

**The history of the travels and adventures of the Chevalier John Taylor ... /
written by himself.**

Contributors

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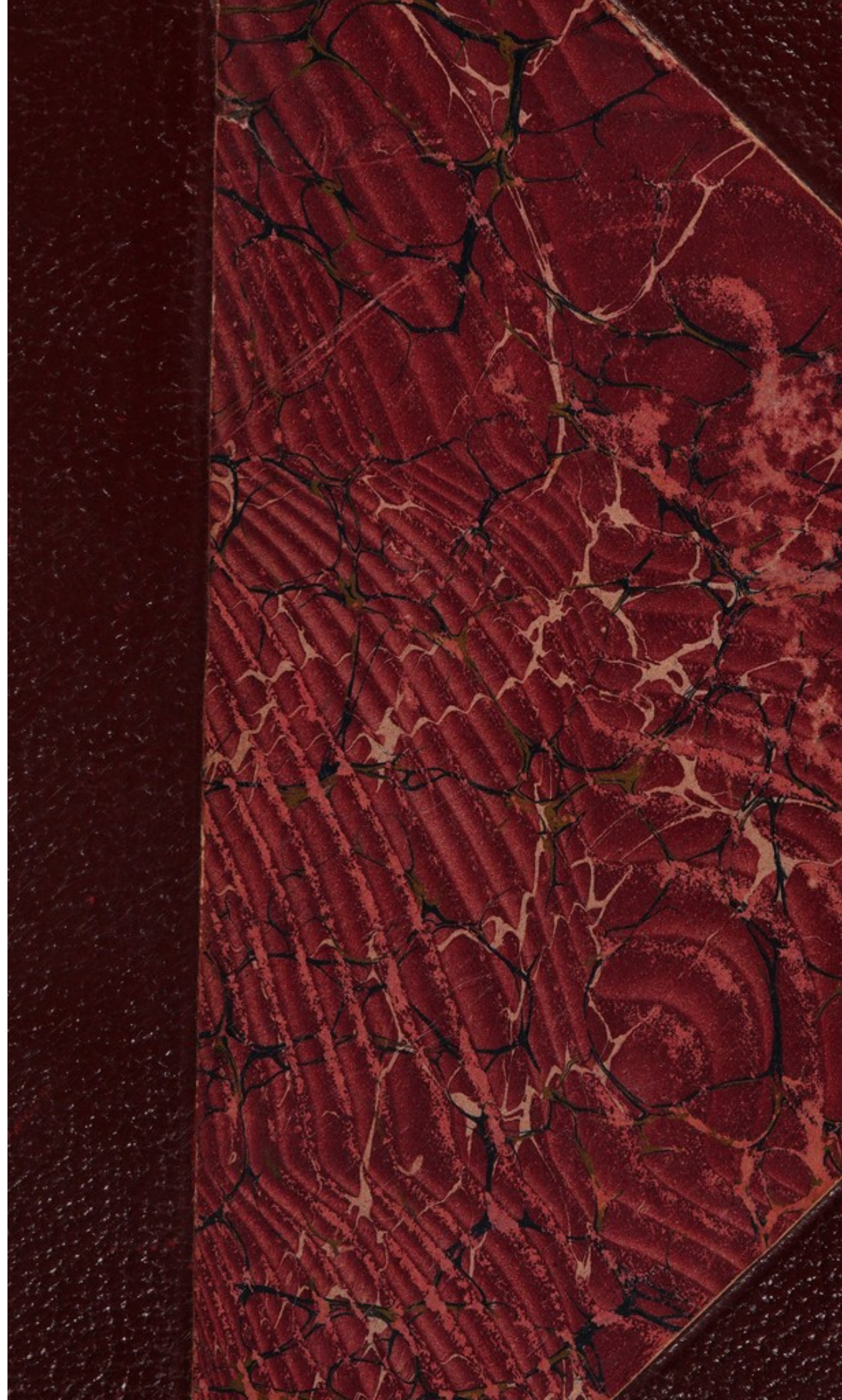
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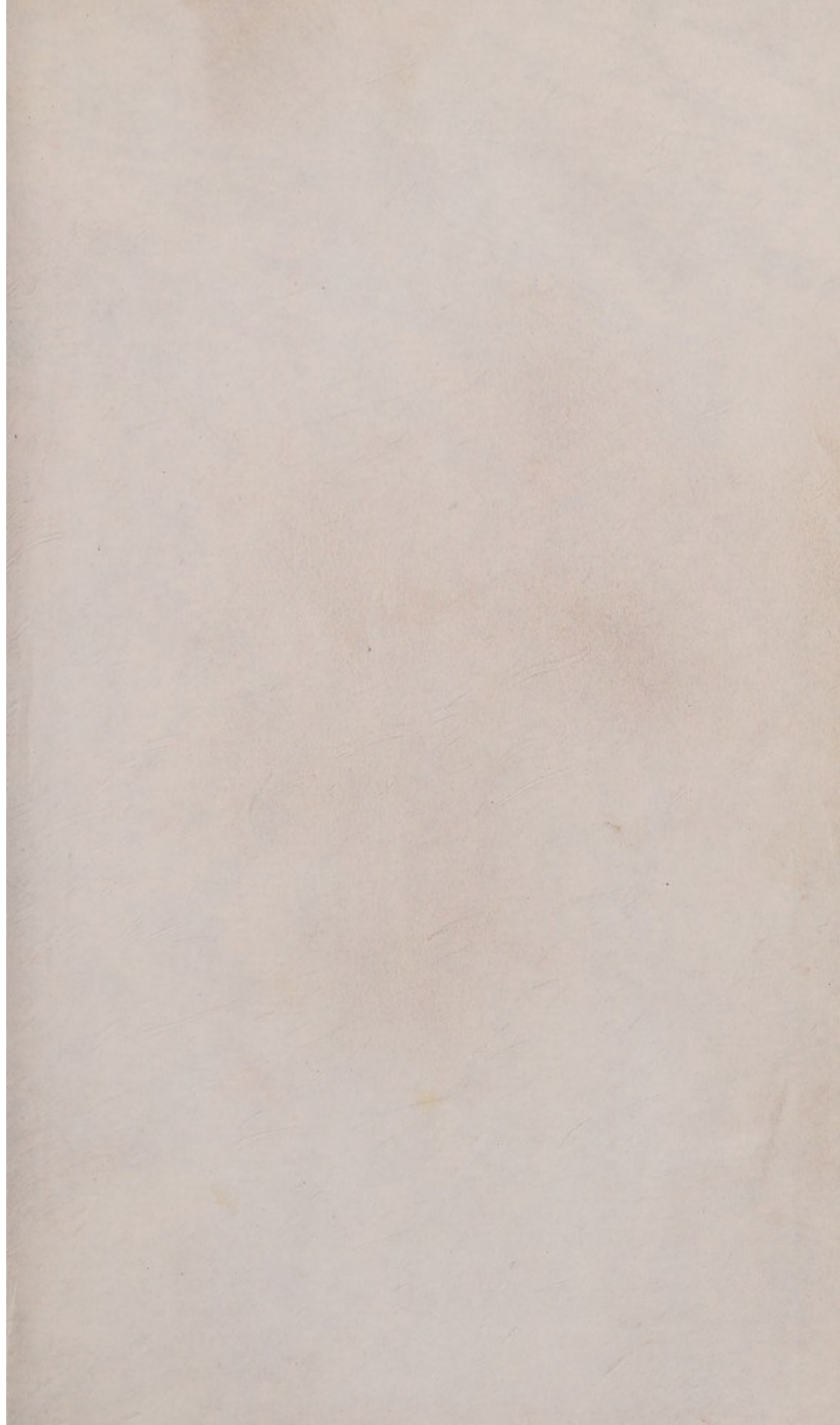
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44 Taylor

Th: Henry White
from
Thos Amle Henry White
1834

Extremely Rare.

Received of Mr. J. B. Smith
the sum of \$100.00
for rent of land
C. B. Smith

The HISTORY of the
TRAVELS and ADVENTURES
OF THE
Chevalier JOHN TAYLOR,
OPHTHALMIATE R;

Pontifical—Imperial and Royal——The Kings
of Poland, Denmark, Sweden, The Electors of the holy
Empire——The Princes of Saxegotha, Mecklenberg,
Anspach, Brunswick, Parme, Modena, Zerbst, Lo-
raine, Saxony, Hesse Cassel, Holstein, Salzbουργ, Ba-
viere, Leige, Bareith, Georgia, &c. Pr. in Opt. C. of
Rom. M. D.—C. D.—Author of 45 Works in dif-
ferent Languages: the Produce for upwards of thirty
Years, of the greatest Practice in the Cure of dis-
tempered Eyes, of any in the Age we live—Who has
been in every Court, Kingdom, Province, State,
City, and Town of the least Consideration in all
Europe, without exception.

Written by H I M S E L F.

This Work contains all most worthy the Attention
of a Traveller—also a Dissertation on the Art of pleasing,
with the most interesting Observations on the Force of
Prejudice; numberless Adventures as well amongst Nuns
and Friars, as with Persons in high Life; with a De-
scription of a great Variety of the most admirable Rela-
tions, which, though told in *his well known peculiar*
Manner, each one is strictly true, and within the Che-
valier's own Observations and Knowledge. — Interpersed
with the Sentiments of crowned Heads, &c. in Favour of
his Enterprizes; and an Address to the public, shewing,
that his Profession is distinct and independant of every
other Part of Physic.

Introduced by an humble Appeal, of the Author, to the
Sovereigns of Europe.

Addressed to his only S O N.

V O L. I.

Qui Visum Vitam Dat.

L O N D O N :

Printed for J. WILLIAMS, on Ludgate-Hill. 1761.



14

T O
My only S O N.

My dear S O N,

CAN I do ill when I address to you the story of your father's life? Whose name can be so proper as your own, to be prefixed to a work of this kind? You who was born to represent me living, when I shall cease to be — Born to pursue that most excellent and important profession, in which I have for so many years laboured to be useful — Born to defend my cause, and to support my fame,

May I not *presume*, that you, my son, will defend your father's cause? — May I not *affirm*, that you, my son, will support your father's fame?

ii DEDICATION.

