy works! In wisdom hast thou made them all. The earth is *full* of thy riches. Ps. civ. 24.

LESSON V.

Impatience and Disobedience.

1. "MOTHER, I want some bread and butter."

2. "Wait a little, Julius. My hands are wet. You can't be very hungry. You have just eat your breakfast."

3. "No. I can't wait. I must have it now."

4. "You must have patience, my son. Wait till I wring out these clothes. Then I'll cut some bread for you."

5. "No, no. I can't wait. I must have it now."

6. His mother said no more. She went on with her work.

7. But Julius was not to be put off. He began to whimper, and then to cry.

8. Now say, children, was this right? Would a good boy tease his mother so?

Repeat the substance of this lesson. Why did n't his mother give Julius what he wanted? What ought he to have done when he found she was busy? Was it right, or wrong, to say, "I want it *now?*" Was it right, or wrong, to cry? Is it ever right to cry for any thing? Was it right, or wrong, for his mother to mind his crying? Is it good for a child, or not, always to have what he cries for? Is it good for a child, or not, always to have his own way? Who can tell best what a child should have, himself or his parents? Had Henry promised to go with Julius? Had his mother given him leave? Why, then, did he go in to ask her? ¶ 19, 21. What does the Bible say about attending to parents? My son, hear the instruction of thy father, and forsake not the law of thy mother. Prov. i. 8. Let the teacher explain this to the class.

LESSON VI.

Impatience and Disobedience—continued.

1. We read about Julius and Henry in the last lesson. Do you remember it?

2. Henry was the good boy. He always wished to please his mother. He would not do any thing she did not like. He liked to please every body. He tried to please every body.

3. Julius was the selfish boy. He never thought of pleasing his mother. He cared for nobody but himself. He pouted or cried, if his mother did not do exactly what he wanted.

4. Now which was the happy boy? Was it Henry or Julius? Can't you tell?

5. Can a child be happy who loves nobody? Is he happy when he pouts or cries? Do you feel happy when you love your parents? Do you feel pleasant when you do any thing for them? Do you feel more happy when you do right than when you do wrong? Then you can easily tell whether Julius or Henry was the happy boy.

6. Well. The boys went to the pond. It was in fine order for sliding. The ice was thick and clear. It was covered with only a thin coat of snow.

7. Some hemlock bushes grew near the pond. Each of the boys cut a branch. They swept the snow off from the ice. They made two nice slides.

8. Henry was as happy as it was possible to be. But poor Julius still felt a little sulky.

9. But Julius at last recovered his temper. The air was so pure and pleasant. Every body looked so happy. He could not be sullen long.

10. The boys soon got tired of sliding. They looked at the skaters awhile. Then Julius asked Henry to go home with him.

11. The boys soon got to the house. Then Julius brought a handsome new book. And Henry and he looked over the pictures. Mrs. Rice soon after came into the room.

12. "How do you do, Henry?" said she. "How are your father and mother?"

13. "They are very well, I thank you, ma'am," said Henry.

14. "But, Julius, is that Eliza's new book you have got?" said Mrs. Rice.

15. "Yes," said Julius. "But I won't hurt it. I am only showing Henry the pictures."

16. "Oh, Julius, you are doing wrong," said his mother. "You should not meddle with that book. You know Eliza is very careful of it. It was a present from her cousin, before he went to sea. And see, too, what dirty hands you have got. Do go and wash them. Don't spoil the book so."

17. "My hands are clean enough," said Julius. "It 's the cold that makes them look so black."

18. "No, no. You must wash them immediately," said his mother. "I must take the book from you, if you don't. You should n't have taken it at all without Eliza's leave. I can't suffer you to touch it any more with dirty hands."

19. Still Julius was not willing to give up. He persisted in turning over the leaves. Poor Henry felt badly enough. He did not know what to do. He left the table, and

took his cap. He then bid them both good-by, and went home.

20. "See, now, what you have done, Julius," said his mother. "You have driven away that fine boy by your bad behavior. If you act so, the good boys will all shun you. You will soon have none but naughty children to play with."

21. "I don't care," said Julius. "I don't like Henry. He is nothing but a fool."

22. "A fool!" cried his mother. "Why, he is one of the best and brightest boys in town."

23. "He 's bright enough," said Julius. "But he can't stir a step till his mother knows all about it. I asked him this morning to go to the pond. No. He must ask his mother first. She told him to fill the wood-box, and bring water from the spring. And he was silly enough to do this, and to keep me waiting."

24. "Silly! do you say?" cried his mother. "Oh, Julius, Julius, you 'll break my heart. I 'm afraid you are a lost boy."

25. Julius made no reply. He took his cap, and went out.

26. Henry went home, looking rather serious. His mother saw something was the matter. She asked what ailed him. He told her all that Julius had said to his mother and to himself.

27. "I am afraid," said she, "that you will have to stop visiting Julius. I saw how

sullen he looked when he was here. Keeping company with boys like him will never do you any good."

28. "I don't like to refuse to play with a boy," said Henry. "But I won't visit him again. I will keep away from him as much as I can."

29. "That will be right," said his mother. "You must sometimes be with bad boys. But let it be as little as possible, unless you can do them some good. And I fear that nothing will ever do good to Julius Rice."

Repeat the substance of this lesson. Who will be the more happy child, the one who tries to please, or the one who cares for nobody? Was Julius or Henry the happy boy? Which would be more loved by his parents? Which would be more loved by God? Whose book was it that Julius showed to Henry? Was that right or wrong? Why? See ¶ 16. Who says most frequently, "I don't care," the good boy, or the bad boy? Which boy would you like for a companion, Henry or Julius? Is it right, or wrong, to play with naughty children? Did Julius respect and obey his parents? Was that right, or wrong? What is God's command on this subject? Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee. Exod. xx. 12. Did Julius or Henry obey this command?

LESSON VII.

The City Family.

1. JOHN and James Ellis were brothers. They had a sister called Susan. John was ten years old. James was eight. Susan was seven.

2. The Ellises lived in the city of New York. They had never been in the country. They had never seen woods nor open fields.

3. The boys went to school. Their mother taught Susan to read. She had never been to school.

4. John and James were both good readers. James was beginning to write. John could write well. They had studied Parley's Geography. Both the boys could cipher a little.

5. "When are you to have a vacation?" said Mr. Ellis to his boys one day.

6. "Next week," said John.

7. "How long is it to be?" said his father.

8. "It is to be for two weeks," said John.

9. "Well, I am going to Vermont on Monday," said his father. "I am going to see your uncle Bowen. Would you like to pay a visit to your cousins?"

10. "Oh, I should be delighted," said John.

11. "Can you take us both, father?" said James.

12. "Yes. I think I can."

13. "But who will mother have to run errands for her?" said John.

14. "I shall not have so many when you are away," said his mother. "I can get along well enough for a couple of weeks."

15. "But poor sister Susan," said James. "Won't she be lonesome without us? I wish she could go along too."

16. "Oh, you would not leave mother all alone?" said John. "I should like Susan to go with us. But mother must have somebody with her."

17. "If Susan wants to go, I'll stay at home with mother," said James. "And then I can run her errands too."

18. "Why could n't we all go?" said John.

19. "It would not be convenient, dear," said his mother. "I could not leave home at present."

20. "Well, what does sister Susan say?" said her father. "Does she want to go with us? Or will she stay at home with mother?"

21. "I should like to go with you," said Susan. "But I don't want to leave mother all alone. No. I'll stay at home."

22. "Well, mother," said Mr. Ellis, "try to get the boys' clothes ready. I wish to start on Monday morning."

23. "I can easily do that," said Mrs. Ellis. "They want nothing but some light trousers. Susan, hand me that piece of stuff I bought yesterday. I believe that will do."

24. Look at the picture at the beginning of this lesson. You will see Mrs. Ellis and the children. They are looking at a piece of cloth to make trousers for the boys.

Repeat the substance of this lesson. Describe the picture, and name the persons. Explain the following words: 3, she; 4, they; 5, vacation; 9, what was the name of their cousins? 12, Who is the speaker? Should you think these were good or naughty children? Why? See ¶ 13, 15, 17, and 21. Will trying to please their parents make children more or less happy? Did these children try to please one another, or did they think only of themselves? Would that make them more or less happy? What does the Bible say about this? Beloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love. 1 John iv. 7, 8.

LESSON VIII.

The Steamboat.

1. The boys awoke at the dawn of day. Anxious minds don't sleep sound. They sprung up from their bed, and dressed themselves. As they went down stairs, they met their father.

2. "Good morning, boys," said he. "You are up early. We have a fine day for our

this cabin. He sees and hears all that we do and say."

29. Edwin and Charles looked frightened.

30. "You don't say so?" said Edwin. "I've a great mind to put back the pears."

31. "No, I wouldn't," said Charles. "She's only fooling you."

32. "No, indeed," said the lady. "God made you. God keeps you alive every moment. Do you think he does not know what you do? Put your hand to your mouth, and feel your breath. It comes and goes all the time; when you are asleep, and when you are awake; when you walk, and when you sit still. Is it you that does this, or God? And do you think he cannot hear what you say?"

33. Edwin said nothing. He stept across the cabin. He put the pears back into the basket. Charles looked as if he did not know what to do. But at last he put the pears into his pocket, and walked out of the cabin.

34. "You have done right, my boy," said the lady. "Never be ashamed to confess that you were wrong. Your brother has the pears. But he will not feel half so happy as you do. Don't you feel more pleasant now than you did some time ago?"

35. "Yes, indeed I do."

36. "Well, I hope this will be a useful lesson to you. Never forget that God always sees and hears you. Then you will always

be happy. For that will make you always good."

Repeat the substance of this lesson. Describe the picture minutely. Tell who are the speakers in ¶ 14, 15, 20, 22, 23, 35, 36. Explain in ¶ 1, interesting; 2, canal; convey. Is it right, or wrong, to take any thing that does not belong to us without leave? What! not even an apple? But suppose nobody is by, what then? *Is* God in every place, or not? Does he see and hear all that we do? Why did Charles and Edwin step so softly across the cabin? Why did they start when John looked up? Did they know they were doing wrong? Did they act like cowards, or not? Do people generally feel cowardly when they do wrong? Who are more frequently ashamed to be seen, the good, or the wicked? Do you think the Ellis boys felt ashamed to be seen? Which felt better, think you, Charles, with the pears in his pocket, or Edwin, after he had put them back? What does the Bible say about the wicked being cowardly? For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death. Job xxiv. 17. There were they in great fear, where no fear was. Ps. liii. 5. But the righteous are bold as a lion. Prov. xxviii. 1.

LESSON XIV.

The Farm House.

1. The Ellises arrived safely at Whitehall. This is a village at the head of Lake Champlain. They stayed there all night. Next morning they set off in a steamboat, going down the lake.

2. They soon arrived at a landing near their uncle Bowen's. Here they left the boat, and hired a wagon. They got to the

end of their journey, just as their friends were sitting down to dinner.

3. Uncle Bowen had two sons. They were about the age of John and James. Their names were Edward and Anson. They were both absent on a visit. But they were expected home in the evening.

4. The farm house stood in a beautiful situation. Look at the picture, and you will see it. In front was the lake. Across the lake rose the lofty mountains of New York. Behind were seen the Green Mountains of Vermont.

5. After dinner Mr. Ellis and the boys took a little ramble. They went into the barn. It was full of hay and grain. And there were two stacks of hay near the yard. But the sheep and cattle were all in the pasture.

6. They next went to the lake. They walked along the shore. They picked up pebbles. They were delighted with the scenery.

7. "The lake is not so large as I expected," said John. "It does not look broader than Hudson river."

8. "It is not so broad here as the river near New York," said his father. "If you wish to see a broad lake, you must go to Lake Ontario, or Lake Erie. You cannot see across them."

9. "They must look like the ocean, then," said John.

10. "They do," said his father. "Near the middle of these lakes you are entirely out of sight of land."

11. "It must look strange," said John. "What! No land at all to be seen?"

12. "No land at all," said his father. "Nothing but water all around you."

13. "That would look very strange," said John.

14. They returned to the house. Soon after, Edward and Anson came home. The cousins had never seen each other. So at first they were all a little shy. But Mr. Bowen told Edward to show John and James the doves and the poultry. And they soon became acquainted.

15. Next morning they went to the woods. The city boys were delighted here. The lofty trees, with their tops waving in the wind. The great variety of foliage. The birds. The little squirrels. Every thing was new to them.

16. They came to a brook. It bubbled over the gravel as clear as crystal. The

little fishes hung suspended in the water. Or they darted to and fro.

17. They walked along the banks. Presently they came to a deep pool. Here they saw two large trout.

18. "This would be a good place to bathe," said John. "The water is deep enough to swim in."

19. "I can't swim," said Anson. "I should be afraid to go in there."

20. "Oh, well," said Edward, "you can wash a little below. It is not deep enough there to drown any body."

21. So they all undressed, and went into the water. Here they amused themselves for a while. They swam. They splashed in the water.

22. They came out of the brook. James complained that they had no towels. He did not see how he was to get dried, he said.

23. "Oh!" cried Edward, "we never think of towels. Let us take a run. We shall get dry in a minute."

24. "Don't you take towels with you, when you go to bathe?" said John.

25. "No," said Edward. "We never trouble ourselves with such things. Do you?"

26. "No," said John. "We go to a bath-house. The folks that keep it furnish towels."

27. "A bath-house!" said Edward. "What sort of a place is that?"

28. "It is a large house built in the river to swim in," said John.

29. "Why can't you swim in the river?" said Edward.

30. "Oh! there are houses all along," said John. "It would not be right to undress there."

31. "Well. But could you not go where there are no houses?"

32. "No. There are houses along the river for several miles. We should have to go too far."

33. Next day Mr. Ellis told the boys he had written to their mother. And he wished them to write too. He had left some room in his letter for them.

34. So they wrote as follows:

35. Dear mother,

We have had a fine journey. We have seen a great many curious things. We shall have much to say to you when we get home. We wanted you and Susan to be with us very much. For we think you would have been pleased. We should like to stay a long time if you were here. For it is very pleasant. But we don't like to be long away from you and dear Susan.

36. So we want father to take us home again soon. Oh! how delighted we shall be to see you and Susan again.

Your affectionate children,

JOHN AND JAMES ELLIS.

37. The Ellises set out for home again a few days after this. They found their mother and sister well. And many a long story they had to tell Susan about their travels.

Repeat the substance of this lesson. Describe the picture minutely. Show the canal and lake on the map. Tell how they travelled on each. What moves the canal-boat? What moves the steamboat? Explain, in ¶ 2, journey; 4, situation, lofty; 5, ramble; 6, scenery; show lakes Ontario and Erie on the map; 9, ocean; 14, poultry, acquainted; 15, foliage; 16, bubbled; suspended; 37, travels. Were the Ellis boys good, or naughty? Did they love their parents, or not? Did they love their sister? Do you think they ever quarrelled? Do you think they were more, or less happy than the boys they met in the steamboat and canal-boat? Do you think being good makes us feel more happy? Which will make us more happy, to have a great many things, or to be good? What does the Bible say about this? A little that a righteous man hath is better than the riches of many wicked. Ps. xxxvii. 16.

LESSON XV.

Idleness, Sullenness, and Disobedience.

1. "WHAT shall we do with ourselves to-day?" said Henry Huntly, one morning, to his brother Horace.

2. "Is there to be no school?" asked their mother.

3. "No," said Horace. "The school was kept all day last Saturday. To-day we have a complete holiday."

4. "Oh, let us go a-fishing," said Henry. "We have not caught any trout for a long time."

5. "Well," said Horace, "where shall we go?"

6. "Let us go to the pond on the mountain," said Henry. "Sometimes we catch nice large fish there."

7. "Yes," said Horace. "But then the girls will be left at home. They can't go as far as the pond. And if they could go, it's too rough a place for them to climb up."

8. "What say you to the orchard?" said Mrs. Huntly. "I know that Julia and Eliza would be delighted to go there. Besides, it is time that the winter apples were picked. We shall soon have a frost. And that would spoil them, if left on the trees."

9. "Oh, yes. Let us all keep together," said Horace.

10. "Do so, my dears," said Mrs. Huntly. "I do love to see you kind to your sisters. It does look so selfish to see boys going one way, and their sisters another. Henry, ask your father if you may harness Charlie to the lumber wagon. If he can spare the horse, you can easily gather all the apples before night."

11. Mr. Huntly said they might take Charlie. The boys harnessed him to the wagon. They threw in a couple of bundles of straw, that the apples might not be bruised by the jolting. And they all set off in high glee. The boys sat on a board, laid across the wagon. The girls had a nice seat on the soft straw.

37. The Ellises set out for home again a few days after this. They found their mother and sister well. And many a long story they had to tell Susan about their travels.

Repeat the substance of this lesson. Describe the picture minutely. Show the canal and lake on the map. Tell how they travelled on each. What moves the canal-boat? What moves the steamboat? Explain, in ¶ 2, journey; 4, situation, lofty; 5, ramble; 6, scenery; show lakes Ontario and Erie on the map; 9, ocean; 14, poultry, acquainted; 15, foliage; 16, bubbled; suspended; 37, travels. Were the Ellis boys good, or naughty? Did they love their parents, or not? Did they love their sister? Do you think they ever quarrelled? Do you think they were more, or less happy than the boys they met in the steamboat and canal-boat? Do you think being good makes us feel more happy? Which will make us more happy, to have a great many things, or to be good? What does the Bible say about this? A little that a righteous man hath is better than the riches of many wicked. Ps. xxxvii. 16.

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12. They got to the orchard. Henry cut a hooked stick to pull down the branches.

Look at the picture. You will see them all hard at work. Eliza has a basket full of apples on her arm. Henry is pulling down a branch. You can easily tell the others, I suppose. Point them out, and name them. [Here let the members of the class name the children in the picture, and say what each one is doing.]

13. The wagon was not yet quite full. But the children began to feel tired. Horace and the girls wanted to sit down and rest.

14. "No, no," said Henry. "Let us take the load home. I am tired of this kind of work."

15. "Oh, no," said Julia. "Mother expects us to gather all the apples to-day. It would not be right to give up now. Let us rest a little. We shall soon be able to begin again as brisk as ever."

16. "No," said Henry. "I don't want to pick any more apples. I would rather go a-fishing."

17. But Horace and the girls would not stop. They said they would not go home till the wagon was full. They sat down and rested a few minutes. Then they set to work again.

18. But Henry would not assist them. He walked about the orchard. He threw stones at the little birds. He was losing his temper. He felt more unhappy every moment.

19. At length the wagon was filled. Horace asked his brother to drive home. But Henry was sulky. He would not answer. So Horace took the reins himself.

20. Henry was still sullen. He would not say a word to his brother or sisters. He would neither open nor shut the gate. He would do nothing but throw stones at little birds or squirrels.

21. Now, children, I want you to take notice what a foolish and naughty boy Henry was.

22. He was born a tender infant. He could do nothing for himself. His mother had nursed him. Many a night she had no sleep for his cries. She had taken care of him for many years. He was now a stout boy.

23. Was it not right he should do all he could for his mother? She asked him to pick apples. They were not for her alone.

They were for himself. They were for all the family. But no. He grumbled and got angry.

24. He was the oldest. The other children looked up to him. The younger children generally do what they see the older ones do. He should have set them a good example then. But no. He did not behave as well as they did.

25. Now, how do you think he felt when he was doing so? Did he feel as pleasantly as if he had continued his work? Was he as happy? Did he feel as well as his brother and his sisters? Did it do him any good to be idle? Which would you rather be, Henry or Horace?

26. Well. If you should ever feel as Henry did, stop. Consider how foolish it is to destroy your own happiness. Recollect how wicked you thought it was to act so. Remember how you blamed Henry. Remember how much better you liked Horace and his sisters. Recollect all this, and this story will do you some good.

27. We cannot feel happy when we are naughty. God has so made us, that we are happy only when we are good.

28. See now how one wicked thing leads to another. Henry did not do what his mother told him. That made him feel cross and uneasy. He had nothing to do. Idle people always get into mischief. He began to throw stones at the poor little birds.

Surely they had never hurt him. Cruel boy! Unhappy boy! Don't you pity him? If he does not change his conduct, he will always be miserable.

Repeat the substance of this lesson. Explain the following words: ¶ 8, delighted to go *there;* where? *that* would spoil them; what would? 10, selfish; 17, *then* they set to work again; when? Is it best for brothers and sisters to play together? or should every one go off his own way? Should the large children try to amuse their smaller brothers or sisters, or should each one think only for himself? Which way will make us happier? Should children continue their play, or not, when their father or mother want them? Can we ever do as much for our parents as they have done for us? Was it right, or wrong, for Henry to stop working? What made him feel cross and unhappy? § 25. Is it right, or wrong, to throw stones at little birds? Do they ever sing for us? Do they ever do us any hurt? What does the Bible say about birds? Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Matt. x. 29. Explain farthing, and Father.

LESSON XVI.

Idleness, Sullenness, and Disobedience, continued.

1. The Huntlys soon reached home with the apples. But now Henry began to feel ashamed. And he was a little afraid to have his mother know how he had behaved. So he thought he would help to unload the wagon.

