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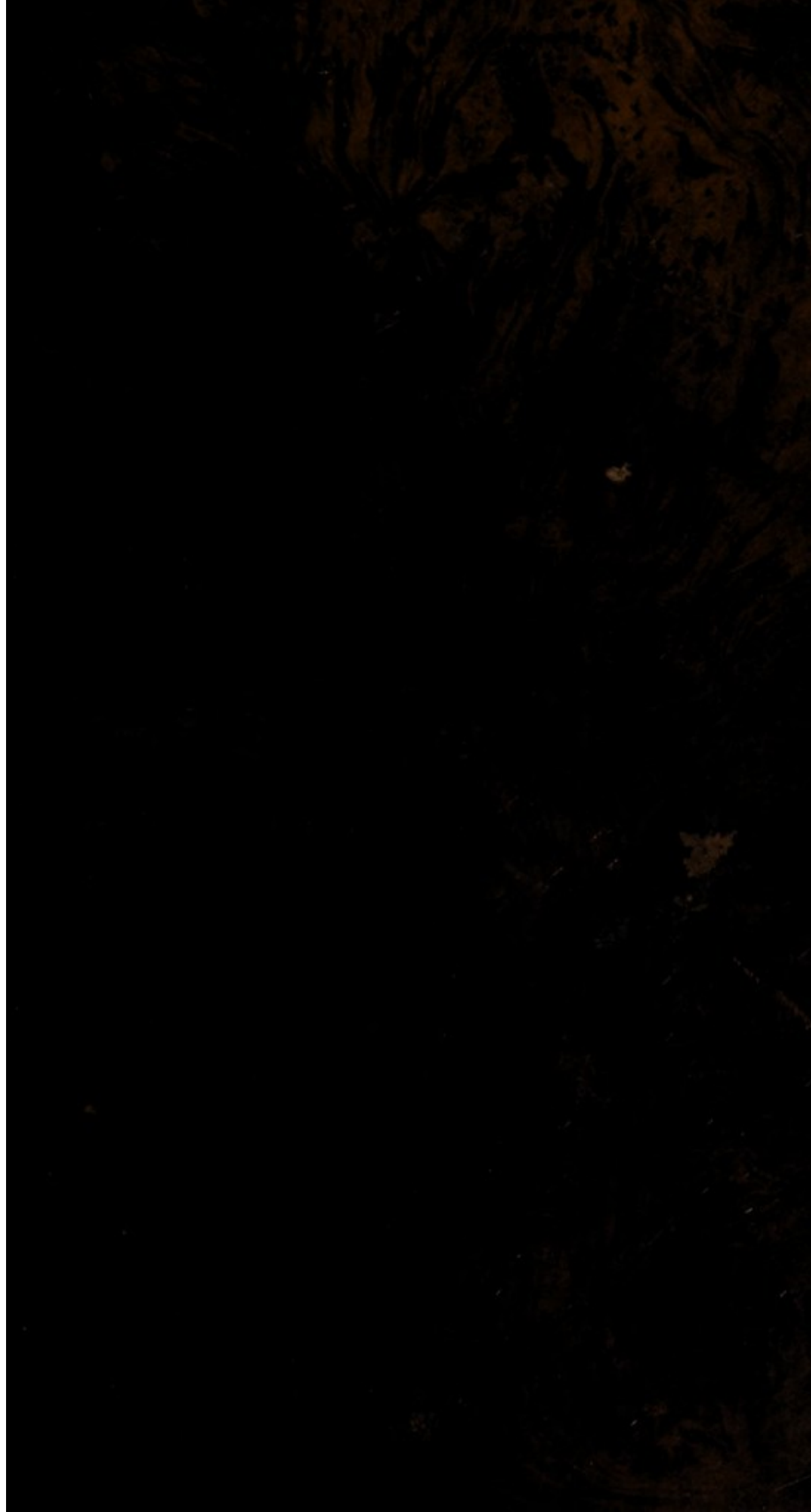
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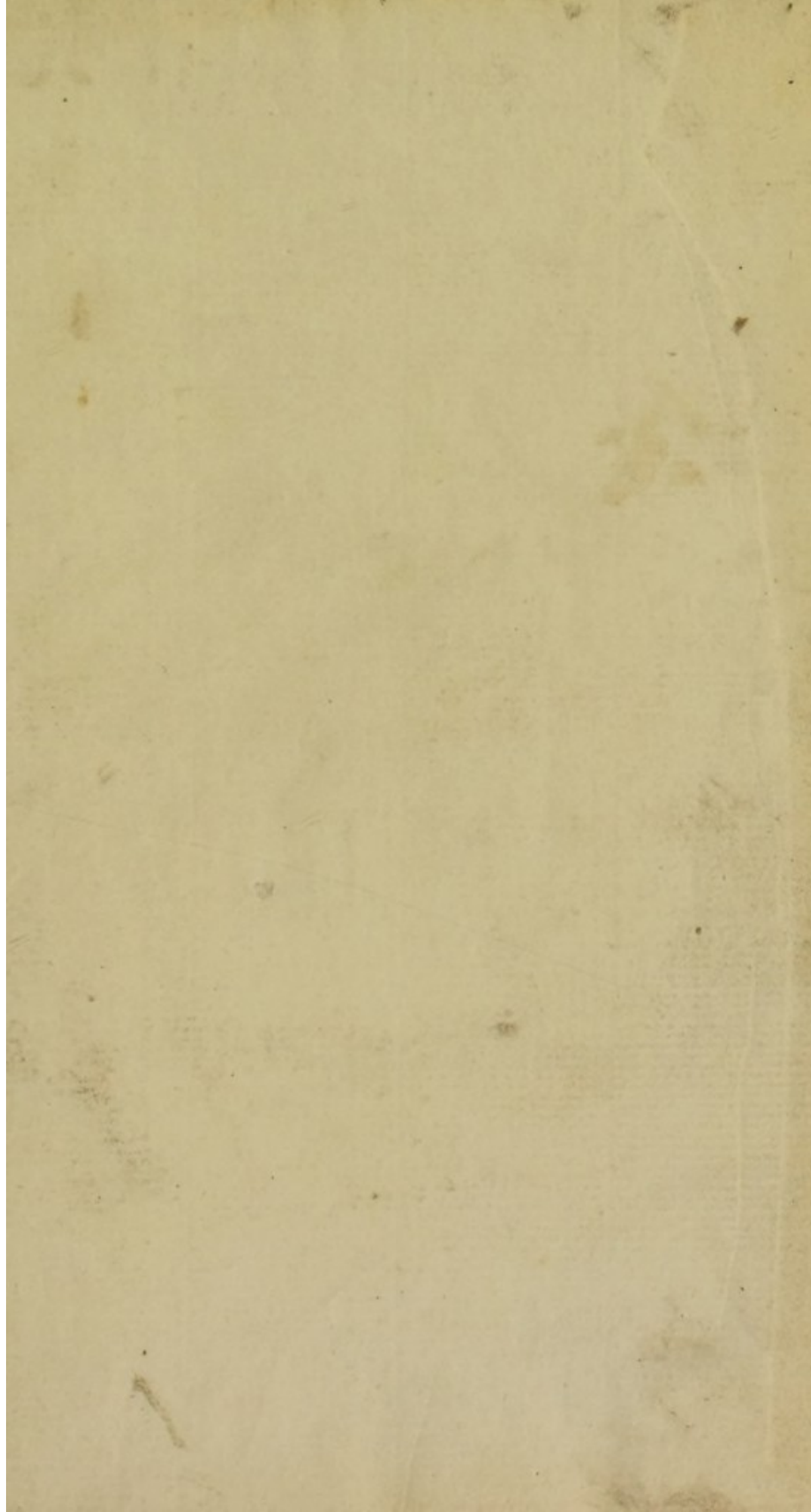
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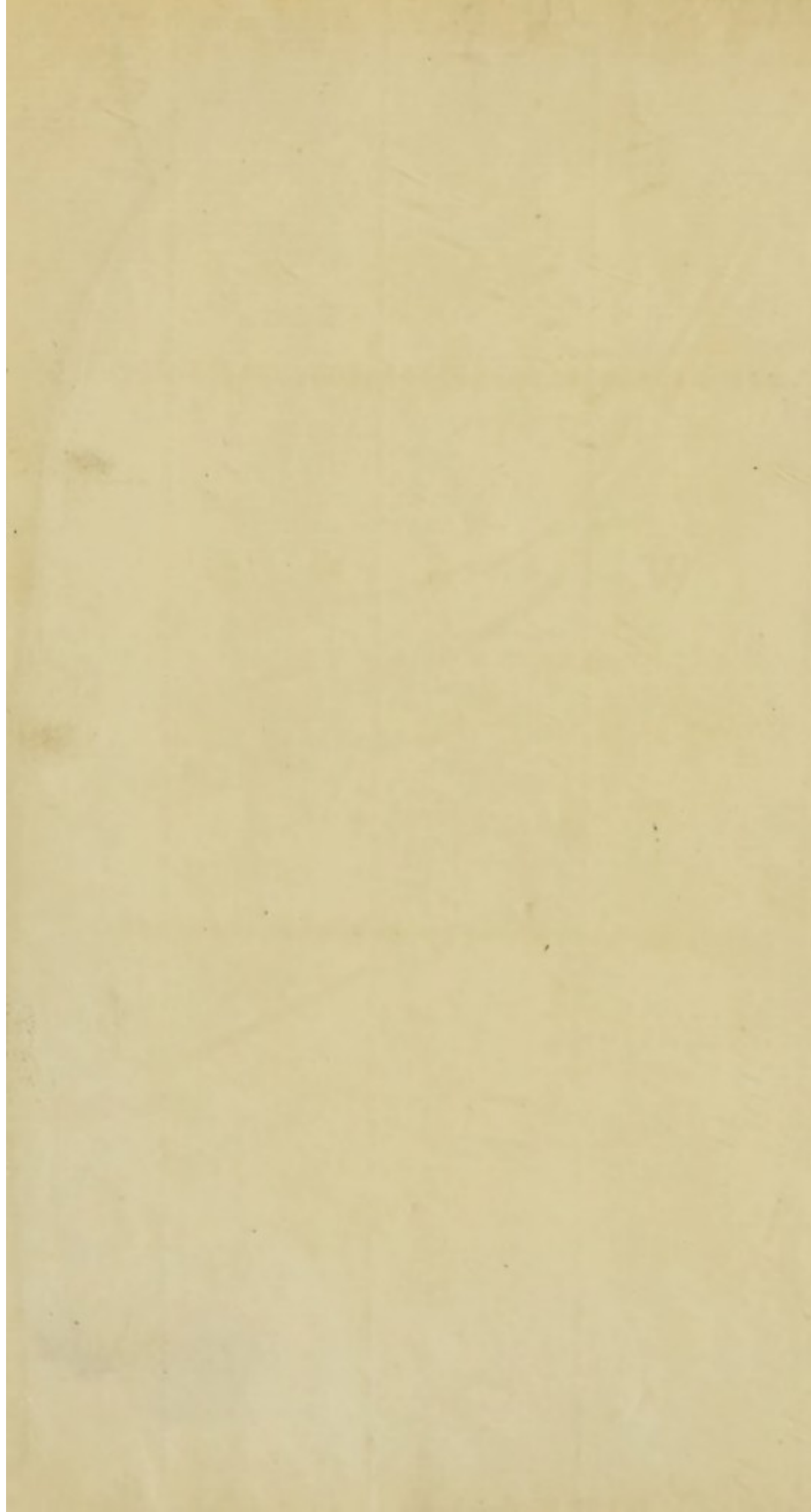
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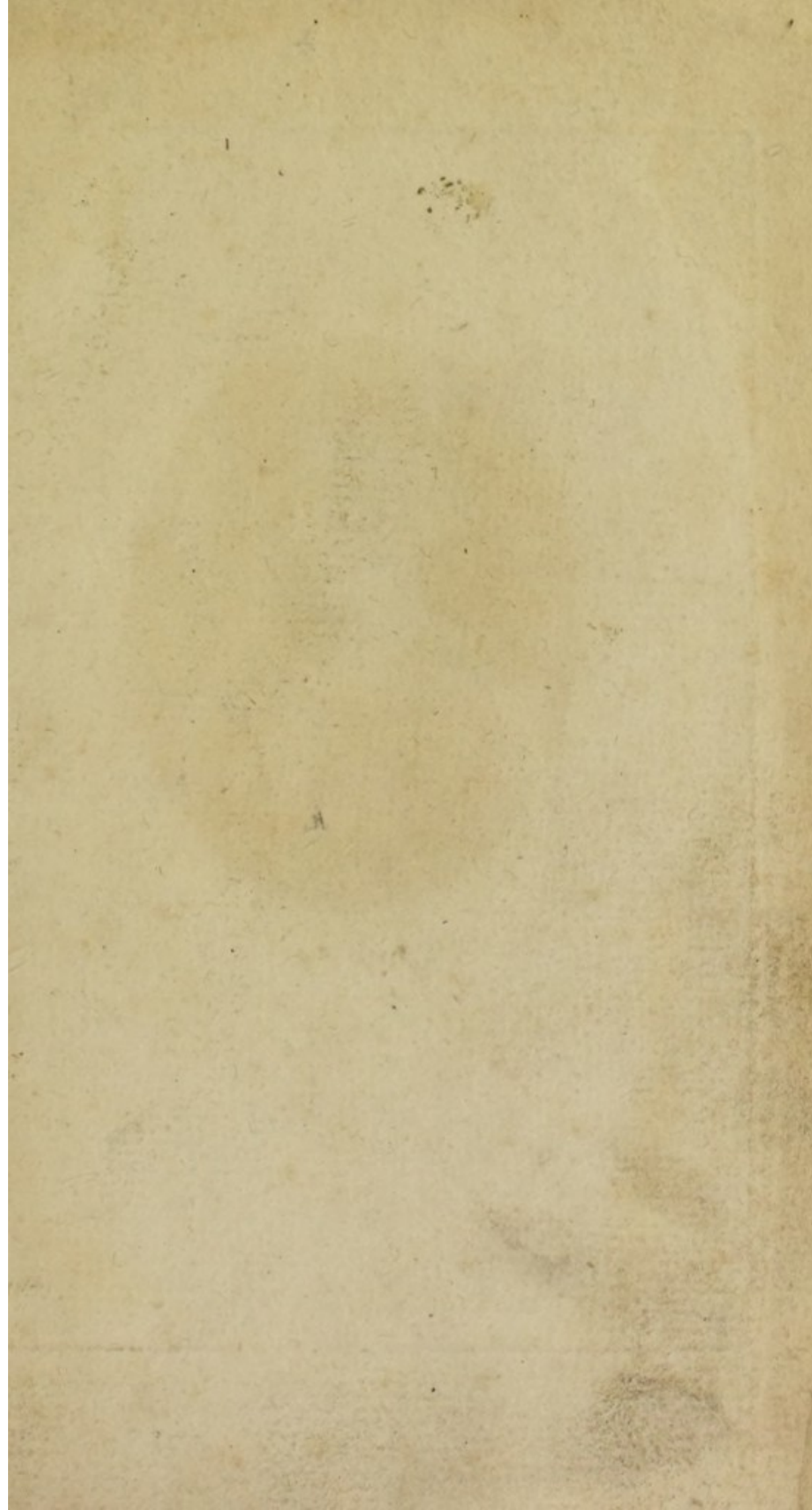


IGNUM SUB UMBRA NOTUM











John Gregory M.D.
Ætatis 40.