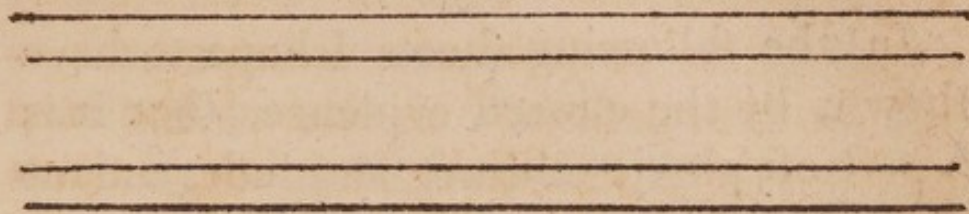
After having this said, need I add more than remind you—That, to a father, nothing can be so dear as a deserving son—Nor state so desirable, as that of the man who beholds his successor, and knows him to be worthy. — Be prosperous — Be happy.

I am,

Your affectionate Father,

The Chevalier JOHN TAYLOR.

T H E



T H E

P R E F A C E.

NOtwithstanding, by the title of this work, my readers are prepared to be chiefly acquainted with numberless extraordinary adventures of my life ; I flatter myself, that it will not be displeasing if I here observe, that I have not forgot the object most worthy of my attention,

A 3

I mean

I mean the profession in which I have so long laboured to be distinguished.

In the following sheets I hope to have shewn, by the clearest evidence, that it is a part of physic distinct and independant of every other, as well with regard to the theory as the practice. That it is a business of itself enough to employ the life of man. That any great knowledge in the theory is never to be acquired but by a long and painful study, and the man must be born for the practice, *whoever hopes to excel*. To have any merit in the theory, he must be bred, as I shall hereafter shew, to general practice; he must be acquainted with the laws of the animal œconomy, and capable of reasoning on the diseases, not of a part, but of the whole body; and for the practice, we all agree, that the works of the hand can never be improved but by the hand; and that the difficulty must be in proportion to the delicacy of it.—To attend a painter, suppose, even for years together, to
see

see all the various motions of the hand, will any man say, that this he could do, because he saw it done? if here we admit of the impossibility, is it not, at least, equally impossible in the operations of the eye? if, in passing a pensil, a wrong colour is given, it may be removed, another is put in its place, and all again is well; but, alas! it is not so with me; going almost the thickness of a hair beyond what I ought, may prove fatal; there is no calling back, no passing that way twice; the error once made, repentance is in vain; must not then all men, who, for some envious or selfish view, call these things easy, abuse the judgment of thinking minds? must not all such believe, that men who report such idle tales, are strangers to the labour.

Can there be a greater argument, than the ill success of the endeavours of such pretenders? is it not terrible, that such heavy evils should be ascribed to the difficulty of removing the disorders, when the

true cause is the want of judgment in the treatment of them : how many thousands have I met with, in different nations, who have, by such experiments, been made unhappy to their latest moments ; and it is hence, that the practice of this, by far the most noble and most delicate part of physic, has been, by the unthinking, brought into discredit.

For the truth of what I have related, I appeal to every honest and judicious man — To pass a needle immediately under a pellicle, finer than the finest cobweb, a pellicle that intimately incloses a body, whose surface is not plane but convex, and even that (when an operation is wanted) unequal and undetermined, without wounding or dividing the one or the other ; to carry a needle immediately under, and about so small a circle as that of the pupil, whose diameter, on account of the different quantities of light, which enter the eye, in the progress of the operation, cannot be determined. To attend
this

this circle in all its changes, continuing the needle intimately round all its circumference, without wounding any part of it; and yet more, to pass the same needle immediately under, and carry it about another circle, before you arrive at that of the pupil, a circle which cannot be seen (and much more delicate) and the wounding of which would be followed at least with an irrecoverable loss of sight—What almost incredible exactness must be required in the movement of the hand to succeed in such a work as this! to make an opening of a determined length, in a certain part of so fine a pellicle, to force out of that opening various contents, which differ greatly in their composition—part solid—part fluid—This specifically heavier, that lighter, without enlarging the opening, or leaving any of the contents to hinder the perfection of sight; and what is yet more, placing them so well out of the way, where the light should pass, that they shall never be able to return to interrupt its progress to the immediate organ

gan of sight — And above all, to pass a needle through parts in an unnatural state, so delicate, as those which compose the coloured part of the eye, dividing the insensible, avoiding the sensible, † to make this opening of a determined diameter and figure — To pass through all the various parts in the way thither, wounding some, avoiding others, when the smallest error in either would destroy the eye, or render the attempt unsuccessful — If to all, we add the agitations of a thinking mind, when thus employed, knowing the difficulty, not forgetting the danger; can any say there are works yet done by the wit of man, that exceed such as these?

Oh! thou mighty—Oh! thou sovereign Pontiff*—Oh! thou great luminary of the church; given to mankind, in the sense of so many nations, as a star to the Christian world—The great excellence of whose
diadem

† Artificial pupil.

* See the patents from sovereigns in this work, page 77, &c.

diadem is faith—Whose glory is the defence of virtue—Who can believe, that you, *most holy father*, who art placed as the first inspector of the deeds of man, would proclaim to all the inhabitants of the earth, *as you have done*, your high approbation of my works, but by the voice of truth.

Oh! ye Imperial——Oh! ye Royal——
Oh! ye great masters of empire——who
have so far extended your benevolence, as
to be witnesses of my labours——Behold
me at your feet——To you, with all humility I now appeal——Have ye not, oh!
ye great powers, been graciously pleased
to declare, under your hands and seals,
the happy event of my enterprizes?
How often have you condescended to behold
the transports that affected the mind,
when from before the dark eye, by my
hands, the dismal veil was removed.
The curtain drawn, and saw, by my labours,
this beauteous little globe reassume
its

its native power, and was again a lucid orb?—Who then can suppose, that you, the rulers of man—The protectors of virtue—The greatest lustre of whose diadem is justice, would point out, *as it were*, with the sceptre in hand, me alone amongst all mankind for these things, but from the strongest evidence that could be possibly desired for the support of truth?

Oh! ye Empresses—Oh! ye Queens! Great partners of the governors of the people of the earth—You, whose gentleness, whose goodness of heart, have so often engaged your awful presence on these occasions — What satisfaction have you expressed at seeing the blind, by me, enabled to behold again the marvels of heaven!—And finding them prostrate at your feet, expressing their joy at what they first saw——*Because*, 'twas you they saw—The first object of their duty—The highest in their wishes.—Have you not with
your

your own gracious hands affirmed, that these things you have seen, and where is the man so *daring*, and so *imperious*, as to call in question what you have said ?

Oh ! ye great people of *Rome*, once masters of the willing world, governors of that great mistress of our terrestrial globe — Have you not, in the *sacred name of your people and senate*, declared with one voice, in praise of my works ? and who will venture to say, that a body so illustrious, who for so many ages was revered as the rulers of all, could possibly err in their defence, of a cause like mine ?

Oh ! ye learned — Great in the knowledge of phyfic — Excellent in virtue — You, who are placed as at the head of human wisdom — Have you not told to mankind how highly you approved my deeds ? — Have you not, under your hands and seals, declared to the world
how

how much you were pleased at my labours?—Have you not often received me as a brother, and introduced me as a member of your bodies, with every mark of the most singular esteem : presenting me with *diplomas* to shew my authority, mixt in your praises for your motives, my knowledge in theory, my success in practice, summing up all with the most elevated reflections from the excellencies of my deeds ; and promising, that my memory should to you be ever dear——Is it then possible to believe, that the most celebrated societies now existing, and bodies of men so eminent for learning and knowledge, would these things have done, *for me a stranger*, but from a consciousness of doing right?

It remains for me now only to add, that I flatter myself, that on due consideration of the motives that induced me to write, at this time, the story of my life, my readers will not blame me for
having

having laid aside so often that gravity becoming the professor, and the physician, on a promise, when I speak or write as such, as such I shall ever endeavour to appear — If then, in the following sheets, I may in this be said to have erred, I presume it will only be from my well educated brethren, and all such I hope to please hereafter in my own way—having many works already prepared for the press, which treat only on the objects of my profession. *

* A treatise on the art of preserving healthful sight.

Ditto, on the nature and cure of weaknesses of sight, by a new invention of the author.

Ditto, on the nature of that defect, called squinting, with the method of cure, &c.

And

And lastly, a universal treatise on the eye and its defects, all founded on the greatest experience, and long practice, &c.

To what sovereigns and great personages some of the works of the author, already published, have been addressed, and humbly presented by himself.

To the late sovereign pontiff.

To the late *Queen Caroline*.

To his royal highness the present Duke of *Parma*.

To the present Duke of *Modena*.

To Prince Cardinal *Alexander Albani*.

To Dr. *Chicouneau*, first physician to the King of *France*.

To Dr. *Cervy*, first physician to the King of *Spain*.

To the college of physicians, at *Edinburgh*.

To the late Dr. *Burton*, and the rest, to the number of forty-five, written in different languages, to societies, or particular persons of the greatest eminency, page 22, in the introductory part of this work.

A D D R E S S

T O M Y

R E A D E R S.

IN this Abridgment I shall not speak of my juvenile adventures, judging all relations of this kind unworthy the attention of those readers, to whom I am most desirous of relating the story of my life. I shall only say on that head, that in *Norwich* I first beheld the light.—That it was in that happy city I first began to breath—It was there that I first became acquainted with the glories of the sun.—A city memorable for many great events in our *English* annals ; and it is possible, that its having been the place of my birth, may not one day be judged unworthy the notice of posterity. Whether I err or not

B

in

in having this said, will be best known to those who shall have read the story of my life. For the present shall repeat, that it was in this famous city that my mother became first acquainted with my existence, it was there she first heard the news of the birth of her first dear son, and how, since that time, I have been preserved, is my present argument: my predecessors (in the ordinary phrase) for time out of mind, were distinguished both in their writings and practice, with some eminency in divinity and physic. My father, the last before myself of all that race, was fond of the latter; and to shew so far at least, that I was his son, I imitated his example: for, from my infant days, to preserve the health and life of others was my study; I was bred to general practice, and 'twas well known, went regularly through every branch under the best masters that *England* could produce; and was judged to have made such a progress in anatomy and surgery, that I was scarce of age before I was placed

placed as the chief surgeon to one of the first hospitals out of *London* in *England*.

