

# DIALOGUES

FOR THE  
AMUSEMENT AND INSTRUCTION  
OF  
YOUTH.

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ADORNED WITH BEAUTIFUL CUTS.

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LONDON:

*Printed by J. Moyes, Grenville-Street, Hatton-garden :*

AND SOLD BY ANDREW MILLER, STRAND.

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1809.

PRICE SIX-PENCE.

## FRONTISPIECE.

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Ariadne gave him a clue of thread, bidding him tie one end of it to the door of the Labyrinth, while he held the rest of it in his hand, and unwound it as he went forward.—See page 30.

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CHILDREN'S BOOK  
COLLECTION



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LOS ANGELES



LONDON:

1899

LONG STREETS

# DIALOGUES.

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## CHAP. I.

*A Dialogue for the Entertainment of good Girls; between Mademoiselle, Miss Julia, Lady Charlotte, Miss Harriot, Miss Sprightly, and Lady Maria.*

*Miss Julia.* Good morrow, Mademoiselle: I have been a good girl a great while, and every body in the house loves me so, that I am as happy as a queen. Look at this pretty watch; papa gave it me, to show me how much he is pleased with my behaviour.

*Mademoiselle.* Oh! it is very pretty! But, my dear, you say you are as happy as a queen; you suppose, then, that all queens are happy?

*Miss Julia.* Yes, Mademoiselle; for it is a common expression, when a person is contented, to say, 'she is as happy as a queen.'

*Mademoiselle.* They speak very improperly when they say so, my dear. I will tell you a tale upon this subject.

## BLOOMING AND FAIR.

### A FABLE.

Once there was a widow, who was a good sort of a woman, and she had two daughters, the name of the eldest *Fair*, and that of the youngest, *Blooming*. They were named thus, because one had an exceeding fair complexion, and the other had cheeks and lips as red as coral. One day when this good woman was spinning at the door of her house, she saw a poor old woman that could hardly hobble along with her stick. You are very much fatigued, said the good dame to this poor old creature; sit down a little and rest



yourself. She then ordered her daughter to bring her a chair. The girls both rose up to fetch it, but Blooming ran faster than her sister to obey her mother's command. Will you drink any thing? said the good woman to this poor old creature. With all my heart, answered she, and I believe I could eat a morsel, if you could give me something that is a little relishing.

I will give you every thing that is in my power, said the woman.

She then ordered her eldest daughter to gather some plumbs from a plumb-tree which she had planted herself, and which she was very fond of. Fair, instead of readily obeying her mother, grumbled at this command, and said within herself, I did not plant this plumb-tree, and take such pains to preserve it, for this old glutton. However, she did not dare refuse to give her some plumbs; but she did it against her will. As to you, Blooming, said the good woman to her second daughter, you have not any fruit to give to this poor creature, for your grapes are not yet ripe. True, replied Blooming, but my hen has just laid an egg, and if the good woman will eat it, she shall be exceeding welcome to it.

Without waiting for her mother's answer, she ran to fetch the egg, but the very moment that she presented it to this old woman, she disappeared, and a beautiful lady was seen in her





place; who addressing herself to the mother, said, I will reward your two daughters according to their deserts. The eldest shall become a great queen, and the second shall keep a farm.

After these words the fairy departed, and the mother and the two daughters remained very much astonished. Upon which, striking the house, it was immediately turned into a little snug farm. They went into the farm, and

were delighted with the neatness of the furniture. The chairs were only wood, but they were so exceeding bright, that you might see yourself as in a glass. The linen of the beds were as white as snow. In the stable there were twenty sheep, four oxen, and four cows; and in the court-yard all sorts of animals, hens, ducks, &c. Fair beheld, without jealousy, the gift which had been bestowed on her sister, pleased to think that she should be a queen.

All of a sudden she heard the noise of the feet of horses, and coming to the door to look out, a king saw her, and fell so violently in love with her, that he immediately married her. Fair, being now a queen, said to her sister Blooming, you shall no longer be a farmer; come along with me, and I will marry you to a great lord.

I am very much obliged to you, sister, answered Blooming, but I am used to a country life, and am unwilling to change it for any other. Well,



queen Fair departed, and was so well satisfied with her new way of life, that for several nights she could not sleep for joy.