2. But it is hard for a child to change from bad to good. The fact is, Henry was as naughty as ever. It was only fear and

For when he was alone, he began to see how naughty he had been. He felt how foolishly he had acted. He had made himself unhappy for the whole of the day.

31. This was a good lesson for Henry. He determined never to do so again. He asked pardon of God. Then he began to feel better.

32. The rest of the day he spent in study. He looked over his geography. He worked some sums in arithmetic. So he did not lose all the day.

33. Henry never acted so badly again. He became as good as the rest of the family. He frequently tells his brother how much he suffered that day. How foolish he was to destroy all his pleasure.

34. The rest of the children stuck to their work. And they had the pleasure of finishing it—the pleasure of doing their duty.

Repeat the substance of this lesson. Explain what follows: ¶ 1, But *now;* when? There are words in the Italic character in 8, 9, and 10. Why? 10, When he could not see *them;* what does *them* stand for? 15, how cruel *this* was; cruel what was? think of *it;* think of what? 16, He did *it;* did what? 17, *This* was only; what was? 24, but for *that;* what? Why did Henry help to unload the wagon? (mention both reasons.) How did Henry's behavior make him feel? What does the Bible say about this? But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked. Isa. lvii. 20, 21.

LESSON XVII.

The Family of Love.

1. It was a cold wintry night. The wind whistled loud and shrill round the houses. The snow fell fast. It collected in drifts. It was a dreary night to be abroad.

2. But Mrs. Barnes and her children sat round a blazing fire. The tea-table was set. The kettle was boiling. They only waited till Mr. Barnes came home.

3. "Oh! what a cold night for poor father!" said Mary. "I wonder what can keep him so late."

4. "He will soon be here," said her mother.

5. "I am sure I wish he was," said Robert. "Only hear how the wind roars! It must be dreadfully cold."

6. At that moment the door opened. Mr. Barnes stepped into the parlor. The children crowded round him.

7. Mary set a chair near the fire for her father. Robert took his hat and great-coat. William took his over-shoes.

8. "Can't I do something for dear papa?" lisped little Emma.

9. "Yes, my dear. That you can. Come and give me a kiss," said her father, taking her into his lap.

10. The Barneses were a truly happy family. Don't you see that they were? The children always did what their parents told them. They did it immediately. They did it cheerfully.

11. But this was not all. Did they know what their parents wanted? Then they did not wait to be told. They were always trying to find out what would please them.

12. The children loved each other, too. If one of them got any thing, the rest were sure to have a share of it. They never went into a corner to eat their good things. The boys never ran away, and left the girls. The girls never sneaked off, never stole out of the way of the boys.

13. Robert and Mary and William went to school. But, after school, they seldom stayed to play in the streets. They thought of little Emma, and made haste home.

14. "Poor, dear Emma is all alone," Willie would say. "We must not forget Emma."

15. After supper the children took their books. Mary had Hoary Head. William

took one of the Rollo books. Robert had Parley's Magazine.

16. "Oh, here is the story about James," said Robert. "I read a part of it to you last night. Shall I read the rest now?"

17. "No!" said Mary. "Better wait till Emma goes to bed. She won't understand it. It will make her restless and uneasy."

18. "Change books with me," said William to Robert. "There are a great many pictures in the Magazine. I'll show them to Emma. They will keep her quiet while you are reading."

19. "Or suppose we all sing the new song we learned at school last week," said Mary.

20. "Oh, yes! the song! the song!" cried the rest.

21. Mary and the two boys accordingly sung the following lines, written by Miss Hayward:

WINTER EVENING FIRESIDE.

22. Come, let us sit down by the beautiful fire,
That sparkles so pleasant and warm;
The wind of the night rises higher and higher,
Yet we are secure from the storm.

23. Sit down—our dear mother shall sing us a song;
The snow-bird, that sits in the tree,
He cheerfully stays, though the winter is long,
As happy as happy can be.

24. He gathers his food, though the meadows are white,
And sunbeams o'erclouded and dim;—
Sit down; our dear mother shall make us, to-night,
Be cheerful and happy like him.

25. "Oh, what a pretty song!" cried Emma. "Won't you sing it over again. I love to hear about the little snow-bird."

26. The children sung the song again, to please their sister.

27. "I do love to see the pretty snow-birds come round the house," said Emma.

28. "What becomes of the snow-birds in summer?" said William.

29. "They are wild in the warm weather," said his father. "They live in the woods, and in by-roads where there is not much travel. But in winter they flock round the houses and barns, to pick up what they can find. For they can't get any thing to eat in woods and by-roads then. They are all covered with snow."

30. Emma now retired to bed. Robert and William read stories aloud from the Magazine by turns. Mary took her knitting. Her mother sewed. And thus the long winter evening passed pleasantly away in this FAMILY OF LOVE.

Repeat the substance of this lesson. Describe the picture minutely, naming the different persons. Explain the following: ¶ 1, shrill; collected in drifts; dreary; abroad; 8, lisped; 22, secure; 30, by turns. What sort of a family have you been reading about? What makes them a *happy* family? See 10. Should children wait to be told before they do any thing for their parents? See 11. Is a person that loves nobody but himself happy or unhappy? Does loving our parents make us happy or unhappy? How does loving our brothers and sisters make us feel? Is it our duty, or not, to love one another? What does Christ say about this? These things I command you, that ye love one another. John xv. 17.

LESSON XVIII.

The Unhappy Family.

1. "WHY, what is the matter with the boy?" said Mrs. Bruce to her son Charles, a lad about thirteen years old. "Who could have abused you so? How came you in such a condition?"

2. No wonder Mrs. Bruce was astonished. Her son had gone to school well dressed and clean. And now, see the difference! His new hat was crushed and soiled with mud. His face and bosom were covered with blood. His shirt was torn. The ruffles hung down over his waistcoat. Only imagine you see him! What a figure he must have been!

3. "Tell me," cried his mother,—"tell me who it was that treated you so."

4. "It was brother John," sobbed out Charles at last. "He struck me and tore my clothes."

5. "Oh! what a set of naughty children I have got," said his mother. "I cannot have a moment's peace for you. You will be the death of me at last."

6. "It was not my blame," replied Charles. "John treated me as you see, because I would not give him my top."

7. "Go up stairs," said his mother. "Wash yourself, and put on a clean shirt. Your father ought to punish both of you. For *you* have been as bad as John, no doubt."

22. "Laura must have been kind and gentle to every body. If she had ever been unkind to any one, her father would have felt badly. He would surely have wished her changed.

23. "Laura must have been polite to all. Do you know what politeness means? It does not mean bowing or courtesying, or any thing like that. It means trying to make every body feel pleasantly. Laura could never have used harsh words. No. Nor done things that would make her friends feel badly. That would have vexed her father. He would have wished her changed.

24. "Laura must always have been thankful to God. She must always have remembered that he was with her; that he saw her and heard her. She must have been regular in her prayers. She must have been attentive at church. If not, her father must have wished her changed. For he was a good man, a religious man.

25. "And now, my dear Hannah, could not you try always to be so that I should never wish *you* to be changed? Don't you see what a good and a happy girl it would make you? Why could not you try always to be like Laura?"

26. "I *will* try, my dear mother. And will you remind me of sweet Laura, whenever you think I am beginning to do wrong?"

27. "That will be a good plan, an excellent plan. The memory of Laura will thus be useful to you. It will be just as good as if

you had an angel always hovering round you; an angel to whisper softly to you when you were about to do wrong. In this way, a dead friend may be more useful than a living one."

Repeat the substance of this lesson. Explain what follows: ¶ 5, such thoughts as these; what thoughts? 9, that is right; what is right? trifle with me; 18, prompt; 20, never did any thing for them; for whom? 21, pains them; pains whom? never could have done this; done what? 27, *memory* of Laura. Let the pupil point out the speaker wherever she is not mentioned. Was it right for Hannah to say her brother might pick the peas? How ought she to have done? See 7. What did the minister say about Laura? What sort of a girl must Laura have been to deserve such a character? Would it make you more or less happy to be like her? What is it to be polite? What is Christ's great rule of politeness? Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matt. vii. 12.

LESSON XXI.

Truth and Moral Courage.

1. Do you see that little girl, reading to her brother?

2. Her name is Mary Curtis.

3. Her brother's name is John.

4. Mary is reading a story to her brother. The book is the Third Part of the Moral Instructor.

5. Her father has just bought it for her.

6. She finished reading the Second Part at the school this morning.

7. Would you like to know something about Mary and John?

8. Well, I will tell you all I know about them.

9. Both the children are good. But Mary is, perhaps, the finest child you ever met with.

10. Her parents say she is never disobedient. They never knew her to tell a lie. Would you not be glad if your parents could say that of you?

11. Perhaps you will think it strange that Mary's parents never knew her to lie. But it is true for all that.

12. Would you like to know why Mary never tells lies?

13. I will tell you. It is because she is not a coward.

14. She is never afraid of her father or mother. She is never afraid of any body.

15. But *why* is she never afraid of any body?

16. Because she tries hard never to do any thing wrong, never to say any thing wrong. No. She does not allow herself even to *think* of doing any thing wrong.

17. Mary may sometimes do something that she is not *sure* is quite right. Well. What does she do then? She goes directly to her mother and tells her.

18. And so Mary learns whether it is wrong or not. If it is, her mother tells her to ask forgiveness of God. And she tells her to be careful never to do so any more.

19. So Mary asks forgiveness, and resolves to be more careful. She then feels easy and happy.

20. Now, children, cannot you see why Mary never tells lies? It is because she has nothing to hide.

21. By confessing her faults, she sees how wrong they are, and by trying to avoid them, she becomes better and better every day.

22. Naughty children never can feel easy and happy. They never can feel like Mary. They must always feel anxious. They must be afraid of being found out.

23. That makes them restless and uneasy, and mean and cowardly. It makes them try to hide their faults by telling lies.

24. In this way children become worse and worse every day. For a lie seldom stands alone. When one lie is told, we are pretty sure to have more.

25. Children often intend to tell only one lie. But that can hardly be. More lies have to be told to hide the first. And every new lie calls for more. So at last they become confirmed liars. They lie every day.

26. The only way, then, to be sure that we shall not become confirmed liars, is this: To determine *never* to lie at all. For if we tell one lie, we cannot tell where we shall stop.

27. There is another thing I wish you to understand. If people were never to lie, they would very seldom do *any* thing that was wicked.

28. A thief must *first* be a liar. For who would steal and tell of it? Nobody, surely. That would be too silly. A thief is always a liar too.

29. It is the same with most other wicked things. We should very seldom do them if we spoke nothing but the truth. For wicked people are always *ashamed* to be wicked. They always lie to *hide* their wickedness.

30. My dear child, always tell the truth then. Never tell a lie. And then you are sure to be good. It is hardly possible for you to be wicked.

31. And this will make you happy too. A good child, you know, must be happy. A liar never can. He must always be uneasy. He must always be afraid of being found out.

32. Liars are very much to be pitied. Poor unhappy creatures! Are you not sorry for them?

Let the pupils describe the picture, and repeat the substance of the lesson, and then explain, with the aid of the teacher, if they cannot make it out by the context: title, moral courage; 11, for all that; for all what? 21, how wrong they are; what are meant by *they*? 23, *That* makes them cowardly; what does? 24, In *this* way; in what way? 25, so; confirmed. Why does Mary never tell lies? Why is she never afraid of any body? What does she do when she thinks she is wrong? How does she feel when she has done this? Would you feel happy, if you were to do so? Why do children tell lies? See 20. How shall we be sure never to be confirmed liars? See 26. Is this the only way to be sure of it? Why? See 26. Are people ever wicked without being liars? Are thieves always liars? Why are wicked people always liars? See 29. What will be sure to make us good? See 30. Will speaking the truth make us happy? Why? See 31. Can liars ever feel easy and happy? Why? Should we hate liars, or should we be sorry for them, and pity them? We should hate no body. We should pity liars, and try to make them better. What does the Bible say of truth? The lips of truth shall be established forever: but a lying tongue is but for a moment. Prov. xii. 19.

LESSON XXII.

Obedience.

1. Well, children, how were you pleased with Mary Curtis? You read about her, you know, in your last lesson.

2. I suppose you would like to know something more about her. You want to be acquainted with so fine a girl.

3. One day, two of her cousins came to visit her. Their names were Sarah and Julia Miller.

4. The Millers lived about four miles off. They came to spend a week with their cousins.

5. Mary and John took the girls out to the garden. There they showed them all their pretty flowers.

6. They went next to the barn-yard. Mary's chickens and doves were there. She wanted her cousins to see them.

7. Then they went back to the house. Mary showed Sarah and Julia a nest, in the piazza. It had four young birds in it. A pair of robins had built it.

8. Mary and John had been careful never to frighten these birds. They often fed them with crumbs, and with small pieces of meat.

9. So the robins became quite tame. They sang very sweetly every morning. Sometimes they sang in the evening too, especially when the family took tea in the piazza. Birds love to hear the rattling of cups and plates.

10. There was a pretty grove near the house. Mary asked her mother if she might take her cousins there.

11. Her mother said she might. So they all went together after dinner. John carried his little tin canister.

12. Mary and her brother were making a collection of flowers, and another collection of leaves.

13. They pressed and dried the flowers and leaves between old newspapers. After they were dry, they fixed them in a book, and wrote the names of the plants under them.

14. They used a canister to carry the

plants. The leaves would shrivel up, if they were carried home in their hands.

15. Sarah and Julia were delighted with their walk. The grove was shady and cool. The trees were tall and straight. And all the brushwood had been cleared away.

16. A brook passed through the grove. The stream was rapid and clear. A tree had fallen across it. This made an excellent bridge. Here the children loved to sit, and watch the speckled trout. They would often dart backwards and forwards, up and down, under the tree.

17. On a bush, a little below, a pair of yellow-birds had built their nest. They were now rearing their young. It was very pleasant to observe their motions. The children sat on the bridge to look at them. The birds were constantly coming to the nest with food for the little ones.

18. After resting a while here, the children filled their canister with plants, and leaves of various shapes. They picked some along the banks of the brook. They picked others in different parts of the grove. They then set out to return home.

19. As they left the grove, they met a party of boys and girls. Each of them had a basket. They were going to gather blueberries on a hill about a mile off.

20. The girls wanted Mary and her friends to join them.

21. "I am sorry I can't go," said Mary.

"But John and I never go from home till we get leave from my father or mother."

22. "Oh!" said Charlotte Bell, "they would n't be angry. We shall be home long before supper-time."

23. "Your father and mother need n't know any thing about it," said Bill Sherman.

24. "I am sorry to hear you say that," said Mary. "Do you think we would do wrong because father and mother don't see us?"

25. "Oh, there's no use in talking to Mary," said Charlotte. "She makes so much fuss about right and wrong. We can't please her unless we do exactly so."

26. "Why should you call it fuss?" said Mary. "Is it not best to do what is right?"

27. Charlotte said nothing. She put up her lip, and walked on. The rest of the party followed.

28. "I am sorry, for your sake, that we could not go," said Mary to her cousins. "I dare say they will have a pleasant time."

29. "You were perfectly right," said Sarah. "We should not have enjoyed the party at all. It would not be right to go without your mother's leave."

30. When the children got home, they found Mr. Curtis opening a small bundle. It had just arrived by the stage from Boston.

31. Mary and John were delighted to see it. They knew that their father had ordered

some new books from the city. Now they felt sure that these books had come.

32. As soon as the bundle was untied, their father exclaimed,

33. "Here is something more about your friend Rollo! And Jonas too! Here are some new books about Jonas!"

34. Luckily there was more than one new book for each of the children. Mr. Abbott, who writes these books, makes them very fast. But not so fast as the children want them.

35. Did these books come now because the children had been so good? Perhaps some of my readers may think so.

36. But they are quite mistaken if they do think so. God does not reward goodness with such kind of things.

37. No. God's sun rises alike on the evil and on the good. He gives plenty of food to every one who is industrious and careful. He gives them plenty of clothing, and even luxuries.

38. A bad man may have more property than a good man. For property is not the reward of goodness.

39. God does not give us any thing that we eat, or drink, or wear, because we are good. He does not give us books, or any thing that we can see or handle, because we are good. No. The rewards of goodness are things entirely different.

40. But we shall talk more about this in the next lesson.

Repeat the substance of this lesson, and tell, by the help of the teacher if necessary, the meaning of the following words: 5, there; *where?* 6, went next: then; *when?* 7, piazza; 11, canister; 13, fixed them; fixed what? 14, shrivel; 23, about it; about what? 24, say that; say what? 37, on the evil and the good; evil and good what? luxuries. When birds come about a house, is it right, or wrong, to try to catch or frighten them? Who made the birds? Will he be pleased, think you, if you needlessly hurt or frighten them? Do you love to hear them sing? Are they happy or unhappy while they sing? May you not consider their songs as a hymn of praise to God, for his kindness to them? Do you love to walk in the woods? For whom has God made the woods so beautiful, and so cool and shady? To whom should we be grateful (what is grateful?) for these blessings? Would it have been right, or wrong, for Mary to have joined the party? Why? Was it right, or wrong, for Charlotte to call what Mary said, fuss? What does the Bible say about obedience to parents? Children, obey your parents in all things: for this is well pleasing unto the Lord. Col. iii. 20.

LESSON XXIII.

The Pleasures of the Soul, and the Pleasures of the Body.

[The two following chapters, and the seven first sections of the next, may be omitted if the pupils are very young. On the second reading, let them be repeated again and again, till they are thoroughly mastered. And while the children are reading, let them be frequently and thoroughly questioned, so that you may be sure every sentence is understood.]

1. Do you remember the last lesson? We talked in it about the way that God rewards us for being good. It was not, I said, by giving us good things to eat. No. Nor

good things to drink or wear. It was not by giving us any thing that we can see or handle. He does not reward us so.

2. These are things which he gives to every body. And he gives plenty of them, too, to the beasts of the field. He gives them to the birds of the air, and to all his creatures. We have only to be industrious, and careful to waste nothing, and we shall have plenty of such things. We shall have them whether we are good or not.

3. How is it, then, that God rewards good people? How is it that he punishes the wicked? I will try to explain it to you. Pay attention, and I think you will understand it. Would you not like to know?

4. Every person has a body and a soul. You have a body and a soul. The body is that part of you which you can see and feel. Your head and your feet, your stomach and your back, are parts of your body. The soul is that part of you which thinks. It can neither be seen nor felt. It is sometimes called the mind.

5. The body lives but a few years. It then dies, and crumbles to dust in the grave. The soul lives forever. It never dies. The soul is the real man. The body is only his case, his covering.

6. The enjoyments of the body are eating and drinking. Clothing, and play; good health, money, property, and such like things, belong to the body.

fightings among you? Come they not hence, even of your lusts that war in your members? James iv. 1.

LESSON XXXI.

What Animals are made for.

1. "PRAY, papa," said Sophia, "what were flies made for?"

2. "For some good, I dare say," replied her papa.

3. "But I think they do a great deal more harm than good. I am sure they plague me sadly. And they are very troublesome in the kitchen. We can hardly do our work for them."

4. "Flies," said her papa, "eat up many things that would otherwise spoil and smell badly. Besides, they serve for food to birds, spiders, and many other animals."

5. "But we could keep every place clean without their help," said Sophia. "They afford food to some animals, I know. But I have seen whole heaps of them lying dead in a window; surely, these have not done good to any thing."

6. "Well, then," said her papa, "suppose a fly was capable of thinking. Would not he be puzzled to find out what men were good for? 'This great two-legged monster,' he might say, 'does not help us to live. He devours more food at a meal than would serve a legion of flies. Then he kills us by hundreds, when we come within his reach. And I see him destroy and torment all other animals too. When he dies he is nailed up in a box, and put a great way under ground. I suppose he grudges doing any more good after his death than when alive.' Now tell me, what would you say to such a fly?"

7. "I would tell him he was very impertinent," said Sophia. "That he should not talk so to his betters. That he and other creatures were made for the use of man, and not man for them."

8. "But would that be true? You have just said you could not find out of what use flies were to us. But, when they suck our blood, we are certainly of use to them."

9. "That is the thing which puzzles me, papa."

10. "I will try to explain it to you. There are a great many animals which are hurtful to us. Besides, there are vast tracts of the earth where few or no men inhabit, which yet are full of beasts, birds, and insects. These certainly do not exist there for his use alone. On the contrary, they often keep man away."

11. "Then what *are* they made for?"

12. "They are made to be happy. God meant to give life to vast numbers of creatures, that vast numbers might be happy. Man enjoys more than any other animal, for he has more powers of enjoyment. He has great prospects in another life too, which other animals have not. But GOD desires all his

creatures to be happy. He looks down as kindly on these flies sporting around us as he does upon us."

13. "Then we ought not to kill them, I suppose, if they are ever so troublesome."

14. "I do not say that. We have a right to make use of animals. To destroy such as are hurtful to us. But we should never abuse them for amusement. We should never take their lives for sport. They have no other life but this. A good-natured man will rather suffer a *little* trouble from them, than take away their all. I once read of a good old man, that had been a long time plagued with a great fly. It buzzed about his face all the time he was at dinner. At length he caught it. But he did not crush it to death. No; he held it carefully in his hand, and opened the window. 'Go,' said he. 'Get thee gone, poor creature. I won't hurt a hair of thy head. Surely the world is wide enough for thee and me.'"