THAT I may not discover in this Abridgment of my life the least vanity, a foible, that all who knows me rightly, are well convinced is applicable to no part of my conduct. I will not say how far my success in those days had procured me the esteem of the public; I shall say enough for my present design, by observing, that I so early betrayed an inclination innate; if the term is not improper; for this particular part of physic, for which I am so well known, that I ventured abroad, in my infant days, *A Treatise on the Eye*; and however trifling that work would now appear even to myself, as well as others, it proved the first step to all that happened to me ever since, in regard to my profession; for being at *Cambridge*, at a time when the late Dr. *Desaguliers* was there giving lectures; this little business, the first fruits of my labour, fell into his hands, and being desirous of

knowing the author, told me in an interview, that there was wanting in the world a man bred to general practice, that would apply himself, after universal knowledge, in the various branches of phyfic, to that particular which regarded the eye, and its diseases; and that he discovered in me a man born for this important undertaking; adding; with great judgment; that it is impossible to know the theory of any disorder, of any one determined part of the human body, without being well acquainted with the whole; and it had not yet appeared in any part of *Europe*, that any one man, who assumed the title of *Oculist*, had been bred to general practice, but their ability was little more than an acquaintance with certain operations, and numberless idle *nostrums*, and being strangers to the laws of the animal œconomy, their theory was necessarily extremely bad, and their knowledge of little value: concluding, that could I be persuaded to give over general practice, and pursue this part of phyfic only, he made

no doubt, that the world would one day be to him obliged for having encouraged me in so laudable an undertaking.

THUS flattered, thus invited to follow what was so evidently my natural inclination, I from that instant resolved to accept of the advice of this great genius; with this view I asked him, which way I could hope to be furnished with subjects to improve me in the knowledge of that study he so earnestly recommended to my consideration? for though young, I well knew, that any miscarriage in a settled life would be so fatal to me, that my practice would soon be at an end, and with it, in consequence, all my hopes of improvement, and that I knew no way to avoid this great evil, but by travelling, a design that must expose me to a thousand dangers, and above all, the censure of my well educated brethren, as there never was an example of any man regularly bred to physic, who had yet ventured himself abroad on so daring an expedition; for all

those, 'tis well known, who have hitherto travelled, under pretence of particular secrets in any one branch of physical knowledge, were generally wretches of little honour, and less ability.

To remove these difficulties from my mind, *this great and good man, this most excellent mathematician*, agreed with me, that there was no other way but by travelling, for me to acquire sufficient practice for improvement; and that, if I inclined to become this way great, by the services I might do to mankind hereafter, I must hazard all, and my merit and reward possibly might prove in proportion to the danger; adding, that the advantages of travelling in a design like mine, considering my education and knowledge in general practice, must be very great; because, says he, if at home, I could only hope to imitate my masters, and nothing could I attempt that was new without the greatest risque; for, should I miscarry, they would be the first to blame me, and join their
voice

voice with the public against me; whereas the scene is changed, by my continual movements from place to place, my hopes of success in my enterprizes; I mean with regard to my being supplied with subjects, and consequently with the power of improvement; would necessarily be kept alive. For thus, by being secretly informed by my correspondents of the event of my labours; suppose sometimes bad; which all must agree to be possible; yet, by this continual supply of proper objects, I could not by degrees fail of acquiring a knowledge in this most excellent and important branch of physic, equal to my most sanguine desires. Take courage then, says *this my most early protector*, you may depend on my best assistance, that I will every where continue you my correspondence, and you may be assured of my aid to the utmost of my power.—*My learned and worthy friend* in all kept his word, even to his latter days, and I to the time I live have pursued his counsel. If I have done wrong, it is because I knew not when to

give over ; and my reason for not giving over was, because, by the excessive number of people that continually presented to my care, I had it in my power, notwithstanding my long practice, to make yet some new discoveries for the use of man ; otherwise I should have long since stopt some where to receive the fruits of my painful labours ; conscious of having done my duty in all that I could propose by this undertaking, I am at length prevailed on to believe, that it is time that I should take some rest. With this view behold me, in my native country, flattering myself, that all men, even my well educated brethren, who studied with me in my younger days, as well as those who have been their disciples, and now busy in general practice, that one and all will with one voice agree, that what I have done towards the perfection of this admirable and invaluable branch of phyfic, is well worthy of applause ; not forgetting, that the first sovereigns in the world, as well as the most learned bodies now existing, have

have all in this agreed ; as appears by the many high dignities they have conferred upon me ; so that by the care and industry of my successors, it may be told, in after times ; which is the height of my present ambition ; that I was born in this age for this great and important undertaking, and that all mankind were convinced, before I left the world, that my labours had not been in vain.

I set out from my native country, and
began my travels in the year 1727

I was in my progress through every
town in all *England*, without ex-
ception, to the end of the year 1728

I was at *Edinburgh*, and in my pro-
gress through all *Scotland*, to the
end of the year — 1729

I was in *Dublin*, and in my progress
through every town in *Ireland*,
without exception, to the end of
the two following years, 1730 1731

I returned to *Dublin*, and parted
thence in *September*, 1731, and
crossed the water to *North Wales*,
and continued in that till *March*, 1732

I returned to *London* that month,
and made another progress through
all *England*, to the latter end of 1733

Returned to *London*, and there con-
tinued till *March*, ——— 1734

In this month I went to *Paris*, and
after a few months being there,
I went through all *France*, every
town of any consideration, with-
out exception; and thence thro'
all *Holland*, and every town, with-
out exception; and all this with
such amazing rapidity, that I was
returned to *London* in *November*, 1735

So that I passed over such a large
tract of ground, and did bu-
siness in every place, in little
more than one year and an half.

In

In *March* I left *London*, and returned to *Paris* that month, 1736

From *Paris* in *June*, the same year, and departed for *Madrid*, where I arrived the next year in *October*, 1737

After being a little time in *Madrid*, I went with the greatest rapidity through all the kingdom of *Spain*, and after going many thousand miles post, from town to town, I returned to *Madrid* in *September*, 1738

I continued at *Madrid* till the war was proclaimed, — 1739

I departed immediately, upon the declaration of the war, for *Lisbon*, where I arrived in *September*, the same year; and after about a month, began my tour through all *Portugal*, and the kingdom of *Algarvy*, and this with such astonishing speed, that I had finished the

the whole, and returned to *Lisbon*
before the middle of *September*, 1740

I continued in *Lisbon* till *March*, 1741

I then made a second tour to the
kingdom of *Algarvy*, whither I
was called; and after passing thro'
that kingdom, and many of the
southern parts of *Portugal*, I re-
turned to *Lisbon* in the beginning
of *September*, ——— 1742

The same month I took shipping
for *England*, and returned to *Lon-*
don the beginning of *December*, in
the same year.

In *March*, ——— 1743

I began my third tour through all
England, and compleated it in
the middle of *December*, in the
same year.

In the same month departed for *E-*
dinburgh,

Edinburgh, and about the middle
of *February*, ——— 1744

I made a tour through all *Scotland*,
for the third time; I returned to
Edinburgh in the middle of *Fe-*
bruary, ——— 1745

I continued at *Edinburgh* to the mid-
dle of *April*, when I passed thro'
Port Patrick for *Dublin*; after a
few weeks I went through all *Ire-*
land, every town, without ex-
ception, for the third time, and
returned to *Dublin* in the middle
of *March*, ——— 1746

In a few days I passed *Holyhead* for
London, where I arrived the be-
ginning of *April*, in the same
year; and in *September*, in the same
year, I returned to *Amsterdam*,
and went through all *Holland*, and
Flanders, for the second time—In
February, ——— 1747

I entered

I entered *Germany*, by *Cologne*, and went through every court of the electors, and the several princes of the holy empire, without exception ; together with the courts of *Prussia* and *Saxony*, &c. and arrived at the imperial court at *Vienna* the beginning of *December*, ————— 1748, 1749

In *January*, in the year ————— 1750

Being at that time called, though in the depth of winter, to the court of *Mecklenburg*, for the recovery of the sight of the then reigning prince ; and having restored the sight of that prince, I left that court in the middle of *March*, in the same year, and proceeded for *Hamburg* and *Denmark*, whither I was called ; I arrived at the court of *Copenhagen* about the middle of *April*, ————— 1751

And

And after being about two months in that court, and honoured at parting, as in every other, by a title, presents, and other marks of benevolence, I proceeded to *Stockholm*, where I arrived the beginning of *July*, in the same year.

I continued in that court till after the coronation, which happened soon after my arrival ; I left *Stockholm* ; after being honoured, as in the preceding court ; in *February*, — — —

1752

And in a few months, with the greatest rapidity, passed through every town in that kingdom : about the middle of *November*, in the same year, I received an invitation to go to *Russia*, and was resolved to make the whole journey by land ; and with this view I returned to *Copenhagen* and *Hamburg*, and went thence through
all

all *Germany* to *Breslaw*, through *Silesia*, thence through all the principal towns, and the palatines, and in all *Poland*, to *Warsaw* the capital, thence to *Mittaw* in *Courland*, thence to *Riga* and *Peterburgh*, and thence to *Muscow*; and all this amazing journey I travelled both night and day, seldom in bed, gave myself little or no rest on the road, and was but a few weeks on this extraordinary expedition; being but a short time at *Peterburgh*, on my passage, travelling from the frontiers in a trenneau, on account of the snows.

I continued in the court of *Muscow*
from the latter end of *January*, 1753

To the middle of *November*, in the same year, when I began my march, in a trenneau, through various parts of that vast empire.

In

In the month of *March*,

1754

I left this cold country, this northern part of *Europe*, returned by the same road I entered *Russia*, and passed with the utmost rapidity through all *Germany* and *Bohemia*, to the southern parts of *Europe*; namely, *Italy*, and stopt scarce a day on the road, till I reached *Venice*, where I arrived about the middle of *August*, in the same year; and continued there till the beginning of *November*, in the same year.

Then I began the tour through all *Italy*, and first to *Rome*, where I arrived the latter end of the same month. In *January*,

1755

I received from his holiness, the senate, and the colleges of the learned, the many remarkable dignities: of which the particular

culars will be found in the following work ; left *Rome* in the beginning of *February*, in the same year, and proceeded to *Naples*.

In a few weeks, after having received the usual marks of benevolence and favour, from that court, and from the nobility, I began my tour through every town of consideration in that kingdom. In the beginning of *May* I returned to *Naples*, thence to *Rome*, and met on the road, the 15th of that month, in the night, a most dreadful accident, by being robbed at once of a large fortune : *of the particulars hereafter*. From *Rome* I proceeded to *Parma*, *Modena*, and through every state and town of the least consideration in all *Italy*, without exception ; and returned to *Venice* the beginning of *December*, ————— 1756
So

So that I was not above a year and an half in making the tour thro' all *Italy*, from my leaving *Naples* and in the whole, in *Italy* not two years and an half. In the beginning of *January*, 1757

I returned to the imperial court of *Vienna*, for the second time; and by the middle of *February*, 1758

I passed, for the second time, thro' all the courts, states, provinces, and every town of the least consideration in all *Germany*, without exception. The same month I entered *Holland*, and went through every state and town in the several provinces, for the second time, without exception; and in the month of *May*, in the same year, left *Zeland*, and landed in *London*. In a few weeks I began my fourth tour through every coun-

ty and town of the least consideration in all *England*.