A
FATHER'S LEGACY
TO HIS
DAUGHTERS.

By JOHN GREGORY, M.D.F.R.S.

Late Professor of Medicine in the University of Edinburgh,
and First Physician to his Majesty in Scotland.

TO WHICH IS PREFIXED
AN ACCOUNT OF THE LIFE
OF THE
AUTHOR.

EDINBURGH:
PRINTED FOR A. STRAHAN, AND T. CADELL,
LONDON; AND W. CREECH, EDINBURGH.

MDCCLXXXVIII.



FATHER'S

TO HIS

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BY JOHN GREGORY, M.D.

A Poetical Description of the Human Mind, and the Principles of Morality, in a Series of Letters to his Daughter.

TO WHICH IS PREFIXED

AN ACCOUNT OF THE LIFE

OF THE

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Printed for A. STRAHAN, and T. CADELL,

London; and W. GREEN, Edinburgh.

MDCCCLXXV.

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A N
A C C O U N T
OF THE
L I F E A N D W R I T I N G S

OF
D R J O H N G R E G O R Y .

DR JOHN GREGORY author of the Essays contained in these volumes, was descended from an ancient family in Aberdeenshire; and had the honour of counting among his ancestors a succession of men eminent for their abilities, and of distinguished reputation in the annals of science and literature. It is a singular fact, that this family has been noted

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for

for mathematical genius for the course of two centuries.

As the purpose of this memoir is to pay a tribute to departed worth, it will not be deemed impertinent in the writer, if, previously to the account which is to be given of this author and his works, a few particulars are here inserted, respecting those eminent men of the same name and family.

JAMES GREGORY (the author's grandfather) one of the most distinguished mathematicians of the last century, was a son of the Rev. Mr. John Gregory minister of Drumoak in the county of Aberdeen, and was born at Aberdeen in November 1638. His mother was a daughter of Mr
David

David Anderson of Finzaugh, a gentleman who possessed a singular turn for mathematical and mechanical knowledge. This mathematical genius was hereditary in the family of the Andersons, and from them seems to have been transmitted to their descendants of the name of Gregory. Alexander Anderson, cousin german of the above mentioned David, was professor of mathematics at Paris in the beginning of the 17th century and published there in 1612, *Supplementum Appollonii redivivi, &c.* The mother of James Gregory inherited the genius of her family; and observing in her son, while yet a child, a strong propensity to mathematics, she instructed him herself

self in the elements of that science. He received his education in the languages at the grammar school of Aberdeen, and went through the usual course of academical studies in the Marischal College.

At the age of twenty four he published his treatise entitled *Optica Promota* *, a work of great genius, in which he gave the world an invention of his own, and one of the most valuable of the modern discoveries, the construction of the *Reflecting Telescope*. This discovery im-

* *Optica Promota, seu abdita radiorum reflexorum et refractorum mysteria, geometricè enucleata; cui subnectitur appendix subtilissimorum astronomiae problematon resolutionem exhibens, Lond. 1663.*

immediately attracted the attention of the mathematicians both of our own and of foreign countries, who were soon convinced of its great importance to the sciences of Optics and Astronomy. The manner of placing the two specula upon the same axis appearing to Sir Isaac Newton to be attended with the disadvantage of losing the central rays of the larger speculum, he proposed an improvement on the instrument, by giving an oblique position to the smaller speculum, and placing the eye-glass in the side of the tube. But it is worth remarking, that the Newtonian construction of that instrument was long abandoned for the original or Gregorian, which is at this day
universally

universally employed where the instrument is of a moderate size; though Mr Herschel has preferred the Newtonian form for the construction of those immense telescopes, which of late years, he has so successfully employed in observing the heavens.

The university of Padua being at that time in high reputation for mathematical studies, James Gregory went thither soon after the publication of his first work; and, fixing his residence there for some years, he published, in 1667, *Vera Circuli et Hyperboles quadratura*, in which he propounded another discovery of his own, the invention of an infinitely converging series for the areas of the
circle

circle and hyperbole. To this treatise, when republished in 1668, he added a new work, entitled, *Geometriae pars universalis, inserviens quantitatum curvarum transmutationi et mensurae*, in which he is allowed to have shown, for the first time, a method for the transmutation of curves. These works engaged the notice, and procured Mr Gregory the correspondence of the greatest mathematicians of the age, Newton, Huygens, Halley, and Wallis; and their author being soon after chosen a Fellow of the Royal Society of London, contributed to enrich the Philosophical Transactions at that time by many excellent papers. Through this channel, in particular, he carried on a dispute with

with Mr Huygens upon the occasion of his treatise on the quadrature of the circle and hyperbole, to which that able mathematician had started some objections. Of this controversy, it is unnecessary to enter into particulars. It is sufficient to say, that, in the opinion of Leibnitz, who allows Mr Gregory the highest merit for his genius and discoveries, Mr Huygens has pointed out, though not errors, some considerable deficiencies in the treatise above mentioned, and shown a much simpler method of attaining the end in view.

In 1668, Mr James Gregory published at London another work, entitled, *Exercitationes Geometricae*, which contributed still to extend his reputation.

reputation. About this time he was elected Professor of Mathematics in the university of St Andrews, an office which he held for six years. During his residence at St Andrews, he married, in 1669, Mary the daughter of George Jameſon the celebrated painter, whom Mr Walpole has termed the Vandyke of Scotland, and who was fellow diſciple with that great artiſt in the ſchool of Rubens at Antwerp. By this lady he had a ſon, James, born in 1674, (the father of Dr John Gregory of Edinburgh) and two daughters.

In 1674, Mr James Gregory was called to Edinburgh, to fill the chair of mathematics in that univerſity. This place he had held for little

more

more than a year, when, in October 1675, being employed in shewing the satellites of Jupiter through a telescope to some of his pupils, he was suddenly struck with total blindness, and died a few days after, at the early age of thirty-seven.

He was a man of an acute and penetrating genius. His temper seems to have been warm, as appears from the conduct of his dispute with Mr Huygens; and, conscious perhaps of his own merits as a discoverer, he seems to have been jealous of losing any portion of his reputation, by the improvements of others upon his inventions. A small tract of his writing shews him to have been of a satirical turn of mind, and

and to have possessed considerable humour. It is entitled *The great and new art of weighing Vanity ; or a discovery of the ignorance and arrogance of the new artist in his pseudo-philosophical writing. To which are annexed some tentamina de motu penduli et projectorum.* This book, which is published under the name of Patrick Mathers, Arch-beadle of the University of St Andrews, was written in ridicule of a person of the name of Sinclair, a Professor of Natural Philosophy, and author of a treatise on Hydrostatics.

David Gregory of Kinnairdy, in the county of Aberdeen, the brother of the above mentioned Mr James Gregory, was bred a merchant in Holland,

land, and passed a great part of his life in that country. He returned, however, to Scotland in his latter years, and, living to the age of ninety-three, had the singular fortune of seeing three of his sons, David, James, and Charles, all Professors of Mathematics, at the same time, in three of the British Universities.

DAVID GREGORY, Savilian Professor of Astronomy at Oxford, whom Dr Smith has termed *Subtilissimi ingenii Mathematicus*, was the eldest son of Mr Gregory of Kinnairdy; a nephew of the above mentioned Mr James Gregory, and consequently cousin german of James the father of the late Dr John Gregory of Edinburgh. David Gregory was born

June

June 24. 1661 at Aberdeen, where he received the earlier parts of his education. He compleated his studies at Edinburgh, and, being possessed of the mathematical papers of his uncle, soon distinguished himself likewise as the heir of his genius. In the twenty-third year of his age, 1683, he was elected Professor of Mathematics in the university of Edinburgh, and published, in the same year, *Exercitatio Geometrica de dimensione figurarum, sive specimen methodi generalis dimetiendi quasvis figuras, Edinburgi 1684, 4to.* He saw very early the excellence of the Newtonian philosophy, and had the merit of being the first who introduced it into the schools, by his public

lic lectures at Edinburgh. "He
" had," says Mr Whiston, * "already
" caused several of his scholars to
" keep acts, as we call them,
" upon several branches of the
" Newtonian philosophy, while we
" at Cambridge, poor wretches,
" were ignominiously studying the
" fictitious hypotheses of the Car-
" tesian."

In 1691, on the report of Dr
Bernard's intention of resigning the
Savilian Professorship of Astronomy
at Oxford, David Gregory went to
London, and being patronised by
Sir Isaac Newton, and warmly be-
friended by Mr Flamsteed the Astro-
nomer Royal, he obtained the vacant
Professorship, for which Dr Halley
was

* Whiston's Memoirs of his own life, vol. 1.

was a competitor. This rivalry, however, instead of animosity, laid the foundation of friendship between these eminent men; and Halley soon after became the colleague of Gregory, by obtaining the Professorship of Geometry in the same University.

Soon after his arrival in London, Mr Gregory had been elected a fellow of the Royal Society; and, previously to his election into the Savilian Professorship, had the degree of Doctor of physick conferred on him by the University of Oxford.

In 1693, he published in the Philosophical Transactions, a resolution of the Florentine problem *de Testudine veliformi quadribili*, and he continued

tinued to communicate to the public, from time to time, many ingenious mathematical papers by the same channel. In 1695, he printed at Oxford *Catoptricae et Dioptricae Sphaericae Elementa*, a work which, as he informs us in his preface, contains the substance of some of his public lectures, read, eleven years before, at Edinburgh. This valuable treatise was republished first with additions by Dr William Brown, with the recommendation of Mr Jones and Dr Desaguliers, and afterwards by the latter of these Gentlemen, with an appendix containing an account of the Gregorian and Newtonian Telescopes, together with Mr

Hadley's

Hadley's tables for the construction of both those instruments. It is not unworthy of remark, that, in the end of this treatise, there is an observation which shews that, what is generally believed to be a discovery of a much later date, the construction of achromatic telescopes, which has been carried to great perfection by Mr Dolland and Mr Ramsden, had suggested itself to the mind of David Gregory, from the reflection on the admirable contrivance of Nature in combining the different humours of the eye *.

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* The passage is as follows: 'Quod si ob difficultates physicas in speculis idoneis torno elaborandis et poliendis, etiamnum lentibus uti oporteat,

Dr David Gregory published at Oxford, in 1702, *Astronomiae Physicae et Geometricae Elementa*, a work which is accounted his master-piece. It is founded on the Newtonian doctrines, and was esteemed by Sir Isaac Newton himself as a most excellent explanation and defence of his philosophy. In the following year he gave to the world an edition in folio of

‘ porteat, fortassis media diversae densitatis ad lentem objectivam componendam adhibere utile foret, ut a natura factum observamus in oculi fabrica, ubi cristallinus humor (fere ejusdem cum vitro virtutis ad radios lucis refringendos) aqueo et vitreo (aquae quoad refractionem haud absimilibus) conjungitur, ad imaginem quam distincte fieri poterit, a natura nihil frustra moliente, in oculi fundo depingendam.’ Catop. et Dioptr. Sphaer. Elem. Oxon. 1695, pag. 98.

of the works of Euclid, in Greek and Latin; in prosecution of a design of his predecessor Dr Bernard, of printing the works of all the ancient mathematicians. In this work, although it contains all the treatises attributed to Euclid, Dr Gregory has been careful to point out such as he found reason, from internal evidence, to believe to be the productions of some inferior geometrician.

In prosecution of Dr Bernard's plan, Dr Gregory engaged, soon after, with his colleague Halley, in the publication of the Conics of Apollonius; but he had proceeded but a little way in this undertaking when he died, in the 49th year of his age, at Maidenhead in Berkshire, A. D. 1710.

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To the genius and abilities of David Gregory, the most celebrated mathematicians of the age, Sir Isaac Newton, Dr Halley, and Dr Keill, have given ample testimonies. Besides those works published in his lifetime, he left in manuscript, *A Short Treatise of the Nature and Arithmetic of Logarithms*, which is printed at the end of Dr Keill's translation of Commandine's Euclid, and a *Treatise of Practical Geometry*, which was afterwards translated, and published in 1745, by Mr Maclaurin.

Dr David Gregory married, in 1695, Elisabeth, the daughter of Mr Oliphant of Langtown in Scotland *.

By

* This Lady survived her husband, and erected
ted

By this Lady he had four sons, of whom, the eldest, David was appointed

an elegant monument to his memory in the church of St Mary at Oxford. The sculptor has taken his idea from Shakespeare's beautiful image of Patience smiling at Grief; and the inscription is deservedly commended by Dr Nichols in the Biographia Britannica, as doing full justice to the distinguished merit of the deceased, without any of that fulsome flattery which so often disgraces those monumental eulogies. It is in the following terms:

P. M.

DAVIDIS GREGORII, M. D.

Qui Aberdoniae natus, Jun. 24. 1661,

In Academia Edinburgenfi

Matheseos Praelector publicus,

Deinde Oxonii

Astronomiae Professor Savillianus,

Obiit Oct. 10. A. D. 1710;

Ætatem illi heu brevem Natura concessit,

Sibi

ed Regius Professor of Modern History at Oxford by King George I. and died in 1767, in an advanced age, after enjoying for many years the dignity of Dean of Christ Church in that university.

Dr David Gregory, on obtaining the Savillian Professorship of Astronomy at Oxford, was succeeded in the Professorship of Mathematics at Edinburgh, by his brother James, likewise an eminent mathematician. He held that office for thirty-three years, and retiring in 1725, was succeeded

Sibi ipsi longam prorogavit

Scriptor illustris.

Desideratissimo viro

ELIZABETHA UXOR,

M. P.

ceeded by the celebrated Maclaurin. A daughter of this Professor James Gregory, a young lady of great beauty and accomplishments, was the victim of an unfortunate attachment, which furnished the subject of Mallet's well known ballad of *William and Margaret*.