Altered from the Evenings at Home.

Repeat the substance of this lesson. Who made all the animals? Why did he make them? Do you think, then, that he will be pleased to see us torment or hurt them? Will he be pleased if we kill them needlessly? Does God always see us? Should we be cruel to animals if we remembered that? What does the Bible say about God's care of the animals? Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Consider the ravens, for they neither sow nor reap; which have neither store-house nor barn; and God feedeth them. Luke xii. 6, 24.

THE END.

THE

MORAL INSTRUCTOR;

OR

CULTURE OF THE HEART, AFFECTIONS, AND INTELLECT,

WHILE

LEARNING TO READ.

PART III.

This the *first* duty, carefully to train
The children in the way that they should go;
Then of the family of Guilt and Pain
How large a part were banish'd from below.

SOUTHEY.

BY THOMAS H. PALMER,

AUTHOR OF THE PRIZE ESSAY ON EDUCATION, ENTITLED "THE TEACHER'S MANUAL."

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PREFACE.

1842,

nont.

NEVER, surely, was there a moment when the public mind was more fully awake than now to the importance of education. Men everywhere begin distinctly to see that it is easier to restrain vice by schools than by jails, and cheaper to endow seminaries than to support almshouses. They are also beginning to discover (how strange that the fact should ever have been overlooked!) that, in order to have good government, our governors, the people, must be enlightened; that a democracy like ours, based upon any thing but universal virtue and intelligence, must be unstable as water, uncertain as the wind.

But, although the truth of the general proposition is readily admitted, that the permanence of our free institutions depends upon the virtue and intelligence of the people, and that these can only be secured by a sound system of public instruction, yet how few are there who extend their views beyond *intellectual* education—who consider, that with all the boasted improvements of our public schools, we *may* actually have been doing little more than training up in them a set of *accomplished rogues.* *

* Mr. Attorney-General Austin said publicly, that his professional experience convinced him, "that crime had increased with the increase of intellectual education. There is less violence; there is more craft, subtlety, and over-reaching. A mayor of this city [Boston,] said with truth, 'that the march of mind *alone* was the rogue's march.'"

When we consider how much progress has been made of late, in sharpening and improving the intellect, while so very little has even been attempted, in our public schools, towards developing and exercising the moral sense, can we wonder at the strides our community have been taking towards utter depravation of morals? that every mail should bring new instances of breach of faith among all classes of our citizens? Is not a want of conscientiousness the true source of nearly all our political and social evils? and is it not time that some attempt should be made to arrest them?

A clerical friend of mine lately remarked, that he had frequently serious doubts whether he and his brethren of the ministry *could* be acting right in expending so much time and exertion, in the way of religious instruction, with such small results. But how can the trifling amount of these results be a matter of surprise, when it is recollected, that one of the *most important means* of spreading religion is entirely neglected? God has commanded us to "*train* up a child *in* the way he should go." Have we fulfilled that command? Are our children "*trained in* the way they should go?" What should we think of a farmer, who should sow his seeds upon hard, stony ground, without the slightest previous effort to soften and mellow it by plough or spade? Would it be rational to expect any return? And yet, is not this precisely the course we adopt respecting religious instruction? We take no pains to awaken and develop the consciences of our youth, and to excite them to action. They are never called on to look within, to judge between right and wrong. How can we wonder, then, that the seeds sown from the pulpit on this unprepared ground should fail to take root, and that, "when the sun was up," they should be "scorched, and wither away?" We *do* perform a part of our duty. We *do* provide religious instruction for the people. But we neglect an *equally essential* part, for the want of which what we do perform is rendered almost null, and of no effect. And yet we calmly wash our hands, and say, "We are innocent of the blood of this people." We exclaim against the hardness of men's hearts, and complain of the inefficiency of the preached gospel.

Let not any thing that is here said, however, be distorted so as to appear like advocating the teaching of religious tenets in schools. In the present state of society, divided as we are, and as we are likely to remain, into such a variety of sects, the scheme would be a failure—perhaps deservedly so. But, because the great variety of religious faith, and modes of worship, and the danger of converting the school into an engine of religious proselytism, absolutely forbid the teaching of religious doctrines there, does it follow that every species of moral training must be excluded? Does not this circumstance rather enhance the necessity of a peculiar attention to that part of moral instruction to which no such objection can apply? Is there not an extensive field, which may be regarded as common ground, in respect to which every portion of society is perfectly agreed? Is there *any* parent, who does not desire his child to be trained to the practice of virtue, and to the avoidance of every vicious habit? that he should be inspired with veneration, gratitude, and love to God? that he should be honest, faithful, humane, and gentle, obedient to his parents, true to his word? that he should possess moral courage and self-control; industry, perseverance, economy, and temperance; patience, fortitude, magnanimity, and cheerfulness? Surely not. On these, and such like points, we shall meet with perfect unanimity.

The series of reading books, of which the present forms a part, has been written principally with the view of introducing into our schools an easy method of awakening and developing the conscience, and keeping it in continual action. This is not attempted to be done, however, by moral lectures, or sage apophthegms. These will rarely have any effect upon early youth, save the pernicious one of producing a dreamy wandering of mind, of the most fatal tendency both to intellectual and moral culture. But the plan is, to excite the conscience to judge and act for itself, and to strengthen it by continual use, by means of a series of questions, arising naturally from the subjects read, and suited to the capacity of even infant minds.

Nor will the *effects* of this moral training be exclusively confined to the culture of the heart. It is believed, that a glance at these questions will show, that they will afford

an important aid in unfolding *all* the mental faculties; that observation, comparison, reflection, abstraction, judgment, reason, imagination, and taste will be improved and strengthened by the simple exercises connected with the reading lessons. Thus, the understanding and the affections will alike be cultivated, and some approaches made towards the development of the *whole man*, in his habits of thought, feeling, and action; and we shall no longer see so many of those *mental distortions* produced by the excessive culture of the memory, while every other faculty is left almost totally dormant.

TABLE OF CONTENTS,

OR

SYNOPSIS OF THE MORAL LESSONS.

DIRECTIONS TO TEACHERS.

One of the most important objects of this book being the development and exercise of the moral sense in youth, the teacher is respectfully requested on no account whatever to omit questioning the classes after the reading of *every lesson*. Let not the want of time be suggested as an excuse. Better to read only once a day, or even only once in two days, than to omit this exercise. To be virtuous is better than to be a good reader. Let no opportunity, therefore, of exercising the conscience be lost.

The teacher should also be fully aware that his situation is different from that of a mere mechanic. He is not placed in a school merely to smooth a block or to turn a crank. He is put there to form immortal mind, and he must bring his own mind to the task. The questions must not be read over in a slovenly, parrot-like manner. He should observe, by the answers, whether they are fully understood, and vary their form when necessary.

The pupils should be required to give as *full* an answer as possible to every question. For instance: to the question, "Does being peevish or cross make us feel happy or unhappy?" the answer should not merely be "unhappy;" but "Being peevish or cross makes us feel unhappy." A simple affirmative or negative should never be received as an answer. For instance: to the question, "Can we ever be too grateful to God for making it so pleasant to do our duty?" the answer should *not* be, "No;" but, "No, we never can be too grateful for it;" or "No, we can never be too grateful for having our duty made so pleasant." At first this will require some little effort on the part of both pupil and teacher. But it will soon become easy; and it will confer a vast increase of power over the attention, and of fluency of expression, upon the pupil.

The teacher should also endeavor to catch the *spirit* of the questions, so as to be able to apply a similar series to every occurrence that may come to the knowledge of his pupils, whether in or out of school. The conscience cannot be too frequently exercised in deciding between right and wrong. But when he is at a loss, he may be aided in this duty by examining the table of contents of the several parts of the "Instructor." He will thus be able to find questions suitable to almost every subject likely to come under the notice of the school.

The teacher may exercise his discretion as to the manner of using the quotations from the Bible at the end of the questions. In some cases, it may be proper for the pupils to commit them to memory; in others, it may be sufficient to have them read aloud by the teacher, or by one of the class.

THE

MORAL INSTRUCTOR.

PART III.

LESSON I.

Introduction.

Well, children, I suppose you have all read the First and Second Part of the Moral Instructor?

Now I want to ask you a few questions about them.

Do you think you have become better children by reading them?

Do you love and obey your father and mother better than you did before?

Have you learnt to be gentle and kind to animals?

Are you more ready to forgive your broth-

ers and sisters, or your playmates, than before you read them?

Do you always remember that God hears and sees you?

If you have profited by these lessons, and others which you have learnt in that book, I think this Third Part will also be useful to you; for I am going to teach you some more good lessons of the same kind.

The object of this book is to teach you to read.

But that is not all.

It is intended to teach you something more valuable than reading—to teach you to be good.

You will find a great many stories about boys and girls in this book.

Some of them are good children, and some of them are naughty children.

I tell you about good children, that you may see how their goodness makes them beloved and happy.

I hope you will try to be like them.

I tell you about naughty children, to show you how hateful their conduct is, and how unhappy it makes them.

I hope you will try hard to act very differently from them.

Now look at the print at the beginning of this lesson.

That is a little boy, whose father has just bought him a book like this.

He is sitting on the grass, in the yard, looking over the book.

He is going to carry it to school, to-morrow.

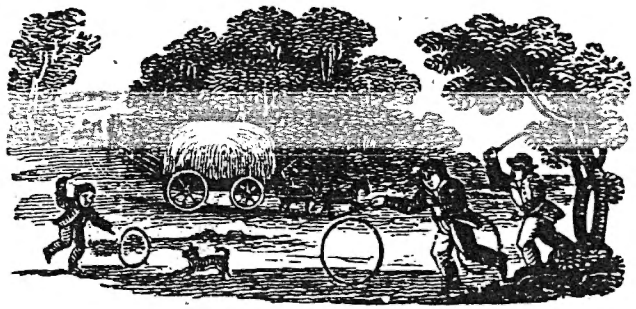
All the boys in his class have got books just like it.

QUESTIONS TO BE PUT BY THE TEACHER.

Describe the picture. If not done very minutely, ask questions like the following: What is the boy doing? What is he sitting on? What is that at his right foot? In which hand does he hold his book? Do you see his right hand? What part of his left hand do you see? How many buttons on his clothes? What book is he reading? Where did he get it? What will he do with it to-morrow. Give out words from the lesson, to be spelled by the class, and repeat this spelling exercise at the end of every lesson.

LESSON II.

Disobedience and Deceit.



1. Do you see these three boys driving hoop?
2. The name of the largest is John Elton.
3. That is his brother James behind him.
4. The name of the other little boy is Frank Turner.

5. Frank is cousin to the two Elton boys.
6. He does not live in the same town.
7. He lives in another town in the same county.
8. He has come to visit his cousins, John and James.
9. John and James are pretty good boys.
10. But their cousin Frank has a great fault. I think it may be called one of the greatest of all faults, for it leads children into all manner of wickedness.
11. Do you know what this fault is? It is lying.
12. This morning Frank was in his uncle's room alone.
13. There was a writing desk on the table, with an inkstand in it.
14. Now all the boys had been told not to meddle with it, for fear they should spill some of the ink on their clothes, or on the floor.
15. But Frank thought there was no danger of his spilling the ink.
16. So he took it out of its place in the desk to look at it.
17. When boys are good, they are not easily startled or frightened.
18. But when they do any thing wrong, they are easily startled.
19. And so it was with Frank.
20. For the cat happening to jump from the bed to the floor, he was startled, and let the ink fall.

21. Oh! what shall I do now? thought he.
22. I have nothing to wipe it up with, and if I go and tell any body, they will know that I did it.
23. I had better be off, and say nothing about it.
24. Perhaps they will think that it was the cat that threw it down.
25. But, at all events, they will not know it was me.
26. Oh! foolish Frank! Don't you know that God sees you, and that he knows all the wicked plans you are contriving?
27. No. Frank never thought of this, or he would not have disobeyed his uncle, and then it would not have been necessary to have contrived ways to deceive him.

QUESTIONS BY THE TEACHER.

Let the pupils describe the picture very minutely, naming the boys at play, mentioning the dog barking at the little boy and his hoop, the wagoner whipping the horses, the woods, the fence, the man on horseback, the road, the tree in the foreground, &c. Then let them tell what they have read, eliciting it by questions, if necessary. Why was Frank so easily startled? Was it right for him to touch the inkstand? Why not? Would it have been wrong, if the ink had not been spilt? Which was worst, lifting up the inkstand, or letting it fall? Did Frank do right or wrong after the ink was spilled? What ought he to have done? Is it ever right to deceive? Is it sinful to contrive how to deceive? Can we deceive God or not? Does he see all that we do? Does he know all that we contrive? Does one sin generally lead to another? What sin led Frank to contrive deceit? What does the Bible say about deceit? "He that worketh de-

ceit, shall not dwell within my [God's] house; he that telleth lies, shall not tarry in my sight." Ps. ci. 7.

LESSON III.

Lying.

[As this Lesson is connected with the preceding one, one of the pupils should be required to repeat the substance of Lesson II. before the class commences to read the following.]

28. As soon as Frank had contrived how he should deceive his uncle, he went down stairs as softly as he could.

29. He went into the parlor, but nobody was there.

30. Frank then went back into the kitchen, where he found his aunt cooking dinner.

31. "Do you know where the boys are?" said he.

32. "They have just been looking for you," said his aunt. "I suppose they are in the yard. Was it you that came down stairs just now?"

33. Frank was frightened at this question. He was at a loss what to answer. If he told the truth, he was afraid that his aunt would know that he had spilt the ink.

34. So at last he said, "No."

35. Frank felt his cheek burn with blushes as he told this lie. For he was not a hardened liar. His chief fault was, that he had not the courage to confess that he had done wrong.

36. My dear readers, I hope, will act differently from Frank.

37. I hope they will try not to do wrong at all.

38. But if ever they should be disobedient, or do any thing that is wrong, let me beg of them instantly to confess the fault to their parents, and not to try to hide it, for this will only be adding sin to sin.

39. Well, Frank now went out to seek his cousins, feeling badly enough, I can assure you.

40. He felt much worse than if he had been whipt, for the pain of that is soon over.

41. But poor Frank had been in trouble ever since he touched the ink-pot, and he did not know when his trouble would end; how many more lies he would have to tell to hide the first.

42. One lie almost always leads to many.

43. As Frank opened the door, he saw his two cousins, each with a hoop in his hand, going out to the road.

44. "Come, Frank," cried John; "get your hoop, and let us have a run."

45. So Frank took his hoop, and they began to play.

46. You can see them in the picture, at the beginning of the last lesson.

47. But, somehow or other, Frank could not enjoy his play as he used to do.

48. He was very fond of driving hoop; but the thought of the lie that he had told, and

of the lies that he yet would have to tell, troubled him.

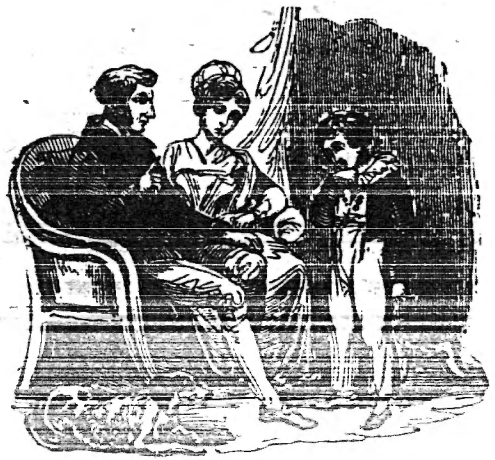
49. Bad boys are very much to be pitied. They never *can* be so happy as those that are good. They may run, and laugh, and play, and have every thing that they could wish for. But they never can feel cheerful and pleasant.

50. Poor Frank!

Let one of the class repeat the substance of as much as he can of this lesson; then let the other make additions; and if the whole be not thus brought out, let the remainder be elicited by questions. Why did Frank go down stairs *softly*? Was this deceit, or not? Can we deceive by actions as well as by words? Would Frank have walked so softly, if he had recollected that God was looking on? Was it a sin against God, then? Why was Frank frightened by being asked a simple question by his aunt? How is it best for children to act after they have done wrong? (See 38th par.) When we tell a lie, can we know how many more will be necessary to hide it? Who are the happiest, the good or the bad? Will fruit, or toys, or play make a child feel happy, when he has been doing wrong? What does the Bible say about lying? "Lie not one to another." Col. iii. 9. "Wherefore, putting away lying, speak every man truth with his neighbor." Eph. iv. 28. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." Ps. xv. 1, 2.

LESSON IV.

Repentance.



[Let the substance of the last two lessons be repeated by the class, before the following one is read.]

51. I TOLD you in the last lesson how dull Frank found his play, when he was in trouble.

52. So presently he stopt, and sat down on a bank.

53. "Why, what's the matter, Frank?" said James, "you can't be tired already, surely?"

54. "I am afraid you are sick," said John.

55. "No; I ain't sick; I am only tired," said Frank.

56. "Oh! if that's all," said John, "let's go home."

57. So Frank picked up his hoop, and they all went home.

58. In the afternoon, Mrs. Elton saw the ink-spot on the floor, and the broken pot.

59. She felt very much concerned. Not on account of the loss of the ink and the pot, and the damage done to the floor. No. These were trifles.

60. But, as she knew it must have been done by one of the boys, she was afraid that this was but the beginning of a course of disobedience and deceit, which might end in their becoming wicked men.

61. In the evening, the boys were called into the parlor, and, after they had been told what had been done, Mr. Elton warned them of the danger of lying about it, and so making the affair worse.

62. Frank could stand it no longer. He burst into tears, and confessed that it was he that had done it.

63. Mr. Elton sent John and James out of the way, and then Frank confessed every thing as I have related it to you, and asked his uncle and aunt to forgive him.

64. "We freely forgive you," said Mr. Elton. "But there is another whose forgiveness you should ask."

65. "Yes, I know," said Frank, "I have offended God."

66. "Ask his forgiveness, in the name of Christ," said Mr. Elton, "and you may be sure of receiving it, if you really feel sorry that you have done wrong, and firmly determine never to act so again. This is the only *true repentance.*"

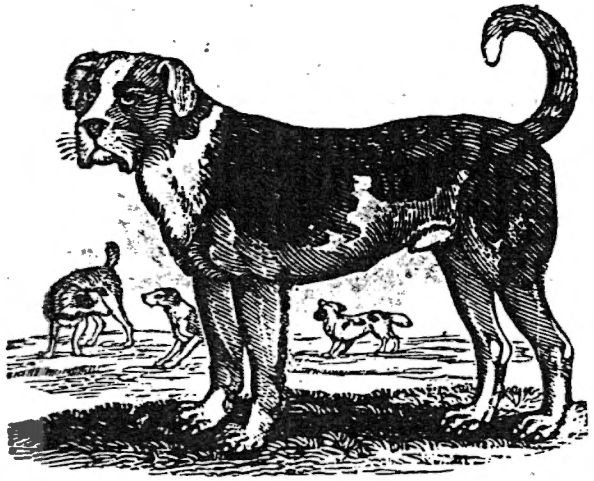
67. If you look at the picture at the beginning of this lesson, you will see Frank confessing his fault to his uncle and aunt.

68. Let me hope that none of my young readers will ever bring themselves into so unpleasant a situation.

Let the pupils describe the picture minutely, naming the persons, and then tell the whole story about Frank, contained in the last three lessons. What is the meaning of repentance? Who was it that repented? Repented of what? [See that all the three crimes are mentioned.] What made Frank feel tired so soon? Do you think he would have felt so if he had not done wrong? Can we enjoy play or any thing else when we have done wrong? Which would have been best for Frank, his uncle's passing over his fault, and saying nothing about it, or trying to find it out? Did Frank feel better or worse after he confessed all? If all children's faults were found out and punished, do you think there would be so many bad men as we see? Is it a good thing or a bad thing for children to have parents or teachers to look after their faults? What does the Bible say about confession and repentance? "If thy brother trespass against thee, rebuke him; and if he repent, forgive him." Luke xvii. 3. "If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 8, 9.

LESSON V.

Cruelty and Oppression.



1. Is n't that a fine-looking dog?

2. It certainly is. But I am sorry to say that he has a very bad master.

3. He belongs to Harry Jackson, a boy about fifteen years old. It was a present from his uncle Williams.

4. If Mr. Williams had known that he would have made such a bad use of the dog, I am sure that he would never have given it to him.

5. One day Harry took his gun, and went out to the woods with his dog, to see if he could shoot some squirrels.

6. But, before he got there, he overtook a boy, called Robert Brooks, driving sheep.

7. "Pray keep your dog back," says the boy.

8. But Harry, instead of doing that, called out to his dog, "Step-boy! step-boy!"

9. So the dog ran among the sheep, barking; and the sheep scattered, and ran off in all directions.

10. Poor Robert tried to drive away the dog, but it would not mind him at all. It continued to chase the sheep, till some of them had run off into the woods, and the rest were scattered in different fields.

11. "Oh dear! oh dear!" cried the boy, "what shall I do now? Won't you help me to get them together again?"

12. "Get out! you little rascal!" said Harry. "If you don't go away, I'll set my dog on you."

13. So the boy was obliged to go home, and tell his father what had happened. His father lived about two miles off.

14. Mr. Brooks called two of his men from the field, where they were at work, and, taking Robert with them, they set off all together for the place where the sheep were lost.