In *January*, ——— 1759

I arrived at *Edinburgh*; and, after a few weeks, made a fourth tour through every part of *Scotland*, up to *Inverness*; in the beginning of *September*, in the same year, I returned to *Edinburgh*, and in *March*, ——— 1760

Proceeded to *Dublin*, by *Port Patrick*; and, after a few weeks, began my fourth tour through every province and town of the least consideration, without exception, in that kingdom. Returned to *England* in *December*, the same year, and moved for some months to particular parts of this kingdom; and, after making a tour through all *South Wales*, I am returned this winter to *London*, ——— 1761
Let

Let all judge, whether ever man's travels by land equalled mine; my various adventures through so many different nations and people, is the subject of the following sheets; shall only observe, before I finish this introductory account, that, notwithstanding my continual *voyages*, and the immense employ I every where had in what I profess, yet I lost no time, to be even hereafter judged a useful member to society; for no less than 45 different works on the eye, and its defects, have I published, from time to time, in various languages, in different parts of the world: all written by my own hand, of which here follows a catalogue, *the time, language, and country.*

W O R K S written myself in different L A N G U A G E S, &c.

- 1 **M** E C H A N I S M of the eye. *English*, 8vo. London, 1727.
- 2 A treatise on the diseases of the immediate organ of sight. *French*, 8vo. Paris, 1734.
- 3 A treatise on the diseases of the crystalline humour of the eye. *English*, 8vo. London, 1736.
- 4 Mechanism of the eye, with figures: and a description of the different diseases of the eye. *French*, 8vo. Paris, 1737.
- 5 The same, translated into *Spanish*, 8vo. Madrid, 1738.
- 6 An essay on the action of the muscles of the globe of the eye. *Portuguese*, 8vo. Lisbon, 1739.
- 7 A treatise on the extraordinary disorder and recovery of sight, of Don A. De Saldana, vice-roy of the Indies. *Portuguese*, 8vo. Lisbon, 1740.

- 8 A treatise on that defect, known by the name of strabismus, or squinting. *Portuguese*, 8vo. *Lisbon*, 1740.
- 9 Syllabus for a course of lectures on the eye, &c. with an accurate description of all its defects, &c. *Latin*, 8vo. *London*, 1742.
- 10 A treatise on the seat of the immediate organ of sight. *English*, 8vo. *London*, 1742.
- 11 The sentiments of the universities abroad, &c. *Latin*, 8vo. *London*, 1743.
- 12 A dissertation on a very extraordinary case, under the care of Chevalier *Taylor*. *English*, 8vo. *London*, 1743.
- 13 A treatise on the make and beauty of the eye, &c. *English*, 8vo. *London*, 1743.
- 14 An accurate description of 243 different diseases, to which the eye and eye-lids are exposed. *English*, Folio, *Edinburgh*, 1747.
- 15 An exact description of the singular disorder, and of the recovery of sight, of the counts of *Windesbgratz*. *High-Dutch*, 8vo. *Berlin*, 1750.

- 16 An essay on vision. *High-Dutch*, 8vo. Berlin, 1750.
- 17 A work, intituled, Consideration on the seat of vision; with various arguments against the opinion generally received. *High-Dutch*, 8vo. Berlin, 1750.
- 18 A treatise on the anatomy of the eye and its coverings, with figures; and a picture of the author, engraved by the best hand. *High-Dutch*, 8vo. Dresden, 1750.
- 19 A dissertation on the eye, &c. *High-Dutch*, 8vo. Frankfort, 1751.
- 20 A treatise on the mechanism of the eye, and manner of curing its defects: with an exact description of near 50 different operations, as practised by the author; the greatest part of his own invention. *High-Dutch*, 8vo. Frankfort, 1751.
- 21 An accurate description of 243 different diseases of the eye, all in the order of his public lectures; many years given by the author, in various universities, academies, and societies of the learned. *High-Dutch*, 8vo. Frankfort, 1751.

- 22 A dissertation on the singular disorder and recovery of sight of his serene highness the duke of *Mecklenburg*, by the Chevalier *Taylor*. *High-Dutch*, 8vo. *Hamburgh*, 1752.
- 23 A work, intituled, Reflections on the extraordinary disorder and recovery of sight of her highness the princess of *Holstein*, by means of an artificial pupil, of the invention of Chevalier *Taylor*. *High-Dutch*, 8vo. *Hamburgh*, 1752.
- 24 A treatise on the make of the eye, and on the manner of curing its defects; translated from the *High-Dutch*. *Danish*, 8vo. *Copenhagen*, 1752.
- 25 A syllabus, &c. for the author's publick academies, in the order given in various courts and universities abroad. *Swedish*, 8vo. *Stockholm*, 1753.
- 26 An exact description of the singular disorder and recovery of sight of the illustrious Lady *Nariskin*, of the imperial family of *Russia*. *Russian*, 8vo. *Moscow*, 1754.
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28 The judgment of crowned heads, sovereign princes and universities of *Europe*, on the enterprizes of Chevalier *Taylor*. *High-Dutch*, 8vo. *Augusta*, 1755.

29 An extract of a work, intituled, the judgment of crowned heads, sovereign princes, &c. *Italian*, 8vo. *Trent*, 1755.

30 A work, intituled, considerations on a treatise universal on the eye and its defects, &c. by the Chevalier *Taylor*. *Italian*, 8vo, *Trent*, 1755.

31 A treatise on the eye and its defects; with many figures. *Italian*, 8vo. *Trent*, 1755.

32 An exact description of all the defects of sight, all in the order of the most regular science; addressed to the learned Dr. *Morgagni*, professor in *Padua*. *Italian*, 8vo. *Venice*, 1755.

33 An essay on the seat of vision, with reflections on the consequences of determining

mining that important question. *Italian, 8vo. Bologna, 1755.*

34 An exact description of the singular disorder and recovery of sight of her highness the princess *Justiniana*, by the Chevalier *Taylor*. *Italian, 8vo. Rome, 1756.*

35 A treatise on a new method of recovering sight, lost by a vice in the crystalline humour of the eye ; addressed to his eminence the prince cardinal *Alexander Albani*. *Italian, 8vo. Pessaro, 1756.*

36 A dissertation on the art of preserving healthful sight ; addressed to his serene highness the duke of *Modena*. *Italian, 4to. Milan, 1756.*

37 A treatise on the nature of those defects, known by the name of weakness of sight, and the manner of cure ; with a critical enquiry on all that has been said by the antients, as well as moderns, on that important subject. *Italian, 8vo. Venice, 1756.*

38 A dissertation on the art of restoring the healthful position of the eye, lost
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by a vice known by the name of strabismus, with many figures; addressed to the royal infant duke of *Parma. Italian, 4to. Milan, 1756.*

39 Considerations on a course of lectures, and the means of preserving healthful sight; many years given in a stile, as well for the learned in general, as for those who have knowledge of the science of the author. *Italian, 4to. Naples, 1756.*

40 A work, intituled, a new method of restoring sight when lost, by a vice in the crystalline humour of the eye; an operation entirely new, of the invention of Chevalier *Taylor*, and by him only practised. This method occasions little or no pain, requires no alteration of diet, and admits not even the possibility of a relapse; all which have been proved by an extraordinary number of instances: on these occasions the faculty, and the learned, are always invited, in all places where the author passes. *Italian, 4to. Milan, 1756.*

- 41 Considerations on certain defects of the eye ; where the sight is entirely lost, and no more to be pretended with judgment, than to remove the deformity. *Italian, 4to. Venice, 1756.*
- 42 A description of the singular disorder, and of the recovery of sight of the celebrated father *Cremona*, general of the order, called, the school of piety, by means of an artificial pupil, of the invention of Chevalier *Taylor* ; and this in the presence of the late pope *Benedict* the XIVth. *Italian, 4to. Rome, 1756.*
- 43 *Morbi Oculorum in systema compendiosum redacti, D. D. Joannis Taylor, Eq. sum pont. imp. reg. & princ. plur. ophthal. plurimarumque acad. soc. &c. Latin, 4to. Rome, 1757.*
- 44 The sentiments of the late most high pontiff *Benedict* the XIVth, her imperial majesty, and of almost all the crowned heads, and sovereign princes, in *Europe*, on the happy enterprizes of Chevalier *Taylor*. *Italian, 4to. Milan, 1758.*

- 45 An exact account of two hundred and forty three different diseases, to which the eye and its coverings are exposed, all copied after nature; in the order many years given, by the Chevalier *Taylor*, in various languages, viz. *Latin, French, Italian, Spanish, Portuguese, &c. &c.* in the several courts and universities abroad. *English, 8vo. Edinburgh, 1761.*
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A S P E-

A SPECIMEN of a Course of
LECTURES on the Nature and
Cure of the Diseases of the EYE;

So many years given by myself in different languages, in the several courts, and in many of the most celebrated universities, academies, and societies of the learned.

Containing an exact historical account of all that has been said on this important subject, by the antients as well as moderns. 2^{dly}, A critical examen of their theory and practice. 3^{dly}, The author's sentiments on the nature of these defects, with his method of cure, whether by operation or otherwise — 4^{thly}, An exact description of upwards of 50 different operations, as practised by himself, for the cure of these diseases, the greater part of his own invention — Together with a faithful relation of all his discoveries: the produce

duce of the greatest experience, long and most extensive practice, of any in the age we live.

PRO QUATUOR PRIMIS LECTIONIBUS.

TH E S E L E C T U R E S treat—on all the different diseases of the lacrymal canals; wherein is shewn a new method of curing with great ease, and without any incision, many of those defects, each one named (though improperly) fistula lacrymalis.

PRÆLECTIO V.

Treats on the diseases of the eye-lids, and of the diseases between the muscles of the superior eye-lids and its integuments—those of the borders of the same—and those of the internal membranes of the lower eye-lid—wherein he teaches a manner of removing all these defects, with great ease and certainty.

PRÆLECTIO VI.

In this lecture he treats on the nature and cure of the diseases of the ciliary glands, and of those of the internal extremity

tremity of the lower eye-lid, and directs a method entirely new, of curing all these disorders.