For a few months she was so taken up with grandeur, balls, and plays, that she thought of nothing else; but, after a short time, a continual round of diversions began to pall, and vexation took its place. All the ladies of the court paid her a great deal of re-

spect before her face; but in her absence they said, Bless me, that such a poor awkward country wench should be made a queen! the king has exceeding low notions, to marry such a woman as she. This conversation came to the king's ear. He thought he had done a foolish thing to marry Fair; and as the violence of his love was very much abated, he soon began to treat her with contempt.

Poor Fair was ready to die with vexation; and she grew so pale and thin, that every body pitied her.—She had not seen her sister for three years, during which she had been a queen, because she thought it would be a great dishonour for a person of her distinction to visit a poor farmer; but finding herself overwhelmed with melancholy, she resolved to go and spend a few days in the country to divert herself.

The evening of her departure, she arrived at Blooming's farm, where she saw a great number of shepherds and

shepherdesses dancing, and diverting themselves on the green. Alas! said the queen, sighing, many is the time that I have diverted myself like these poor peasants. As soon as she appeared, her sister ran to embrace her. She had an air of so much content and satisfaction, and was so hearty and jolly, that the queen could not help crying when she looked at her. Blooming had married a young peasant without any fortune, but he always remembered that his wife had given him every thing he had, and he strove by his complaisant behaviour to shew her his gratitude. Blooming had not a great many servants; but they loved her as if they had been her children.

All her neighbours loved her likewise, and every one seemed anxious to give her the best proof of it. She had not much money, but then she had no great need of it; for her own hands supplied her with corn, wine, and oil. Her flock furnished her with milk, of which she made butter and cheese.



Alas! cried the queen, the fairy has made me a bad present, in giving me a crown.

Happiness is not to be found in the magnificence of a palace, but in innocent employments or a country life. Scarce had she said these words, when the fairy appeared. I did not intend to reward, when I made you a queen, but to punish you for having given your plumbs grudgingly. To be hap-

py, we must only enjoy what is necessary, and wish for no more. Ah! madam, cried Fair, you have been sufficiently revenged; put an end to my misfortunes. They are already at an end, replied the fairy; the king, who no longer loves you, is preparing to marry another wife; and his officers will come to-morrow, to order you to return to his palace no more.

It happened as the fairy foretold, and Fair passed the remainder of her days with her sister Blooming, in the most perfect pleasure and contentment, and never afterwards thought of a court, but to thank the fairy for having brought her back to her cottage.

*Lady Charlotte.* Indeed, Mademoiselle, I am very much pleased with this story; I have always desired to be a shepherdess; and I think I should desire nothing more, but then I should want some books with me.

*Mademoiselle.* I think you have a very pretty taste, my dear; but, in order to be happy in a course of life,

we must have neither ambition, vanity, or extravagant desires; without going into the country, you may be happy in any place, if you could but guard against those three faults.

*Miss Harriot.* What is ambition, Mademoiselle?

*Mademoiselle.* 'Tis a desire of commanding every body; and vanity is a desire of being praised for beauty, wit, riches, or fine clothes. Ask Miss Sprightly how miserable her vanity has made her?

*Miss Sprightly.* And it has made me wicked too; and made me commit a great fault since I saw you last. I'll tell it before all these ladies, that they may shame me out of it.

We were yesterday at my lady D——'s assembly. This lady is pretty old: she asked me how I spent my time. I am reading Quintus Curtius, answered I. What is Quintus Curtius? said this lady. O! said I, it is a very fine book, in which is the life of Alexander the Great. She said, I do not



remember any king of England, whose name was Alexander the Great: and yet, when I was young, I learned by heart the Abridgement of the History of England; but really I have forgot it. Instead of making a reply to what this lady said, Mademoiselle, I made a pretence to blow my nose, and put my handkerchief before my face, to hold my laughing at her stupidity; and I have been in company several times since, and have told every body of the ignorance of that lady, who had never heard speak of Alexander.

*Mademoiselle.* Indeed, my dear, you have been guilty of a very great fault; don't you think you have done this lady a great deal of injury.

*Miss Sprightly.* Yes, Mademoiselle; but when I was guilty of this folly, it was not with a design to do her any injury; but only to feed my own vanity, by making every body think that I was a girl of sense.

*Mademoiselle.* I assure you, my dear, they would not think any such thing.