15. The sheep had been so much frightened and scattered, that it was no easy matter to get them together again. The sun was set before they completed their task.

16. Mr. Brooks, before he went home, tried to find out who it was that set the dog on the sheep, but could learn nothing; for nobody had seen the affair except Robert.

17. I have never learned whether Harry was found out or not.

18. But I hope, for his own sake, that he was found out, and well punished, for that might perhaps put a stop to his naughty conduct, and make him a good boy.

19. But if he escapes punishment, I am afraid it will encourage him to persevere in his wickedness. He may thus go on from bad to worse, and end in being a very bad, unhappy man.

After the class have described the picture minutely, and repeated the story about Robert and his sheep in their own words, let them be called on to explain the following phrases: in ¶ 6, *overtook* a boy; 7, pray; 9, ran off in all *directions;* 11, *collect* them *together;* 13, what had *happened;* 15, *completed* their *task;* what was the task? 16, nobody had seen the *affair;* what affair? 19, *persevered* in his wickedness. What kind of a boy was Harry? Was it right to set the dog on the sheep? If a man had been driving the sheep, do you think Harry would have set his dog on them? Was it acting like a brave boy, or was it mean and cowardly, to do so to a little boy? How many days did Harry make the Brookses and their men lose? Is there much difference between this and stealing? Who did Harry offend by his conduct? No one but the boy and his father? Did any one but Robert see Harry set on his dog? Is there not some one who sees every thing? Do you think he would be pleased or displeased with such conduct? What ought Harry to do? Pay Mr. Brooks for the time lost. Whose pardon should he ask? What does the Bible say about such conduct as Harry's? "His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate" [head.] Ps. vii. 16.

LESSON VI.

Daintiness and Disobedience.

1. "MOTHER," said little Julia Fay, "it is time to go to school. Won't you give me something to carry in my little basket for dinner?"

2. "I am busy ironing, my dear," said her mother. "But if you go into the buttery, you will find some bread and butter. And you may take a piece of the cake that was cut last night. But be sure to take a very small piece, for it is so rich, that it will make you sick if you eat much."

3. When Julia went into the buttery, the first thing she saw was the cake. It looked very nice, and, when she had tasted it, she thought it was the best cake she had ever eat in her life.

4. "Ah!" said she, "I could not eat

bread and butter after that. I'm sure it won't hurt me to eat a dinner of it for once."

5. So Julia, instead of obeying her mother, filled her little basket with nothing but cake.

6. When Julia came back into the kitchen, she found her sister Maria coming down stairs with her hat and shawl. If you look in the picture, you will see both the girls preparing for school, and their mother ironing.

7. Mrs. Fay gave Maria the same instructions about her dinner that she had given Julia. But Maria followed them exactly. She did not do as Julia did.

8. When the children came home from school in the evening, Maria was as lively as usual, but poor Julia was dull and heavy. At supper, she complained of a headache, and could not eat a mouthful.

9. Her mother gave her some medicine, and sent her to bed. But she grew worse every hour.

10. Mrs. Fay now became frightened, and sent for a doctor. By the time he arrived, Julia was in a high fever, with flushed cheeks, and throbbing temples.

11. The doctor gave her an emetic. This soon relieved her. And it showed, at the same time, what was the cause of her sickness. For she vomited nothing but cake.

12. Her mother was very much grieved that Julia had been so foolish. And she

determined she would not soon again trust her to supply herself with dinner.

13. Poor Julia paid rather too dear for the pleasure of eating a little cake. How much better it would have been to have done as her mother told her.

14. Next day Julia was better. But it was more than a week before she was able to go to school or play with her sister as usual.

15. I hope all my young friends will take a lesson from Julia's sufferings. They ought to know that their parents are the best judges of what is proper for them to eat and drink. If they follow their advice, they will save themselves a great deal of trouble.

After the class have described the picture minutely, and repeated the substance of the story about Mrs. Fay and her daughters, let them explain the following phrases: in par. 7, the same *instructions*, *followed* them *exactly*, followed what? 10, *flushed* cheeks, and *throbbing temples;* 11, an *emetic*, *relieved* her; 15, Julia's *sufferings*. What did Julia take to school for dinner? Was that right? Who commands us to obey our father and mother? Did Julia disobey God, then? Whom else did she disobey? Who knows best what children should eat? Are children good judges themselves? Is it right or wrong to grumble or cry, when they don't give us what we want? How was Julia punished for disobedience? Are people always punished for disobedience? Always in some way. We can never feel so happy when we have done wrong. What does the Bible say about obeying parents? "Children, obey your parents in all things: for this is well-pleasing unto the Lord." Col. iii. 20.

14. After rowing about till they were tired, the party stopped for a while, to try to catch some fish for dinner.

15. Eliza was pleased for a moment with the change. But her good temper did not last long. She did not catch many fish, and, as soon as one of the others drew one out, she would tease him to change lines. Thus she kept moving about the boat, spoiling the fishing, and keeping them all uneasy.

16. What a pity that the whole party should be disturbed by this naughty girl. She ought to have been left at home.

Let the class describe the picture minutely, naming the different persons in the boat, and then repeat the substance of the story. Explain, in ¶ 2, the last word, *before;* before what? 3, Indian *settlement;* 6, *fretful* and *selfish;* 9, *oars,* a *sail,* and plenty of *fishing-tackle;* 10. *mast, breeze;* 11, *excursion.* How did Eliza behave? What sort of a disposition has she? Has any person a right to spoil the pleasure of his friends with his bad temper? Who is to blame for Eliza's being unhappy? Would such conduct please or displease God? Do you think he noticed it? Does he see and hear every thing? Do you think Eliza would have acted so, if she had thought of this? How do you think she made her parents feel? Was it right or wrong to make them feel so? What does the Bible say about the way of treating our parents? "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Exod. xx. 12.

LESSON VIII.

Presence of Mind.

[Let the class repeat the substance of the last lesson before they commence this, it being connected with it.]

17. THE party soon caught plenty of fish for dinner, and Mr. Sherman took up his oars to row to land.

18. But he had not rowed far, before a fine breeze began to rise, and the children begged that he would hoist the sail, as they had never been in a sail-boat before.

19. So the two boys picked up the fish, and put them into their basket, and covered them with hay, and their father hoisted sail.

20. As soon as the boat was turned so that the sail took the wind, the boat began to glide softly through the water.

21. "Oh! how delightful this is!" cried Charles. "It is much better than either

rowing or fishing. I should like to be a sailor, and live on the water."

22. "No. You would not like a sailor's life so well as you expect," said his father. "A sailor's life is a very rough and a very hard life; and, when the wind blows hard, they sometimes have to be up all night, in very cold weather, with the sea continually dashing over them. Sometimes, also, the ship dashes on a rock, and goes to pieces, and every soul on board is drowned."

23. Just at that moment the wind began to blow a little harder. That made the boat lean over, and pass more rapidly through the water.

24. Eliza thought the boat was going to be upset. She started up, screaming, and fell over against her brother Charles, and knocked him over into the water.

25. Poor Charles could not swim, and, as the boat, of course, continued to move on, he would certainly have been drowned, if the large dog, Carlos, which had been lying in the bottom of the boat, had not jumped up, and sprung over into the water to him.

26. "Charles! Charles!" cried his father; "catch hold of the dog's neck, and keep fast hold of him."

27. "I will! I will!" cried Charles.

28. The dog immediately sprung right into his arms, and, as soon as Charles caught fast hold of him, he began to swim to the nearest part of the shore. Look at

the picture, and you will see the dog swimming out, with Charles clinging to him. The boat is just turning about to follow after them.

29. The whole party soon got to the shore. But Charles and the dog got there first, as the dog swam to the nearest land. The boat had to go to another place, as the wind blew directly from the spot where the dog landed.

30. Poor Charles, with his clothes dripping wet, was nearly half an hour before he got to a house to dry himself. So he caught a violent cold and fever. He kept his bed for several weeks before he got well.

31. Now what do you think was the cause of all this trouble? It was because Eliza had no *presence of mind*. The boys were as much afraid as she was. But they did not scream, or jump up. They kept themselves cool. We call this *having presence of mind*. Every body should try to have presence of mind. And this we can do, if we only frequently recollect, that screaming or jumping up can do us no good when we are in danger. Indeed, it very often does hurt. You see Charles came very near being drowned by it. We should always keep cool. And we can do this, if we determine to do it.

[Let the class describe the picture, pointing out Carlos, Charles, the boat, its sails, the persons in it, the tavern, the two barns, and explain why the water is in such commo-

tion near the dog. Let them then tell the story in their own words. Explain, ¶ 1, oars, row; 2, hoist the sails; 3, sail *took* the wind, *slide;* 12, why could not the boat go to the place where the dog landed? Did Eliza do right or wrong to start up when she was frightened? Why? What ought she to have done? Whose blame would it have been, had Charles been drowned? How do you think she would feel while Charles lay sick? Do you think God is pleased or displeased with people who give way to their fears as Eliza did? Does he see and take notice of such conduct, or not? What does the Bible say about this? The eyes of the Lord are in every place, beholding the evil and good. Prov. xv. 3.

LESSON IX.

Compassion and Kindness.

1. And, behold, a certain lawyer stood up, and tempted Jesus, saying "Master, what shall I do to inherit eternal life?"

2. He said unto him, "What is written in the law? how readest thou?"

3. And he answering, said, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

4. And he said unto him, "Thou hast answered right: this do, and thou shalt live."

5. But he, willing to justify himself, said unto Jesus, "And who is my neighbor?"

6. And Jesus answering, said, "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

7. "And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

8. "And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

9. "But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him.

10. "And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

11. "And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, 'Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.'

12. "Which now of these three, thinkest

thou, was neighbor unto him that fell among the thieves ?"

13. And he said, "He that shewed mercy on him." Then said Jesus unto him, "Go and do thou likewise."

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14. This little story from the Bible was intended to teach us that we should be good and kind to every person. No matter who he is; no matter where he lives; if he is in distress, we should relieve him.

15. The law of God is, "Thou shalt love thy neighbor as thyself." The lawyer asked, and perhaps you may want to know too, "Who *is* my neighbor?" This story was told to answer this question.

16. Here was a man who had been robbed and wounded by thieves. He was far from home. Two men, who lived in the same country, and who were of the same religion, saw him lying on the road, bleeding and naked.

17. Did they assist him? No. They looked at him; but as they did not know him, they thought to themselves, "He is *not* my neighbor."

18. At last a man from a different country, of a different religion, came along. Did he enquire who he was, and where he lived, before he assisted him?

19. No. This good stranger considered *every* man his neighbor. He bound up his wounds, set him on his own beast, took him

to a tavern, took care of him, and paid his expenses.

20. After Jesus had told this story, he repeated the lawyer's question, "Who," said he, "was neighbor unto him that fell among the thieves?"

21. And what did the lawyer say? Just what you, or I, or any body else would have answered. Nobody could mistake here.

22. And Jesus said, "Go, and do *thou* likewise." And he says the same thing to you, and to all of us. We ought to love and be kind to every human being, whatever be his country, his color, his religion, or his politics. ALL MANKIND ARE OUR NEIGHBORS.

23. Thy neighbor? It is he whom thou
Hast power to aid and bless—
Whose aching heart and burning brow
Thy soothing hand may press.

24. Thy neighbor? 'T is the fainting poor,
Whose eye with want is dim—
Whom hunger sends from door to door—
Go thou and succor him.

25. Thy neighbor? 'T is that weary man,
Whose years are at their brim—
Bent low with sickness, care and pain—
Go thou and comfort him.

26. Thy neighbor? 'T is the heart bereft
Of every earthly gem;
Widow and orphan helpless left—
Go thou and shelter them.

27. Where'er thou meet'st a human form
Less favored than thy own,
Remember 't is thy neighbor worm—
Thy brother or thy son.

28. Oh, pass not, pass not heedless by,
Perhaps thou canst redeem
The breaking heart from misery—
Go, share thy lot with him.

Let the class describe the picture, pointing out the wounded traveller, the Samaritan, and the Levite, and say what the latter is doing. Then repeat the story, and explain the following: ¶ 1, tempted, inherit eternal life; 8, raiment; 11, host; 14, relieve; 23, soothing hand; 24, succor; 25, years are at their brim; 26, bereft, gem; 28 redeem the breaking heart. Did the priest love his neighbor as himself, or not? Did he do right or wrong? What ought he to have done? Did the Levite love his neighbor as himself? Why did he not help the wounded man? Was the wounded man his neighbor or not? Who was it that obeyed the law? Who is our neighbor? Is it the person who lives in the next house, or near by us; or is it every man, every where? Is it our duty to love every body, then?

LESSON X.

Cruelty and Oppression.

1. Well, children, do you recollect what you read in your last lesson about the good Samaritan? Do you think you know now who is your neighbor? who it is that you ought to love like yourself? I will tell you another little story, and then we shall see.

2. John Fisk and William Bell went to the same school. They were both good scholars. But they did not understand the law of love. They were kind enough to one another. But they liked to frighten and vex little boys and strangers.

3. One day a little boy, called James Ellis, came to the school. None of the scholars had ever seen him before. He was the son of an Irishman who had just moved into the town to work at the factory.

4. This Irishman had a large family, and was very poor. He had been but a short time in America, and he and all his children spoke a little differently from the people here. The scholars called their way of speaking, the Irish brogue.

5. When James first began to read, John and William burst out into a laugh, in which, I am sorry to say, many of the other scholars joined.

6. Poor James was astonished. He was

a good reader, and had always been at the head of his class in Ireland; and this made him feel more mortified at the ridicule he met with in a strange country. But the teacher soon put a stop to this behavior.

7. At intermission, several of the boys collected around the stranger. "Well, Paddy," said John Fisk, "when are you going back to ould Ireland?"

8. "My name's not Paddy, it's James," said he.

9. "Look at Paddy's coat," said William Bell, catching hold of his patched coat behind. "Do all the boys wear such coats in Ireland?"

10. Jemmy bore these taunts with much good humor. But he was beginning to lose his temper by a repetition of them. And a fight would probably have taken place, if the scholars had not again been summoned into school.

11. When school was dismissed, the scholars, as usual, hurried homewards. William Bell was the only one who took the same road with the little Irishman. As they walked along, William again began to taunt Jemmy about his country, and asked him what snow was called in Ireland.

12. To this he made no answer. So Bell made a snow ball, and throwing it directly in his face, said, "Do you know what that is, Paddy?"

13. Jemmy instantly returned the compliment, and a regular snow battle commenced. But Bell happening to come across a heap of snow balls which some boys had made in the morning, threw them so fast, that the little boy was forced to stop, and give all his attention to defend his face. Look at the picture, and see how Bell is abusing the poor boy.

14. Poor Jemmy was soon exhausted with the shower of balls that now fell fast and thick upon him. He fell down helpless in the snow.

15. At that moment Frank Taylor, a boy about the size of Bell, happened to pass. He took hold of Jemmy's hand, and, helping him up, asked Bell if he was not ashamed to act so.

16. Bell sneaked off, saying, "It's none of your business."

17. "Are you much hurt, my little man?" said Frank.

18. "Not very much," said Jemmy. But his face showed too plainly the marks of Bell's cruelty. His nose was swelled, and his eyes were bloodshot.

19. Frank now asked Jemmy how the affair began; and the little fellow repeated to him all that I have told you.

20. Frank felt vexed and ashamed that his school-fellow should have behaved so badly. But he assured the little boy that he was going to school the next day, and

would take care that he should never be treated so again.

21. Next morning Frank asked Jemmy not to tell the teacher or the boys how he had been treated by Bell. If he would wait till noon, he said, he would endeavor to see him righted. Accordingly, as soon as the teacher left the school-house, Frank told the whole school how Bell had behaved the day before, and asked them if they would allow a little boy, a stranger, who had never injured any of them, to be used so.

22. Bell hung his head, and all the rest cried out, "No, no, no."

23. Fisk and some of the others then came up, and told Jemmy how sorry they were that they had tried to vex him. The little fellow shook hands with them heartily, and assured them that he harbored no malice.

24. From this moment Jemmy became a universal favorite, and was one of the foremost in all their games and plays.

Describe the picture, naming the boys. Repeat the substance of the story, and explain the phrases in which the following words occur: ¶ 6, *mortified* at the *ridicule;* 10, taunts, summoned; 13, returned the compliment, defend; 14, exhausted; 23, harbored no malice; 24, universal favorite.

Was it right or wrong to laugh at the reading of the Irish boy? Would you like to be treated so in a strange place, or not? Can you repeat our Savior's rule about doing as we would be done by? Matt. vii. 12. Was it right or wrong to tease the little boy about his country? about his clothes? Did Bell act right or wrong in his

way home? Did Frank behave right or wrong? Who acted like a neighbor to the Irish boy? Which boy would you rather have for a companion, Frank Taylor, or William Bell? Which do you think would be the happiest boy? Which do you think was best for Frank to do, complain to the teacher, or appeal to the boys? Which of the boys practised the law of love best? What is the law? Luke x. 27.

LESSON XI.

Scandal and Charity.

1. Fanny Wilcox was generally a kind and good-tempered girl. She was industrious, too, and very attentive to her studies.

2. But Fanny had one very great fault. She was continually thinking ill, and speaking ill of her friends and acquaintances.

3. Fanny took no notice of any thing good that she saw; but she would dwell on any thing that looked like evil in her friends, and repeat it to all her acquaintances.

4. Fanny would often consider the most trifling actions as serious faults; and a single word spoken in fun would frequently make her suspect something was wrong, and then she would run and tell it as a fact to the first friend she met. She was even sometimes so wicked as to add things that were entirely untrue, to make her stories more likely.

5. The moment that Fanny heard bad news

teeth? Oh, dear! I should not like to be within his reach. I should be scared to death."

9. "Indeed!" said William. "Well, then, would you believe it? yesterday, when you were in a passion, you looked just as he does now. Look at him. You had all his wrinkles. You even grinned as he does. Your eyes showed what a passion you were in. And, like the monkey, you seemed ready to devour poor little Harry, though he really had done you no great harm. I only wished to have had a looking-glass. For, if you could have seen your own face then, I am sure you would have been ashamed of yourself."

10. "What!" said Francis; "is it possible that I looked like such a hateful-looking beast? I must have been very frightful-looking if I did. I must try for the future never to be in a passion. When I find I am growing angry, I will think of the monkey, recollect how he looked; and that will make me shudder at the thought of being like him. And do you, my dear brother, remind me of this resolution, if I should forget it.

11. William assured him that he would, and was faithful to his promise. Francis by degrees got entirely rid of the bad habit of flying into a passion. And he often thanked William, and assured him, that he was much more happy than when he used to give way to it.

Repeat the substance of the story. Did you ever see any person in a passion? Do they look pleasant or frightful. Does getting into a passion make a person feel happy or unhappy? Does it do any person good, or not? When a person injures you, will it do you good, or not, to fly into a passion? Did Francis resolve to try never to be angry again? What did he ask William to do if he should forget his resolution and get angry? Was this a good or a bad plan? What did William promise? Would it have been right or wrong for Francis to get angry with William for performing his promise? What does the Bible say about anger? "An angry man stirreth up strife, and a furious man aboundeth in transgressions." Prov. xxix. 22. "Let all bitterness, and wrath, and anger, and evil speaking, be put away from you, with all malice." Eph. iv. 31. "Let not the sun go down upon your wrath." Eph. iv. 26.

LESSON XIII.

Tender-heartedness and Cruelty to Animals.

1. George Freeman was a little boy who lived in the country. He had a brother called Thomas, and a sister called Sarah.

2. One day they were all out in a pasture near the house. Sometimes the boys assisted their sister to gather wild strawberries for supper. Sometimes they amused themselves with driving their hoops.

3. "George! George!" cried Sarah, as the boys were coming towards her with their hoops in their hands, "come here quick! here is a little bird's nest."

4. The children were soon collected round

the nest, as you see in the picture. George was for carrying it home to show it to his

mother. But Sarah said it would be cruel to take the nest; it would be better only to take one of the eggs.

5. At last they agreed to take one egg a-piece, leaving three in the nest. When they got home, they began to play with them, by rolling them on the carpet as if they were balls. They were soon all broken, and George and Thomas began to cry, accusing one another of having been too rough.

6. Their mother happened to hear them, and came in to know what was the matter. Both began to tell her at once, and she patiently heard their different stories.

7. "Dear children," said she, "it is a pity you have broken the eggs. But you need not be so sorry about it, as neither of you meant to break them. I must blame

you, however, for taking them from the nest. In a few days they would have become chicks, which you have killed by bringing them away. And, indeed, you have probably destroyed the whole. For, when the mother comes again to her nest, she will see that some of them are gone, and forsake it altogether. She will be afraid that you will come back, when her little ones are hatched, and seize her tender family. If, then, this nest, which you have been robbing, as I must call it, should be entirely forsaken, would you not be sorry for it?"

8. "Yes, indeed, mother," replied George; "and I am sorry that we took away the eggs. But I did'nt know what you have been telling us. I thought there would be no harm in bringing the eggs to show you."

9. "I can easily believe you," said his mother. "If you were to do a bad action when you knew it was wrong, you would have a very wicked heart, and I should be sorry I had such a son. But I am not afraid of that. I believe you are a very good boy."