PRÆLECTIO VII.

Treats on the diseases of the carnucula lacrymalis, and of those between the globe and the orbit of the eye — wherein he teaches a manner of curing these defects with less pain and difficulty, than hitherto practised.

PRÆLECTIO VIII.

In this lecture the author treats on the muscles of the globe — and of that defect, known by the name *strabismus* — shews that there are four species of this disorder ; and demonstrates, by a theory entirely new, that one of these species at least may be cured ; and that it is not impossible, from the same theory, but a remedy may be found for the cure of every other.

PRÆLECTIO IX. and X.

In these lectures he treats of the several diseases, known under the name of *ophthalmia*, or inflammation of the eye —

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shews

shews, that there are no less than 13 species of these disorders, which are essentially different the one from the other—He teaches a new manner of curing all these defects in less time, and with more ease and facility, than by any other method yet recommended — all founded on the nature of these diseases, and supported by the greatest experience.

PRÆLECTIO XI.

The author treats in this lecture on the diseases of the cornea—gives an exact description of all these defects—shews that they differ essentially one from the other—demonstrates that it is for want of knowing this distinction, that so little service is done in the ordinary attempts of cure—teaches a certain way to know where a remedy may be judiciously recommended—and lastly, directs a manner entirely new, of removing many of these complaints; and recovering, with great ease, the healthful transparency of the eye.

PRÆ-

PRÆLECTIO XII. and XIII.

In these lectures the author treats on the diseases composed of the cornea, tunica, conjunctiva, and albuginia—wherein he teaches a method entirely new of curing these defects, with the greatest facility.

PRÆLECTIO XIV. and XV.

In these lectures are treated the diseases, composed of the aqueous humour, the iris and uvea; and of the diseases composed of the cornea, of that part of the iris which forms the pupil, and of the capsula of the crystalline — teaches his new method of making an artificial pupil, by an opening made in that part of the iris, which answers to the axis of the globe of the eye; and with such success, that the patient sees in one degree of light with healthful perfection.

PRÆLECTIO XVI. XVII. XVIII. and XIX.

In these lectures the author treats on the diseases of the crystalline humour of the eye, whether its volume is diminished

or encreased ; a distinction very essential, as well to the knowledge of their nature, as cure——Wherein is shewn, a method entirely new, of his own invention, and practised only by himself, of curing all these defects where the immediate organ of sight maintains its healthful perfection, with little or no pain, alteration of diet, or even the possibility of a relapse —— Thus not only one, but every species ; not at one time only, but at all times, are removed with equal certainty.

This discovery is of a few years ; and of such importance, that all the advantages of every method yet practised, whether by its extraction or otherwise, are effectually obtained, without any one of their accidents ; as have appeared by an extraordinary number of examples in every place through which he has passed : thus in all these defects where sight is lost, and by every other method yet thought of, the most uncertain of restoring, is now become, by this discovery, of all others the most certain —— A treatise on this discovery already in *Italian*, as above-mentioned,

tioned, will shortly appear in *English*; which will be followed by another (already published in *Italian*) intitled, the ART of preserving healthful sight; and of removing, by a new method never yet practised in *England*, neither by himself or by any other, many of those defects, known by the name of weakness of sight.

PRÆLECTIO XX. XXI. XXII. and XXIII.

These lectures treat on the nature and cure of the several diseases, known under the name of the defects of the immediate organ of sight; or, in other words, the diseases of the retina, choroide, that part (improperly) called uvea, and of the optic nerve; where, in the greatest degree, the patient loses all sensations of light.—The author, by a new theory, shews the possibility of curing at least one species of this disorder, namely, *Gutta Serena*; viz. when the loss of sight does not proceed from a defect in the brain, but from an alteration in those arteries, which terminate in the retina—a distinction essential to the knowledge of these defects.

PRÆLECTIO XXIV. XXV. XXVI. and XXVII.

The author in these lectures treats on those defects of the immediate organ of sight, where the patient sees imperfectly, and in no time loses all sensation of light — all known under the name of weakness of sight——demonstrates, that, notwithstanding some who complain of these disorders, such as imagining to see specks, or little opaque bodies, moving at a certain distance before the eye; which vary in their diameter, number, figure, and degrees of opacity — and others who see all objects confused, and receive no relief from glasses; and continue, for a number of years, in the same state, without any visible alteration, yet the natural consequence is nothing less than a total loss of sight——And lastly, teaches a new method of removing these weaknesses of sight with the greatest ease and facility, and of restoring the eye to its healthful perfection.

* * * In a treatise of the author's, lately published in *Italian*, on this subject, is found

found this remarkable passage—The Chevalier *Taylor* being called, many years ago, to one of the greatest personages in *Europe*, in consultation with the learned doctor *Boerhaave*——The question was to find out a remedy for one of these weaknesses of sight——The author had some difficulty, at first, to make this great physician comprehend the possibility of producing, by his new method, the effect desired—but after being acquainted with his Theory, he highly approved of his method, and was himself witness of many instances of its success——The Chevalier *Taylor* has had many occasions, in divers parts of the world, to attend several of the most illustrious personages by this celebrated man's recommendation——and the partiality which he preserved for him, to his latest hour, will ever be considered as an indisputable argument of the success of his enterprizes.

PRÆLECTIO XXVIII. XXIX. and XXX.

These lectures treat on the diseases common to all the globe of the eye ; wherein the author gives an historical account

of all that has been published, whether by antients or moderns, on this subject—Where nothing more can be pretended, than to remove the deformity; to recover as much as possible of the natural beauty of the eye; and lastly, to fix an artificial eye—which if properly fixed, will have (in all appearance) the beauties, motion, &c. as a real eye in its healthful state.

* * * In a treatise of the author's, on the art of restoring healthful sight, published in *Italian*, we find this passage—It is evident, that the Chevalier *Taylor* has been educated in the different parts of the science he professes, by the greatest professors of the age; viz. *Boerhaave*—*Dr. Petit*—*Chefelden*—*Desagueliers*, &c.—That he has had the most extraordinary opportunities in the course of his great travels, to bring to perfection the study he professes; having had the means of knowing, in different parts of the world, the best judges on this most important and most useful profession, and receiving from them all within their power to teach; and lastly, many of the disciples of the antient
masters

masters *Woolhouse, St. Yves, &c.* which he has found, from time to time, in different countries, have communicated to him all within their power; and received from him, in return, some fruits of his great experience and extensive practice, in the cure of these disorders.

Having shewn, in my address to my readers, the great opportunities I have had in my extensive travels, of improving that branch of physic, in which I have so long laboured to be distinguished, not only from being thence furnished with such a constant variety of subjects, that scarce a year has passed, for now upwards of thirty years, but more persons have offered themselves to my care, with distempered eyes, than any man in *Europe* has had, in a settled way, perhaps in his whole life; but from my having had it in my power to be acquainted with the practice and discoveries of every other (in the several nations through which I have passed) who had acquired any knowledge in what I more particularly profess; and having also shewn, that I was bred to general practice—

tice——Having many years since been raised to the degree of doctor of physic, and doctor of surgery, not in one, but in several of the most celebrated universities now existing, and to deserve these dignities, went through my studies with the greatest regularity, passing my examinations with all becoming exactness: practised, in different times of my life, almost every chirurgical operation; called often in consultation as physician, with many of the most eminent of my regular brethren, in various parts of the world, and for several of the most illustrious personages—I am well persuaded, that my judicious readers, as well those of the faculty, as others, will be well pleased, that I speak of my advantages, in the course of my long travels, from my knowledge and intimacy with men of the greatest reputation in physic and surgery, a little farther than what concerns the diseases of the eyes.

What I would here insinuate is, that not only the most eminent men in the several nations abroad, in that part of physic in which I am so well known, have communicated to me, from time to time, the
particulars

particulars of their practice ; regarding me only as a passenger, and no way inclined to be their rival ; but in like manner, and for the same reason, the most celebrated amongst my brethren in general practice, discovered to me with great freedom whatsoever they had found out in medicine, that might be useful to mankind—Hence it is easy to perceive, that I cannot but be furnished with a greater variety of useful methods, for the cure of numberless disorders, to which we are all exposed, than any man in the days I live ; and, notwithstanding my education, has long since taught me in what light I ought to view general medicines, as the remedy for one man, is not that for another, though in every circumstance the case seems to be the same, and that the merit of a physician does not consist in knowing the names, compositions and virtues of secret medicines, but in knowing when properly to apply them ; yet experience daily shews us, and of which I could give innumerable instances, in my long travels, that there are particular remedies, that are
singularly

singularly excellent in particular disorders, discovered like most others by accident, and frequently by the most trifling people, and that these remedies, in the hands of a judge of physic, who has passed through his studies with regularity and reputation, well acquainted with the laws of the animal œconomy, and perfectly instructed in the several branches necessary to the knowledge of so important a profession, are capable of doing the greatest services.

I could write a large volume on remedies of this kind, that have been given me as secrets, in various parts of the world, from the greatest men now living, for their knowledge in the general branches of physic, and from whom I have been assured of their happy effects, in numberless repeated instances; and I am well convinced, were I to venture them abroad, provided I could secure them only to the knowledge of my regular brethren, they would be of infinite use to mankind; but as they must necessarily fall into the hands of men who make only a practice of selling drugs by pompous promises, without

without any knowledge of the disorders of the human body, and consequently, in the phrase of the learned, *have no merit if they succeed, and are criminal if otherwise* ; in my judgment, I should greatly err, if I gave them to the public, unless a method could be found out, by which I might deliver them only to such persons as are capable of properly applying them, and thence deserve to be trusted with the life and health of man ; and I know of none, but by describing their composition and virtues in the language of the learned, and we must agree how uncertain this method is, as there is no law to prevent the translation into the vulgar tongue. Happy ! thrice happy would it be ! were there such a law ; for that would put it out of the power of the wretched dabblers in physic, to commit so many horrid enormities, by destroying the healths, and often putting an end to the life of many of our fellow subjects, with which sort of people this nation is more furnished, than any under the sun ; I might on this subject add, that it is very extraordinary in a nation so famed

famed for men of the greatest eminency in phyfic, and where there are fuch excellent laws, perhaps the beft in the world, in all that tends to the well being of human fociety, that the practice of phyfic fhould not by fome law be wholly confined to men who have ftudied that fcience, and who had that way acquired fuch knowledge as to make them worthy. In every other country in *Europe*, of which no man on earth can fpeak with greater certainty than myfelf, it is always criminal, and in fome nations highly fo, to meddle with phyfic, I mean fo as to direct its ufe, or to practice any branch of furgery, without authority from the colleges, focieties, or the approved judges of that art, and to this there are no exceptions: but thofe contemptible people, called fellers of balfam and drugs, with monkies, and other animals to afsemble the weak and unwearied, and thefe have particular licences to fell fuch idle trumpery; and if they prefume to go a fttep beyond their authority, their deftruction is certain. And with regard to the diforders of the eyes,