Charles Gregory, third son of Mr Gregory of Kinnairdy, and brother of the two preceding Professors, David and James, was created Professor of Mathematics at St Andrews by Queen Anne in 1707. This office he held with reputation and ability for thirty-two years, and resigning in 1739, was succeeded by his son, the late Professor David Gregory, a gentleman of great worth, of agreeable manners,

manners, and remarkably endowed with the talent of communicating the knowledge of his science to his pupils. Profeffor David Gregory of St Andrews died in 1763.

Dr JOHN GREGORY, author of the *Comparative View*, and of the other tracts contained in these volumes, was the fon of Dr James Gregory, Profeffor of Medicine in King's College Aberdeen, and grandson of James, the inventor of the Gregorian Telescope. His father was firft married to Catharine Forbes, daughter of Sir John Forbes of Monymusk, by whom he had fix children, moft of whom died in infancy. He married afterwards Anne Chalmers, only daughter of the Rev. Mr George Chalmers,

Chalmers, Principal of King's College, by whom he had two sons and a daughter. John, the youngest of the three, was born at Aberdeen, June 3. 1724.

When in the 7th year of his age, his father died, and the care of his education devolved on his grandfather Principal Chalmers, and on his elder brother Dr James Gregory, who, upon the resignation of their father a short time before his death, had been appointed to succeed him in the Professorship of Medicine in King's College. He likewise owed much in his infant years, and during the whole course of his studies, to the care and attention of his cousin, the celebrated

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Dr

Dr Reid *, now of the University of Glasgow, who still lives, an honour to philosophy and to literature.

The rudiments of our author's classical education he received at the grammar school of Aberdeen; and, under the eye of his grandfather, he completed, in King's College, his studies in the Latin and Greek languages, and in the sciences of Ethics, Mathematics, and Natural Philosophy.

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* Doctor Reid's mother was the sister of David Gregory, the Savillian Professor at Oxford; and he inherits largely the mathematical genius of his ancestors, which may be traced not only in the general precision of his metaphysical writings, but frequently in his modes of demonstration. Dr Reid, during the earlier part of his life, was minister of New Machar in Aberdeenshire, and afterwards Professor of Philosophy in King's College, Aberdeen.

He was a good classical scholar, and entered warmly into the beauties of the ancient authors; thence deriving a faculty of acutely discriminating the excellencies and defects of literary composition, and forming for himself that pure, simply-elegant, and perspicuous style, which is the characteristic of his writings.

He inherited likewise, in no small degree, the mathematical genius of his family; and of these studies, it may be observed, that, whenever he is led to mention them, he expresses himself with some degree of enthusiasm. His master in Philosophy and in Mathematics was Mr Thomas Gordon, the present Philosophy Professor of King's College, who has ably filled

led an academical chair for above half a century; a man respected for his talents, and endeared by his social virtues to all who know him. Between this worthy person and our author there subsisted through life the most perfect and unalterable friendship.

In 1742, Mr Gregory went to Edinburgh, accompanied by his mother, whose solicitude for her son was at that time much increased by the death of his elder brother George Gregory, a young man of the most promising abilities, who, in the course of a very liberal education to the profession of physic, went to France in 1741, and died of a consumption at Amiens. Of this brother, who was
but

but three years older than our author, he constantly retained the most affectionate remembrance, and spoke of him as of one, by whose death, not only his family, but the world, had sustained a loss.

At Edinburgh, where the School of Medicine was then rising to that celebrity which has since so remarkably distinguished it, Mr Gregory attended the Anatomical Lectures of the elder Dr Monro, of Dr Sinclair on the Theory of Medicine, and of Dr Rutherford on the Practice. He heard likewise the prelections of Dr Alston on the Materia Medica and Botany, and of Dr Plummer on Chemistry. The Medical Society of Edinburgh, instituted for the free discussion

cussion of all questions relative to medicine and philosophy, had begun to meet in 1737. Of this society we find Mr Gregory a member in 1742, at the time when Dr Mark Akenfide, his fellow student, and intimate companion, was a member of the same institution.

In the year 1745, our author went to Leyden, and attended the lectures of those celebrated Professors Gaubius, Albinus, and Van Royen. Of the acquaintance which he formed at this university, he was wont to mention, as the most remarkable, the celebrated John Wilkes, Esquire, and the Hon. Charles Townshend; the former, courted universally for his agreeable manners, and the charms
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of his witty, though too libertine conversation; the latter equally admired for his wit and pleasantry, but dreaded for a talent of indiscriminate satire, which subjected him not unfrequently to disagreeable remonstrances from the persons whom he offended.

While at Leyden, Mr Gregory had the honour of receiving from the King's College of Aberdeen, his *Alma Mater*, who regarded him as a favourite son, an unsolicited degree of Doctor of Medicine; and soon after, on his return thither from Holland, he was elected Professor of Philosophy in the same University. In this capacity he read Lectures during the years 1747, 1748, and 1749,

on

on Mathematics, on Experimental Philosophy, and on Moral Philosophy.

In the end of 1749, however, he chose to resign his Professorship of Philosophy, his views being turned chiefly to the Practice of Physic, with which he apprehended the duties of this Professorship, occupying a great portion of his time, too much interfered. Previously, however, to his settling as a Physician at Aberdeen, he went for a few months to the Continent; a tour of which the chief motive was probably amusement, though, to a mind like his, certainly not without its profit in the enlargement of ideas, and an increased knowledge of mankind.

Some

Some time after his return to Scotland, Dr Gregory married, in 1752, Elifabeth daughter of William Lord Forbes, a young lady, who, to the exterior endowments of great beauty and engaging manners, joined a very superior understanding, and an uncommon share of wit. With her he received a handsome addition of fortune; and during the whole period of their union, which was but for the space of nine years, enjoyed the highest portion of domestic happiness. Of her character it is enough to say, that her husband, in that admired little work, *A Father's Legacy to his Daughters*, the last proof of his affection for them, declares, that, "while he endeavours to point out

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" what

“ what they should be, he draws but
“ a very faint and imperfect picture
“ of what their mother was.”

The field of Medical practice at Aberdeen being at that time in a great measure pre-occupied by his elder brother, Dr James Gregory, and others of some note in their profession, our author determined to try his fortunes in London. Thither accordingly he went in 1754; and being already known by reputation as a man of genius, he found an easy introduction to many persons of distinction both in the literary and polite world. The late George, Lord Lyttelton, was his friend and patron, a nobleman whose character united the best qualities of the head and heart.

heart. An attachment which was founded on a striking similarity of manners, of tastes, and of dispositions, grew up into a firm and permanent friendship; and to this nobleman, to whom Dr Gregory was wont to communicate all his literary productions, the world is indebted for the publication of the *Comparative View of the State and Faculties of Man*, which made him first known as an author. Dr Gregory likewise enjoyed the friendship of the late Edward Montague, Esq; and of his lady, the celebrated champion of the Fame of Shakespeare against the cavils and calumnies of Voltaire. At her assemblies, or *conversazione*, the resort of Taste and Genius, our author

thor had an opportunity of cultivating an acquaintance with many of the most distinguished literary characters of the present times. But to this ingenious lady he owes obligations of a much higher nature; a friendship which the stroke of death has not dissolved, and of which his children at this day reap the pleasure and advantage.

In 1754, Dr Gregory was chosen Fellow of the Royal Society of London; and, daily advancing in the public esteem, it is not to be doubted, that, had he continued his residence in that metropolis, his professional talents would have found their reward in a very extensive practice. But the death of his brother, Dr James Gregory,

Gregory, in November 1755, occasioning a vacancy in the Professorship of Physic in King's College Aberdeen, which he was solicited to fill, he returned to his native country in the beginning of the following year, and took upon him the duties of that office to which he had been elected in his absence.

To our author the society of Aberdeen had many attractions. It was there he had spent the most delightful period of his life, the season when the heart is alive to its warmest affections; and there, of consequence, he had formed his most cordial intimacies. These had been contracted chiefly with a few persons of distinguished abilities and learning,

learning, whom it was now his fortune to find attached to the same place, and engaged in pursuits similar to his own. The animosities and mean jealousies, which so often disgrace the characters of literary men, were unknown to the friends of Gregory, who, educated in one school, professing no opposite tenets, or contending principles, seem to have united themselves, as in a common cause, the defence of virtue, of religion, and of truth. The philosophy of Reid, of Campbell, of Beattie, and of Gerard, which places virtue on an unalterable basis, gives stability to morals, and vindicates the sovereignty of common sense, may become unfashionable in an age when all first principles

principles are ridiculed, and to doubt, which Aristotle held to be but the forerunner of knowledge, is found to be the *ultimatum* of human wisdom. But the sceptical system can never hope for a durable, far less an extensive prevalence with mankind. The mind of man has no preference for intellectual obscurity, but is ever unhappy while undecided; and he who walks with security, believing he enjoys the full illumination of the sun, will not easily be convinced that he is groping in the dark.

It would be curious, in many instances, to trace the history of those literary compositions which have instructed or amused the world, and to mark the progress from their first
rude

rude sketches to their complete form and ultimate perfection. Some of the most admired works of those philosophers I have mentioned, owed their origin to a literary society, or rather club, (for it was a convivial meeting in a tavern), which was held weekly in Aberdeen, where a part of the entertainment of the evening was the reading of a short Essay, composed by each of the members in his turn. The projectors of this institution, which the vulgar and uninitiated denominated the *Wise Club*, were Dr Reid and Dr Gregory. The society consisted chiefly of some of the Professors of the King's and Marischal Colleges of Aberdeen; but admitted, likewise, several gentlemen of the

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the place, of a literary turn, or of agreeable conversation. Besides the more formal compositions read as discourses by the members, a literary or philosophical question was proposed each night for the subject of conversation at the subsequent meeting. It was the duty of the proposer of the question to open the discussion, and afterwards to abstract or digest the opinions of the several members in the form of an Essay, which was engrossed in the *Album* of the society. Of such abstracts there are several yet existing, composed by Dr Gregory, chiefly on philosophical, moral, and political questions; and in some of these are to be found a few favourite ideas which he afterwards amplified,

plified, and which appear to great advantage in those works which he gave to the public.

In this society Dr Gregory read, as separate discourses, those Essays which he afterwards connected and methodised, and which were first published in 1764, under the title of *A Comparative View of the State and Faculties of Man with those of the Animal World*. The original Essays were certainly written without any design of forming a connected work: But being the result of a few principles, with regard to which the author had long settled his belief, and containing at least no discrepancies of sentiment, it was no sooner determined to throw them into one work, than it became

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an easy matter to point out a connection which seemed to link the whole together. This Dr Gregory has done in the Preface to the Comparative View ; but the plan, which is there given with considerable diffusion, may perhaps become more perspicuous by being epitomised.

The condition of man in society may be viewed in three principal aspects. Man, in his savage state, is distinguished by the highest improvement of his animal and corporeal faculties, and a proportional neglect of his mental and intellectual powers. When society is more advanced, the social affections begin to display themselves ; the heroic virtues are cultivated ; war becomes regulated by principles

ciples of honour ; and the spirit of patriotism calls forth the highest exertions of courage and of generosity. A succeeding age beholds a people so characterized extending their territory, cultivating an intercourse with foreign nations, acquiring wealth by commerce, and advancing to the period of refinement and of luxury. In this last stage, the heroic virtues give place to a passion for the objects of Taste in the productions of the elegant arts. The wants which luxury creates stimulate invention, and excite industry to supply them. Enlargement of intercourse refines the general manners, and ease and leisure invite to the improvement of the understanding in speculative researches.

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To suppose the possibility of any nation, or body of men, uniting the peculiar advantages which characterise each of these several stages, is evidently a chimera : But it appeared to the author, that, however impossible it might be to realize this idea in society at large, it was practicable among individuals. It seemed to him not unreasonable to think, that a man endowed with the most perfect use of his bodily powers, might attain likewise to the highest improvement of his mental endowments ; that he might unite the heroic virtues with the relish for beauty and elegance ; that he might join simplicity of manners to true politeness, and cultivate

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at once the virtues of the heart and the powers of the understanding.

Such is the prevalent chain of idea which certainly may be found to run through the different parts of this Essay: Yet, after all, it is not to be denied that the *Comparative View* cannot, with any propriety, be considered as a regular or connected work; and he, perhaps, who reads in the preface this after-devised arrangement, may not think the traces of it extremely apparent in the book itself. But the merits of this work are independent of methodical structure; and are such as have deservedly ranked its author among the most useful, as well as elegant writers of his time. His reflections on the manners, habits,

bits, and dispositions of mankind, are the result of an attentive and most discriminating observation of the human character; his rules of conduct are the united suggestions of prudence and philanthropy; and his sentiments on the subjects of Taste arise, in general, from a very just, and often a very acute perception of excellence and defect, of beauty and deformity.

Among the most useful parts of this work, we may reckon the author's observations, in the first section, on the management of infants, and the education of children; and, in the last, his reflections on Religion, as favourable to virtue, to benevolent affections, and to the general happiness of society.

If

If it is a certain fact that all animals, except man, enjoy every pleasure of their nature without pain and sickness, and, abstracting from accident, arrive at the natural period of their being; he certainly deserves eminently well of society who shall point out the means of extending, in any degree, those advantages to mankind, which are enjoyed by the inferior part of the creation. This merit will be allowed to Dr Gregory by every person who peruses those excellent observations contained in the first section of the Comparative View; in which he shews that a large share of the calamities of mankind are not imputable to Nature, but are chargeable to the account of their
own

own folly and caprice. Such are those evils which arise from the mismanagement of infants, and the preposterous severity of the education of children: Evils which these excellent observations of our author have already contributed in a great measure to exterminate. The absurdity, indeed, of many of those practices which the writer had to combat, will perhaps leave posterity in doubt that they had ever prevailed in a civilized country: For who would readily believe that there ever was a period when children were crammed with physic instead of food, deprived of the use of their limbs, and denied the benefit of fresh air and exercise? With respect, indeed, to our system

of early education, our author's observations, though certainly just, have not been attended with the same success. We have yet to lament with this elegant writer, that "the happiest period of human life, the days of health, cheerfulness, and innocence, on which we always reflect with pleasure, not without some mixture of regret, are spent in the midst of tears, punishment, and slavery; and this to answer no other end, but to make a child a man some years before Nature intended he should be one."

In our author's observations on Religion, he treats his subject with more method, and with greater closeness of reasoning, than we find in any other
part

part of his work. He traces accurately the origin of scepticism, and points out its effects upon the mind, the temper, and upon the heart. He accounts with ingenuity for the zeal of making profelytes to infidelity; and he treats judiciously of the influence of Religion, considered as a science, as a rule of life and manners, and, finally, as engaging and interesting the affections.