10. "I should like to have a bird's nest," said Sarah.

11. "Some day or other, I shall get you one," said her mother, "after the young birds have flown. You will be surprised to see what pains the pretty little creatures have taken to make it. The outside is made of coarse articles, but the inside is generally of the softest moss, wool, and feathers.

12. "When the nest is built," continued Mrs. Freeman, "the birds lay their eggs. The mother sits on them, and her mate brings her food, and sits by her, and sings to please her. When the young birds come out of the eggs, the old ones appear to forget they want food themselves, and only think of their little family. They are constantly employed in feeding them. If it rains, or the wind blows, they hurry to their nest, and cover it with their wings, to keep out the wind and water. And all night they cover them with the greatest care. A bird that has not got young ones, flies at the slightest noise, and trembles at the smallest danger. But, when she has a family to care for, a bird does not know what fear is."

13. "Poor, dear birds," cried the children, "how we will love you! Never again will we be so cruel as to do you harm."

14. "Yes, my dear children," said their mother. "Keep this resolution, and I shall love you for it. Never injure any creature, or cause it the smallest pain, for mere amusement. Nothing so surely makes bad men and women as cruelty in childhood."

Repeat the substance of this story. What did the children do to the bird's nest? Was this right or wrong? How would the mother feel when she came back to the nest? What do you think she would do? Did you ever see a bird's nest? Do you think it costs them much pains and trouble to make them, or not? How would you feel to have any thing of yours destroyed, after you had taken as much pains with it? Do you think the birds would feel so, or not? Why do they make their nests so soft and warm? Are birds fond of their young ones, or not? Would you like to examine a bird's nest? When can we do this without injuring them? If we are cruel to birds when we are young, how shall we probably act to men and women as we grow older. Who made the birds? Will he be pleased, or displeased, do you think, to see them ill-treated? Does he care about birds, or not? What does the Bible say about this? "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" Luke xii. 6. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Matt. vi. 26. "The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh." Prov. xi. 17.

LESSON XIV.

Filial Affection.

1. "Good morning, my dear Fanny," said Mr. Stevens to his little daughter, as he met her coming down stairs. "Come along with me. I am going to show you something you will be very glad to see."

2. "What is it, papa?" cried Fanny.

3. "God has given you a little brother last night," said her father.

4. "A little brother?" said she. "Ah, where is he? Let me see him. Do take me to him directly."

5. Her father opened the door of the chamber in which her mother lay, with the infant beside her. Fanny went up to the bed, and laid her hand upon its head.

THE

MORAL INSTRUCTOR;

OR

CULTURE OF THE HEART, AFFECTIONS, AND INTELLECT,

WHILE

LEARNING TO READ.

PART IV.

The vict'ry is *most sure*, to him who strives
To yield *entire* submission to the law
Of conscience; conscience reverenc'd and obey'd,
As God's most intimate presence in the soul,
And his most perfect image in the world.

WORDSWORTH.

BY THOMAS H. PALMER,
AUTHOR OF THE PRIZE ESSAY ON EDUCATION, ENTITLED "THE TEACHER'S MANUAL."

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THE

YANKEE BOY:

OR

INCIDENTS IN THE LIFE OF

FRANK REED.

PART FIRST.

But, slighted as it is, and by the great
Abandon'd, the country wins me still.
I never fram'd a wish, or form'd a plan,
But there I laid the scene.
My very dreams were rural.

COWPER.

PREFACE.

In the present volume of the "Moral Instructor," I have ventured to leave the common track of reading books for schools, and to present a continued narrative in place of a collection of unconnected fragments. The hero of the story is a "Yankee Boy," born and bred on a farm, among the romantic mountains of New England. His sports, his early studies, his rural occupations, form the topics of the first part of the volume; and the remainder is occupied with a narrative of a journey with his father and sister, in the course of which they visit some of the most interesting portions of the United States.

This plan, it will be perceived, combines the advantages of a book of travels with that of an interesting story; and it is to be hoped, that the description of New England scenery and New England manners will be found quite as interesting and useful to American youth, as extracts from European writers. At all events, the picture of these home scenes will avoid that tendency to awaken the feelings of *caste*, which deform descriptions of society in the old world, and which are so inconsistent with the perfect freedom and equality of our institutions and manners, especially in the country.

But the main object in this, as well as in the other Parts of the "Instructor," is to awaken and develop the conscience in early youth, and to cause it habitually to act almost with the ease and rapidity of instinct; to accustom the child, *of his own accord*, to deduce a valuable *moral*

lesson from every scene and from every occurrence; and to lead him to look deeper into Nature than the mere surface, by habituating him to see it in a spiritual as well as a physical point of view; to acquire a taste for beauty, and to see impressed on every object around him the power and goodness of the Deity, in characters too evident to be mistaken; to cultivate an *abiding sense* of the Omnipresence of God, and to impress its importance on the child, by frequent appeals to him whether he *could possibly* fail to act right under its guidance.

Another object, although a subordinate one to that of moral training, is that of rendering labor honorable and attractive, by exhibiting the laborer, as he frequently appears in the interior of New England, combining genuine politeness, (not only of the heart, but of the outward manner,) intelligence, and moral worth, with unwearied industry and economy. The cultivation of a taste for rural occupations and rural pleasures also has not been lost sight of. The example of Frank and his associates, it is believed, will have a tendency to do away the strong bias which exists among our youth to despise the pursuits of their fathers, to desert the country, and to crowd into the cities.

Throughout the whole of this series of books, dealing out what is called *poetical justice* to the different characters has been studiously avoided, under the conviction that it is not accordant with Truth and Nature; that the rewards of virtue, even in this life, are of a higher order than mere outward circumstances. The object has been to show that happiness does not consist in external things, and to appeal to the pupil as to *his own consciousness* of "the soul's calm sunshine, the heartfelt joy" attendant on virtue, and the shame and remorseful feelings which cling so closely to vice.

Should this sketch of the "Yankee Boy" meet with approbation, the subject will be continued, by exhibiting Frank supporting himself and passing through a collegiate course, and gradually rising to independence, without other aid than his own industry.

TABLE OF CONTENTS;

OR

SYNOPSIS OF THE MORAL LESSONS

IN THE

YANKEE BOY.

DIRECTIONS TO TEACHERS.

One of the most important objects of this book being the development and exercise of the moral sense in youth, the teacher is respectfully requested on no account whatever to omit questioning the classes after the reading of *every lesson*. Let not the want of time be suggested as an excuse. Better to read only once a day, or even only once in two days, than to omit this exercise. To be virtuous is better than to be a good reader. Let no opportunity, therefore, of exercising the conscience be lost.

The teacher should also be fully aware that his situation is different from that of a mere mechanic. He is not placed in a school merely to smooth a block or to turn a crank. He is put there to form immortal mind, and he must bring his own mind to the task. The questions must not be read over in a slovenly, parrot-like manner. He should observe, by the answers, whether they are fully understood, and vary their form when necessary.

The pupils should be required to give as *full* an answer as possible to every question. For instance: to the question, "Does being peevish or cross make us feel happy or unhappy?" the answer should not merely be "unhappy;" but "Being peevish or cross makes us feel unhappy." A simple affirmative or negative should never be received as an answer. For instance: to the question, "Can we ever be too grateful to God for making it so pleasant to do our duty?" the answer should *not* be, "No;" but, "No, we never can be too grateful for it;" or "No, we can never be too grateful for having our duty made so pleasant." At first this will require some little effort on the part of both pupil and teacher. But it will soon become easy; and it will confer a vast increase of power over the attention, and of fluency of expression, upon the pupil.

The teacher should also endeavor to catch the *spirit* of the questions, so as to be able to apply a similar series to every occurrence that may come to the knowledge of his pupils, whether in or out of school. The conscience cannot be too frequently exercised in deciding between right and wrong. But when he is at a loss, he may be aided in this duty by examining the table of contents of the several parts of the "Instructor." He will thus be able to find questions suitable to almost every subject likely to come under the notice of the school.

The teacher may exercise his discretion as to the manner of using the quotations from the Bible at the end of the questions. In some cases, it may be proper for the pupils to commit them to memory; in others, it may be sufficient to have them read aloud by the teacher, or by one of the class.

THE

MORAL INSTRUCTOR.

PART I.

THE YANKEE BOY.

CHAPTER I.

The Brother.

Let truth and virtue be their earliest teachers;
Keep from their ear the syren voice of flattery,
Keep from their eye the harlot form of vice.
Mallet.

1. Frank Reed, the Yankee boy, was born in the state of Vermont. His grandfather was one of the first settlers in Rutland county. At the time this story commences, Frank was about nine years old. He had

a sister, called Mary, about two years older. As I have a great deal to say about Frank, it will be proper to tell you beforehand what sort of a boy he was, that you may know something of the companion you are about to have.

2. As soon as Frank wakes in the morning, or as soon as he is called, he springs up and dresses himself. He then returns thanks to his Maker for his care of him during the past night.

3. Frank then washes himself clean, and, without waiting to be told, sets about his little chores.

4. He never grumbles at his meals, nor tries to seize the best things at table, but cheerfully eats what his parents give him. As soon as he has done breakfast, he looks over the lessons he had studied the night before, so as to be quite ready for school.

5. He never plays nor loiters on his way to school, but is always there at the proper hour. His class never have to lose time by waiting for him. At school, he attends to his studies, and never disturbs any one, by whispering, or by moving about.

6. If Frank is sent on an errand, he never stops to play or talk with any body. He goes and comes directly with his message.

7. Frank always speaks the truth. When he is relating any thing that he has seen or heard, he tries to tell it exactly as it was. He does not alter or invent any part, to

make the story tell better. If he has forgotten any part, he acknowledges that he has forgotten it. He never tells a lie, even in jest.

8. His father and mother never exacted a promise from him on trifling occasions. If they wished him to do any thing, they thought it sufficient to tell him so. And they advised him to consider well before he made a promise to any one. Frank, therefore, seldom promises, but what he does promise, he always performs.

9. Frank seldom does a bad or a careless action. But when such a thing does happen, he never denies it. He confesses it at once, and tries, if possible, to make amends, or repair the wrong.

10. Frank is no coward. If he sees any child ill-used, he always takes his part, let who will be the aggressor. But he never engages in quarrels for himself. He is kind to all his playmates; but if they are cross or naughty, he leaves them at once.

11. Many of his school-fellows formerly made use of such expressions as, "darn it," "by George," &c. But he has persuaded all his companions to leave off such foolish and unchristian language. "His father," he said, "considered this as wicked as any other kind of swearing, and would not like him to associate with any boy that used it."

12. Frank is always ready to assist any one that needs it. When he has any nice

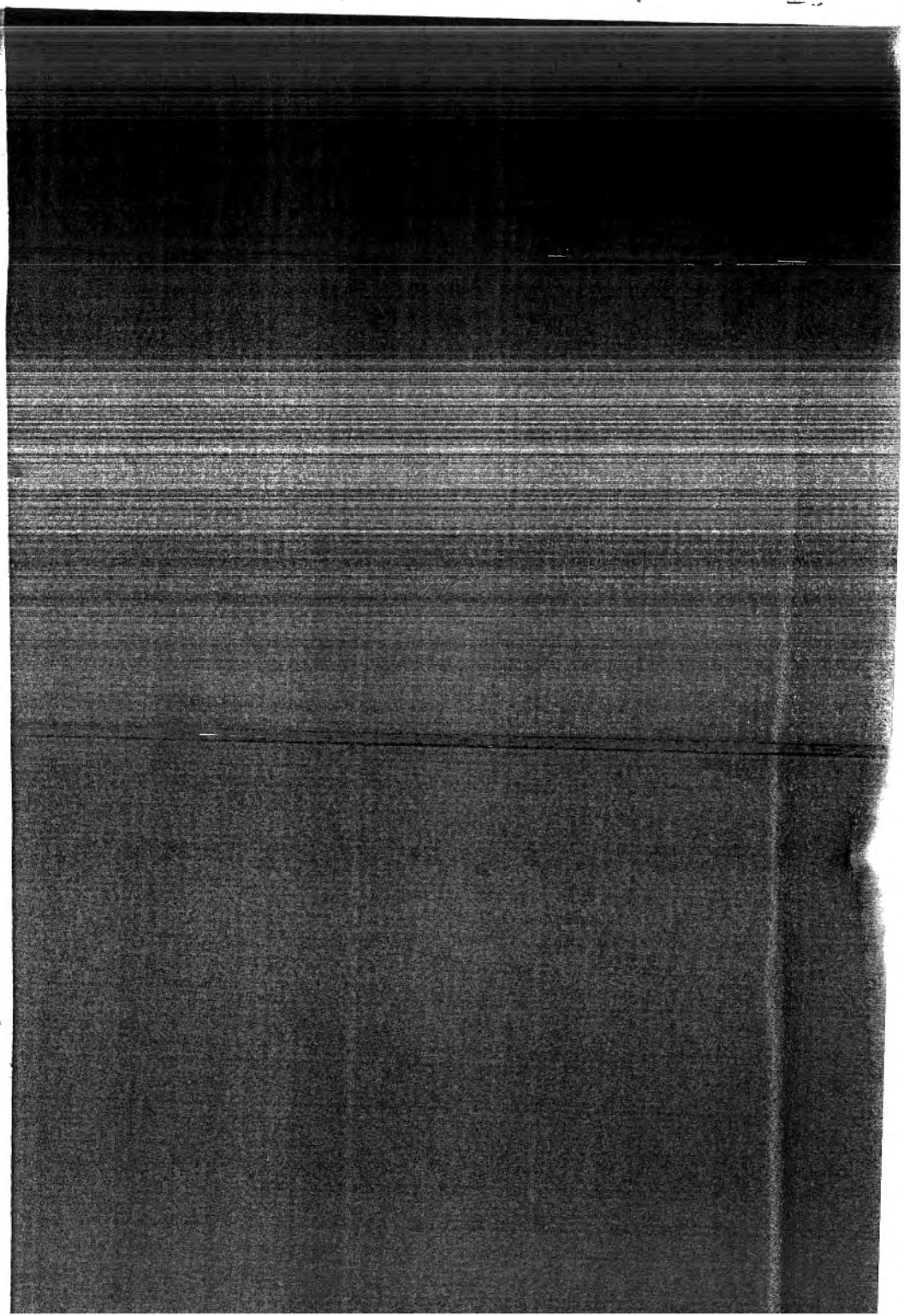
fruit or cake, he loves to share them with his playmates better than to eat them alone.

13. Frank is a peace-maker. He never makes mischief by repeating any ill-natured thing which one child may say of another. If any of his schoolmates get into a quarrel, he tries to reconcile them, and to prevail on them to be friends again. He is always sorry to hear that any one has done wrong, or met with misfortunes; but he likes to hear and repeat any good action or good luck that has befallen him.

14. All the children love him. It has become a common saying in the town where he lives, "As good as Frank Reed."

15. Frank is not remarkably graceful in his manners, or polished in his language. But he possesses the true spirit of christian politeness—the politeness of the heart. He has learnt "to feel another's wo," and would shrink from hurting the feelings of the humblest of the poor, or of the weakest of his school-fellows. He delights to make every one around him feel pleasant and happy, and never says or does any thing to make one feel disagreeably. He never puts himself before any one, nor looks as if he thought himself better than any of the company. When any one is sick in the house, he walks softly, and speaks low.

16. Frank always treats older persons with reverence and attention. If any person is talking, he never interrupts him. If he



has any thing to say, he waits patiently till he has done speaking. He is fond of inquiring into the reasons of things, but he is careful to do it at the proper time. When people are busy, he never troubles them with his inquiries, but waits till they are at leisure to attend to him.

17. Frank never takes any thing that does not belong to him without leave. He never touches even the books or playthings of his sister, without her permission.

18. Frank loves his parents very dearly. He always minds what they say to him, and tries to please them. When they deny him what he wants, he does not grumble, nor pout, nor look angry. He recollects that his parents know better what is proper for him than he does. Neither his parents nor his teacher ever have to tell him twice to do any thing. He always does what he is told at once; and if he knows what they want, he does not wait to be told. Even when in the midst of his play, he cheerfully leaves it if his father or mother want him.

19. If he can help it, Frank never hurts any dumb creature. When he sees any of his schoolmates act cruelly, he asks them, "How would you like to be treated so?" When it becomes necessary to kill animals, he does it quickly, so as to give them as little pain as possible.

20. Frank practises self-denial. If he has money to spend, he does not buy the

first foolish thing that he meets with, but waits till he finds something that will give him a lasting pleasure.

21. Frank is persevering. He does not begin a thing, and then lose his labor by leaving off before it is finished. Before he begins, he carefully considers whether it is proper, and if it is worth the trouble; and, when once he has determined, he persists till he has completed it.

22. If Frank has any work to do, he always finishes it before he thinks of play. "Work before play," is his motto. If he has any school-tasks to learn at home, he always attends to them early in the evening, before he gets sleepy, and never waits to be urged by his parents. In the picture at the beginning of this chapter, you will see Frank writing a composition for school.

23. Frank keeps all his things in their proper places, and in good order. He is careful not to dirty or tear his books. When he retires to bed, he does not throw his clothes on the floor, but places them carefully on a chair. When he changes his dress, he hangs his clothes in his closet, or folds them neatly, and places them in his chest or in his drawers.

24. When Frank retires to bed, he tries to call to mind every thing he has done through the day. If he recollects any thing that is wrong, he asks God's forgiveness, and resolves to do all he can to make amends.

He closes the day by recommending himself to the care of his Heavenly Father, and thanking Him for his past goodness.

25. Frank is always patient, gentle, and quiet, when he is sick. He is not fretful, and does not complain more than is necessary to let his friends know what ails him. He never refuses to take medicine because its taste is unpleasant, but submits mildly to all that is necessary to be done for him.

Repeat all that you can recollect of Frank's character. Explain the picture, naming the persons, and telling what Frank is doing. What does Frank do when he wakes in the morning? What next? How does he behave at meals? What does he do after breakfast?—on his way to school, and at school?—when sent of errands? What was said of him about truth?—about promises? Is it right to make rash promises? How does he act when he has done wrong?—when he sees a child ill-used?—about profanity?—with his playmates? What was said of his politeness, ¶ 15, 16, 17? How does he treat his parents?—dumb creatures? What was said of his self-denial?—of his perseverance? Does he work or play first? What time does he take for his school-tasks? How does he keep his clothes?—his books? What does he do when he retires to bed? How does he act when he is sick? Do you know any body as good as Frank? Is there any part of Frank's conduct that you could not imitate? Would being like him make you more or less happy? Would it make your parents more or less happy? Would it make you more or less pleasing to God? What does the Bible say of boys like Frank? A wise son maketh a glad father: but a foolish son is the heaviness of his mother.—Prov. x. 1.

sale into every town? Could we get things as cheap if we had to go a long way after them? Explain, par. 2, "pent-up streets," and "enamelled." What is meant by "arm of the sea," "a battery with cannon to defend the city," "a grassy lawn," par. 3?—"studded with islands," "steamboats," and "vessels," par. 4? Explain "his thoughts would carry him back," and "encircled," par. 5. Explain the lane of men at the fire, par. 10, and "adjoining," par. 11. Did you ever notice how beautiful the sparkling brooks are, and the pretty little fish that swim about in them? Did you ever observe the difference in the color of the woods in spring and fall, in summer and winter? Which do you think most beautiful? Are they all beautiful, or not? Did you ever notice the woods immediately after a fall of snow? or sparkling like diamonds after a fall of freezing rain? or the brilliant colors the sky sometimes presents at sunset? or the beautiful shades and forms of the clouds in a summer's day? Who made all these beautiful sights for us? Should we not be ungrateful to him, if we were never to notice, and feel thankful for them? What does the Bible say of the works of God? O Lord, how manifold are thy works! in wisdom hast thou made them all.—Ps. civ. 24.

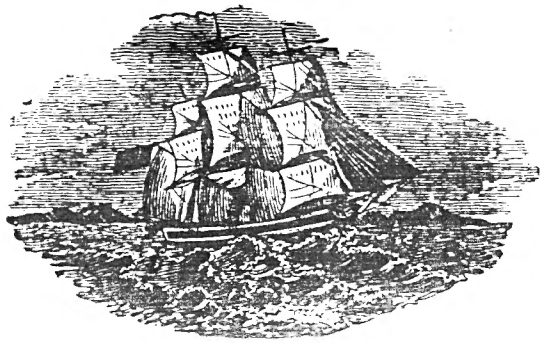
CHAPTER IV.

The Sea.

The sea, the sea, the open sea!
The blue, the fresh, the ever free!
Without a mark, without a sound,
It runneth the earth's wide regions round.

1. After Mr. Reed had lived a number of years at New York, one of the merchants hired him to go to Buenos Ayres, in South America, in one of his ships, to sell the goods

that he meant to send there, and to bring back other goods from that country.



2. See! there is the ship that Mr. Reed sailed in. See how it pitches, as it goes rapidly through the water. The name of the ship is the Eliza.

3. The hull, or that part of the ship which is in the water, is built of strong timbers and planks. It will hold a great many wagon-loads of goods. In the fore end is a room for the sailors to lodge in. This is commonly dark, close, and not very comfortable. It is called the forecastle. But at the other end is a large, pleasant room for the officers of the vessel. Mr. Reed lived in this room. It is called the cabin. The rest of the vessel is used for stowing the goods.