We have this morning made a visit to lady B——. You know that she is a very sensible woman. What a wicked girl, says she, is that Miss Sprightly! yesterday she took pleasure in laughing at poor lady D——. If she had been my daughter, I would never suffer her to go into company again; I had a great mind to box her ears. You see, my dear, that your vanity, or self-love, is a folly, which, instead of making you esteemed, induces all the world to hate you. Instead of making remarks upon other people's faults or imperfections, make it your business to observe their good qualities, and then all the world will admire you.—Now lady Maria will tell us her history.

*Lady Maria.* Abraham loved his son Isaac extremely. But he loved God Almighty better, as indeed he ought. One day God said to Abraham, Take your son Isaac, and go up upon a high mountain, to sacrifice him unto me. Any other person, besides

Abraham, would have said, God has promised to give my son Isaac a great many children, but if I kill him that cannot be; but Abraham had more wisdom. He never hesitated when God commanded him to do any thing, for he knew very well that God could do those things which to him appeared impossible. Abraham prepared some wood, and ordered Isaac to carry it; and while they were going up to the mountain, Isaac said to him, Father, we have got wood, and fire to light it, but we have not any beast to offer as a sacrifice unto the Lord. The Lord will provide us one, replied Abraham. But when they were got to the top of the mountain, he said to Isaac, My son, it is you that I am going to sacrifice unto the Lord, for so he has commanded me. I willingly consent, said Isaac; it is from God that I received my life, and I ought to return it him since it is his pleasure. Then Abraham piled up the wood, bound his son Isaac, put him on the wood, and took

a great knife in his hand to cut off his head; but an angel of the Lord came and stopped his arm, and said to him, Do not kill Isaac. God only wanted to know whether you would both obey him. Then Abraham unbound Isaac, and looking up, he saw a ram caught in a thicket by his horns; and Abraham took the ram, and offered him for a burnt-offering, instead of his son, and then they returned with satisfaction to their tent.

*Miss Harriot.* I was very much afraid, Mademoiselle, for poor Isaac; I thought he was going to be killed.

*Miss Julia.* But, Mademoiselle, it is a wicked action to kill a man. How came God to command a wicked action?

*Mademoiselle.* It is not always a wicked action to kill a man, my dear. You know, that a great many are killed for being thieves and robbers. Besides, you see that God did not intend Isaac should be killed; and Abraham, who knew that God was just and wise,



said within himself, since God has commanded me to do it, there can be no evil in it, for God never commanded a sin to be committed.

*Lady Maria.* Isaac was a good child, and I will be as obedient as he was. If God should tell my mamma to kill me, I would say to her, I submit to it with all my heart.

*Mademoiselle.* He will not tell your mamma to do so; but perhaps he may

order the fever, the small-pox, or any other illness to do it. If he will not demand your life, perhaps he will take your eyes, your ears, or any other part of your body. Therefore, when you are sick, you should say, like Isaac, Lord, it is you that have given me life; if you will take it from me by this sickness, I will readily consent to it. Say, therefore, with all your heart, Lord, every thing is thine; if it be thy pleasure to make me deaf or blind, *thy will be done*. And when we lose a fortune, or every thing we have in the world, we should think and say: if they had been good for me, I am very sure God would not have taken them from me.

*Lady Charlotte.* If we could always think in this manner, Mademoiselle, we should never make ourselves uneasy at any thing.

*Mademoiselle.* Very true, my dear; it is from considering things in this just light, that many people who appear to us to be very unfortunate, are

nevertheless very happy; and in like manner as we ought cheerfully to acquiesce under the misfortunes with which the Almighty may see fit to afflict us, so ought we to apply to him to supply all our wants: he is so good, that he will not be offended at such freedom.

*Lady Mary.* But God knows very well that we have occasion for these things; therefore it is not necessary that we should ask him.

*Mademoiselle.* Pardon me, my dear; he knows that we have occasion for bread, and yet Jesus Christ has ordered us to ask it every day, in the prayer which he has taught us. Don't you say in your prayers, every morning and night, *Give us this day our daily bread?*

*Miss Julia.* That's very true, Mademoiselle; but I have never considered it attentively.