But the most pleasing, perhaps the most ingenious part of this little work, is that where the author treats of the cultivation of Taste, and of the pleasure arising from such works of genius as are addressed to the imagination and to the heart. He shews the advantages which Taste has yet to
reap

reap from an union with philosophy, and plausibly accounts for the superiority of the ancients to the moderns in most of the fine arts from that union. On the other hand, he wisely cautions against the admission of a false spirit of philosophy instead of the true, and points out the danger of that error by a strong example, the introduction of metaphysical subtilty into historical composition *.

The

* Nor less the blemish, though of different kind,
From false Philosophy's conceits refin'd!
Her subtle influence on History shed
Strikes the fine nerve of admiration dead,
(That nerve despised by sceptic sons of earth
Yet still a vital spring of human worth),
This artful juggler, with a skill so nice,
Shifts the light forms of virtue and of vice,

That

The *Comparative View*, first published in 1764, was considerably enlarged by the author in a second edition.

Dr Gregory remained at Aberdeen till the end of the year 1764, when, urged by a very laudable ambition, and presuming on the reputation he had acquired as affording a reasonable prospect of success in a more extended field of practice, he changed his place of residence for Edinburgh. His friends

That e'er this wakens scorn, or that delight,
Behold, they both are vanish'd from the sight;
And Nature's warm affections thus destroy'd,
Leave in the puzzled mind a lifeless void.

Hayley's Essay on History, Ep. 3.

In a note on this passage, Mr Hayley acknowledges, that he has borrowed the ideas chiefly from the excellent observations on History in Dr Gregory's *Comparative View*.

friends in that metropolis had represented to him the situation of the College of Medicine as favourable to his views of filling a Professorial chair in that University, which accordingly he obtained in 1766, on the resignation of Dr Rutherford, Professor of the Practice of Physic. In the same year he had the honour of being appointed first Physician to his Majesty for Scotland, on the death of Dr Whytt.

On his first establishment in the University of Edinburgh, Dr Gregory gave lectures on the Practice of Physic, during the years 1767, 1768, and 1769. Afterwards, by agreement with Dr Cullen, Professor of the Theory of Physic, these two eminent
men

men gave alternate courses of the Theory and of the Practice.

As a public speaker, Dr Gregory's manner was simple, natural, and animated. Without the graces of oratory, which the subject he had to treat in a great degree precluded, he expressed his ideas with uncommon perspicuity, and in a style happily attempered between the formality of studied composition and the ease of conversation. It was his custom to premeditate, for a short time before entering the College, the subject of his lecture, consulting those authors to whom he had occasion to refer, and marking in short notes the arrangement of his intended discourse. Then fully master of his subject, and,

confident

confident of his own powers, he trusted to his natural facility of expression to convey those opinions which he had maturely deliberated. The only lectures which he committed fully to writing, were those introductory discourses which he read at the beginning of his annual course, and which are published in these volumes under the title of *Lectures on the Duties and Qualifications of a Physician*. Of these, which were written with no view to publication, many copies were taken by his pupils, and some from the original manuscript, which he freely lent for their perusal. On hearing that a copy had been offered for sale to a bookseller, it became necessary to anticipate a fraudulent, and perhaps

ened by disease, are equally the result of the author's acquaintance with human nature, and of that of humanity of temper and elegance of mind, which distinguish all his moral writings.

Nor does his character appear to less advantage in his liberal and disinterested remarks on physic, considered as a *lucrative trade*, which are expressed with the spirit and animation natural to one who felt for the real dignity of his profession, and was ashamed of the unworthy artifices, and the servile manners by which it has been too often degraded.

The remarks contained in the three first lectures of this volume, on these and some other subjects highly interesting

teresting to the practical Physician, fully justify our author's general position, "That the profession of Medicine requires a more comprehensive mind than any other." Of this, indeed, no one can doubt who reflects for a moment on the great variety of speculative knowledge, and of literary accomplishments, which enters into a Medical education; and on the sagacity, address, and knowledge of the world, which are necessary to direct the Physician in the course of his practice. Those who were acquainted with Dr Gregory, know in how remarkable a degree all the various talents and accomplishments which he holds forth to his pupils, as the gifts either of Nature

ture or of education, were united in himself.

The last three lectures relate chiefly to Medicine, considered as a branch of natural knowledge; and they will probably be regarded by the more intelligent of his readers as the most valuable part of the volume. They display more fully than any of the author's other works, the extent of his philosophical views; and it is perhaps from them that we are best enabled to form a judgment of the loss which the science of Medicine sustained by his death. It is indeed impossible to read them without feeling a lively regret that his benevolent and enlightened exertions for its advancement were so early interrupted.

It

It has been remarked, and perhaps not altogether without reason, that too much stress has been laid by some metaphysical writers on the *method of philosophising*; and that those who have employed themselves the most in studying its rules, as they are laid down by Lord Bacon, have seldom contributed much to the improvement of natural knowledge. Of those who have distinguished themselves lately in Physics and Chemistry, it is certain that by far the greater number have copied their plan of inquiry rather from the *Principia* and the *Optics* of Sir Isaac Newton, than from the general speculations in the *Novum Organon*. The truth is, that, in Physics and Chemistry, the rules
of

of investigation are very few and simple; and although it was long before they occurred to Philosophers, yet, when they have once been exemplified by a few good models, they recommend themselves so naturally to the common sense of mankind, that it remains a great wonder how the world should have been for so many ages imposed on by Theories which rested on mere conjecture. Lord Bacon had undoubtedly the merit of first stating these rules fully and explicitly; but now, when they have been so happily applied to their practical use by Newton and his followers, it may perhaps be found more easy to convey a distinct idea of them to students by particular examples, than

than by general illustrations. Although, however, all this should be granted with respect to Physics and Chemistry, it will not apply to the science of Medicine, which has many difficulties peculiar to itself; and which, besides the rules of investigation common to it with all the branches of natural knowledge, requires a variety of others, founded on the particular nature of the subjects about which it is conversant, and adapted to the present state of the Medical art. Some of these rules are hinted at by Lord Bacon, who, though no Physician, possessed (in the judgment of Dr Gregory) “as just and comprehensive views in medicine as
“any Physician who ever wrote,”
but

but who, at the same time, to do complete justice to the subject, required a more extensive and accurate knowledge of medical facts, and of the history of the science, than could be expected from one who was not educated to Physic as a profession. The remarks and illustrations, accordingly, of Dr Gregory, not only form a very valuable commentary on some of Bacon's principles, but suggest a variety of original and important hints to medical inquirers. The wild and visionary systems which some of these have lately offered to the world, and which are too apt to intoxicate young and inexperienced minds, are a sufficient proof, that, however generally the true method of investigation may
be

be understood or adopted in some other branches of science, an illustration of it, adapted to the perusal of speculative Physicians, was by no means superfluous.

The Lectures on the Duties and Qualifications of a Physician were first published in 1770, and afterwards in an enlarged and more perfect form in 1772.

In the same year, 1772, Dr Gregory published *Elements of the Practice of Physic, for the use of Students*; a work intended solely for his own pupils, and to be used by himself as a text-book to be commented upon in his course of lectures. In an advertisement prefixed to this work, he signified his intention of comprehend-

I

ing

ing in it the whole series of diseases of which he treated in his lectures on the Practice of Physic; but this intention he did not live to accomplish, having brought down the work no further than to the end of the class of Febrile Diseases.

In those introductory lectures already mentioned, he had given his sentiments at large with respect to the proper mode of conducting medical inquiries in the present imperfect state of the science; and, in strict conformity with those sentiments, we observe from this syllabus of his course that he conducted his academical lectures. In these, he never attempted to mislead the student by flattering views of the perfection of the science; but

but was, on the contrary, anxious to point out its defects; wisely judging, that a thorough sense of the imperfection of an art or science is the first step towards its improvement. In this view he was careful to expose the fallaciousness of the several theories and hypotheses which have had the most extensive currency, and perpetually inculcated the danger of systematizing with a limited experience, or an imperfect knowledge of facts.

Yet in this work it will appear, from the order in which he has treated of the several diseases, that he did not entirely neglect the systematic arrangements of other authors. These, however, he warned his pupils, that he had not adopted from any conviction
of

of the rectitude of those theories to which they referred, but only as affording that degree of method, and regularity of plan, which is found to be the best help to the study of any science.

Considering a rational theory of Physic to be as yet a *desideratum*, it was his object to communicate to his pupils the greatest portion of practical knowledge, as the only basis on which such a theory could ever be reared. His method, in treating of the several diseases, was first to mention those symptoms which are understood among Physicians to characterise or define a disease; proceeding from the general to the more particular series of symptoms, and their occasional

occasional varieties; to point out accurately the *diagnostic* symptoms, or those by which one disease is essentially distinguished from others that resemble it, and to mark likewise the *prognostics* by which a physician is enabled to conjecture of the probable event of a disease, whether favourable or otherwise. He then proceeded to specify the various causes, predisposing, occasional, and proximate; accounting, as far as he thought could be done on just principles, for the appearance of the several symptoms; and, finally, he pointed out the general plan of cure, the particular remedies to be employed, and the cautions requisite in the administration of them.

Thus

Thus desirous of establishing the science of Medicine upon the solid foundation of Practice and Experience; and knowing that many things asserted as facts by medical writers have been assumed on a very careless observation, while confirming a favourite Theory; and that, on the other hand, many real and important facts have, from the same spirit of system, been explained away and discredited, he constantly endeavoured, both by his precept and example, to inculcate to his pupils the necessity of extreme caution either in admitting, or in denying, medical facts, or what are commonly given as such. To the desire of enforcing this necessary caution is owing that multitude of
queries

queries respecting matters of fact, as well as matters of opinion, which occurs in the *Elements of the Practice of Physic*.

Dr Gregory, soon after the death of his wife, and, as he himself says, “for the amusement of his solitary hours,” employed himself in the composition of that admirable tract, entitled, *A Father's Legacy to his Daughters*; a work, which, though certainly never intended by its author for the public eye, it would have been an unwarrantable diminution of his fame, and a capricious refusal of a general benefit to mankind, to have limited to the sole purpose for which it was originally designed. It was therefore, with great propriety, published

lished after the author's death by his eldest son.

It will be readily allowed, that, among all the objects of human research, there is none more important than the devising of a rational system of Education; yet there is no subject on which the minds of the thinking part of mankind have so little attained to fixed and settled principles. The reason seems to have been, that to form such a system of education, requires an union of such qualities, both of the head and heart, as are rarely found associated in the same writer. In some, a vivid imagination, and a talent for forming hypotheses, are the substitutes for knowledge of the world; and in others, an intimate

intimate knowledge of the world has led to an actual depravity of principle, and a sceptical disbelief of the immutable distinctions between virtue and vice. Among the phaenomena of the present age, we have seen a system of education by a Philosopher, whose conduct in life gave incontestible signatures of insanity; and the precepts of a Father to a Son, teaching that virtue is a superfluous ingredient in the character of a well bred gentleman.

Dr Gregory had read the system of *Rousseau*, as is evident from this little treatise, in which he has adopted what appeared to him of real value: But in the character of *Sophia*, and in the plan of her education, he

saw both imperfection and absurdity. Rousseau's *Sophia* might have been a fit companion for his *Emilius*, whose mind was as uninformed as her own. It was perhaps proper, too, that the wife of *Emilius* should have no other religion than what she learned from her husband. But the business of the French Philosopher was to delineate imaginary characters, and to write a romance: The purpose of our author was to tender to his children, in the sober language of prudence and paternal affection, those precepts which he judged most conducive to their honour and advantage;—to point out to them those virtues and accomplishments which should render them at once amiable and respectable in the
eyes

eyes of the worthiest part of the other sex.

Religion appeared to him of essential importance to the female sex, either as a support in a life of suffering, and a consolation under domestic misfortunes; or as a salutary restraint in a life of dissipation. In the perusal of books of religion, he judiciously recommends such only as are addressed to the heart, and whose tendency is to inspire pious and devout affections; and he prudently cautions the female mind against the bigotry of system and the entanglement of controversy. The exterior forms of religion appeared to him of so subordinate a nature, when compared to its essential principles, that,
when

when the latter agree, he considered all choice in the former as merely a matter of taste. Preferring himself the forms of the Church of Scotland, in which he was educated, he recommended to his daughters the worship of the Church of England, to which their mother was attached.

The elegancies of manner, and the graces of deportment, which, in *Chesterfield's* plan of education, usurp a sovereignty over every virtue, and every talent that can adorn human nature, were seen by our author through no false or illusive medium. They hold their due rank with him, as essential to the character of an amiable and accomplished woman, but are ever subordinate to, and even engrafted

grafted on, moral excellence. He recommends delicacy of sentiment as the parent of delicacy of manner, and a feeling heart as the basis of politeness.

To the maxims of prudence contained in this little treatise, and to the rules of female conduct in all the important relations of life, it is impossible to pay a compliment beyond their merits. The predominant feature of the mind of Gregory was GOOD SENSE; a gift of Nature not always attending on Genius; but when united, as in him, with acuteness of intellect, forming a perfect accomplishment for the most useful of all tasks, that of a moral writer.

These

These letters to his daughters were evidently written under the impression of an early death, which Dr Gregory had reason to apprehend from a constitution subject to the gout, which had begun to shew itself at irregular intervals, even from the 18th year of his age. His mother, from whom he inherited that disease, died suddenly in 1770, while sitting at table. Dr Gregory had prognosticated for himself a similar death; an event of which, among his friends, he often talked, but had no apprehension of the nearness of its approach. In the beginning of the year 1773, in conversation with his son, the present Dr James Gregory, the latter remarking, that having, for the
three

three preceding years, had no return of a fit, he might make his account with a pretty severe attack at that season, he received the observation with some degree of anger, as he felt himself then in his usual state of health. The prediction, however, was too true; for, having gone to bed on the 9th of February 1773, with no apparent disorder, he was found dead in the morning. His death had been instantaneous, and probably in in his sleep; for there was not the smallest discomposure of limb or of feature,—a perfect *Euthanasia*.

Dr Gregory, in person, was considerably above the middle size. His frame of body was compacted with symmetry, but not with elegance.

His

His limbs were not active ; he stooped somewhat in his gait ; and his countenance, from a fullness of feature, and a heaviness of eye, gave no external indication of superior power of mind or abilities. It was otherwise when engaged in conversation. His features then became animated, and his eye most expressive. He had a warmth of tone and of gesture which gave a pleasing interest to every thing which he uttered : But, united with this animation, there was in him a gentleness and simplicity of manner, which, with little attention to the exterior and regulated forms of politeness, was more engaging than the most finished address. His conversation flowed with ease ; and, when

when in company with literary men, without affecting a display of knowledge, he was liberal of the stores of his mind.