4. Three long poles, as large as a middle-sized tree, are fixed straight up in the hull. These are called the masts. The highest one is in the middle, as you may see by the picture. It is called the main-mast. The one before it is called the fore-mast; the hin-

der one, the mizen-mast. Besides these upright masts, there is one which projects from the head of the ship, called the bowsprit.

5. The use of these masts is to support the sails by which the vessel is moved. The sails are fastened to poles called yards. These yards are placed across the masts, and slide up and down them by means of hoops, or large rings. They are drawn up and down, and turned different ways to catch the wind, by ropes passing through pulleys.

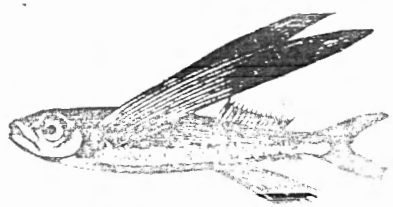
6. The sails consist of pieces of stout cloth sewed together, made of hemp. It is by the wind blowing on them that vessels are forced through the water.

7. When the wind blows moderately, the sailors hoist all the sails. But when the wind blows strong, some of them are furled or tied up to the yards. In the picture, the upper ones on the main and foremast are furled. Sometimes the wind is so violent, that all the sails are tied up, and even the yards taken down. This is called "scudding under bare poles."

8. Mr. Reed sailed from New York in the beginning of August. The weather was delightful, and the sea tolerably smooth. On the second day, at noon, they lost sight of land. Nothing was now to be seen all around but an immense circle of water bounded by the sky. The sun and stars seemed to rise directly out of the sea in the

morning, and again sink into it in the evening after crossing the sky.

9. Two days after losing sight of land, a flock of flying-fish passed across the vessel, and one of them striking against the mainmast, fell into the ship, and was caught. These fish are about the size of a man's hand. Some of their fins are so long, that they can fly with them as long as the fins are wet, but as soon as they become dry, the fish drop into the water again. When pursued by the dolphin, they rise into the air; but frequently only to meet another enemy. For the gull, or the albatross, preys on them above, as well as the dolphin below the water. Mr. Reed picked up the flying-fish, and preserved it by putting it in a bottle of spirits. This picture is a good representation of a flying-fish.



10. One would think that a ship, where frequently nothing is to be seen but sky and water, would be dull enough. Dr. Johnson, the celebrated English writer, says, a ship is a prison, with the chance of being drowned. But, after all, there is something very pleasant in a sailor's life. The appearance, both

of the sea and sky, is perpetually changing. A great variety of fishes, and other strange creatures, are to be seen in the sea; little birds, and sometimes great ones, accompany the vessel; and the ship itself is a beautiful sight, dashing through the waves, especially at night, when the foam is resplendent with phosphoric light. The company, too, is generally remarkably social, especially where they are men of sense; and, as there is commonly a good deal of leisure, they have full opportunity to become acquainted, and make themselves agreeable to each other.

11. Early one morning, about the middle of the second week, Mr. Reed was awakened by hearing one of the sailors holla, a sail! a sail! On hearing this joyful news, he hastily dressed himself, and ran up on deck. Looking all around, he at last saw the top of the masts of a vessel, just appearing above the horizon. It looked as if a ship had sunk there, leaving nothing above the water but the top of the masts; but, instead of remaining still, it kept rising slowly, till at last every part of the vessel was visible.

12. It was not long before the vessels arrived within hail, when, after asking the news, and wishing each other a prosperous voyage, each took its several way. It proved to be an English ship, bound from the West Indies to London.

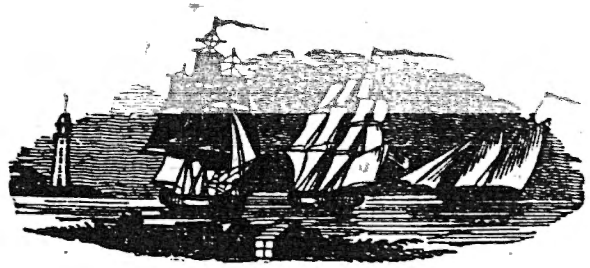
13. In due time Mr. Reed landed safely at Buenos Ayres, where his cargo was sold to good advantage.

What have you been reading about? Describe the picture, pointing out the hull, masts, bowsprit, yards, sails, furled sails, forecastle, and cabin. Tell the use of all these parts. Why do flying-fish rise out of the water? What do they fly with? Why can the slender tops of masts be seen before the bulky hull of a vessel? What did Dr. Johnson say about a ship? Is this correct? Will a ship be an unpleasant place, if the people on board are kind, polite, and attentive to one another? Is it every person's duty to be so? Do you think a person can be happy, or not, if he is cross and rude to those around him? What does the Bible say about this? All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets: Matt. vii. 12.

CHAPTER V.

The Sea.

Behold the threaden sails,
Borne with the invisible and creeping wind,
Draw the huge bottom through the furrowed sea,
Breasting the lofty surge. *Shakspeare.*

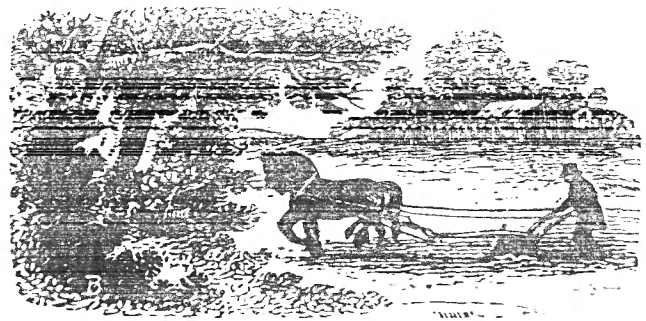


1. In the plains of South America, immense herds of cattle are found in a wild state. So great is their abundance, that vast numbers of them are killed solely for

CHAPTER VI.

The Farm.

How blest the Farmer's simple life!
How pure the joy it yields!
Far from the world's tempestuous strife,
Free 'mid the scented fields! *Everett.*



1. After seeing a number of strange sights for the landsmen, such as the sea in a storm, water-spouts, and shoals of porpoises filling the surface of the sea for miles around, our voyagers at length arrived safely at New York. Here Mr. Green found a vessel bound for London, in which he took passage for himself and family, and Mr. Reed proceeded to settle his business with the owner of the ship Eliza, who had employed him in this voyage.

2. When he had made this settlement, Mr. Reed found that the profits of his voyage, added to his former earnings, were sufficient to procure him the grand object of

his wishes, a farm in his native state. He therefore determined at once to bid adieu to mercantile pursuits, and settle himself for life among his old friends and relations in Vermont.

3. Accordingly, early in the spring he stepped on board a steamboat for Albany, where he arrived next morning, and, after a long day's ride in the stage, was safely landed at his father's door.

4. It was but a short time before he found a farm that suited him in the delightful valley of Otter-Creek, and once more betook himself to the healthful labors of his boyhood. In the picture you can see him at work with his plough, near his house, which you may observe pleasantly peeping out from among the trees in the back ground. Before many weeks he was married to the daughter of a neighboring farmer, and by their united industry they were soon surrounded by every comfort that a contented heart could wish.

5. In this pleasant cottage Mary and Frank were born, the young folks of whom you have already read in the first two chapters of this book. Here they were trained in habits of order and industry, in love to their parents, and love to God, in respect to the aged, kindness to their companions, and tenderness to every living creature.

6. When Mary was only eight years old, her father had a chest of drawers made for her and Frank. In one of these drawers

they kept their playthings, and they had each a drawer for their clothes, which they were required always to keep neat and orderly.

7. At a short distance behind the house there was a beautiful little brook, which abounded with fish at all seasons of the year. Mr. Reed had laid a couple of planks across it, as a bridge for Mary and Frank. These he had secured firmly by stakes to each bank. The children were very fond of standing on this little bridge, on a summer's afternoon, after school, to watch the trout swimming up and down under the bridge. It was, indeed, a delightful sight to see the glancing of their beautifully spotted sides, as they darted almost like lightning backwards and forwards.

8. The children seldom went down to the bridge without carrying some crumbs, or small pieces of meat, with them to feed the trout; and any one that saw how rapidly the fish would glance backwards and forwards as soon as Frank's or Mary's shadow fell on the water, could hardly help believing that the fish were partly tamed, and knew and loved their little friends. Mr. and Mrs. Reed encouraged their children in this practice. They considered it one of the best methods of cultivating an amiable temper. They thought that those who from infancy extended their love to every animated being, would hardly become disobedient children,

or unkind brothers or sisters, or unfaithful friends, husbands, wives, or parents.

9. The garden extended from the house nearly down to the brook. Here Mr. Reed raised his asparagus, peas, cabbages, and other vegetables; and also plenty of cucumbers and the various kinds of melons. Along the borders of the garden were placed the gooseberry and currant bushes, which afforded abundance of these fruits for the table, and still left enough for the children to pick during the greater part of the summer. Adjoining the garden was a fruit yard for cherries, plums, pears, and early apples. The winter apples grew in the orchard. In the month of June, the children found as many strawberries as they could wish for, in the pastures, meadows, and woods. After that period, raspberries were found in great abundance.

10. At the bottom of the garden Mr. Reed had built a bower, which was completely covered by two grape vines, from which hung hundreds of bunches of grapes. On the one side there was a white grape, on the other side a large red grape. Overhead they were completely mingled, and hung nearly as thick as they could find room.

11. The bower was furnished with a table and benches, and there was a passage from it to the brook down a few stone steps. In pleasant weather, this was a favorite spot for the family to eat their supper. Frank and

Mary had built a little fire-place for the tea-kettle, against the stone wall which divided the garden from the brook. The brook itself afforded clear, soft water for the tea-kettle, and to fill the children's tumblers, for they never drank either tea or coffee.

12. Two pairs of robins had built their nests and raised their young for several summers in succession in the bower, and so careful had Frank and Mary been never to frighten them, that they had become quite tame. When cherries were in season, the children would frequently carry a few ripe ones to the bower, and place them on the table. The birds would often flutter down after the fruit before the children had got out of the bower; and they seemed to be particularly pleased with the jingling of the plates and tea-cups, and would frequently sit overhead singing during the meal. The children were very careful to frighten away the cat, whenever she ventured into the garden, for fear she would discover the nests of their favorite birds.

Tell what you have been reading about, and describe the picture. Explain in ¶1, landsmen; shoals of porpoises; ¶2, earnings; mercantile pursuits; 4, healthful labors of his boyhood; 8, cultivating an amiable temper. What kind of habits were Frank and Mary trained in? Will children that leave their playthings and books and clothes lying about anywhere, be likely to take care of their tools and valuable articles when they grow up, or not? Who is it said that Frank and Mary loved? Why did they love them? What did God do for them? What did their parents do for them? Would loving God and their

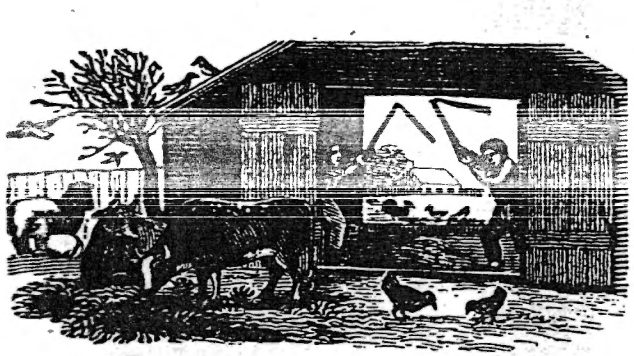
parents make them feel happier, or not? Which is right, to be respectful and kind to aged people, or to neglect and despise them? Were Frank and Mary kind or neglectful to the aged? Do you think they were happier for it, or not? How did they treat their companions? Should we always do this? What does Christ say about this? This is my commandment, That ye love one another as I have loved you: John xv. 12.

CHAPTER VII.

The Homestead.

Some have too much, yet more they crave;
I little have, yet seek no more;
They are but poor, though much they have;
And I am rich, with little store.

Old Ballad.



1. It is customary in New England for the sons of small farmers to hire themselves for a few years to men who carry on larger farms, till they have earned enough to purchase land for themselves. The younger lads frequently hire out for the summer only, and expend a part of their wages, in winter,

in improving their education at some of the higher schools or academies. Some young men, whose education is already good, work on a farm in summer, and teach school in the winter.

2. Mr. Reed employed two such young men on his farm. Sam was employed all the year. Nathan taught school from the first of December to the first of April, and worked with Mr. Reed the remainder of the year. See! there are both of the boys thrashing in the barn. Nathan is now finishing his work, as his school begins next week.

3. In the barn-yard there is a small building, divided into two apartments, one for the hens and turkeys, and the other for the ducks and geese. In the picture you will see some of the fowls picking up the grain that flies out from the threshing-floor.

4. Adjoining the barn-yard there is a small grassy enclosure for rabbits, animals which Frank and Mary were very fond of. In the middle of the rabbit-yard stands a dove-cot, or pigeon house, set up on a stout pole, out of the reach of cats and wild animals that prey on their young. You may see in the picture a few of the tame pigeons, or doves as they are called in New England, flying about the barn, and resting on the roof.

5. Frank and Mary had a bed in the garden, which they managed entirely by them-

with a description of a sheep-shearing by a Scottish poet, Thomson, written in 1727, 115 years ago.

At last, of snowy white, the gather'd flocks
Are in the wattled pen innumerous press'd,
Head above head: and rang'd in lusty rows,
The shepherds sit, and whet the sounding shears.
Meantime, their joyous task goes on apace:
Some mingling stir the melted tar, and some,
Deep on the new-shorn vagrant's heaving side,
To stamp his master's cypher, ready stand;
Others the unwilling wether drag along;
And, glorying in his might, the sturdy boy [Frank]
Holds by the twisted horns th' indignant ram.
Behold, where, bound, and of its robe bereft,
By needy man, that all-depending lord,
How meek, how patient, the mild creature lies!
What softness in its melancholy face!
What dumb complaining innocence appears!
Fear not, ye gentle tribes, 'tis not the knife
Of horrid slaughter that is o'er you wav'd;
No, 'tis the tender swain's well-guided shears,
Who, having now, to pay his annual care,
Borrow'd your fleece, to you a cumbrous load,
Will send you bounding to your hills again.
A simple scene! yet hence Britannia sees
Her solid grandeur rise: hence she commands
The exalted stores of every brighter clime,
The treasures of the sun without his rage.
Hence, fervent all, with culture, toil, and arts,
Wide glows her land.

Repeat what you can of your last lesson. Describe the picture. Explain to me, in ¶ 1, in pursuit, exhausted; 7, contrast; 10, proposed experiment, coin; 16, operation; 18, intently engaged. Let the teacher require an explanation of every phrase in the poetry. Did you ever observe the clouds, with edges tipped with silver? Did you ever notice the beauty of the country in the spring?

the various shades of green in the woods and fields; the blossoms of the fruit-trees; the brightness of the sky; the delicious freshness of the air; the handsome shapes and colors of the clouds, those beauteous robes of heaven; and the brilliant colors of sunrise and sunset? Did you ever listen to the morning hymn of the birds? Who made all these things so beautiful? Did he make them so for man, or for the brutes? Would man not be ungrateful, then, if he passed them all without noticing them? How would you feel, if you were to make a handsome present to a friend, if he were to lay it down, and take no notice of it? Are you, or are you not doing this to God, when you neglect to notice the beautiful things he has placed around you? Was it right, or wrong, for Charlie to hide the fish? Did he tell a lie about it? Was this right, or wrong? Is it right, or wrong, to hurt any one's feelings so? Is it doing as we would be done by, or not? Is it breaking any of the precepts of Christ? What precept? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matt. vii. 12

LESSON XIV.

The Menagerie.

—— —— —— —— All these
Innumerous glare around their shaggy king,
And, with imperious and repeated roars,
Demand their daily food.
—— —— Patient of thirst and toil,
Son of the desert! even the camel's here.
Thomson.

1. "Oh, father!" exclaimed Frank, one morning, as he came in with a grist from the mill, "there is to be a grand exhibition of wild beasts to-day at the village. They have

put up a great show-bill, which covers a whole side of the mill, full of pictures of lions, and tigers, and elephants, and I don't know how many other kinds of animals."

2. "Won't you let us go and see them?" said Mary. "I never saw an elephant; and ever since I read the account of it in the Library of Entertaining Knowledge, I have been very anxious to have one pass this way."

3. "Yes, you shall both go; and if I can get through my business in time, I will go with you," said her father. "I consider travelling menageries as among the most rational pleasures which the country people enjoy. They thus acquire a knowledge of natural history which they could not attain from books: for the sight of the real, living animal makes a much more correct and vivid impression on the mind than mere pictures or verbal descriptions, or even stuffed specimens."

4. "And won't mother go too?" said Mary.

5. "I don't think it will be convenient for me, my dear," replied her mother. "Besides, I have seen all the wild animals, and I am not very fond of being in a crowd. Your father will be sufficient protection for you, and in the evening I shall be glad to hear your description of all the wonders you have seen."

6. "Well, Frank," said his father, "you had better go to your work in the garden. You can easily finish the hoeing by noon. Mary will help you now and then, by filling her basket with weeds for the rabbits."

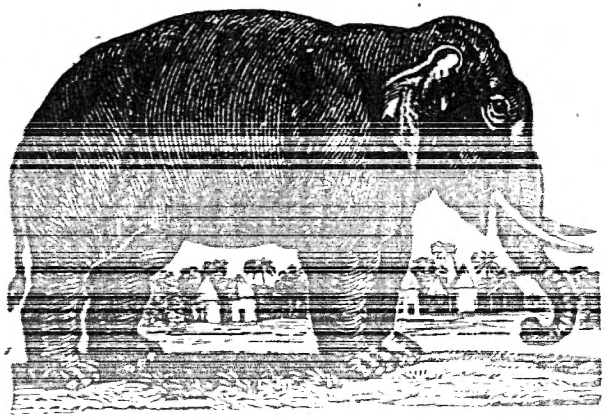
7. The afternoon was fair and mild. When Mr. Reed and the children arrived at the village, they found it full of people from all parts of the town. Not only were the tavern and meeting-house sheds filled with carriages, but great numbers were arranged along the fences at the outskirts. The place looked even more crowded than on Freeman's Meeting, or March Meeting,* for the excitement had extended to the females, as well as to the men and boys.

8. On the public green a large tent or pavilion had been erected, on one side of which stood a number of stout wagons, containing the cages of the savage animals. The elephant was attached by the leg to a stake. The camel, the lama, and some other tame animals, were in slight pens along the sides of the tent. A good band of wind instruments entertained the company at intervals with martial music.

9. As Mr. Reed and his children entered the pavilion, they were joined by Bill Bates and his sister, Charles Tucker, and some others of Frank's companions.

* In Vermont, the day on which the state officers are chosen is called Freeman's Meeting; March Meeting is the day on which the citizens meet to transact their town business, and appoint officers to carry it into execution.

10. The first creature that attracted the attention of the party, was the elephant, of



which you have a picture above. Its enormous bulk, its massy legs, its mild eye, its rough and horny skin, its inflexible neck, its limber proboscis or trunk, almost incessantly in motion, its flabby ears, and its long tusks, were all subjects of admiration.

11. "How does the elephant get at his food?" said Frank to his father; "I should think he would find it difficult, with such a stiff neck, and his mouth in so awkward a place.

12. "He has got such an excellent hand, and so pliant an arm, that he is never for a moment at a loss," said his father.

13. "A hand and an arm!" exclaimed Frank.

14. "Yes; don't you see that long nose of his that he is poking about everywhere?

That serves every purpose of a hand and arm. He can shorten and lengthen it at pleasure. He can hold things as tight as a man can, and it has as much feeling as the human hand. He picks up roots and herbs with it from the ground, unties the knots of cords, and opens gates. I will ask the keeper to make him show us some of its uses."

15. The keeper, on being requested, now came forward. First he threw down a five-cent piece on the ground, and told the elephant to hand it to him.

16. Instantly the animal extended his trunk to a sufficient length to reach the ground, picked up the little silver piece as quickly as a man could have done, and placed it in his keeper's hand.

17. He then again threw it down, and, pointing to his pocket, directed the elephant to place it there. This was instantly done by the creature without difficulty.

18. "I should like to see him eat," said Frank.

19. "That you shall, and drink too," said the keeper.

20. So saying, he took a cake from his pocket, and holding it out to the elephant, the creature took it gently out of his hand, and, bending his trunk backwards in the form of a circle, placed it in his mouth and swallowed it. The keeper then handed him a corked bottle of water, which the elephant

laid hold of by the middle of his trunk, with the end of which he instantly extracted the cork, and, lifting the bottle to his mouth, drank it off without spilling a drop, and put the empty bottle into the keeper's hand.

21. "What a curious creature it is!" said Mary.

22. "Does he always drink out of bottles?" asked Frank.

23. "No," said the man, laughing.

24. "How does he get the water into his mouth, then?"

25. "He sucks it into his trunk, and then, bending it back as you saw him do when I gave him the cake, he discharges the water into his mouth."

26. "Does he live on cakes?" asked Frank of the keeper.