*Lady Charlotte.* For my part, I always pray to God for every thing I want. When I begin my lessons, I al-

ways beg of him to give me grace to learn them. When papa, mamma, or my sisters, are sick, I pray to him to restore them. And God is so very good, he always grants me every reasonable request

*Mademoiselle.* Always continue this practice, my dear. Let us, my dear children, look upon God as our indulgent father and gracious master. A child may boldly ask a father for things that are just; and a servant may take the same liberty with a master. But as we are not sensible of our real wants, let us always say, Lord, grant me this thing, if it is for thy glory and my own salvation.—Now let us try if we cannot say something of geography. The last time we met, we spoke of the names which are given to the different parts of the earth; that is to say, a continent, an island, a peninsula, an isthmus, and a cape; to-day we must learn the different names which are given to the different parts of water.—Do you observe this large mass of water?



It is called the ocean, or the sea.— There are four parts, which take their names from the coasts or parts of the earth near which they are situated, the South Sea, North Sea, the Oriental Ocean, and the Western Ocean. That part of the sea which advances into the land, they call a gulf: a bay is a gulf that has a capacious mouth: the Archipelago is a sea in which there are a number of islands: a streight is a passage between one sea and another: a lake is a body of water, surrounded on all sides by the land; and a river is water which is continually running. Take notice of this, children.

*Miss Julia.* Yes, Mademoiselle: a gulf is a part of the sea, which runs into the land; as the gulf of Venice: a streight is an arm of the sea, which joins two seas together; as the Streights of Gibraltar, which join the main ocean to the Mediterranean Sea.

*Mademoiselle.* Very well: they call that a streight also which is bound in by two lands. Look at the map; be-

tween the island of Corsica and the island of Sardinia, you see there is a little arm of the sea. It is called the Streights of Boniface.

*Miss Sprightly.* Pray, Mademoiselle, why is the narrow part of the sea which is between Italy and Sicily, called the Pharos of Messina? What is the signification of the word Pharos?

*Mademoiselle.* I don't understand Greek, my dear; and this word is derived from the Greek language. But we may be able to find out the meaning. Ships that are out at sea cannot come within a certain distance of land without danger: a light is therefore put on the sea-shore to give notice that land is not far off, which cautions the sailors from approaching too near. Ptolemy, one of the kings of Egypt, built such a beautiful marble watch-tower, that it was reckoned one of the seven wonders of the world. A light was placed upon the top of this tower to warn the ships during the night, and ever since that time they have been

called Pharoses: we may therefore suppose, that the word Pharos signifies a light to guide the ships in the night.

*Lady Maria.* Then the lamps which are at our doors are Pharoses.

*Mademoiselle.* Yes, my dear.

*Miss Harriot.* You told us there were seven wonders of the world; pray what are the rest?

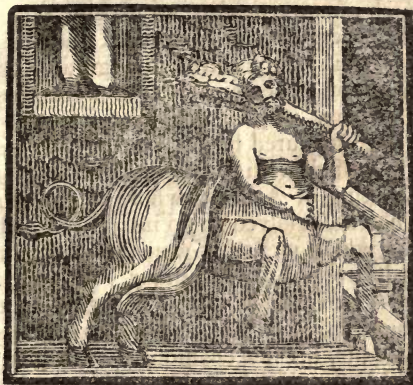
*Mademoiselle.* If I remember right, they are the walls and gardens of Babylon, the Pharos of Alexandria, the Tomb of Mausolus, the Colossus of Rhodes, the Temple of Diana at Ephesus, the Labyrinth of Minos in the island of Crete, and the Pyramids of Egypt.

## CHAP. II.

*Mademoiselle, Lady Maria, Miss Julia, Miss Sprightly, Miss Harriot, and Charlotte.*

*Lady Maria.* GOOD morrow, Mademoiselle, will you tell us a pretty fairy tale to-day?

*Mademoiselle.* No, my dear; but, instead of a fairy tale, Lady Charlotte will tell us the fable of the Labyrinth, which is one of the seven wonders of the world. But you must take notice, when I call it fable, I would not have you think it all entirely false, and that there never was such a place as the Labyrinth, or such men as Minos, Theseus, and the others, whom you will presently hear mentioned: no, my dears, I would only insinuate to you, that truth is here adulterated with fiction; and that romance is interwoven with the real exploits of those persons. Come, Lady Charlotte, begin.