He possessed a large share of the social and benevolent affections, which, in the exercise of his profession, manifested themselves in many nameless, but important attentions to those under his care ; attentions which, proceeding in him from an extended principle of humanity, were not squared to the circumstances or rank of the patient, but ever bestowed most liberally where they were most requisite. In the care of his pupils, he was not satisfied with a faithful discharge of his public duties. To many of these, strangers in the coun-

L

try,

try, and far removed from all who had a natural interest in their concerns, it was a matter of no small importance to enjoy the acquaintance and countenance of one so universally respected and esteemed. Through him they found an easy introduction to an enlarged and elegant society; and, what to them was still more valuable, they experienced in him a friend who was ever easy of access, and ready to assist them to the utmost with his counsel and patronage.

The same spirit of philanthropy endeared him in a particular manner to his intimate friends, by whom he was loved with a degree of fervour approaching to enthusiasm. The beautiful lines in the conclusion of

The Minstrel are conceived in the highest spirit of poetry, but are not the less expressive of the genuine and heartfelt affection of the Poet *.

Dr

* I fain would sing:—but ah! I strive in vain.

Sighs from a breaking heart my voice confound.—

With trembling step, to join yon weeping train
I haste, where gleams funereal glare around,
And mix'd with shrieks of woe, the knells of death
resound.

Adieu, ye lays, that fancy's flowers adorn,
The soft amusement of the vacant mind!

He sleeps in dust, and all the muses mourn,
He, whom each virtue fir'd, each grace refin'd,
Friend, teacher, pattern, darling of mankind!
He sleeps in dust.—Ah, how should I pursue
My theme!—To heart-consuming grief resign'd,

Here on his recent grave I fix my view,
And pour my bitter tears.—Ye flowery lays,
adieu!

Art

Dr Gregory lived in great intimacy with most of the Scottish literati of his time. In the latter period of his life, while residing at Edinburgh, Drs Robertson and Blair, David Hume, John Home, Lord Monboddo, Lord Kaimes, the elder Mr Tytler, were his particular friends. The last, endeared to him by

Art thou my G * * * * * for ever fled!
 And am I left to unavailing woe!
 When fortune's storms assail this weary head,
 Where cares long since have shed untimely
 snow,
 Ah! now for comfort whither shall I go!
 No more thy soothing voice my anguish cheers:
 Thy placid eyes with smiles no longer glow,
 My hopes to cherish, and allay my fears.—
 'Tis meet that I should mourn:—flow forth afresh
 my tears.

Beattie's Minstrel, Canto 2.

by early acquaintance, and long habits of mutual attachment, he appointed a guardian of his children.

He left three sons,—James Gregory, M. D. now Professor of the Theory of Medicine in the University of Edinburgh, the able and respectable successor of his father; William Gregory, M. A. of Baliol College, Oxford, Rector of St Mary Breadman, and one of the Six Preachers in the Cathedral Church of Canterbury; John, who died in 1783: And two daughters,—Dorothea, the wife of the Rev. Mr Archibald Alison of Baliol College, and Anne-Margaret, married to John Forbes, Esq; of Blackford, in the county of Aberdeen.

A

FATHER'S LEGACY.

DAUGHTERS.

FATHER'S LEGACY
FATHER'S LEGACY

DAUGHTER

A

FATHER'S LEGACY

TO HIS

DAUGHTERS.

M

P R E F A C E

THESE *Letters* were written by a mother for her daughter, in a declining state of health, for the instruction of her Daughters, and not intended for the public, as a circulating system. Whoever would read them to every one who considers them in the light of education and advice, in such a manner as to be no sacrifice to the public, but to conform to the custom, to which the paternal love, parental care, and

P R E F A C E.

THAT the subsequent Letters were written by a tender Father, in a declining state of health, for the instruction of his Daughters, and not intended for the Public, is a circumstance which will recommend them to every one who considers them in the light of admonition and advice. In such domestic intercourse, no sacrifices are made to prejudices, to customs, to fashionable opinions. Paternal love, paternal care, speak
their

their genuine sentiments, undisguised and unrestrained. A father's zeal for his daughters improvement, in whatever can make a woman amiable, with a father's quick apprehension of the dangers that too often arise, even from the attainment of that very point, suggest his admonitions, and render him attentive to a thousand little graces and little decors, which would escape the nicest moralist who should undertake the subject on uninterested speculation. Every faculty is on the alarm, when the objects of such tender affection are concerned.

In the writer of these Letters, paternal tenderness and vigilance were
doubled,

doubled, as he was at that time sole parent, death having before deprived the young ladies of their excellent mother. His own precarious state of health inspired him with the most tender sollicitude for their future welfare; and though he might have concluded that the impression made by his instruction and uniform example could never be effaced from the memory of his children, yet his anxiety for their orphan condition suggested to him this method of continuing to them those advantages.

The Editor is encouraged to offer this Treatise to the Public, by the very favourable reception which the rest of his father's works have met with.

with. The Comparative View of the State of Man and other Animals, and the Essay on the Office and Duties of a Physician, have been very generally read; and, if he is not deceived by the partiality of his friends, he has reason to believe they have met with general approbation.

In some of those tracts, the Author's object was to improve the taste and understanding of his reader; in others to mend his heart; in others, to point out to him the proper use of philosophy, by shewing its application to the duties of common life. In all his writings, his chief view was the good of his fellow-creatures; and as those among his friends, in whose
taste

taste and judgment he most confided, think the publication of this small work will contribute to that general design, and at the same time do honour to his memory, the Editor can no longer hesitate to comply with their advice in communicating it to the Public.

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N

FATHER'S LEGACY

DAUGHTERS

MY DEAR GIRLS,

YOU had the misfortune to be deprived of your mother, at a time of life when you were sensible of your loss, and could receive little benefit either from her instruction or her example.—Before this comes to your hands you will likewise have lost your father.

A
FATHER'S LEGACY
TO HIS
DAUGHTERS.

MY DEAR GIRLS,

YOU had the misfortune to be deprived of your mother, at a time of life when you were insensible of your loss, and could receive little benefit either from her instruction or her example.—Before this comes to your hands, you will likewise have lost your father.

I

I have had many melancholy reflections on the forlorn and helpless situation you must be in, if it should please God to remove me from you, before you arrive at that period of life, when you will be able to think and act for yourselves. I know mankind too well. I know their falsehood, their dissipation, their coldness to all the duties of friendship and humanity. I know the little attention paid to helpless infancy.—You will meet with few friends disinterested enough to do you good offices, when you are incapable of making them any return, by contributing to their interest or their pleasure, or even to the gratification of their vanity.

I have been supported under the gloom naturally arising from these reflections, by a reliance on the goodness of that
Providence

Providence which has hitherto preserved you, and given me the most pleasing prospect of the goodness of your dispositions; and by the secret hope that your mother's virtues will entail a blessing on her children.

The anxiety I have for your happiness has made me resolve to throw together my sentiments relating to your future conduct in life. If I live for some years, you will receive them with much greater advantage, suited to your different geniuses and dispositions. If I die sooner, you must receive them in this very imperfect manner,—the last proof of my affection.

You will all remember your father's fondness, when perhaps every other circumstance relating to him is forgotten.

This

This remembrance, I hope, will induce you to give a serious attention to the advices I am now going to leave with you.—I can request this attention with the greater confidence, as my sentiments on the most interesting points that regard life and manners, were entirely correspondent to your mother's, whose judgment and taste I trusted much more than my own.

You must expect, that the advices which I shall give you will be very imperfect, as there are many nameless delicacies, in female manners, of which none but a woman can judge.—You will have one advantage by attending to what I am going to leave with you; you will hear, at least for once in your lives, the genuine sentiments of a man who has no interest in flattering or deceiving you.—

I shall throw my reflections together without any studied order; and shall only, to avoid confusion, range them under a few general heads.

You will see, in a little treatise of mine just published, in what an honourable point of view I have considered your sex; not as domestic drudges, or the slaves of our pleasures, but as our companions and equals; as designed to soften our hearts, and polish our manners; and, as Thomson finely says,

To raise the virtues, animate the bliss,

And sweeten all the toils of human life.

I shall not repeat what I have there said on this subject; and shall only observe, that, from the view I have given of your natural character, and place in society,
I there

there arises a certain propriety of conduct peculiar to your sex. It is this peculiar propriety of female manners of which I intend to give you my sentiments, without touching on those general rules of conduct by which men and women are equally bound.

While I explain to you that system of conduct which I think will tend most to your honour and happiness, I shall, at the same time, endeavour to point out those virtues and accomplishments which render you most respectable and most amiable in the eyes of my own sex.

RELI.

R E L I G I O N.

THOUGH the duties of religion, strictly speaking, are equally binding on both sexes, yet certain differences in their natural character and education, render some vices in your sex particularly odious. The natural hardness of our hearts, and strength of our passions, inflamed by the uncontrouled licence we are too often indulged with in our youth, are apt to render our manners more dissolute, and make us less susceptible of the finer feelings of the heart. Your superior delicacy, your modesty, and the usual severity of your education, preserve you, in a great measure, from any temptation to those vices to which we are most sub-
O jected.

jected. The natural softness and sensibility of your dispositions particularly fit you for the practice of those duties where the heart is chiefly concerned. And this, along with the natural warmth of your imaginations, renders you peculiarly susceptible of the feelings of devotion.

There are many circumstances in your situation that peculiarly require the supports of religion to enable you to act in them with spirit and propriety. Your whole life is often a life of suffering. You cannot plunge into business, or dissipate yourselves in pleasure and riot, as men too often do, when under the pressure of misfortunes. You must bear your sorrows in silence, unknown and unpitied. You must often put on a face of serenity and cheerfulness, when your hearts are torn with anguish, or sinking in despair.

Then

Then your only resource is in the consolations of religion. It is chiefly owing to these that you bear domestic misfortunes better than we do.

But you are sometimes in very different circumstances, that equally require the restraints of religion. The natural vivacity, and perhaps the natural vanity of your sex, is very apt to lead you into a dissipated state of life, that deceives you, under the appearance of innocent pleasure; but which in reality wastes your spirits, impairs your health, weakens all the superior faculties of your minds, and often sullies your reputation. Religion, by checking this dissipation, and rage for pleasure, enables you to draw more happiness, even from those very sources of amusement, which, when too frequently applied

applied to, are often productive of satiety and disgust.

Religion is rather a matter of sentiment than reasoning. The important and interesting articles of faith are sufficiently plain. Fix your attention on these, and do not meddle with controversy. If you get into that, you plunge into a chaos, from which you will never be able to extricate yourselves. It spoils the temper, and, I suspect, has no good effect on the heart.

Avoid all books, and all conversation, that tend to shake your faith on those great points of religion which should serve to regulate your conduct, and on which your hopes of future and eternal happiness depend.

Never

Never indulge yourselves in ridicule on religious subjects, nor give countenance to it in others, by seeming diverted with what they say. This, to people of good breeding, will be a sufficient check.

I wish you to go no farther than the scriptures for your religious opinions. Embrace those you find clearly revealed. Never perplex yourselves about such as you do not understand, but treat them with silent and becoming reverence.—I would advise you to read only such religious books as are addressed to the heart, such as inspire pious and devout affections, such as are proper to direct you in your conduct, and not such as tend to entangle you in the endless maze of opinions and systems.

Be

Be punctual in the stated performance of your private devotions, morning and evening. If you have any sensibility or imagination, this will establish such an intercourse between you and the Supreme Being, as will be of infinite consequence to you in life. It will communicate an habitual cheerfulness to your tempers, give a firmness and steadiness to your virtue, and enable you to go through all the vicissitudes of human life with propriety and dignity.

I wish you to be regular in your attendance on public worship, and in receiving the communion. Allow nothing to interrupt your public or private devotions, except the performance of some active duty in life, to which they should always give place.—In your behaviour at public worship,

worship, observe an exemplary attention and gravity.

That extreme strictness which I recommend to you in these duties, will be considered by many of your acquaintance as a superstitious attachment to forms; but in the advices I give you on this and other subjects, I have an eye to the spirit and manners of the age. There is a levity and dissipation in the present manners, a coldness and listlessness in whatever relates to religion, which cannot fail to infect you, unless you purposely cultivate in your minds a contrary bias, and make the devotional taste habitual.

Avoid all grimace and ostentation in your religious duties. They are the usual cloaks of hypocrisy; at least they shew a weak and vain mind.

Do

Do not make religion a subject of common conversation in mixed companies. When it is introduced, rather seem to decline it. At the same time, never suffer any person to insult you by any foolish ribaldry on your religious opinions, but shew the same resentment you would naturally do on being offered any other personal insult. But the surest way to avoid this, is by a modest reserve on the subject, and by using no freedom with others about their religious sentiments.

Cultivate an enlarged charity for all mankind, however they may differ from you in their religious opinions. That difference may probably arise from causes in which you had no share, and from which you can derive no merit.

Shew

Shew your regard to religion, by a distinguishing respect to all its ministers, of whatever persuasion, who do not by their lives dishonour their profession; but never allow them the direction of your consciences, lest they taint you with the narrow spirit of their party.

The best effect of your religion will be a diffusive humanity to all in distress.—Set apart a certain proportion of your income as sacred to charitable purposes. But in this, as well as in the practice of every other duty, carefully avoid ostentation. Vanity is always defeating her own purposes. Fame is one of the natural rewards of virtue. Do not pursue her, and she will follow you.

Do not confine your charity to giving money. You may have many opportu-

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nities

nities of shewing a tender and compassionate spirit where your money is not wanted.—There is a false and unnatural refinement in sensibility, which makes some people shun the sight of every object in distress. Never indulge this, especially where your friends or acquaintances are concerned. Let the days of their misfortunes, when the world forgets or avoids them, be the season for you to exercise your humanity and friendship. The sight of human misery softens the heart, and makes it better ; it checks the pride of health and prosperity ; and the distress it occasions is amply compensated by the consciousness of doing your duty, and by the secret endearment which Nature has annexed to all our sympathetic sorrows.

Women are greatly deceived, when they think they recommend themselves to
our

our sex by their indifference about religion. Even those men who are themselves unbelievers, dislike infidelity in you. Every man who knows human nature, connects a religious taste in your sex with softness and sensibility of heart; at least we always consider the want of it as a proof of that hard and masculine spirit, which of all your faults we dislike the most. Besides, men consider your religion as one of their principal securities for that female virtue in which they are most interested. If a gentleman pretends an attachment to any of you, and endeavours to shake your religious principles, be assured he is either a fool, or has designs on you which he dares not openly avow.

You will probably wonder at my having educated you in a church different from my own. The reason was plainly
this :

this: I looked on the differences between our churches to be of no real importance, and that a preference of one to the other was a mere matter of taste. Your mother was educated in the Church of England, and had an attachment to it; and I had a prejudice in favour of every thing she liked. It never was her desire that you should be baptized by a clergyman of the Church of England, or be educated in that church: On the contrary, the delicacy of her regard to the smallest circumstance that could affect me in the eye of the world, made her anxiously insist it might be otherwise. But I could not yield to her in that kind of generosity.—When I lost her, I became still more determined to educate you in that church, as I feel a secret pleasure in doing every thing that appears to me to express my affection and veneration for her memory.