27. "Oh no; they would be too expensive. He eats from a hundred to a hundred and fifty pounds of grass every day. Sometimes he has fresh brush-wood, when we can get it for him."

28. At this moment the elephant, which had been moving his proboscis from one to the other of the party, as if asking for something else to do, struck Charlie Tucker such a smart blow on the crown of his hat, as sent it spinning over the heads of the crowd to the other side of the tent.

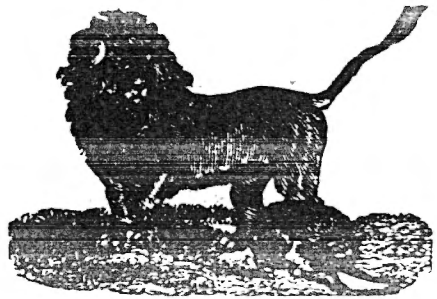
29. Charlie screamed; and the whole party drew back in alarm out of the reach of the elephant.

30. "What is the meaning of this?" cried the keeper, seizing hold of Charlie by the arm.

31. Charlie said nothing; but the man, grasping his hand, showed the rest of the party that he held a long pin, with which he had doubtless pricked the animal.

32. "You mischievous rogue!" said the keeper; "you have had a narrow escape. If the elephant had hit your head, you would have had good reason to be sorry for your foolish trick. You had better keep out of his reach, for he does not easily forget such treatment."

33. The rest of the party, not a little discomposed by Charlie's folly, now moved off to look at the lion, of which the following is a tolerably good representation.



34. "What a noble-looking animal," said Mary.

35. "He is, indeed," said her father; "and on this account, and from his great strength, he is commonly called the king of beasts. His strength is so great in his wild state, that, with a single stroke of his paw, he

has broken the back of a horse; and he has been known to carry off a young buffalo between his teeth. The lion is from six to eight feet long, exclusive of the tail, and about three feet high."

36. "Are lions ever tamed?" asked Frank.

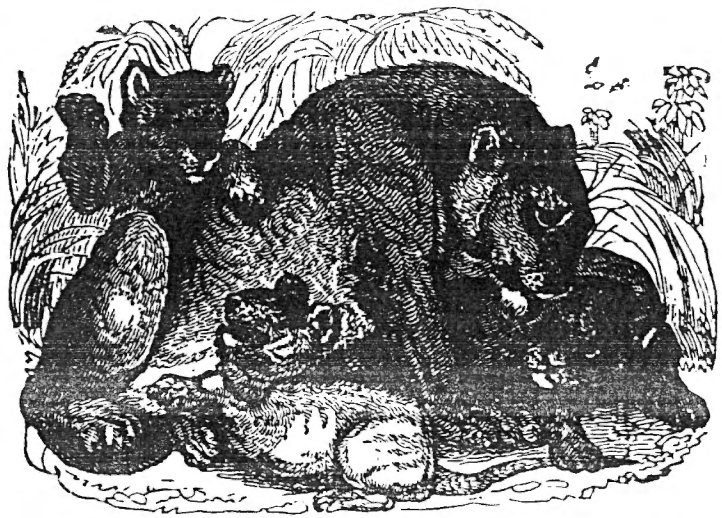
37. "Yes; in ancient Rome they have been trained to draw a triumphal car through the streets. Even in these cages they frequently show a great deal of fondness and affection for their keepers, who sometimes enter their cages and caress them. One Van Amburgh, the keeper of a collection of wild beasts which passed through this state a few years ago, not only made a regular practice of entering the lion's cage with nothing but a small whip in his hand, but had even the boldness to compel the creature to open its mouth, and receive his head between his monstrous jaws. There have been instances in which the lion has taken the absence of his keeper so much to heart, as to refuse his food, and pine away for a considerable length of time."

38. "I think," said Mary, "I have seen the picture of a lion with a small living dog in his cage. Could this be correct? Would n't he instantly destroy the dog?"

39. "No," replied her father. "There have been many instances in which lions have not only spared the lives of dogs that have been thrown into their cages as food, but have even become remarkably fond of them,

allowing them a share of their food, and indulging them in all manner of liberties. At their death, also, the lions have shown unequivocal signs of grief."

40. Turning to the next cage, the children saw a lioness, which, being very much inferior in appearance to the male lion, did not detain them long. But as many of my young readers may have never seen one, I here present them with the picture of a lioness and her cubs. The female is of the same color as the male, but is entirely destitute of its long and shaggy mane.



41. The affection of the lioness for her young is extreme. To procure them food, she braves the most formidable dangers, and is wrought up to a pitch of agitation and exertion, which renders her, in such circum-

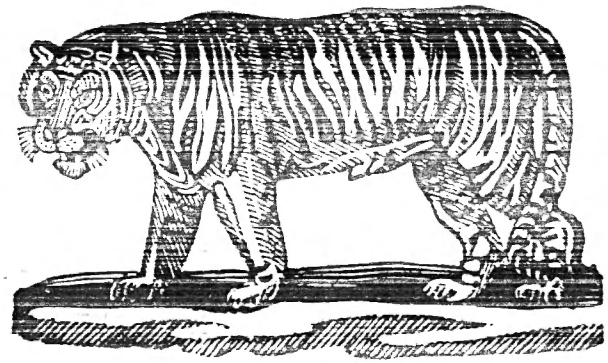
stances, a more terrible enemy than the lion himself.

42. The lioness produces but one litter in the year, generally four or five in number. These are at first extremely small, little exceeding the size of a half-grown kitten, and they are five years in attaining their full growth.

Tell all that has been read, and describe all the pictures minutely. Let the pupils put the poetry into plain prose, using the peculiar words of the poetry as little as possible. Explain to the teacher, in ¶ 1, grist; 5, sufficient protection; 7, excitement; 8, attached, martial music; 9, attracted the attention; 10, inflexible, subjects of admiration; 20, extracted; 32, treatment; 33, discomposed; 37, triumphal; 39, unequivocal signs; 41, extreme, formidable; wrought up to a pitch of agitation; in such circumstances; in *what* circumstances? 42, attaining. Was it right, or wrong, for Charlie to prick the elephant? Did he endanger himself and his friends by it, or not? Did he deserve punishment, or not? Do people feel safe or unsafe to be where such a child is? Could such a boy be loved as well as Frank? Is it right, or wrong, to injure animals that do not belong to us? Is it right, or wrong, to torment those that do belong to us? Does God care for the happiness of all his creatures? What does the Bible say of people like Charlie? Why boasteth thou thyself in mischief, O mighty man? the goodness of God endureth continually. Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully. Thou lovest evil more than good; and lying, rather than to speak righteousness. Ps. lii. 1—3.

CHAPTER XV.

The Menagerie, continued.



THE TIGER.

1. In passing round the tent, the animal next to the lioness was a tiger, from Bengal.

2. "What a fierce looking creature!" said Mary. "How different he looks from the lion!"

3. "He does look more fierce," said her father, "but he is quite as tameable. Their keepers enter their cages and caress them; but they never venture on those annoying liberties which are sometimes so freely taken with the lion; and it is dangerous for strangers to venture within their reach. There is only one instance known in which a tiger allowed a dog to live with him in his den. The *fakirs*, or begging priests of Hindostan, frequently have tame tigers, which accompany them in their walks, and

remain, without attempting to escape, in the neighborhood of their huts. A singular instance of great control over their temper is related in Griffith's "Animal Kingdom."

4. "A full-grown tiger was lately in the possession of some natives of Madras, who exhibited it held merely by a chain. It was indeed kept muzzled, except when allowed (which was occasionally done) to make an attack upon some animal, in order to show the way it seized its prey. For this purpose a sheep was generally tied by a cord to a stake, and the tiger, being brought in sight of it, immediately crouched; and, moving almost on its belly, but slowly and cautiously, till within the distance of a spring from the animal, leapt upon and struck it down almost instantly dead, seizing it at the same moment by the throat with its teeth. The tiger would then roll round on its back, holding the sheep on its breast, and, fixing the hind claws near the throat of the animal, would kick or push them suddenly backwards, and tear it open in an instant. Notwithstanding, however, the natural ferocity of these animals, this tiger was so completely tamed, that, while one keeper held it by the chain, another was able to get the carcass of the sheep away, by throwing down a piece of meat to it which he had ready for the purpose."

5. The keeper of the animals now coming up, said he could tell them a remarkable case of affection in a tigress, which happened in England a short time ago.

6. "A tigress, which had lately arrived in the river Thames,"* said he, "was sold to the British government, to be placed in their fine collection of wild beasts in the Tower of London. Before it was removed from the ship, however, she became very sulky, savage, and dangerous, owing to the crowd and bustle on the wharves and in the ship. Her former keeper was sent for to consult what should be done to pacify her. He instantly opened and entered her cage; and no sooner did she recognise her old friend, than she fawned upon him, licked him, and caressed him, exhibiting the most extravagant signs of pleasure; and, when he left her, she cried and whined for the remainder of the day."

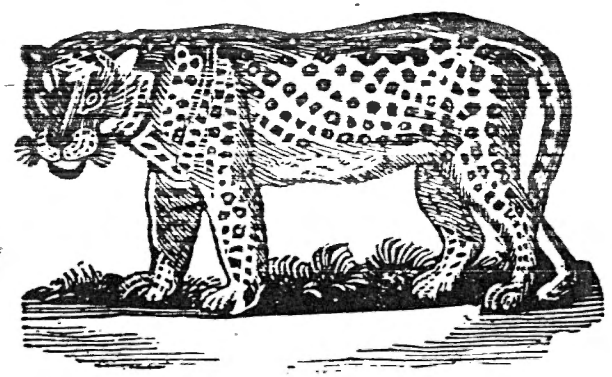
7. "Where are tigers found?" asked Frank.

8. "Tigers are found only in Asia, replied his father. "They attain their greatest perfection of size and beauty, and their highest degree of rapacity and fierceness in India, where they sometimes commit dreadful havoc, and, lurking among thickets near villages, assault every lonely traveller as well as the inferior animals. They seldom, if ever, engage in the chase of any animal; but, lying in ambush, leap on their prey with

* Pronounced Temz.

such extensive bounds as to show that they possess surprising elasticity and vigor. He is easily terrified, however, by any sudden opposition from human beings. A party in India were once saved from a tiger, by a lady having the presence of mind to open an umbrella in his face, as she saw him about to spring."

9. The party now turned their attention to the next cage, which contained a beautiful leopard, from Senegal, in Africa, of which the following is a correct representation.



10. "This is a beautiful creature," said Mary; "but it is not so large as the lion and tiger. Is it full grown?"

11. "Yes," said the keeper; "they seldom grow to the height of more than two feet. This one is exactly three feet long to the root of his tail."

12. "I suppose they are not so dangerous, then, in their wild state," said Mary.

13. "No," replied her father; "their prey is chiefly confined to deer and antelopes; or, when they attack a farm-yard, to sheep and poultry. They also frequently catch monkeys on the trees, for they are expert climbers, and resort to the branches, either when they are in pursuit of game, or when they are themselves pursued. The American panther, an animal nearly allied to the leopard, also lives principally in the forest. Prints of its claws have been seen on the smooth bark of a tree without branches forty or fifty feet from the ground, and, although it had evidently slipped several times, the marks showed that it had at last reached the very top. The panther destroys horses and cattle in South America, but neither it nor the leopard ever attack men. If you will remind me this evening, I will read to you a very interesting account of a leopard carried to England from Africa.

14. "All the animals we have yet seen," continued Mr. Reed, "except the elephant, are considered by naturalists as belonging to the *cat* kind. But I see the next cage contains something of a different nature. This is called the Spotted Hyæna, which is classed among animals of the *dog* kind."

15. "Where are they found?" said Mary.

16. "In Southern Africa," said the keeper. "They frequently appear in large numbers near the Cape of Good Hope. There they are thought very useful, on account of

their devouring the carrion, which might otherwise, in that warm climate, be the cause of disease."

17. "The hyæna," said Mr. Reed, "is a very interesting animal on one account. Great quantities of its bones have been found in various places in the north of Europe, where the animal could not now live on account of the coldness of the climate. This shows, either that a great change has taken place in the climate of these countries, or that those bones must have been carried there by an overwhelming flood."

18. Just as Mr. Reed had said these words, a scream was heard from the other side of the tent.

19. "I am afraid that poor unfortunate boy has got himself into serious trouble at last," said Mr. Reed. "Let us go and see what is the matter."

20. On stepping across the pavilion he found, that a number of boys had been treating a monkey to some nuts, and amusing themselves with its strange grimaces while cracking and eating them. But Charlie Tucker, who could never long keep out of mischief, had given a small round stone to the animal, to see how he would act with that. He had better have kept himself quiet, however; for no sooner did the monkey discover the trick that had been played him, than he threw the stone with such force in Charlie's face, as had almost

broken his cheek-bone. Fortunately, he missed his eye, at which he had evidently aimed. But the pain was very severe; so that he was obliged to leave the show before he had more than half satisfied his curiosity. He met with very little pity, however, from his companions; for his conduct in general was such as to make but few friends. Frank, however, offered to go home with him, and so pleased was the keeper with such generous conduct, that he told him he would wait his return before he commenced the monkey exercises.

21. Meanwhile Mr. Reed and Mary continued their stroll, and, passing the cages, stopped to examine the camel.

22. "Is this the animal that is so useful in crossing the desert?" asked Mary.

23. "Yes," replied her father; "without the camel, the vast sandy plains of Asia and Africa would be totally impassable. Its feet are so formed as to tread lightly on the dry and shifting sand; it can close its nostrils so as to shut out the drifting sand, when the whirlwind scatters it over the desert; and, besides its stomach, it has a bag in its belly on purpose to carry water, so that it can march from well to well without great inconvenience, although they should be several hundred miles apart. Thus, when a company of merchants cross from Aleppo to Bassorah, eight hundred miles, over a plain of sand, on which no refreshments can

be had, the camel moves cheerfully along, with a burden of six or seven hundred weight, at the rate of twenty miles a day; while those that carry a man, without much other load, go forward at double that pace, and double the distance."

24. "What a valuable animal he must be in those countries," said Mary.

25. "Yes, indeed," said her father. "Patient under his duties, the camel kneels down at the command of his driver, and rises up cheerfully with his load. He requires no whip or spur during his march; but, like many other animals, he feels an evident pleasure in musical sounds; and, therefore, when he becomes fatigued, the driver sings some cheering song, and the delighted creature toils forward with a brisker step, till the hour of rest arrives, when he again kneels down, to have his load removed for a little while; and, if the stock of food be not exhausted, he is further rewarded with a few mouthfuls of the cake of barley, which he carries for his master and himself. Under a burning sun, upon hot sand, enduring great fatigue, sometimes entirely without food for days, and seldom completely slaking his thirst more than once during a progress of several hundred miles, the camel is patient, and apparently happy. When travellers are reduced to very great straits for drink, they are sometimes forced to kill one or more of their camels, for the sake of the water contained in their singular bags."

26. "I always love to see or hear of a camel," said Mary; "for they remind me of the Bible times, and particularly of the interesting scenes described in the book of Genesis."

27. Frank having returned, and satisfied his curiosity with the camel, the monkeys, and other curiosities, the keeper closed the exhibition by the singular feat of Monkey Jack, a middle-sized monkey, dressed in boy's clothes, riding upon a pony, and the company broke up well pleased with their afternoon's entertainment.

Repeat what you have read in this lesson, giving a particular description of all the animals mentioned. Explain to me, in ¶ 4, muzzled, crouched, ferocity, carcass; 6, wharves, pacify, recognise, 8, rapacity, lurking, assault, lying in ambush, elasticity, vigor; 13, resort, allied; 21, meanwhile; 23, nostrils, pace; 25, exhausted. Did Charlie do right or wrong when he gave the stone to the monkey? Did he deserve the punishment he got, or not? Is it ever right to play tricks against our fellow-creatures? Do trickish people generally get caught in their own trap? What does the Bible say about this? His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate. Ps. vii. 16. What is a pate?

CHAPTER XVI.

Pleasures of Evening.

Come, Evening, once again, season of peace!
Return, sweet Evening, and continue long!
For, whether I devote thy gentle hours

Describe the Botanical Excursion, and explain, in ¶ 2, gratify, control, severe check; 20, auld lang syne; 32, corresponded; 35, entrust; 38, resplendent; 41, absorbed. Which is more valuable, riches, or good temper? Which will make us most beloved? Which will make us happiest? What is the Bible precept about good temper? Be ye kind to one another, tender-hearted. Eph. iv. 32. When we give presents, or make exchanges, should we give the best, or not? Repeat Christ's rule of politeness, in the words of the Bible. For whom has God given the flowers such beautiful colors and shapes, and such delightful smells? For whom has God painted the earth and sky in such a variety of pleasing colors? Was it necessary for God to provide so many pleasures of sight, hearing, and smell for us? Which do you think will be most pleasing to God, our thinking of and enjoying the pleasures he has provided for us, or our passing them over without notice? Should not the great variety of innocent pleasures he has provided inspire us with gratitude? What does the Bible say about this? Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Ps. cvii. 8.

CHAPTER XVIII.

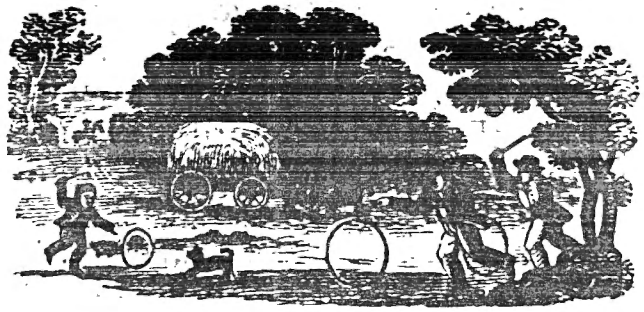
Hay-making.

Advancing broad, or wheeling round the field,
They spread their breathing harvest to the sun,
That throws refreshful round a rural smell:
Or, as they rake the green-appearing ground,
And drive the dusky wave along the mead,
The russet hay-cock rises thick behind,
In order gay.

Thomson.

1. Let us now suppose that three years more had passed by, and that Frank was

fifteen years old. He now no longer went to school in summer, but staid at home and



assisted his father on the farm. During the winter he resumed his studies. It was now near the middle of July, and the season for hay-making had arrived. For several days the weather had been showery, but at last the clouds broke up in the west, and a brilliant sunset gave sure sign of the return of favorable weather. Every tool was accordingly got ready: the broken teeth of the rakes were new set, the scythes were ground, and the long hay-bodies placed on the cart and wagon.

2. Immediately after breakfast the mowers advanced through the field with regular step, making the long grass fall before their scythes. Frank, assisted by Bill Bates, who had been hired for the haying season, followed the mowers, and spread the grass evenly over the ground, and by noon they had several loads ready to be turned. Towards evening the horse-rake was set to work, and before

the workmen left the field all the grass was raised in cocks to avoid the dew.

3. In this healthful and pleasant employment the time passed rapidly away. But one day, just as the family was about sitting down to dinner, Frank came in with the intelligence, that he had heard a distant clap of thunder, and that a heavy cloud was rapidly rising in the north-west.

4. His father stept to the door, and immediately returning for his hat, exclaimed, "Come, boys, come; we have no time to eat now. We must instantly be afield, or we shall lose our hay." All hands accordingly rose, and hurried off as fast as possible.

5. While the rest went to the meadows, Frank ran off to the stable for the horse, and soon had him attached to the rake, and, by a little extra exertion, which all gave with good will, the hay was soon as well secured against the shower as it could be in the field.

6. The alarm, however, proved to be premature. For the cloud, rising exactly in the gap where the creek leaves the upper valley, instead of bearing on in the same direction, divided into two portions, one of which kept on directly south, along the west mountain, while the other crossed the valley along Coxe's Mountain and Nickwacket, and again bent southerly along the main ridge of the Green mountains; thus exhibiting the beautiful and extraordinary sight of a valley

reposing in clear sunshine, while a heavy storm of thunder and lightning was raging in sight on the mountains on the east, north, and west.

7. While the haymakers were leaning on their rakes and forks, in silent admiration of the singular spectacle, they were startled by an uncommonly vivid flash of lightning, followed very quickly by a tremendous crash, re-echoed by the mountains on all sides, which seemed to shake the very ground on which they stood.

8. "That flash struck very near," said Mr. Reed, "considering that we are entirely out of the storm. I don't think it could have been much more than a mile off."

9. "How can you tell the distance?" said Frank.

10. But before he had time to answer his son, a thick smoke was observed to rise from a barn on the edge of the east mountain, and Mr. Reed exclaimed, "Well, boys, we shall have to get wet after all. Look there! neighbor Phelps's barn has been struck with lightning. We must go and help to keep the fire from the other buildings."

11. So the whole party started off as fast as they could run. Presently, however, their course was checked by a brook which the heavy shower had already caused to overflow its banks, and which still had the appearance of rising rapidly.

12. "Is this the same brook that runs past your house?" said Nathan.

13. "Yes," said Mr. Reed. "It makes a complete turn a little way further on, and then runs in exactly the opposite direction from what it does here."

14. "Would it not be better, then," said Nathan, "for Sam and Frank to run back and take care of the hay? A number of the cocks will be carried off or spoiled, if the brook rises much higher. And see, Mr. Phelps's house is in very little danger, for the wind blows the flames directly from it."