*Lady Charlotte.* There was a king of Crete, named Minos. The Athenians having killed his son, he declared war against them, obtained a victory, and condemned the Athenians to give him every nine years seven boys and seven girls, to be devoured by the Minotaur. This Minotaur was a monster, half a man, and half a bull; and lived in a house which was called

a Labyrinth. This house was built in such a manner, that no person, when they were once got in, could find their way out again without a guide. So the poor Athenians, which were shut up there, if they could have escaped being devoured by the monster, would have died with hunger. The son of the king of Athens, whose name was Theseus, resolved to go into Crete with the young men that were sent there, in order to kill the Minotaur. When he was arrived in this country, the daughter of Minos, whose name was Ariadne, became enamoured with him; and he promised, if she would save his life, he would in return take her into his own country and marry her. Upon which Ariadne gave him a clue of thread, bidding him tie one end of it to the door of the Labyrinth, while he held the rest of it in his hand, and unwound it as he went forward. He followed her directions, met the Minotaur, killed him, and, guided by the faithful clue, found his way back to

the door, and came safe out. By this means the Athenians were delivered from the oppressive tribute which they were laid under, of sending so many of their young people to be devoured by that ravenous monster. Now, when Theseus set out on his return to Athens, Ariadne accompanied him; but he soon despised her, my dears, (for that is the natural consequence of a young lady's going off with a man in such a manner). They landed on an island; where, one morning, while she was fast asleep, he got up, went on board his ship, and left her. —When Ariadne awakened, and found the vessel gone, she cried sadly, and was very sorry she had forsaken her father's palace, but it was too late. While she was deploring her misfortune, Bacchus, the god of wine, passed by, and Ariadne being very beautiful, he took pity on her and married her. A crown, which she had upon her head, Bacchus threw up to heaven, and it was changed into a constellation, which

is still called after her name. Theseus, at his departure from home, promised his old father Ægeus, that if he conquered the Minotaur, he would, upon his return, put out a white flag on his ship as a signal of his success; but he forgot his promise, and his father, who during his absence went daily to the sea-side, to wait his arrival, one day saw the vessel enter the port, without a white flag, and thinking his son was dead, he threw himself into the sea and was drowned. Theseus sent presents to the god Apollo, to express his thanks for his success, and gave orders that the same vessel should go annually with presents in the same manner, which is ever after observed, and no one could be put to death till this ship returned to Athens.

*Miss Julia.* Theseus was a very wicked man, to leave this poor princess so, who had saved his life.

*Mademoiselle.* Very true, my dear; but if he had not left her in that manner, he must have married her; and



no one chooses to marry a young woman that runs after the men. While he had occasion for her assistance, he made the finest promises in the world; but the men don't think themselves obliged to perform the promises which they make to a woman; they are delighted at being able to deceive them, and make a jest of them afterwards.

*Lady Maria.* But are all the men like Theseus, Mademoiselle? Is there not some rule to judge between a man that loves in earnest, and one that loves in jest?

*Mademoiselle.* Yes, my dear. Let us suppose you to be a great girl, and that a gentleman should fall in love with you.—If he is in earnest he won't mention it to you; but he will go to your papa and mamma, and say to them, your daughter is an amiable lady; if you will bestow her on me in marriage, I shall be much obliged to you, for I have a great esteem for her. But when a gentleman is in jest, he will tell you privately, that he loves

you, and will desire you not to mention it to your papa and mamma.

*Lady Maria.* Mighty well, Mademoiselle! and I would immediately say to him; Sir, I'll tell my papa that you love me; and then how foolish he would look, if he said it only in jest!

*Mademoiselle.* Yes, my dear; he would be ashamed of himself, and you must be as good as your word, and not fail to acquaint your papa and mamma with it.

*Miss Sprightly.* Mademoiselle, I should be very glad to know what part of the fable which lady Charlotte just now repeated is founded on truth.

*Mademoiselle.* Almost the whole, my dear. Instead of a monster, the Minotaur was a certain commander, named Taurus; the clue of thread was a map of the labyrinth that Ariadne gave Theseus; and Ariadne was not married to Bacchus, but one of his priests. Now I will explain to you the other four wonders of the world. The walls of Babylon encompassed



that great city, the capital of the greatest empire of the world. They were fifty miles in circumference, two hundred feet high, and so wide, that six chariots could be drove a-breast on them. The hanging gardens of Babylon were as wonderful as the walls. The Colossus of Rhodes was a statue of Apollo, cast in brass, which the Rhodonians dedicated to him, and erected at the entrance of the port of