—I draw but a very faint and imperfect picture of what your mother was, while I endeavour to point out what you should be*.

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* The reader will remember, that such observations as respect equally both the sexes, are all along as much as possible avoided.

CONDUCT AND BEHAVIOUR.

ONE of the chief beauties in a female character is that modest reserve, that retiring delicacy, which avoids the public eye, and is disconcerted even at the gaze of admiration.—I do not wish you to be insensible to applause. If you were, you must become, if not worse, at least less amiable women. But you may be dazzled by that admiration, which yet rejoices your hearts.

When a girl ceases to blush, she has lost the most powerful charm of beauty. That extreme sensibility which it indicates, may be a weakness and incumbrance in our sex, as I have too often felt ;

felt ; but in yours it is peculiarly engaging. Pedants, who think themselves philosophers, ask why a woman should blush when she is conscious of no crime. It is a sufficient answer, that Nature has made you to blush when you are guilty of no fault, and has forced us to love you because you do so.—Blushing is so far from being necessarily an attendant on guilt, that it is the usual companion of innocence.

This modesty, which I think so essential in your sex, will naturally dispose you to be rather silent in company, especially in a large one.—People of sense and discernment will never mistake such silence for dulness. One may take a share in conversation without uttering a syllable. The expression in the countenance shews it ; and this never escapes an observing eye.

I should be glad that you had an easy dignity in your behaviour at public places, but not that confident ease, that unabashed countenance, which seems to set the company at defiance.—If, while a gentleman is speaking to you, one of superior rank addresses you, do not let your eager attention and visible preference betray the flutter of your heart. Let your pride on this occasion preserve you from that meanness into which your vanity would sink you. Consider that you expose yourselves to the ridicule of the company, and affront one gentleman, only to swell the triumph of another, who perhaps thinks he does you honour in speaking to you.

Converse with men, even of the first rank, with that dignified modesty, which may prevent the approach of the most distant familiarity, and consequently prevent

vent them from feeling themselves your superiors.

Wit is the most dangerous talent you can possess. It must be guarded with great discretion and good-nature, otherwise it will create you many enemies. Wit is perfectly consistent with softness and delicacy; yet they are seldom found united. Wit is so flattering to vanity, that they who possess it become intoxicated, and lose all self-command.

Humour is a different quality. It will make your company much solicited; but be cautious how you indulge it.—It is often a great enemy to delicacy, and a still greater one to dignity of character. It may sometimes gain you applause, but will never procure you respect.

Be even cautious in displaying your good sense. It will be thought you assume a superiority over the rest of the company. But if you happen to have any learning, keep it a profound secret, especially from the men, who generally look with a jealous and malignant eye on a woman of great parts, and a cultivated understanding.

A man of real genius and candour is far superior to this meanness. But such a one will seldom fall in your way; and if by accident he should, do not be anxious to shew the full extent of your knowledge. If he has any opportunities of seeing you, he will soon discover it himself; and if you have any advantages of person or manner, and keep your own secret, he will probably give you credit for a great deal more than you possess.—

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The great art of pleasing in conversation consists in making the company pleased with themselves. You will more readily hear than talk yourself into their good graces.

Beware of detraction, especially where your own sex are concerned. You are generally accused of being particularly addicted to this vice.—I think unjustly.—Men are fully as guilty of it when their interests interfere.—As your interests more frequently clash, and as your feelings are quicker than ours, your temptations to it are more frequent. For this reason, be particularly tender of the reputation of your own sex, especially when they happen to rival you in our regards. We look on this as the strongest proof of dignity and true greatness of mind.

Shew

Shew a compassionate sympathy to unfortunate women, especially to those who are rendered so by the villany of men. Indulge a secret pleasure, I may say pride, in being the friends and refuge of the unhappy, but without the vanity of shewing it.

Consider every species of indelicacy in conversation as shameful in itself, and as highly disgusting to us. All double *entendre* is of this sort.—The dissoluteness of men's education allows them to be diverted with a kind of wit, which yet they have delicacy enough to be shocked at, when it comes from your mouths, or even when you hear it without pain and contempt.—Virgin purity is of that delicate nature, that it cannot hear certain things without contamination. It is always in your power to avoid these. No man, but

a brute or a fool, will insult a woman with conversation which he sees gives her pain; nor will he dare to do it, if she resent the injury with a becoming spirit.—There is a dignity in conscious virtue, which is able to awe the most shameless and abandoned of men.

You will be reproached perhaps with prudery. By prudery is usually meant an affectation of delicacy. Now I do not wish you to affect delicacy; I wish you to possess it. At any rate, it is better to run the risk of being thought ridiculous than disgusting.

The men will complain of your reserve. They will assure you that a franker behaviour would make you more amiable. But, trust me, they are not sincere when they tell you so.—I acknowledge, that on
some

some occasions it might render you more agreeable as companions; but it would make you less amiable as women: An important distinction, which many of your sex are not aware of.—After all, I wish you to have great ease and openness in your conversation. I only point out some considerations which ought to regulate your behaviour in that respect.

Have a sacred regard to truth. Lying is a mean and despicable vice.—I have known some women of excellent parts, who were so much addicted to it, that they could not be trusted in the relation of any story, especially if it contained any thing of the marvellous, or if they themselves were the heroines of the tale. This weakness did not proceed from a bad heart, but was merely the effect of vanity or an unbridled imagination.—I do not
mean

mean to censure that lively embellishment of a humorous story, which is only intended to promote innocent mirth.

There is a certain gentleness of spirit and manners extremely engaging in your sex; not that indiscriminate attention, that unmeaning smiler, which smiles on all alike. This arises, either from an affectation of softness, or from perfect insipidity.

There is a species of refinement in luxury, just beginning to prevail among the gentlemen of this country, to which our ladies are yet as great strangers as any women upon earth; I hope, for the honour of the sex, they may ever continue so: I mean the luxury of eating. It is a despicable selfish vice in men; but in
your

your sex it is beyond expression indelicate and disgusting.

Every one who remembers a few years back, is sensible of a very striking change in the attention and respect formerly paid by the gentlemen to the ladies. Their drawing-rooms are deserted; and after dinner and supper, the gentlemen are impatient till they retire. How they came to lose this respect, which nature and politeness so well entitle them to, I shall not here particularly inquire. The revolutions of manners in any country depend on causes very various and complicated. I shall only observe, that the behaviour of the ladies in the last age was very reserved and stately. It would now be reckoned ridiculously stiff and formal. Whatever it was, it had certainly the effect of making them more respected.

A fine woman, like other fine things in nature, has her proper point of view, from which she may be seen to most advantage. To fix this point requires great judgment, and an intimate knowledge of the human heart. By the present mode of female manners, the ladies seem to expect that they shall regain their ascendancy over us by the fullest display of their personal charms, by being always in our eye at public places, by conversing with us with the same unreserved freedom as we do with one another; in short, by resembling us as nearly as they possibly can.—But a little time and experience will shew the folly of this expectation and conduct.

The power of a fine woman over the hearts of men, of men of the finest parts, is even beyond what she conceives. They

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are sensible of the pleasing illusion; but they cannot, nor do they wish to dissolve it. But if she is determined to dispel the charm, it certainly is in her power: She may soon reduce the angel to a very ordinary girl.

There is a native dignity, an ingenuous modesty, to be expected in your sex, which is your natural protection from the familiarities of the men, and which you should feel previous to the reflection, that it is your interest to keep yourselves sacred from all personal freedoms. The many nameless charms and endearments of beauty should be reserved to bless the arms of the happy man to whom you give your heart, but who, if he has the least delicacy, will despise them, if he knows that they have been prostituted to fifty men before him.—The sentiment, that a woman

man may allow all innocent freedoms, provided her virtue is secure, is both grossly indelicate, and dangerous, and has proved fatal to many of your sex.

Let me now recommend to your attention that elegance which is not so much a quality itself, as the high polish of every other. It is what diffuses an ineffable grace over every look, every motion, every sentence you utter. It gives that charm to beauty, without which it generally fails to please. It is partly a personal quality; in which respect it is the gift of nature; but I speak of it principally as a quality of the mind. In a word, it is the perfection of taste in life and manners;—every virtue, and every excellence, in their most graceful and amiable forms.

You

You may perhaps think, that I want to throw every spark of nature out of your composition, and to make you entirely artificial. Far from it. I wish you to possess the most perfect simplicity of heart and manners. I think you may possess dignity without pride, affability without meanness, and simple elegance without affectation. Milton had my idea, when he says of Eve,

Grace was in all her steps, Heaven in her eye,
In every gesture dignity and love.

AMUSE-

A M U S E M E N T S.

EVERY period of life has amusements which are natural and proper to it. You may indulge the variety of your tastes in these, while you keep within the bounds of that propriety which is suitable to your sex.

Some amusements are conducive to health, as various kinds of exercise : Some are connected with qualities really useful, as different kinds of women's work, and all the domestic concerns of a family : Some are elegant accomplishments, as dress, dancing, music, and drawing. Such books as improve your understanding, enlarge your knowledge, and cultivate
your

your taste, may be considered in a higher point of view than mere amusements. There are a variety of others, which are neither useful nor ornamental, such as play of different kinds.

I would particularly recommend to you those exercises that oblige you to be much abroad in the open air, such as walking, and riding on horse-back. This will give vigour to your constitutions, and a bloom to your complexions. If you accustom yourselves to go abroad always in chairs and carriages, you will soon become so enervated as to be unable to go out of doors without them. They are like most articles of luxury, useful and agreeable when judiciously used; but when made habitual, they become both insipid and pernicious.

An

An attention to your health is a duty you owe to yourselves and to your friends. Bad health seldom fails to have an influence on the spirits and temper. The finest geniuses, the most delicate minds, have very frequently a correspondent delicacy of bodily constitution, which they are too apt to neglect. Their luxury lies in reading and late hours, equal enemies to health and beauty.

But though good health be one of the greatest blessings of life, never make a boast of it, but enjoy it in grateful silence. We so naturally associate the idea of female softness and delicacy with a correspondent delicacy of constitution, that when a woman speaks of her great strength, her extraordinary appetite, her ability to bear excessive fatigue, we recoil at the description in a way she is little aware of.

The

The intention of your being taught needle-work, knitting, and such like, is not on account of the intrinsic value of all you can do with your hands, which is trifling, but to enable you to judge more perfectly of that kind of work, and to direct the execution of it in others. Another principal end is to enable you to fill up, in a tolerably agreeable way, some of the many solitary hours you must necessarily pass at home.—It is a great article in the happiness of life to have your pleasures as independent of others as possible. By continually gadding abroad in search of amusement, you lose the respect of all your acquaintances, whom you oppress with those visits, which, by a more discreet management, might have been courted.

The

The domestic oeconomy of a family is entirely a woman's province, and furnishes a variety of subjects for the exertion both of good sense and good taste. If you ever come to have the charge of a family, it ought to engage much of your time and attention; nor can you be excused from this by any extent of fortune, though with a narrow one the ruin that follows the neglect of it may be more immediate.

I am at the greatest loss what to advise you in regard to books. There is no impropriety in your reading history, or cultivating any art or science to which genius or accident leads you. The whole volume of Nature lies open to your eye, and furnishes an infinite variety of entertainment. If I was sure that Nature had given you such strong principles of taste

and sentiment as would remain with you, and influence your future conduct, with the utmost pleasure would I endeavour to direct your reading in such a way as might form that taste to the utmost perfection of truth and elegance. But, when I reflect how easy it is to warm a girl's imagination, and how difficult deeply and permanently to affect her heart; how readily she enters into every refinement of sentiment, and how easily she can sacrifice them to vanity or convenience; I think I may very probably do you an injury by artificially creating a taste, which, if Nature never gave it you, would only serve to embarrass your future conduct.—I do not want to *make* you any thing: I want to know what Nature has made you, and to perfect you on her plan. I do not wish you to have sentiments that might perplex you:

you: I wish you to have sentiments that may uniformly and steadily guide you, and such as your hearts so thoroughly approve, that you would not forego them for any consideration this world could offer.

Dress is an important article in female life. The love of dress is natural to you, and therefore it is proper and reasonable. Good sense will regulate your expence in it; and good taste will direct you to dress in such a way as to conceal any blemishes, and set off your beauties, if you have any, to the greatest advantage. But much delicacy and judgment are required in the application of this rule. A fine woman shews her charms to most advantage, when she seems most to conceal them. The finest bosom in nature is not so fine as what imagination forms. The most perfect

perfect elegance of dress appears always the most easy, and the least studied.

Do not confine your attention to dress to your public appearances. Accustom yourselves to an habitual neatness, so that in the most careless undress, in your most unguarded hours, you may have no reason to be ashamed of your appearance.— You will not easily believe how much we consider your dress as expressive of your characters. Vanity, levity, slovenliness, folly, appear through it. An elegant simplicity is an equal proof of taste and delicacy.

In dancing, the principal points you are to attend to are ease and grace. I would have you to dance with spirit; but never allow yourselves to be so far transported with mirth, as to forget the delicacy

cacy of your sex.—Many a girl dancing in the gaiety and innocence of her heart, is thought to discover a spirit she little dreams of.

I know no entertainment that gives such pleasure to any person of sentiment or humour, as the theatre.—But I am sorry to say, there are few English comedies a lady can see, without a shock to delicacy. You will not readily suspect the comments gentlemen make on your behaviour on such occasions. Men are often best acquainted with the most worthless of your sex, and from them too readily form their judgment of the rest. A virtuous girl often hears very indelicate things with a countenance no ways embarrassed, because, in truth, she does not understand them. Yet this is, most ungenerously, ascribed to that command of features,

features, and that ready presence of mind, which you are thought to possess in a degree far beyond us ; or, by still more malignant observers, it is ascribed to hardened effrontery.

Sometimes a girl laughs with all the simplicity of unsuspecting innocence, for no other reason but being infected with other people's laughing : She is then believed to know more than she should do.—If she does happen to understand an improper thing, she suffers a very complicated distress : She feels her modesty hurt in the most sensible manner, and, at the same time, is ashamed of appearing conscious of the injury. The only way to avoid these inconveniencies, is never to go to a play that is particularly offensive to delicacy.—Tragedy subjects you to no such

such distress. Its sorrows will soften and ennoble your hearts.

I need say little about gaming, the ladies in this country being as yet almost strangers to it.—It is a ruinous and incurable vice; and, as it leads to all the selfish and turbulent passions, is peculiarly odious in your sex. I have no objection to your playing a little at any kind of game, as a variety in your amusements, provided that what you can possibly lose, is such a trifle as can neither interest you, nor hurt you.