15. "True," said Mr. Reed. "Frank, do you and Sam go back to the meadow, and the rest of us will go on to Mr. Phelps's."

16. So saying, they dashed through the swollen brook, while Frank and Sam turned their faces homewards. Nor was this precaution useless. For hardly had they removed the exposed hay-cocks from the bank of the stream, before it inundated its banks to a considerable depth.

17. Having secured the hay, Frank and Sam returned to the house, and sat down with a good appetite to their cold dinner, in which employment they were soon joined by Mr. Reed, and Nathan and Bill.

18. "Was the barn entirely burnt, father?" said Frank.

19. "It was," said Mr. Reed. "The fire burst out at once in a dozen places. But the storm luckily saved the other buildings."

20. "It will be a great loss to poor Mr. Phelps," said Frank.

21. "No; not very great," said his father. "The barn and hay were both insured."

22. "Insured!" said Frank. "What is that?"

23. "I will try to explain it to you," said his father. "Fire insurance is an agreement, made either by one man or by a company of men, to make good all losses by fire, on condition that the owners of the property pay a small sum every year. You know that fires don't happen very often, and you can easily understand, that if every person in this town, or in this county, were to pay me a dollar, or half a dollar, once a year, for every barn or house that they owned, I might safely engage to pay them for any of those buildings that might be destroyed by fire."

24. "Oh, yes," said Frank. "I can understand that; and I should think it would be a good bargain for both parties."

25. "This is the most common way of managing insurance. But in this state, and some of the other states, instead of having one or more persons to insure our property for us, and make a profit out of it, those who wish to be insured form *themselves* into a company, and insure one another. This is called *Mutual Insurance.*"

26. "How do they manage that?" said Frank.

27. "Why, they meet together, and ap-

point officers to manage the business. These officers decide how much each must pay to have their property insured. But they are not required to pay money. They only give a note, that is, a *written promise* to pay when the money is wanted. When one or more fires take place, every one is called on to pay a small part of their notes. If there be no fires, of course there is nothing to pay. So that you see Mutual Insurance is nothing but a great number of people entering into written bargains to help each other, when any of their property is destroyed by fire."

28. "Is every body's property insured in this way?" said Frank.

29. "I imagine not," said his father. "But there are very few people in this state who are foolish enough to risk their property, when it can be secured at so cheap a rate."

30. At this moment Mr. Bates entered the room, and, after the usual enquiries after the health of their respective families, he handed a paper to Mr. Reed.

31. "This," said he, "is a subscription to raise money to buy a cow for our neighbor, the widow Butler."

32. "What! has she lost that fine cow of hers?" said Mr. Reed.

33. "Yes. Ira was driving it home from the pasture last night, and, as it did not go as fast as he wished, he threw a stone at it, which unfortunately broke its leg."

34. "Oh, the foolish fellow!" said Mr. Reed. "But his poor mother is to be pitied, and I suppose I must add a dollar to your list."

35. When Mr. Bates had retired, Mr. Reed again addressed Frank.

36. "This is the way," said he, "we used to do in old times, when a fire took place. We either raised money by subscription, or we all turned out to help to rebuild what was burnt; and those that did not go, sent hay, or furniture, or provisions, or whatever happened to be destroyed, to help to set their neighbors agoing again. But this plan of insurance is very much better."

37. "How would it do to insure cattle against accidents?" said Frank.

38. "I don't think that would answer. It would only make people more careless. But I hope, boys, you will all take warning by this *accident*, as it is commonly called, of Ira's. But I think all such things should be called by their true name, *carelessness*. You know, Frank, how often I have told you, never to throw sticks or stones at all. It can do no good, and frequently causes a great deal of mischief."

39. "I don't think I have ever thrown either," said Frank, "since Alfred Brooks killed his father's pig by a stone not larger than my thumb."

40. "I am glad to hear that you can profit by the experience of others," said his father.

"That is the true way to improve. If we wait till we ourselves get a lesson, we frequently pay rather too dear for our experience."

Repeat the substance of this chapter; explain the reason why the thunder storm divided and passed around the valley and not over it; explain also the nature of insurance. Let the teacher examine the pupil as to the meaning of every phrase in the poetry, and require an explanation of the following words: in ¶ 3, intelligence, rapidly; 5, attached, extra exertion; 6, premature; 7, silent admiration, singular spectacle, vivid, tremendous crash; 11, course was checked; 16, swollen, precaution, inundated; 23, make good; 27, what is a note? what is mutual insurance? 30, respective; 31, subscription; 40, experience. Is it ever proper to throw sticks or stones? Is it dangerous, or not? What is the danger? Is it right, or wrong, to disobey our parents? Is it right, or wrong, to do what they forbid, when they are not by? Is there any One that always sees us? Does He see us when we are in school, and when we are at play? Should we ever do wrong, if we recollected that He saw us? Would it not be well, then, always to recollect it? When do we feel happier, when we do right, or when we do wrong? Would we not be happier, then, if we always recollected that God saw us? What does the Bible say about God seeing us? The eyes of the Lord are in every place, beholding the evil and the good. Prov. xv. 3.

CHAPTER XIX.

The Stage-Coach.

From morning till night it was Lucy's delight
To chatter and talk without stopping;
There was not a day but she rattled away
Like water for ever a dropping.

Jane Taylor.

1. A FEW days after the haying was finished, Mr. Reed called at Mr. Bates's to settle for his son's wages.

2. "What do you intend to do with Frank?" said Mr. Bates. "Do you mean to give him an education, and fit him for one of the professions?"

3. "I mean to give him a good education," said Mr. Reed. "But I hope that he will do as I have done,—prefer the life of a farmer. In my opinion, there is no situation so truly independent, and so well calculated to insure happiness, if a man can be contented with moderate gains."

4. "You don't intend to send him to college, then?"

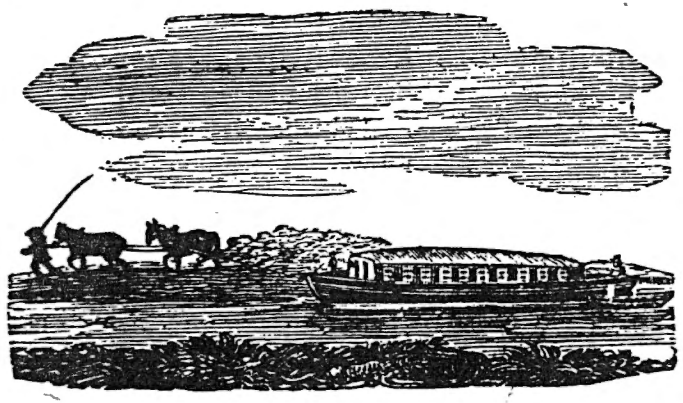
5. "You are mistaken," said Mr. Reed. "I wish him to have every advantage of education which the country affords. But I don't think it best to be in a hurry about it.

Does the doctor do it for his own good, or for ours? Should we not feel grateful to the doctor, who spends his life in studying how to make us well? How should we act, when we are required to take disagreeable physic? Is it for our own good that we take it, or only to please others? Do you know why God made most kinds of medicine to have a disagreeable taste? Because, if the taste were pleasant, we should be apt to take it when we were well, and, by constant use, it would cease to have a medicinal effect on us. Should we be as careful to avoid sickness, if it was not attended with painful feelings, and disagreeable remedies? What does the Bible say about patience? Be ye also patient; stablish your hearts. Jas. v. 8.

CHAPTER XX.

The Canal Boat.

So with strong arm immortal Brindley leads
His strong canals, and parts the velvet meads;
Feeds the long vale, the nodding wood-land laves,
And plenty, arts, and commerce freight the waves.
Darwin.



1. The stage having stopped on the bank of the canal, the passengers stepped into the

packet-boat as soon as they saw their baggage properly secured on board. Mr. Reed and his children walked down into the cabin, which Frank and his sister were surprised to find a large comfortable room, neatly fitted up and well furnished. A man and woman were sitting a table the whole length of the apartment.

2. The chambermaid invited Mary to step into the ladies' cabin to adjust her dress, and she was ushered into a smaller room, at the farther end of the boat, fitted up in a similar style with the main cabin, and provided with every convenience for washing, &c. On each side of the ladies' cabin were four beds, or berths, for the convenience of young children or the sick. This room was divided by a curtain only from the main cabin, which could be drawn aside, and the whole formed into one room at the pleasure of the ladies.

3. In a few minutes the bell was rung for dinner. The company seated themselves in the following order: at the head of the table sat the captain of the packet, with the ladies on his left hand, and the gentlemen, belonging to the same party with the ladies, opposite as near as might be. The gentlemen not in company with ladies, at the bottom of the table. The fare was of the best description, all cooked on board. The drink was on strict temperance principles, simple water. An excellent piece of roast beef at the head of the table was carved by the captain. The

rest of the dishes, comprising a great variety of roast and boiled, with all the vegetables of the season, were carved and helped by the gentlemen who happened to be seated opposite them. Two or three active and obliging waiters were in attendance on the company.

4. It is customary for passengers on board of these boats to purchase tickets for the different meals previous to sitting down; and, before the company rises from table, one of the waiters calls on each gentleman for the tickets for himself and party, being ready at the same time to receive pay from those, who, from ignorance of this arrangement, are not provided with them.

5. A young Frenchman, who was evidently quite a stranger to American customs, on being asked for his ticket, replied,

6. "Ticket! what ticket? I have no ticket, sare!"

7. "I want the ticket, or the pay for your dinner, sir."

8. "How much is it?"

9. "Three shillings, sir."

10. "Ver well. Here is de money," (handing the waiter half a dollar.)

11. "There is your change," said the waiter.

12. "Diable! change! I tought you say tree shilling."

13. "Yes, sir; and there is your shilling in change."

14. Turning to Mr. Reed, who happened to sit next him, the Frenchman said,

15. "What does de man mean, by calling dis one shilling, and the change for half a dollar?"

16. "It is all right, sir," said Mr. Reed. "The dinner cost three York shillings, and that is your right change."

17. "York shilling! what sort of shilling is dat? Begar, dis is one strange country! Every place I go, new kind of money. In Canada, tree shilling is sixty cent. In Vermont, tree shilling is fifty cent. Here, tree shilling is thirty-seven cent. By'm by, tree shilling vill be *one* cent, I tink."

18. "Shillings and pence do make rather a troublesome kind of currency," said Mr. Reed. "But you have now got to the lowest value of the shilling. As you go farther south, you will find it continually rise, till in South Carolina and Georgia it is still higher than in Canada. But shillings and pence are not the currency of the United States. No money in the world is easier to reckon than ours. A child can be made to understand it in five minutes. Ten cents make a dime; ten dimes a dollar; ten dollars an eagle. Again, half an eagle five dollars; half a dollar five dimes (or fifty cents;) half a dime five cents. This money is the same all over the United States, and every body understands it. Whenever, therefore, you are at a loss, either in paying or receiving,

you have only to insist on dealing in dollars and cents, and the difficulty immediately vanishes."

19. "I am much obliged to you, and will remember your good advice," said the Frenchman, as he left the room.

20. "What is the reason of pounds and shillings being of different value in the different states?" said Frank.

21. "Most of the first settlers," said his father, "were from Great Britain, whence of course they derived most of their customs and laws. The money of the mother country being pounds, shillings, and pence, the same mode of reckoning was naturally adopted here. The different value affixed to the shillings, arises from the different states having, while separate colonies, issued paper money, which fell in value, in some places more, in some less. When the states united together at the revolution, they adopted a similar plan of issuing paper money, in order to pay the expenses of the war; but they issued it in such quantities, that in place of merely falling, as before, to six or eight shillings to the dollar, a silver dollar could not, at one time, be bought for a thousand shillings, and finally the paper money became good for nothing at all."

22. "But come," continued Mr. Reed, "let us go above and see the country, instead of sitting here in this close room."

23. Mr. Reed and the children accordingly walked up and took their seats on the roof of the cabin, accompanied by the old gentleman of the stage, who had introduced himself as Mr. Wilson, of New York. The picture at the beginning of this chapter gives a tolerably correct representation of the canal-boat. But the roof is generally protected with a low iron railing, and flat, so as to allow the passengers to stand or sit there. The driver of the horses that draw the packet, also, always rides one of them, as they go faster than he can walk.

24. "What a pleasant way of travelling this is!" said Frank. "The boat goes so smoothly along, that I can hardly feel the motion."

25. "It would be exceedingly pleasant, indeed," said Mr. Wilson, "if there was a little more room, and the bridges were built a little higher, so as to let us pass without stooping. But this everlasting danger of being crushed or knocked overboard by a bridge is a great nuisance."

26. "Why are there so many bridges?" said Frank; "and why can't they build them higher?"

27. "Every farm that is cut through by the canal of course must have a bridge," said his father. "And the reason why they don't build them higher is plain enough. They would cost more, and be very troublesome to pass over. But they certainly take away a great deal of the pleasure of travel-

ling on the canal. Many accidents have happened from carelessness in passing them, and many more would take place but for the care of the man at the helm. You perceive that he always gives notice, by calling out Bridge! bridge! as we approach them."

28. At this moment the pilot exclaimed, "The bridge! the bridge! look out! look out!"

29. The passengers on deck dodged just in time to save themselves, but a scream was heard from the ladies below, and a hat was observed to fall from a window just as the boat passed the bridge.

30. Mr. Reed and Frank, and some others of the passengers stept hastily down to the cabin, to inquire what was the matter, and found the young Frenchman at high words with the captain.

31. "Your rascally fellow on deck," said he, "called on us all to look out; and de moment I put my head out of de window, dis sacré bridge knock off my hat, and almost break my neck. De vilaine! de rascal! he almost kill me, and make me lose my hat."

32. Seeing Mr. Reed enter the cabin, the Frenchman came forward to state his grievances to him. But, to his great surprise, he was told that the pilot was not at all to blame; and that his loss was occasioned by his own ignorance of the language.

33. "Did he not call me to look out?" said he; "and how could I look out, if I no put my head out of de window?"

34. "True," said Mr. Reed. "But nobody else, you see, understood him so. We all understood him to caution us to take care."

35. "And do the words *look out* mean *take care?*" said the Frenchman.

36. "They do," said Mr. Reed.

37. "Your English be one strange language," said the Frenchman. "I never can understand it. Look out sometimes means *look out*, and sometimes *no look out*. I cannot understand that at all."

38. The young man, however, was at last appeased, and satisfied that the pilot had no ill intention; and, being furnished with a cap by the captain, he left the cabin for the deck. But here he fell in with two lads, who, apparently influenced by a mere spirit of mischief, strove hard to work him again into a passion with the pilot; but, finding he would not be their dupe, did all that was in their power to annoy him, by repeating his words, and imitating his imperfect pronunciation. Failing in this object, also, however, they at last withdrew to the cabin.

39. "How extremely rude these boys have behaved!" said Mr. Reed; "and how very common is such rudeness to strangers, more especially to foreigners."

40. "I have often been disgusted with it," said Mr. Wilson. "There is no nation, I believe, except the English, and their descendants, the Anglo-Americans, who take a

pleasure in laughing at and exposing the trifling mistakes and imperfect pronunciation of foreigners. The French, in their own country, are remarkable for their politeness to strangers. It is recorded of some Englishman in Paris, who, making use of an expression that was not customary, corrected himself by saying, that he believed that was not French, that the reply was, 'It is not French, sir, but it deserves to be French.' I am happy to perceive, however, that this kind of rudeness is becoming more and more rare. It is to be hoped that the progress of education will ere long reform it altogether."

41. "Father," said Frank, "is the ground level the whole length of this canal?"

42. "It is not," said his father.

43. "How do they manage," said Frank, "when they come to hills or to low places, or to uneven ground where the level of the country is higher or lower than the rest of the canal?"

44. "When the hill or low place is of small extent, they cut through the one and make a bank across the other; but when the general level of the country rises or falls, they make use of what are called *locks*, to move boats either up or down from one level to another. We shall pass through several of these locks before we leave the canal, both up and down, so that you will have an opportunity of seeing for yourself. See, I believe we are coming to one now."

45. Mr. Reed's supposition proved to be correct, for presently they came to two large wooden doors, which would have stopped the way across the canal had they been shut, but they were open, and flung quite back. The horses were now taken off from the boat, and, before its motion quite stopped, it glided gently in past the open doors, and up to another pair which were shut, and completely obstructed the passage. The doors through which they had passed were then shut, and they found themselves in a sort of box, or reservoir, filled with water. This reservoir, or lock as it is called, was built of large, substantial stones, laid in a peculiar kind of mortar, which hardens in water, and fixed together by iron clamps. It was just large enough to hold a boat, without striking against the stone-work on each side, or the wooden doors at each end.

46. Frank observed that the water beyond the second pair of doors was considerably higher than that of the lock they were in, and he was just about asking how the boat was to be moved up to it; when a small door in one of the upper doors was opened by means of an iron crank, and the water rushed from the second lock into the first with great velocity. The water in both locks was thus very soon brought to a level, when the doors between them were opened, and the boat, thus raised three or four feet so gently as to

be imperceptible to the passengers, passed into the second lock.

47. The doors between the first and second locks being again shut as soon as the boat passed through, a similar process of opening a sluice in the third pair of doors raised the boat to the level of the third lock; and thus the boat was raised from lock to lock till it reached the more elevated section of the canal, where horses being again affixed to it, it moved off as before.

48. "This is really a beautiful operation," said Mary.

49. "Beautiful, do you call it?" said a young lady in the boat, with whom Mary had got acquainted; "I don't see any thing very beautiful about it."

50. "I don't mean that it is beautiful to the eye," said Mary.

51. "What *do* you mean, then?" said the young lady.

52. "When you are reading poetry, or any other fine composition," said Mary, "does it never strike you that some of the thoughts are beautiful? Now the words are not beautiful to the eye. They look the same as any other words. But the sentiment excites a pleasant glow of feeling in the mind. It was a feeling somewhat like this that was excited in my mind by our passing through the locks. It seemed to me grand, and absolutely beautiful, to see so large and so heavy an object as this boat

lifted to such a height by so weak a creature as man, and by such simple means."

53. "Oh, if you begin to talk about poetry, I am off. I know nothing about that. I never read poetry. I read some at school, but I did not understand a word of it."

54. Mary said no more on that subject. She felt that if her companion possessed no idea for the beautiful, it would be vain for her to try to excite it.

55. "I never had the value of poetry so distinctly brought to my mind, as by those few simple words of your daughter," said Mr. Wilson. "What a pity that it is not more studied in schools, and read in families!"

56. "In our town library," said Mr. Reed, "we have a very excellent collection of poetry, from Chaucer downwards. There are no books which I value more highly. It seems to me, that those who have no taste for poetry are cut off from half the enjoyments which our Great Benefactor has provided for us."

57. In a very short time the boat entered another set of locks. In these, however, the process was reversed: that is to say, the boat was lowered, instead of being raised. But, as the operation is nearly the same, it will hardly be necessary to explain it to my young readers.

58. Not long after this, a stage was seen,

about half a mile ahead, on the bank of the canal; and notice was given by the captain to those who were going to Saratoga Springs to be in readiness to leave the boat. Mr. Reed, who designed to take that route, accordingly collected together his baggage. Mr. Wilson, who had proved so pleasant a companion both in the stage and on the canal, with much regret bade him and his family good-by. Mr. Reed engaged to call on his friend as soon as he arrived at New York, and Mr. Wilson promised, that he would never be within ten miles of Mr. Reed's farm without going to pay his young friends a visit.

59. The boat lost but a moment at the landing-place, and was off before the baggage was fixed behind the stage. Our travellers were now once more upon land, within twenty miles of the Springs, which they reached in safety that evening.

Repeat the substance of this chapter, describing minutely the ascent and descent of the locks, and tracing the course of the travellers on a map from Castleton to Saratoga Springs. Explain the following words: ¶ 1, apartment; 3, in attendance; 18, currency; 32, grievances; 47, sluice, section; 54, excite; 56, who is meant by Great Benefactor? Were you ever in a mountainous country? If so, did you observe the grandeur of the scenery, with its boundless forests, its bursting torrents, its thundering cataracts, and its cloud-capped peaks? Did you notice the storms passing along its ridges, leaving the valleys in sunshine, the clouds resting on the tops, or on the sides of the mountains? Did you ever observe the beautiful effect of moonlight on such a country? Is it right to ridicule the manner or the imperfect pronunciation of foreigners? Would *you* like to be treated so in a strange country? Will a good man ever try to hurt the feelings of others? What is the rule given by Christ on this subject? Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matt. vii. 12.

CHAPTER XXI.

The Springs.

——————— With eager lips,
And trembling hand, the languid thirsty quaff
New life in you; new vigor fills their veins.
Armstrong.

1. Frank and Mary, totally unaccustomed to travelling, were considerably fatigued by the long journey of the preceding day. Yet, such was their anxiety to see and taste the celebrated waters of Saratoga, that they were up and dressed at sunrise. They found their father ready to accompany them.

2. Mr. Reed had heard the Iodine Spring so highly extolled the evening before, that he concluded to visit that first. A boy accompanied them from the hotel, to show them the way to the spring. After walking nearly to the north end of the village, they came to the top of a long flight of wooden stairs leading down to a dell, or narrow valley, traversed by a brook, running north-

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