the city of Rhodes: it was so very large, and the feet were placed on two rocks so wide asunder, that vessels passed in full sail betwixt the legs; but it was thrown down by an earthquake. The temple of Diana was a superb edifice in the city of Ephesus, dedicated to the goddess Diana. Herostratus was so extravagantly foolish as to burn it down, to render himself famous in history. The pyramids of Egypt are famous piles of building, erected above four thousand years ago, and are still to be seen in the neighbourhood of Grand Cairo. They served as sepulchres for the kings of Egypt. They were twenty years in building the largest, though three hundred and sixty men were continually at work on it. There was an inscription engraven on it, importing, that it cost one thousand eight hundred talents (which is about four hundred thousand pounds,) only for onions, leeks, garlick, and other things of that nature for the workmen. But we have had enough of fables;

now let us say something of Geography. Let us take our map. We shall now divide Europe into three principal parts. The northern part, the middle, and the southern part. The northern part contains from west to east, the British isles, which consist of two large, and a great number of small islands. The most considerable of them is Great Britain, in which are two united kingdoms; England on the south, and Scotland on the north. The other smaller island is called Ireland.

*Lady Maria.* I never knew that I lived in Great Britain before.

*Mademoiselle.* You do, indeed, my dear; London is the chief or capital city of England, Edinburgh of Scotland, and Dublin of Ireland. These three kingdoms are under the government of one prince, who is called king of Great Britain. On the east of England, here is Denmark, the capital of which is Copenhagen in the island of Zealand. Norway, which lies on the

north of Denmark, belongs also to the king of Denmark; its capital city is Christiana: Iceland is governed by the same king, an island more to the north of Europe than England. On the east side of Norway you will find Sweden, round the gulf of Baltenia on the Baltic sea. Stockholm is the capital of Sweden. Lastly, on the east side of Sweden you will find Russia or Muscovy, a very fine country, whose capital is called Moscow; but Petersburgh is now the finest city, and the usual residence of the Emperor, and the whole court of Russia. These are, then, the five principal parts, which lie in the North of Europe; do not forget them. When we meet again we will observe those in the middle. Come, ladies, let us hear what progress you have made in the sacred History.

*Lady Maria.* When Isaac was married to Rebecca, he prayed to God to send him children. He had two sons; the name of the eldest was Esau, and the name of the second Jacob. You

know very well, ladies, that very frequently among people of quality the eldest has the title of lord, and the second has not; so they were called my lord Esau and master Jacob. One day my lord went to the chase, and when he returned home, he was very hungry. Mr. Jacob had just made some porridge of lentiles, and was going to eat it. My lord Esau said, brother, give me some of your porridge. I made it for myself, answered Mr. Jacob, but if you will give me your title you shall have it. Esau, who was a glutton, complied, and sold his title for this mess of porridge. Therefore Jacob became the eldest, and was my lord, and Esau was only master.

*Mademoiselle.* You see, ladies, what gluttony causes. It is a vile fault. It is not only a sin to be a glutton, but it makes people sick, stupid, and shortens their days; but I will say no more upon this article. You blush, Miss Harriot; what, have you had the misfortune to commit a fault of this kind?



*Miss Harriot.* Yes, Mademoiselle. A few days ago my maid would not give me some tea in the evening, and I cried above an hour about it.

*Mademoiselle.* You must endeavour to get the better of this naughty crime, my love; and if you will be a good girl, and have me continue to love you, you must repair the fault you have committed: and how will you do it, my dear?



*Miss Harriot.* I won't drink a drop of tea for a week: but then, Mademoiselle, you must promise me not to think any more of the folly which I have committed.

*Mademoiselle.* Why do you think I would, my dear? When we are sorry for our faults, and endeavour to mend, God himself forgets them: and I assure you I shall not remember them. Now tell us your history, my dear.