In this, as well as in all important points of conduct, shew a determined resolution and steadiness. This is not in the least inconsistent with that softness and gentleness so amiable in your sex. On the contrary, it gives that spirit to

a mild and sweet disposition, without which it is apt to degenerate into infidelity. It makes you respectable in your own eyes, and dignifies you in ours.

FRIEND.

FRIENDSHIP, LOVE, MARRIAGE.

THE luxury and dissipation that prevail in genteel life, as they corrupt the heart in many respects, so they render it incapable of warm, sincere, and steady friendship. A happy choice of friends will be of the utmost consequence to you, as they may assist you by their advice and good offices. But the immediate gratification which friendship affords to a warm, open, and ingenuous heart, is of itself a sufficient motive to court it.

In the choice of your friends, have your principal regard to goodness of heart and fidelity. If they also possess taste and genius, that will still make them

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more agreeable and useful companions. You have particular reason to place confidence in those who have shewn affection for you in your early days, when you were incapable of making them any return. This is an obligation for which you cannot be too grateful.—When you read this, you will naturally think of your mother's friend, to whom you owe so much.

If you have the good fortune to meet with any who deserve the name of friends, unbosom yourselves to them with the most unsuspicious confidence. It is one of the world's maxims, Never to trust any person with a secret, the discovery of which could give you any pain; but it is the maxim of a little mind and a cold heart, unless where it is the effect of frequent disappointments and bad usage. An open
temper,

temper, if restrained but by tolerable prudence, will make you, on the whole, much happier than a reserved suspicious one, although you may sometimes suffer by it. Coldness and distrust are but the too certain consequences of age and experience; but they are unpleasant feelings, and need not be anticipated before their time.

But, however open you may be in talking of your own affairs, never disclose the secrets of one friend to another. These are sacred deposits, which do not belong to you, nor have you any right to make use of them.

There is another case, in which I suspect it is proper to be secret, not so much from motives of prudence, as delicacy; I mean, in love matters. Though a woman

man has no reason to be ashamed of an attachment to a man of merit; yet Nature, whose authority is superior to philosophy, has annexed a sense of shame to it. It is even long before a woman of delicacy dares avow to her own heart that she loves; and when all the subterfuges of ingenuity to conceal it from herself fail, she feels a violence done both to her pride and to her modesty. This, I should imagine, must always be the case where she is not sure of a return to her attachment.

In such a situation, to lay the heart open to any person whatever, does not appear to me consistent with the perfection of female delicacy. But perhaps I am in the wrong.—At the same time I must tell you, that, in point of prudence, it concerns you to attend well to the consequences of such a discovery.—These secrets,

crets, however important in your own estimation, may appear very trifling to your friend, who possibly will not enter into your feelings, but may rather consider them as a subject of pleasantry. For this reason, love-secrets are of all others the worst kept. But the consequences to you may be very serious, as no man of spirit and delicacy ever valued a heart much hackneyed in the ways of love.

If, therefore, you must have a friend to pour out your heart to, be sure of her honour and secrecy. Let her not be a married woman, especially if she lives happily with her husband. There are certain unguarded moments, in which such a woman, though the best and worthiest of her sex, may let hints escape, which at other times, or to any other person than her husband, she would be incapable of; nor
will

will a husband in this case feel himself under the same obligation of secrecy and honour, as if you had put your confidence originally in himself, especially on a subject which the world is apt to treat so lightly.

If all other circumstances are equal, there are obvious advantages in your making friends of one another. The ties of blood, and your being so much united in one common interest, form an additional bond of union to your friendship. If your brothers should have the good fortune to have hearts susceptible of friendship, to possess truth, honour, sense, and delicacy of sentiment, they are the fittest and most unexceptionable confidants. By placing confidence in them, you will receive every advantage which you could hope for from the friendship of men, without

out any of the inconveniencies that attend such connections with our sex.

Beware of making confidants of your servants. Dignity not properly understood, very readily degenerates into pride; which enters into no friendships, because it cannot bear an equal, and is so fond of flattery as to grasp at it even from servants and dependants. The most intimate confidants, therefore, of proud people, are valets-de-chambre and waiting-women. Shew the utmost humanity to your servants; make their situation as comfortable to them as possible: but if you make them your confidants, you spoil them, and debase yourselves.

Never allow any person, under the pretended sanction of friendship, to be so familiar as to lose a proper respect for
you.

you. Never allow them to tease you on any subject that is disagreeable, or where you have once taken your resolution. Many will tell you, that this reserve is inconsistent with the freedom which friendship allows. But a certain respect is as necessary in friendship as in love. Without it, you may be liked as a child, but you will never be beloved as an equal.

The temper and dispositions of the heart in your sex make you enter more readily and warmly into friendships than men. Your natural propensity to it is so strong, that you often run into intimacies which you soon have sufficient cause to repent of; and this makes your friendships so very fluctuating.

Another great obstacle to the sincerity, as well as steadiness of your friendships,
is

is the great clashing of your interests in the pursuits of love, ambition, or vanity. For these reasons, it would appear at first view more eligible for you to contract your friendships with the men. Among other obvious advantages of an easy intercourse between the two sexes, it occasions an emulation and exertion in each to excel and be agreeable: hence their respective excellencies are mutually communicated and blended. As their interests in no degree interfere, there can be no foundation for jealousy or suspicion of rivalry. The friendship of a man for a woman is always blended with a tenderness, which he never feels for one of his own sex, even where love is in no degree concerned. Besides, we are conscious of a natural title you have to our protection and good offices; and therefore we feel an additional obligation of honour to serve

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you,

you, and to observe an inviolable secrecy, whenever you confide in us.

But apply these observations with great caution. Thousands of women of the best hearts, and finest parts, have been ruined by men who approached them under the specious name of friendship. But supposing a man to have the most undoubted honour, yet his friendship to a woman is so near a-kin to love, that if she be very agreeable in her person, she will probably very soon find a lover, where she only wished to meet a friend.—Let me here, however, warn you against that weakness so common among vain women, the imagination that every man who takes particular notice of you is a lover. Nothing can expose you more to ridicule, than the taking up a man on the suspicion of being your lover, who perhaps never
once

once thought of you in that view, and giving yourselves those airs so common among silly women on such occasions.

There is a kind of unmeaning gallantry much practised by some men, which, if you have any discernment, you will find really very harmless. Men of this sort will attend you to public places, and be useful to you by a number of little observances, which those of a superior class do not so well understand, or have not leisure to regard, or, perhaps, are too proud to submit to. Look on the compliments of such men as words of course, which they repeat to every agreeable woman of their acquaintance. There is a familiarity they are apt to assume, which a proper dignity in your behaviour will be easily able to check.

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There is a different species of men, whom you may like as agreeable companions, men of worth, taste, and genius, whose conversation, in some respects, may be superior to what you generally meet with among your own sex. It will be foolish in you to deprive yourselves of an useful and agreeable acquaintance, merely because idle people say he is your lover. Such a man may like your company, without having any design on your person.

People whose sentiments, and particularly whose tastes correspond, naturally like to associate together, although neither of them have the most distant view of any further connection. But, as this similarity of minds often gives rise to a more tender attachment than friendship, it will be prudent to keep a watchful eye over yourselves,

yourself, lest your hearts become too far engaged before you are aware of it. At the same time, I do not think that your sex, at least in this part of the world, have much of that sensibility which disposes to such attachments. What is commonly called love among you is rather gratitude, and a partiality to the man who prefers you to the rest of your sex; and such a man you often marry, with little of either personal esteem or affection. Indeed, without an unusual share of natural sensibility, and very peculiar good fortune, a woman in this country has very little probability of marrying for love.

It is a maxim laid down among you, and a very prudent one it is, That love is not to begin on your part, but is entirely to be the consequence of our attachment to you. Now, supposing a woman

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to have sense and taste, she will not find many men to whom she can possibly be supposed to bear any considerable share of esteem. Among these few, it is a very great chance if any of them distinguishes her particularly. Love, at least with us, is exceedingly capricious, and will not always fix where reason says it should. But, supposing one of them should become particularly attached to her, it is still extremely improbable that he should be the man in the world her heart most approved of.

As, therefore, Nature has not given you that unlimited range in your choice which we enjoy, she has wisely and benevolently assigned to you a greater flexibility of taste on this subject. Some agreeable qualities recommend a gentleman to your common good liking and friendship.

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In the course of his acquaintance, he contracts an attachment to you. When you perceive it, it excites your gratitude; this gratitude rises into a preference; and this preference perhaps, at last, advances to some degree of attachment, especially if it meets with crosses and difficulties; for these, and a state of suspense, are very great incitements to attachment, and are the food of love in both sexes. If attachment was not excited in your sex in this manner, there is not one of a million of you that could ever marry with any degree of love.

A man of taste and delicacy marries a woman because he loves her more than any other. A woman of equal taste and delicacy marries him because she esteems him, and because he gives her that preference. But, if a man unfortunately becomes

becomes attached to a woman whose heart is secretly pre-engaged, his attachment, instead of obtaining a suitable return, is particularly offensive; and, if he persists to tease her, he makes himself equally the object of her scorn and aversion.

The effects of love, among men, are diversified by their different tempers. An artful man may counterfeit every one of them, so as easily to impose on a young girl of an open, generous, and feeling heart, if she is not extremely on her guard. The finest parts in such a girl may not always prove sufficient for her security. The dark and crooked paths of cunning are unsearchable, and inconceivable to an honourable and elevated mind.

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The following, I apprehend, are the most genuine effects of an honourable passion among the men, and the most difficult to counterfeit. A man of delicacy often betrays his passion by his too great anxiety to conceal it, especially if he has little hopes of success. True love, in all its stages, seeks concealment, and never expects success. It renders a man not only respectful, but timid to the highest degree, in his behaviour to the woman he loves. To conceal the awe he stands in of her, he may sometimes affect pleasantry; but it fits awkwardly on him, and he quickly relapses into seriousness, if not into dulness. He magnifies all her real perfections in his imagination, and is either blind to her failings, or converts them into beauties. Like a person conscious of guilt, he is jealous that every eye observes him; and to avoid this, he

shuns all the little observances of common gallantry.

His heart and his character will be improved in every respect by his attachment. His manners will become more gentle, and his conversation more agreeable; but diffidence and embarrassment will always make him appear to disadvantage in the company of his mistress. If the fascination continue long, it will totally depress his spirit, and extinguish every active, vigorous, and manly principle of his mind. —You will find this subject beautifully and pathetically painted in Thomson's *Spring*.

When you observe in a gentleman's behaviour these marks which I have described above, reflect seriously what you are to do. If his attachment is agreeable

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to you, I leave you to do as nature, good sense, and delicacy, shall direct you. If you love him, let me advise you never to discover to him the full extent of your love, no not although you marry him. That sufficiently shews your preference; which is all he is entitled to know. If he has delicacy, he will ask for no stronger proof of your affection, for your sake; if he has sense, he will not ask it for his own. This is an unpleasant truth; but it is my duty to let you know it. Violent love cannot subsist, at least cannot be expressed, for any time together, on both sides; otherwise the certain consequence, however concealed, is satiety and disgust. Nature in this case has laid the reserve on you.

If you see evident proofs of a gentleman's attachment, and are determined to
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shut your heart against him, as you ever hope to be used with generosity by the person who shall engage your own heart, treat him honourably and humanely. Do not let him linger in a miserable suspense, but be anxious to let him know your sentiments with regard to him.

However peoples hearts may deceive them, there is scarcely a person that can love for any time, without at least some distant hope of success. If you really wish to undeceive a lover, you may do it in a variety of ways. There is a certain species of easy familiarity in your behaviour, which may satisfy him, if he has any discernment left, that he has nothing to hope for. But perhaps your particular temper may not admit of this.—You may easily shew that you want to avoid his company; but, if he is a man whose friendship
you

you wish to preserve, you may not choose this method, because then you lose him in every capacity.—You may get a common friend to explain matters to him, or fall on many other devices, if you are seriously anxious to put him out of suspense.

But, if you are resolved against every such method, at least do not shun opportunities of letting him explain himself:—If you do this, you act barbarously and unjustly. If he brings you to an explanation, give him a polite, but resolute and decisive answer. In whatever way you convey your sentiments to him, if he is a man of spirit and delicacy, he will give you no further trouble, nor apply to your friends for their intercession. This last is a method of courtship which every man of spirit will disdain.—He will never whine nor sue for your pity. That would mortify

mortify him almost as much as your scorn. In short, you may possibly break such a heart; but you can never bend it.—Great pride always accompanies delicacy, however concealed under the appearance of the utmost gentleness and modesty, and is the passion of all others the most difficult to conquer.

There is a case where a woman may coquet justifiably to the utmost verge which her conscience will allow. It is where a gentleman purposely declines to make his addresses, till such time as he thinks himself perfectly sure of her consent. This, at bottom, is intended to force a woman to give up the undoubted privilege of her sex, the privilege of refusing; it is intended to force her to explain herself, in effect, before the gentleman deigns to do it, and by this means to oblige

blige her to violate the modesty and delicacy of her sex, and to invert the clearest order of nature. All this sacrifice is proposed to be made merely to gratify a most despicable vanity in a man, who would degrade the very woman whom he wishes to make his wife.

It is of great importance to distinguish, whether a gentleman who has the appearance of being your lover delays to speak explicitly, from the motive I have mentioned, or from a diffidence inseparable from true attachment. In the one case, you can scarcely use him too ill; in the other, you ought to use him with great kindness: And the greatest kindness you can shew him, if you are determined not to listen to his addresses, is to let him know it as soon as possible.

I know the many excuses with which women endeavour to justify themselves to the world, and to their own consciences, when they act otherwise. Sometimes they plead ignorance, or at least uncertainty, of the gentleman's real sentiments. That may sometimes be the case. Sometimes they plead the decorums of their sex, which enjoins an equal behaviour to all men, and forbids them to consider any man as a lover till he has directly told them so.—Perhaps few women carry their ideas of female delicacy and decorum so far as I do. But I must say, you are not entitled to plead the obligation of these virtues, in opposition to the superior ones of gratitude, justice, and humanity. The man is entitled to all these, who prefers you to the rest of your sex, and perhaps whose greatest weakness is this very preference.—The truth of the matter is, Vain-
nity,

nity, and the love of admiration, is so prevailing a passion among you, that you may be considered as making a very great sacrifice whenever you give up a lover, till every art of coquetry fails to keep him, or till he forces you to an explanation. You can be fond of the love, when you are indifferent to, or even when you despise the lover.