I met

I met with numberless wretched pretenders in my travels, and I have known some confined, others banished, others conducted out of the countries, with sentence of death in case of a return ; and all because they were ignorant of the theory, and that their practice was founded on no regular education. For me, I was always so happy, as never to meet with the least difficulty in any court or country through which I passed, because, conscious of a regular education, well versed in Theory, and capable of defending, from the most just foundation, my cause in support of my practice ; and being happy in languages, and particularly in that spoke in every university : on my arrival, I always began by making myself properly known to the learned, from whom I was always honoured with diplomas, and every mark of approbation, giving lectures in their presence to defend my theory, and confirming from my practice the justness of it. Thus, from the recommendation of the learned, I was ever introduced to the feet of the sovereigns, from all whom, without

out exception, I have received the highest marks of approbation. From the sovereign I was naturally introduced to the knowledge and protection of the nobility. Their confidence in me was such, as to submit themselves under my care, as appears by the number of princes, and other great personages, who, in various nations, have happily passed through my hands; greatly exceeding what any physician now living can say but myself; and as the people could not fail to follow the example of their superiors, it is no wonder that I left every country with so much satisfaction to the public, and honour to myself. Thus instead of beginning with the people, which was the case of all those contemptible dabblers, whom I have met from time to time in my travels, and who were ever neglected by the great, and by the learned; I, on the contrary, was ever by the great protected——by the learned esteemed,—and by the people respected.

To

To return to what I was saying, relating to the numberless remedies given to me, as secrets by so many prudent and eminent men of the faculty; I will not say that they shall die with me, no more than the many discoveries that I presume to have made from my vast practice, in what regards the eye; but if, for the reasons above cited, I should not think proper to publish them in any language, I certainly will not fail to communicate them with such caution to my successors, that my well educated brethren, as well as the public in general, shall with one voice agree, *that all I have done in this was right.*

To put names to the particular disorders, for which the various remedies given, as I have already shewn by such excellent authority to me, as a sort of specifics may be judged by my well educated and regular brethren somewhat foreign to my present purpose, and expose me to the danger of being thought of, as if I inclined to be a rival in other branches of

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physic,

physic, as well as that which regards the eye; therefore shall only here say on this head; leaving those who want my opinion, to conceive and apply my meaning at their own pleasure; that if my brethren of the faculty in general practice will be so good; I might perhaps say, just, as to give me the preference to all others in my knowledge of the cure of the diseases of the eye, I certainly will be as good to them, by giving up in general practice my judgment to theirs ——— This reflection has engaged me to offer the following address.

An ADDRESS to all who labour under any complaint of the eye, or defect of sight, respectfully offered to the consideration of the public in general, and the faculty in particular; with arguments to shew, that the art of curing the diseases of the eye is a profession distinct and independant of every other branch of physic: with remarks on the small pox, whether natural, or produced by inoculation; together with considerations on the numberless disorders of the eye, and its contiguous parts thence arising, the manner

manner how produced, and the means of avoiding them.

NOtwithstanding what I have said in my address to my readers, in the introduction to the story of my life, of the great advantages arising to the public by my long travels, from the many improvements I have in consequence been able to make in that important profession, in which I have so long laboured to be distinguished; I presume it will be agreeable to many, that I give my reasons for the many difficulties to which I am exposed in the exercise of it, and that I shew how it is, that every man, who endeavours to excel in any particular branch of physic, cannot fail of meeting the greatest opposition from his regular brethren.

I begin by observing, that I know of no case where the well known axiom in politicks, *that interest is to be preferred to principle*, is more evident than in my own. For my regular brethren; for whom I ever had the greatest regard; from a desire of being thought excellent in every

branch of phyfic, *without reflecting on the impossibility*, will not even seem inclined to be persuaded, that the man who has made any one particular part his chief study, (*however just his foundation, however great his capacity, as well in practice as in theory, however numerous his dignities : granted him, in consequence of his abilities*) can deserve to be preferred to themselves.

If we ask respectfully, Why they disapprove of a deed, that so many thinking men, as well amongst the great as the learned, have ever judged worthy of the highest applause ? We are answered, that this is a part of phyfic, and as their practice is general, and regards the whole, it is not pleasing to them, that any part of it should be taken from them ; adding, that it is not their interest that it should be so ; For why should they hazard to give the preference to any one man who applies to a particular part of that study, of which the whole is their right ? When whatsoever services they that way do him, they cannot perceive how he can have it in his power to make them a suitable return—

turn——Whereas, if they approve of a brother in general practice, as well in this particular branch, as in every other part of physic and surgery, he may be enabled sometime or other to make them a proper acknowledgment.

Thus we see how difficult it is for a man like me, who has so long endeavoured to reach the top of his profession, to avoid the *censure* of his brethren, the loss in consequence to the public becomes not me to observe, but the loss to me is great, because there are few persons capable of supporting the expence of advice, but have some one of the faculty occasionally concerned for him; and, as it is natural to suppose, they will have their opinion before they come my way, if they should find no conveniency in letting them pass to me, it is probable they will stop there, and seek no farther for relief.

To all which I most humbly beg leave to make the following observations. As I am conscious of no enemies amongst my well educated brethren, and have, as

I ever shall employ my best care to gain their esteem ; I cannot conceive how it is, *after being educated as themselves, and like them applied in my early days to the knowledge of every branch of physic, that I should, only from having laboured by the most effectual means to bring the most important part of it to perfection, and what so greatly interests the well being of man, become less worthy of their favour.*

As my view is, by these observations, to shew how far I flatter myself to deserve their esteem ; I shall only add on this delicate subject, in what I may be said to deserve it, *namely, that I never refused to appear in consultation with any of my regular brethren——That, when so called, I never took their patients from them, and claimed the right alone in myself, but always endeavoured ; as I ever shall ; to engage their attendance with me : so that they may share in all the good effects of the happy events of our mutual labours ; and lastly, that I never did, nor ever shall, find fault with the conduct of those who have preceded me, and*
certainly

certainly much less with those who call for my advice, and give my judgment the preference.

I shall conclude these remarks by observing, that in foreign nations, where, as I shall hereafter shew that (that particular branch, for which I am so well known, is every where distinguished as a noble profession of itself, entirely distinct and independant of every other branch of physic;) wheresoever I came, when once convinced that I was the man, I met with no opposition from my well educated brethren; but, on the contrary, each one thought himself happy in being the instrument of good to others, without expecting from me any other acknowledgment, than faithfully answering the confidence they reposed in me; and where shall we find stronger proofs of these truths, than the number of great princes and noble personages who have passed through my hands, in so many of the first courts in the world; and all must suppose, this *would* never have happened, had not the faculty, in the service of the sovereign, given the preference to my judgment; and

what, if possible, is yet a greater confirmation, the number of my pupils now scattered almost all over the face of the earth, the greater part of whom are raising large fortunes, and all pleased to own themselves wholly indebted to my labours.

Before I quit this subject, I must not omit to make some observations on the small pox, introductory to my speaking of the diseases of the eye thence arising, and I shall treat of them chiefly to shew how just it is in these nations, as well as in all other parts of the world, to consider the study and knowledge of the diseases of the eye, as a profession distinct and independent of every other part of physic.

Notwithstanding I have so much interest in discouraging inoculation, as the greater part of the diseases of the eye proceed from that distemper when natural; yet I favour that practice, and I believe no man has had such opportunities as myself of being acquainted, not only with the arguments for and against it, but of
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the different methods of inoculating and treating the patients in every nation, as well before as after—I am well acquainted with the errors in practice—have assisted numberless times at the inoculation of many great personages, in various parts of the world—seen the practice amongst the *Turks*, the *Georgians*, and in every country where this practice is allowed, without exception; and, I believe, no man has taken equal pains with myself to be instructed in all the advantages, as well as the disadvantages, in the exercise of it; I shall here only say, leaving the rest to a personal interview with those who incline to consult me on this subject, that I prefer the practice of the *Georgians* to all others; and that, amongst the prodigious number that I have attended, I do not remember to have met with one instance where the features in general suffered, or the eyes in particular received the least injury; and above all, I never knew one example to fail of the desired success, where the infection was thrown in their way into the blood; whereas, by the methods practised in these nations,

nations, the features sometimes are disordered by inoculation, the eyes often afflicted, and there are numberless instances where the attempts to give the infection have miscarried.

At length I am come to speak of the vast variety of disorders to which the eye is exposed from this dreadful infection, shall shew, *avoiding purposely all terms of art*, how, in the progress of the small pox, these complaints are brought on, which will furnish me with an opportunity of speaking of the excellency of that part of physic, that regards my particular profession, and how justly it deserves to be considered as distinct from every other, concluding with the means of avoiding these great and heavy evils.