*Miss Harriot.* Esau did not love his brother Jacob, because he had bought his title of him, and had robbed him of his blessing. Rebecca said to Jacob, I am afraid your brother Esau intends to kill you; therefore, my son, go to your uncle Laban, and stay with him a few days, till your brother's anger is blown over. Laban had two daughters. Leah, the eldest, was very plain, but Rachel, the youngest, was very handsome. Jacob fell in love with Rachel, and asked Laban to give her to him in marriage: who

said to him, I will give you my daughter Rachel, if you will be my servant for seven years. Jacob consented to it; and he loved Rachel so well, that seven years appeared to him but as so many days. At the end of this time he thought he had married Rachel: but Laban deceived him, and put his daughter Leah into the bed. As Jacob went without a candle, he did not perceive that his father-in-law had cheated him; but in the morning, when it was day-light, he was sorely vexed. Laban said to him, it is not customary in this country to marry the youngest before the eldest; but if you will serve me seven years longer, in a week's time I will give you Rachel. Jacob consented to it; and at the end of that time Laban desired he would continue with him longer, and promised him a great reward. But he only sought to deceive him; yet that did not hinder Jacob from becoming very rich. He did not love his wife Leah; so God had compassion on her. He gave her

a great number of children, and Rachel had not any. At length, however, she had one son, who was named Joseph. At this Jacob left his father-in-law, Laban, and returned to his own country. But before he arrived there, he was informed that his brother Esau was coming with a great number of armed men to meet him. He was sadly frightened, but God sent an angel to encourage him: and Jacob made presents to his brother to appease his anger.

*Mademoiselle.* Come, Miss Julia, tell us your history.

*Miss Julia.* Jacob and his whole family settled near the city of Shechem. He had twelve sons, and a daughter, named Dinah. This young woman, being curious, wanted to go out to see the young women of Shechem. She therefore went, and the king's son happening to see her, he fell in love with her, and carried her off. Jacob's sons being informed of this, fell into a great passion; but the

king said to them, do not be angry, give my son your sister for a wife, and let us be friends with each other. Dinah's brothers consented to this; but two of them, Simeon and Levi, were resolved to be revenged. They treacherously murdered the king, his son, and all the men of Shechem, and put their wives in prison. When Jacob heard of these wicked proceedings, he was very angry with them, and was afraid it would give rise to a war from the neighbouring towns. But God comforted him, and promised him, as he had done before to Abraham and Isaac, that he would give to his children the country where he then dwelt. After this, Jacob left that place, and went to Bethel, afterwards called Bethlehem. After their arrival there, Rachel had another son, and died soon after he was born, having named him Benoni, that is, the child of sorrow; but his father gave him the name of Benjamin, and Rachel was buried near Bethlehem.

*Miss Sprightly.* It appears to me, Mademoiselle, that all Jacob's children were not good; for Simeon and Levi were unjust, as well as cruel, to kill all the inhabitants of the city of Shechem, since they were not guilty.

*Mademoiselle.* They were almost all wicked, my dear, as you will perceive by-and-by. Judah, the eldest, committed great crimes; but Joseph was a very good man.

*Lady Charlotte.* There is so much pleasure in doing our duty, that I cannot conceive how any body can be wicked. For my part, I am so uneasy in my mind, when I have done a fault, that I cannot sleep a wink all night long: and surely Simeon and Levi, who murdered all those people, could not enjoy any happiness.

*Mademoiselle.* No, my dear; when people begin to be wicked, their consciences sting them; but if, notwithstanding such admonitions, they still go on in their crimes, remorse wears off by degrees, and at length the voice of consci-

ence is totally stifled, which is the greatest misfortune that can possibly happen. Observe too, my dear children, how dangerous it is for a young lady to be curious, and to love gadding abroad: if Dinah had been contented to stay at home, she would not have caused all these terrible misfortunes. Women are made for retirement, and ought to bring themselves to love it: I have but a very mean opinion of a young lady that loves to be always rambling about. Some time ago, I told you, it was a woman's duty to look after her family. But it is impossible for them to do this, if they are never at home.

*Miss Sprightly.* But, Mademoiselle, the rich have servants to look after their families; and I always understood that only poor women were obliged to look after their families.

*Mademoiselle.* Indeed, my dear, you are very much mistaken. God never said, that the rich should not eat their bread by the sweat of their brow. Every body ought to work; it is a

duty incumbent upon all ; and to take care of the family, is as much the duty of a lady of quality as that of a tradesman's wife. Nay, even supposing idleness to be no sin, yet ladies should always employ themselves in the management of their houses. Always remember this, my dear children. Though you were ever so rich, yet if you did not look into your affairs yourselves, your servants would perhaps cheat you : your tradesmen would agree with them, and overcharge every thing, and you would perhaps be reduced to poverty ; and nothing is more ridiculous and shameful, than to be reduced to poverty by one's own mismanagement and imprudence. Every body scorns such poor people as these, and they are despised instead of being pitied.

THE END.