But the deepest and most artful coquetry is employed by women of superior taste and sense, to engage and fix the heart of a man whom the world, and whom they themselves esteem, although they are firmly determined never to marry him. But his conversation amuses them, and his attachment is the highest gratification to their vanity; nay, they can sometimes be gratified with the utter ruin of his fortune, fame, and happiness.

—God forbid I should ever think so of all your sex. I know many of them have principles, have generosity, and dignity of soul, that elevate them above the worthless vanity I have been speaking of.

Such a woman, I am persuaded, may always convert a lover, if she cannot give him her affections, into a warm and steady friend, provided he is a man of sense, resolution, and candour. If she explains herself to him with a generous openness and freedom, he must feel the stroke as a man; but he will likewise bear it as a man: What he suffers, he will suffer in silence: Every sentiment of esteem will remain; but love, though it requires very little food, and is easily surfeited with too much, yet it requires some. He will view her in the light of a married woman; and though passion subsides, yet a man of a candid

candid and generous heart always retains a tendernefs for a woman he has once loved, and who has ufed him well, beyond what he feels for any other of her fex.

If he has not confided his own fecret to any body, he has an undoubted title to ask you not to divulge it. If a woman choofes to trust any of her companions with her own unfortunate attachments, fhe may, as it is her own affair alone; but, if fhe has any generofity or gratitude, fhe will not betray a fecret which does not belong to her.

Male coquetry is much more inexcufable than female, as well as more pernicious; but it is rare in this country. Very few men will give themfelves the trouble to gain or retain any woman's affections, unlefs

unless they have views on them, either of an honourable or dishonourable kind. Men employed in the pursuits of business, ambition, or pleasure, will not give themselves the trouble to engage a woman's affections, merely from the vanity of conquest, and of triumphing over the heart of an innocent and defenceless girl. Besides, people never value much what is entirely in their power. A man of parts, sentiment, and address, if he lays aside all regard to truth and humanity, may engage the hearts of fifty women at the same time, and may likewise conduct his coquetry with so much art, as to put it out of the power of any of them to specify a single expression that could be said to be directly expressive of love.

This ambiguity of behaviour, this art of keeping one in suspense, is the great secret

secret of coquetry in both sexes. It is the more cruel in us, because we can carry it what length we please, and continue it as long as we please, without your being so much as at liberty to complain or expostulate; whereas we can break our chain, and force you to explain, whenever we become impatient of our situation.

I have insisted the more particularly on this subject of courtship, because it may most readily happen to you at that early period of life when you can have little experience or knowledge of the world, when your passions are warm, and your judgments not arrived at such full maturity as to be able to correct them.—I wish you to possess such high principles of honour and generosity as will render you incapable of deceiving, and, at the same time,

time, to possess that acute discernment which may secure you against being deceived.

A woman in this country may easily prevent the first impressions of love ; and every motive of prudence and delicacy should make her guard her heart against them, till such time as she has received the most convincing proofs of the attachment of a man of such merit as will justify a reciprocal regard. Your hearts indeed may be shut inflexibly and permanently against all the merit a man can possess. That may be your misfortune, but cannot be your fault. In such a situation, you would be equally unjust to yourself and your lover, if you gave him your hand when your heart revolted against him. But miserable will be your fate, if you allow an attachment to steal

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on you before you are sure of a return; or, what is infinitely worse, where there are wanting those qualities which alone can ensure happiness in a married state.

I know nothing that renders a woman more despicable, than her thinking it essential to happiness to be married. Besides the gross indelicacy of the sentiment, it is a false one, as thousands of women have experienced. But, if it was true, the belief that it is so, and the consequent impatience to be married, is the most effectual way to prevent it.

You must not think from this, that I do not wish you to marry. On the contrary, I am of opinion, that you may attain a superior degree of happiness in a married state, to what you can possibly find in any other. I know the forlorn
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and unprotected situation of an old maid, the chagrin and peevishness which are apt to infect their tempers, and the great difficulty of making a transition, with dignity and cheerfulness, from the period of youth, beauty, admiration, and respect, into the calm, silent, unnoticed, retreat of declining years.

I see some unmarried women, of active vigorous minds, and great vivacity of spirits, degrading themselves, sometimes by entering into a dissipated course of life, unsuitable to their years, and exposing themselves to the ridicule of girls, who might have been their grandchildren; sometimes by oppressing their acquaintances by impertinent intrusions into their private affairs; and sometimes by being the propagators of scandal and defamation. All this is owing to an exuberant

uberant activity of spirit, which, if it had found employment at home, would have rendered them respectable and useful members of society.

I see other women, in the same situation, gentle, modest, blessed with sense, taste, delicacy, and every milder feminine virtue of the heart, but of weak spirits, bashful, and timid: I see such women sinking into obscurity and insignificance, and gradually losing every elegant accomplishment; for this evident reason, that they are not united to a partner who has sense, and worth, and taste, to know their value; one who is able to draw forth their concealed qualities, and shew them to advantage; who can give that support to their feeble spirits which they stand so much in need of; and who, by his affection and tenderness, might make

such a woman happy in exerting every talent, and accomplishing herself in every elegant art that could contribute to his amusement.

In short, I am of opinion, that a married state, if entered into from proper motives of esteem and affection, will be the happiest for yourselves, make you most respectable in the eyes of the world, and the most useful members of society. But I confess, I am not enough of a patriot to wish you to marry for the good of the public. I wish you to marry for no other reason but to make yourselves happier. When I am so particular in my advices about your conduct, I own my heart beats with the fond hope of making you worthy the attachment of men who will deserve you, and be sensible of your merit. But heaven forbid you should
ever

ever relinquish the ease and independence of a single life, to become the slaves of a fool or a tyrant's caprice.

As these have always been my sentiments, I shall do you but justice, when I leave you in such independent circumstances as may lay you under no temptation to do from necessity what you would never do from choice.—This will likewise save you from that cruel mortification to a woman of spirit, the suspicion that a gentleman thinks he does you an honour, or a favour, when he asks you for his wife.

If I live till you arrive at that age when you shall be capable to judge for yourselves, and do not strangely alter my sentiments, I shall act towards you in a very different manner from what most parents do.

do. My opinion has always been, that, when that period arrives, the parental authority ceases.

I hope I shall always treat you with that affection and easy confidence which may dispose you to look on me as your friend. In that capacity alone I shall think myself entitled to give you my opinion ; in the doing of which, I should think myself highly criminal, if I did not to the utmost of my power endeavour to divest myself of all personal vanity, and all prejudices in favour of my particular taste. If you did not choose to follow my advice, I should not on that account cease to love you as my children. Though my right to your obedience was expired, yet I should think nothing could release me from the ties of nature and humanity.

You

You may perhaps imagine, that the reserved behaviour which I recommend to you, and your appearing seldom at public places, must cut off all opportunities of your being acquainted with gentlemen. I am very far from intending this. I advise you to no reserve, but what will render you more respected and beloved by our sex. I do not think public places suited to make people acquainted together. — They can be distinguished there only by their looks and external behaviour. But it is in private companies alone where you can expect easy and agreeable conversation, which I should never wish you to decline. If you do not allow gentlemen to become acquainted with you, you can never expect to marry with attachment on either side. — Love is very seldom produced at first sight; at least it must have, in that case, a very unjustifiable

liable foundation. True love is founded on esteem, in a correspondence of tastes and sentiments, and steals on the heart imperceptibly.

There is one advice I shall leave you, to which I beg your particular attention. Before your affections come to be in the least engaged to any man, examine your tempers, your tastes, and your hearts, very severely, and settle in your own minds what are the requisites to your happiness in a married state; and as it is almost impossible that you should get every thing you wish, come to a steady determination what you are to consider as essential, and what may be sacrificed.

If you have hearts disposed by Nature for love and friendship, and possess those feelings which enable you to enter into
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all the refinements and delicacies of these attachments, consider well, for heaven's sake, and as you value your future happiness, before you give them any indulgence. If you have the misfortune (for a very great misfortune it commonly is to your sex) to have such a temper and such sentiments deeply rooted in you; if you have spirit and resolution to resist the sollicitations of vanity, the persecution of friends, (for you will have lost the only friend that would never persecute you), and can support the prospect of the many inconveniencies attending the state of an old maid, which I formerly pointed out; then you may indulge yourselves in that kind of sentimental reading and conversation which is most correspondent to your feelings.

But

But if you find, on a strict self-examination, that marriage is absolutely essential to your happiness, keep the secret inviolable in your own bosoms, for the reason I formerly mentioned; but shun, as you would do the most fatal poison, all that species of reading and conversation which warms the imagination, which engages and softens the heart, and raises the taste above the level of common life. If you do otherwise, consider the terrible conflict of passions this may afterwards raise in your breasts.

If this refinement once takes deep root in your minds, and you do not obey its dictates, but marry from vulgar and mercenary views, you may never be able to eradicate it entirely, and then it will embitter all your married days. Instead of meeting with sense, delicacy, tenderness,

a lover, a friend, an equal companion, in a husband, you may be tired with insipidity and dulness; shocked with indelicacy, or mortified by indifference. You will find none to compassionate, or even understand your sufferings; for your husbands may not use you cruelly, and may give you as much money for your cloaths, personal expences, and domestic necessities, as is suitable to their fortunes. The world would therefore look on you as unreasonable women, and that did not deserve to be happy, if you were not so.—To avoid these complicated evils, if you are determined at all events to marry, I would advise you to make all your reading and amusements of such a kind as do not affect the heart, nor the imagination, except in the way of wit or humour.

I have no view by these advices to lead your tastes ; I only want to persuade you of the necessity of knowing your own minds, which, though seemingly very easy, is what your sex seldom attain on many important occasions in life, but particularly on this of which I am speaking. There is not a quality I more anxiously wish you to possess, than that collected decisive spirit which rests on itself, which enables you to see where your true happiness lies, and to pursue it with the most determined resolution. In matters of business, follow the advice of those who know them better than yourselves, and in whose integrity you can confide ; but in matters of taste, that depend on your own feelings, consult no one friend whatever, but consult your own hearts.

If

If a gentleman makes his addressee to you, or gives you reason to believe he will do so, before you allow your affections to be engaged, endeavour, in the most prudent and secret manner, to procure from your friends every necessary piece of information concerning him; such as, his character for sense, his morals, his temper, fortune, and family; whether it is distinguished for parts and worth, or for folly, knavery, and loathsome hereditary diseases.—When your friends inform you of these, they have fulfilled their duty. If they go further, they have not that deference for you which a becoming dignity on your part would effectually command.

Whatever your views are in marrying, take every possible precaution to prevent their being disappointed. If fortune, and
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the pleasures it brings, are your aim, it is not sufficient that the settlements of a jointure and children's provisions be ample, and properly secured; it is necessary that you should enjoy the fortune during your own life. The principal security you can have for this will depend on your marrying a good-natured generous man, who despises money, and who will let you live where you can best enjoy that pleasure, that pomp and parade of life, for which you married him.

From what I have said, you will easily see, that I could never pretend to advise whom you should marry; but I can with great confidence advise whom you should not marry.

Avoid a companion that may entail any hereditary disease on your posterity,
particularly

particularly that most dreadful of all human calamities, madness. It is the height of imprudence to run into such a danger, and, in my opinion, highly criminal.

Do not marry a fool; he is the most untractable of all animals; he is led by his passions and caprices, and is incapable of hearing the voice of reason. It may probably, too, hurt your vanity to have husbands for whom you have reason to blush and tremble every time they open their lips in company. But the worst circumstance that attends a fool, is his constant jealousy of his wife being thought to govern him. This renders it impossible to lead him; and he is continually doing absurd and disagreeable things, for no other reason but to shew he dares do them.

A rake is always a suspicious husband, because he has known only the most worthless of your sex. He likewise entails the worst diseases on his wife and children, if he has the misfortune to have any.

If you have a sense of religion yourselves, do not think of husbands who have none. If they have tolerable understandings, they will be glad that you have religion, for their own sakes, and for the sake of their families; but it will sink you in their esteem. If they are weak men, they will be continually teasing and shocking you about your principles.—If you have children, you will suffer the most bitter distress, in seeing all your endeavours to form their minds to virtue and piety, all your endeavours to secure
their

their present and eternal happiness, frustrated, and turned into ridicule.

As I look on your choice of a husband to be of the greatest consequence to your happiness, I hope you will make it with the utmost circumspection. Do not give way to a sudden fall of passion, and dignify it with the name of love.—Genuine love is not founded in caprice; it is founded in nature, on honourable views, on virtue, on similarity of tastes and sympathy of souls.

If you have these sentiments, you will never marry any one, when you are not in that situation, in point of fortune, which is necessary to the happiness of either of you. What that competency may be, can be determined only by your own tastes. It would be ungenerous in you
to

to take advantage of a lover's attachment to plunge him into distress; and if he has any honour, no personal gratification will ever tempt him to enter into any connection which will render you unhappy. If you have as much between you as to satisfy all your demands, it is sufficient.

I shall conclude, with endeavouring to remove a difficulty which must naturally occur to any woman of reflection on the subject of marriage. What is to become of all these refinements of delicacy, that dignity of manners, which checked all familiarities, and suspended desire in respectful and awful admiration? In answer to this, I shall only observe, that if motives of interest or vanity have had any share in your resolutions to marry, none of these chimerical notions will give you
any

any pain; nay, they will very quickly appear as ridiculous in your own eyes, as they probably always did in the eyes of your husbands. They have been sentiments which have floated in your imaginations, but have never reached your hearts. But if these sentiments have been truly genuine, and if you have had the singular happy fate to attach those who understand them, you have no reason to be afraid.

Marriage, indeed, will at once dispel the enchantment raised by external beauty; but the virtues and graces that first warmed the heart, that reserve and delicacy which always left the lover something further to wish, and often made him doubtful of your sensibility or attachment, may and ought ever to remain. The tumult of passion will necessarily sub-

fide ; but it will be succeeded by an endearment, that affects the heart in a more equal, more sensible, and tender manner. —But I must check myself, and not indulge in descriptions that may mislead you, and that too sensibly awake the remembrance of my happier days, which, perhaps, it were better for me to forget for ever.

I have thus given you my opinion on some of the most important articles of your future life, chiefly calculated for that period when you are just entering the world. I have endeavoured to avoid some peculiarities of opinion, which, from their contradiction to the general practice of the world, I might reasonably have suspected were not so well founded. But, in writing to you, I am afraid my heart has been too full, and too warmly interested,

ested, to allow me to keep this resolution. This may have produced some embarrassment, and some seeming contradictions. What I have written has been the amusement of some solitary hours, and has served to divert some melancholy reflections.—I am conscious I undertook a task to which I was very unequal; but I have discharged a part of my duty.—You will at least be pleased with it, as the last mark of your father's love and attention.

T H E E N D.

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