When, in the course of this disease, the eye-lids close from the vicidity of the matter, naturally separated from the borders, and the tears confined between the eye-lids and globe, and being then hot from the subsisting fever, the consequence often is——first, with regard to their passage

sage in this state through the lacrimal canals, they excoriate their inner surface, whence follow tumefaction, inflammation, and often end in ulceration, from which is produced those many disorders, each one, though improperly known by the name of fistula lacrymalis; secondly, with regard to the eye-lids, from the tears in this state they are excoriated, and the effect sometimes is tumefaction and ulceration, leaving frequently little red spots on the borders of the eye-lids, sometimes also little hairs fall off from the ulceration, and the natural separation of the matter being prevented from passing by the borders of the eye-lids, they become thicker in consequence, and thus the lacrimal point, through which the tears should pass, being no longer in its place, the tears must fall over the eye-lids, and from their situation produce many troublesome complaints — The third class of the diseases of these parts from the small pox, regards the eye itself; for the tears in such a case, from their irritation, cause many unnatural supplies to be brought to the eye, namely, those vessels which

which naturally carry lymph, now carry blood, and often impure particles, and the latter being impelled into the first pellicule of the glass of the eye, there are frequently found in consequence various little white spots, followed often by ulcerations, always the imperfection, and sometimes the total loss of sight; And the fourth, and last class of the disorders of the eye, and of its contiguous parts arising from the small pox, are those that regard *the immediate organ of sight itself*; for all the vessels of the whole eye being extraordinarily filled from such a state and situation of the tears, the nerves of the coloured part of the eye, designed for the motions of the pupil, as well as those parts of the same nerves, in their progress by the optic nerve, must necessarily suffer pressure; whence follow a great number of disorders, called *weakness of sight*; the pupil becomes defective in its movements, and that part of the eye, called *immediate organ of sight*, necessarily suffers, and vision in consequence proportionally so—There are above a hundred different disorders of the eye, and its neighbouring parts,

parts, as appears by the various works I have published in so many languages, brought on by this dreadful disorder; and I appeal to all thinking men, whether the cure of such a prodigious variety of diseases; without speaking yet of a greater number to which the eye and its coverings are subject; is not a field large enough for the occupation of any one man; and how imprudent that man must be, who, *though in general practice, and his studies and business are divided into so many parts*, pretends to an equal knowledge in the theory, and cure of these disorders, with the man who has made this study the employment of his whole life, and who has directed his thoughts almost entirely to the improvement of it—Why, then, should a branch of physic, in its knowledge so extensive, in its practice so superlatively excellent, be blended with all the other branches, and thence necessarily share so small a part of the attention of a man in general practice; that it is impossible that he should do much to render it more perfect. Besides, I should have but little difficulty to prove, that there is no analogy between
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the diseases of the eye, and those of the body, with regard to the solids, and infinitely less so in their cure; for whosoever shall attempt to treat the eye, as other parts of the body, will not only certainly miscarry, but also bring on dreadful accidents; of which here follows one proof, amongst innumerable others that I could give: suppose a common inflammation in the hand, or in any of the extreme parts of the body, we can apply *discutions* or *repellants*, we can bring to matter, we can open with our lancet, and we can preserve the health of the part, but not in the eye, for all these things would end in its certain destruction—I shall conclude my remarks on this head, by observing, that from what I have said, I believe it plainly appears, that whosoever denies this branch of physic to be absolutely distinct and independant of every other, speaks, in my opinion, not only against his own conscience, but against the sense of all the world, in foreign nations, as well antients as moderns; and that since the diseases are so many, and so essentially different one from the other, and the knowledge of them

them so extensive, as well as difficult to obtain, and the operations above all so delicate, that a man must be born for that alone, who can ever hope to excel in the practice; I believe I may hence affirm, that my regular brethren, *on due consideration*, will admit of this distinction, and agree with the rest of mankind of the truth and justice of it. In the mean time, all, of whatsoever quality or degree, shall freely be witness's of my operations, be personally acquainted with my deeds; and it is on the event I fix my glory, it is there I rest all my future hopes of favour.

With regard to the means of avoiding the above dreadful evils, which arise from the small pox; it is enough to say, on this head, that there is a method of preventing them——That, at length, I have fixed my residence here, and should be happy in shewing, by this or any other part of my profession, *which regards the eye*, what I have acquired by my long practice, and how desirous I am, that the effects of it may prove conducive to render me deserving the care of the public.

Now

Now ready for the PRESS.

An universal treatise on the nature and cure of the disease in the eye, containing not only the practice of all of any eminency in every nation in *Europe*, who have more particularly applied to this most excellent branch of physic, but that of the author's, with all his new discoveries, whether by operation or otherwise, most faithfully related; the produce by much of the greatest experience in the cure of distempered eyes, of any in the age we live.

By the Chevalier JOHN TAYLOR, in Folio, *English*.

N. B. This work will also be published in *Latin*, Folio; thence 'tis presumed it will appear in all the *European* languages.

The faculty, and the learned in general, are invited to be personally acquainted with his manner of restoring sight, &c. and to see his *Apparatus*, a work of great labour; which contains all that concerns the eye, its beauties and defects; and of such use, as to have reduced the art of curing the diseases of the eye, into rules as certain as in any science whatsoever. A N

An Account of the LECTURES I have given in the several courts abroad, in the presence of crowned heads, and sovereign princes, in different languages, and in a stile calculated for all of learning and distinction.

1st, **O**N the arts of *preserving healthful Sight*, wherein I have shewn a method of pursuing those studies, so essential to our happiness, without ever being exposed to any of those dangerous defects, called *Weakness of Sight*.

2dly, On the nature and cure of the *Weakness of Sight*, shewing how they are brought on by application to reading, or fine needle-work; and that notwithstanding there are many examples, where they continue for years without any visible alteration; yet, as the natural consequence is a total loss of Sight, 'tis of the highest concern for those, who labour under those disorders, to apply in time for a remedy.—
In these *Lectures* I speak of a remedy of
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my own invention: the success of which has sufficiently appeared in almost every corner of *Europe*, amongst the greatest personages, and particularly in convents of *Nuns* and *Fryars*, of which there are few in all *Europe* but I have been in, and where these complaints are most frequent, on account of their great reading, and application to embroidery, and other fine works, as become their retired and religious lives.

And thirdly and lastly, On the nature of that defect, known by the name of *Squinting*. I have published several treatises on this subject abroad, and some with figures, and shewed, that one species at least of this disorder is easy of cure *with little or no pain*; of which I have many examples in various parts of the world; and that 'tis possible, by the theory I have laid down, that a method may be found out to cure every species of it.

T H E

T H E
L I F E, &c.

I N the course of my long travels, I was well known to the baron de *Polnitz*, author of the celebrated memoirs.—I followed him for many years, and was in every court, kingdom, province, state, and city, through which he passed; as the public has received the account he gives of his adventures with extraordinary applause, I cannot but be thence encouraged to hope for favour, and the more so, as that gentleman never saw but part of *Europe*: I have seen the whole. His travels were confined to *England, Holland, France, Germany, Swit-*
F 2 *zerland;*

zerland, and *Italy*; whereas I have not only been in every part of these countries,—seen all that he has seen worthy the attention of a traveller—was in like manner presented at my arrival to every sovereign—admitted as he was into the assemblies of the most distinguished families in every court, and in every country—took part as he did of the amusements of the great—had the same opportunities he had of being personally known and well acquainted with the lives and characters of many in the highest stations, as well those noble persons he mentions, as others of equal rank: the few only excepted by death or change in offices, from the short distance between his passage and mine—but I have been in all *Spain*, *Portugal*, *Poland*, *Denmark*, *Sweden*, *Russia*, and many other countries where he never was: in all these nations I have also seen all worthy a traveller's attention, was in all other parts of *Europe* presented at my arrival to every sovereign; received in like manner into the first assemblies, assisted
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at the various amusements in the most illustrious houses, and being well acquainted with many languages, and happy in the knowledge of those spoken in every court, and having always had free access to the marchals tables, and sometimes to the sovereigns, I could not fail of being informed of numberless entertaining and interesting adventures, which have happened in the noblest families, to the greatest personages, amongst the courtiers, the favorites of the prince, the people, or of both.

THUS what the baron de *Polnitz* has seen and known in part of *Europe*, I have seen and known in every country in all *Europe*, without exception. Besides, I have been amongst the *Turks*, the *Tartars*, the *Hungarians*, the *Georgians*, the *Calmucks*, and other people, to all which that gentleman was an entire stranger; and what has greatly assisted in my present undertaking, is the occasion I have had, not only of being well instructed in the religion,

gion, government, customs and manners of so many nations, and seen all the stupendous curiosities in every country, but have been well known to the most extraordinary persons, who have lived in any part of *Europe* in my time; and who have remarkably been the object of public attention. I have been also known personally to every man of distinguished character now living, or has lived in all *Europe*, in the present age, in every science, and in every part of useful knowledge. And lastly, and to complete all, there is not, nor has not been a minister of eminence in the days I have lived in any court of *Europe*, whether those in presence of the sovereign, or in foreign service; whether cardinals or nuncio's, whether those in or from the pontifical court, or in or from any other court, but to whom I have been personally known. — In the first class, or that of extraordinary persons: I have lived sometime with the only son of *Thomas Kouli Kan*, and am perfectly instructed in his father's history to his latest moments. I had the honour to travel for
a long

a long time with prince don *Manuel*, third brother to the late king of *Portugal*, and am well acquainted with his adventures. I was also well known to the second brother, so famous for his deeds, when admiral *Norris* lay before *Lisbon*. I was well acquainted with the duke d'*Aveiro*, and particularly honoured with the friendship of the late marquis de *Tavora* and family, and perfectly instructed in the history of these two great men, to the time of their taking leave of this world. I was well known to *Theodore*, king of *Corfica*, have met him often in my travels, and am perfectly acquainted with his life and adventures. I was personally known to the late duke of *Wharton*, was with him when he wrote the paper named *the true Briton*; and well informed of all his adventures in *Spain*. I was known personally to the family of Mr. *Laws*, who was at the head of the *Mississippi* business; to Mr. *Knight*, who made so great a figure in the South Sea affair; to Mr. *Thompson*, who made himself so famous when secretary to the charitable corporation; and to a great

many other singular characters, viz. to *Lametry*, the celebrated freethinker, author of *man a machine*, and other dangerous pieces; to col. *Chatres*, with whom I was often; to the late Mr. *Charles Ratcliff*, stiled abroad earl of *Derwentwater*; to prince *St. Severo*, of *Naples*, a most extraordinary genius,—a son of whom was under my care; and, in the same noble family, a young gentleman received his sight by my hands who was born blind, and now sees with all perfection;—to count de *Brau*, so famous in a late state affair at *Sweden*, and for which he lost his head,—this nobleman's son was also under my care for a defect of sight;—to count de *Belk*, a *Swede*; the present senator of *Rome*, and am perfectly acquainted with the particulars of his rise to that high dignity. I had the happiness also to be personally known to two of the most amiable ladies this age has produced, namely, lady *I——s*, and lady *M——osh*, both graceful figures, of great abilities, and of the most pleasing address, both the sweetest

est praters, the prettiest reasoners, and the best judges of the charms of high life I ever saw ; when I first beheld these wonders, gazed on their beauties, and my attention busied on admiring the order and delicacy of their discourse ; I was no longer surprized that the one was believed to be in such high veneration with the father ; the other said to be so respectfully honoured by the son : for were I commanded to seek the world for a lady, adorned with every accomplishment that man calls desirable in the sex, my judgment could only be determined, by finding their resemblance. The second class, namely, men of distinguished characters in war ; I was personally known to prince *Henry of Prussia*, prince *Ferdinand of Brunswick*, to the hereditary prince, to prince *Xavier of Saxony*, the duke of *Berwick*, who lost his life at the siege of *Philipsburg* ; to the late duke of *Ormand*, who was once under my care for a disorder in his eye ; to marshal *Saxe*, *Lowendal*, and *Apraxin*, was daily with him in *Moscow*,
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and for whom I was charged with an important commission from the court of *Sweden*; to the marshals *Keith*, *Brown*, *Daun*, &c. was honoured at many of their tables, and with some their confidence and correspondence. I have also had the happiness to be well known to Sir *Robert Rich*, Bart. at present field-marshal in *England*, a son of whom was once under my care for a defect of sight, a gentleman possessed of every virtue that becomes the soldier and the man, and so singularly blessed in his descendants, that they are an ornament to this nation; this once was my patron and friend, and I hope yet preserves for me his powerful protection: it is to him alone I am indebted for that office I so long enjoyed in the late reign. In physic, *Boerhaave*, who continued me his correspondence and friendship to his latest hours: *Van Swieten*, with whom I am well acquainted: *Astruc*, *Chicoyneau*, *Haller*, &c. this last, in his writings, has taken extraordinary pains to recommend me to the favor of the public. In anatomy,

tomy, *Albinus*, *Morgagni*, in whose pre-
 fence I was created doctor in chirurgery
 in the university of *Padua*: *Winslow*, *Hain-
 alt*, to both whom I was well known:
Hunter, *Nicols*, *Monro*, *Brathwaite*, with
 whom I sometime studied anatomy. In
 surgery, *Morand*, *Petit*, *Garengeot*, &c. and
 all those of eminence in our own country.
 In botany, I was well acquainted with the
 celebrated *Linnæus*, in *Upsal*, *Sweden*. In
 my own way, and from whom I received
 the first rudiments in the science I pro-
 fess, *Woolhouse*, *St. Ives*, *Annel*, *Petit* the
 physician, once my great protector; it was
 this gentleman who recommended me and
 my writings as worthy the concern of the
 academy of sciences, and was the first who *See p. 5.*
 engaged me to lay aside general practice,
 and endeavour to be distinguished in that
 branch, in which I have so long laboured
 to be useful. In poetry, *La Fontain*, *Vol-
 taire*, *Pope*, *Young*, *Gondoli*, and above all
 the famous *Italian* poet, *Metastasio*, au-
 thor of so many admirable operas; to vi-
 sit whom only, I once travelled above one
 hundred

hundred leagues, that I might say, in the story of my life, that no one man of any extraordinary excellence in all *Europe*, had escaped my personal knowledge. In painting, many of the greatest masters in various countries, particularly the celebrated Chevalier *Rysco*, said to be the first who now exists; and that inimitable genius of our own country, *Hogarth*, who may indeed be said to be alone amongst men. In music, *Farinelli*, with whom I was well acquainted both at *London* and *Madrid*; *Cinicini*, *Guardini*, *Pompiata*, and innumerable other voices.—In the third and last class, namely, the ministers of eminence, I was personally known to the late lord *Bolinbroke*, the first lord *Orford*, the cardinals *Fleury*, *De la Motte*, *Valantini*, *Albani*, who had once my advice for a defect of sight; the counts *Besluchef* and *Worenskoff*; the late and present great chancellor of *Russia*; the count *Caunitz* and *Coloredo*, the first minister at *Vienna*, and the last great chancellor of the empire; count *Brubl*, and count de *Lyna*, both of Saxony,

Saxony, the former first minister; the mother of the latter received her sight by my hands: Mr. *Tytley*, of *Denmark*; count *Pannin*, in *Sweden*; Mr. *Wall*, of *Spain*; and Sir *Benjamin Keene*, with whom I was well acquainted, and lived once in his house at *Madrid*; Sir *Hanbury Williams*, and Mr. *Keith*, the late and present minister at *Russia*. I was also well known to lord *Tyrawley*, at *Lisbon*, at a time when four very great personages of that court passed happily through my hands; the inquisitor general, of *C Coimbra*; the lady mother to the dukes of *Burganza*; the count *D'Alva*, a favorite of the late king's; *Don Aires de Saldinia*, viceroy of *Goa*, who was to me indebted for the restoration of his sight, and by whom I was well instructed in the religion, government, custom, and manners of the people in that part of the world: earl of *Waldegrave*, and *Van Hoyer*, from *England* and *Holland*, at *Paris*; this last minister was also under my care for a defect of sight, with several others of equal rank in various courts.

courts. I have been honoured at almost all their tables, and with some their confidence and correspondence.

I have not only been personally known to every sovereign in all *Europe*, without exception; in some lodged in their palaces, and often conducted from palace to palace, in the equipage of the court: but I have held academical discourses in the science I profess, before all the crowned heads, and sovereign princes in *Europe*, viz. in presence of the late and present sovereign *Pontiff*; in the presence of the former, the father *Cremona*, general of the order of the school of piety, received his sight at my hands: the present emperor; the two reigning empresses; the late empress of *Charles* the 6th, and *Charles* the 7th; *Philip* the 5th of *Spain*, and his queen; *John* the 5th of *Portugal*, and his queen; the present kings of *Poland*, *Denmark*, *Sweden*, and *Sardinia*. I was also personally known to *George* the 1st, and *George* the 2d, of *Great Britain*; to the present kings of *France*,

France, Spain, Portugal, Prussia, and Naples, to three queens of *Spain*, all living at the same time, viz. the queen dowager of *Louis* the 1st, at *Paris*; of *Charles* the 2d, at *Bayonne*, and the then reigning queen. I have also held academical discourses in the science I profess, in the presence of the present queen of *Denmark* and *Sweden*; the late queens of *Great Britain, Poland, and Denmark*; before all the electors of the holy empire; don *Philip*, duke of *Parma*, and the late dutchess, first madame of *France*; the present great duke and dutches of *Russia*; the present duke of *Modena*, and all his court; the late prince and princess of *Orange*, the landgrave of *Hesse-Cassel*, for whom I was once consulted for a defect in sight; the duke and dutchess of *Holstein*, the latter was also under my care for a disorder of the eye; the arch-dutchess *Elizabeth*, sister to *Charles* the 6th, for whom I had the honour to be also consulted for a complaint of sight; the present arch-dutchess of *Austria*, when princess of *Parma*, and had the honour to be invited to a singular ceremony when

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that princess displayed many of her admirable qualities, in dancing, music, painting, &c. the princess *Elizabeth*, fourth daughter to the king of *Poland*, for whom I had the honour to be likewise consulted for a complaint in the eye; the prince of *Georgia*, at whose table I was often honoured; the princess of *Georgia*, who received her sight by my hands; the duke of *Mecklenburgh*, who also is to me indebted for the recovery of his sight; the dukes of *Holstein*, and *Wymer*, the doge of *Venice*, for all whom I had the honour to be consulted for some disorder of sight; the princess *Justinia*, of *Rome*, and *Hatsfield*, of *Breslau*, both among the number of great personages, who are to me obliged for the restoration of their sight; the duke of *Lorraine*, brother to the present emperor, and the hereditary prince and princesses of every court, from almost all the above-mentioned sovereigns, whether pontifical, imperial, or royal, viz. as well the sovereign pontiff, as her imperial majesty, and other crowned heads and sovereign princes. I was always honoured at parting with a title (by patent) with magnificent presents,
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and other distinguished marks of benevolence and favour.— I was also presented and held academical discourses on the science I profess, and often honoured at the table of the princess of *Zerbst*, serene mother to the great dutchess of *Russia*, where was chiefly educated her royal highness the princess dowager of *Wales*.— Was charged with commissions for the Court of *Russia*, and received at parting a title (by patent) with magnificent presents — I was in like manner honoured at the court of *Anspach*, where the late queen *Carolina* was chiefly educated; was often at the table with the duke and dutchess, and received also at parting a title (by patent) with magnificent presents.— I was yet more remarkably distinguished at the court of *Saxe-Gotha*, honoured often at the table of the serene brothers to the reigning dukes, and received at parting as from other courts a title (by patent) with magnificent presents, both from the dutchess and young princess.— In this court the first lady of the palace *passed thro' my hands for a defect of sight*.— In like manner I was honoured at the court of *Mech-*

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lenbourg,

lenbourg, Brunswick, Bareith, and almost every other court, as well those of crowned heads as sovereign princes.

Thus it appears, that I have held academical discourses on the science I profess, have been distinguished by titles, magnificent presents, and other marks of benevolence and favour by all the four sisters of the king of *Prussia*, viz. the queen of *Sweden*, the dutchesses of *Brunswick, Anspach*, and *Bareith*. I have been present at the making of bishops, and archbishops of both the *Roman* and the *Greek* church; been often at the table of the latter, and am well instructed in their lives and manners. I have been personally known to the generals of almost every religious order, on account of the academical discourses I so often gave at *Rome*, where the learned as well as the great so frequently resorted. I have been at the marrying of many *Georgian* princes, and have been present at the feasts given on these occasions. I have been in the vaults, and seen the tombs, not only of all the sovereigns, but those of distinguished

distinguished persons in the several nations of *Europe*. I have been in all the chief manufactories of *Europe*, viz. velvets, tapestry, porcelain, &c. I have seen the most admirable grottos in shell-work in many nations; been in almost all the academies designed for the education of youth, riding, fencing, &c. I am perfectly instructed in the history and progress of inoculation, as well before as since practised in these nations;-- seen the manner of inoculating amongst the *Georgians*, the *Turks*, &c. and am well acquainted with all the arguments for and against this practice.— Here I must observe, that no private man hath suffered so much as myself from this practice, because most disorders of the eyes proceed from the small-pox, and their numbers are much greater from the natural, than when from inoculation.— Thus my employ, which was formerly the most advantageous, because amongst the great as well as the people, is now chiefly amongst the latter.

Amongst the many great personages, whom I have met from time to time in my long

travels—at *Geneva*, is the lord *Euston*; was with him at the table of the present prince of *Hesse Cassel*: At *Brunswick*, the son of the countess of *Yarmouth*, with whom I pass'd an evening, and esteem him one of the most accomplished youths of the age: At *Madrid* the duke *de Maine*, so remarkable for his being acknowledged legitimate by the clergy; but not by the court, his father marrying without the consent of the latter: At *Coimbra* in *Portugal*, the elder brother of the late duke *d' Aveiro*, (now living at *Florence*) who was obliged for an affair of gallantry (the particulars of which I am well acquainted with) to lose his eldership: 'Twas but a few days before that in my passage thro' the frontiers of *Spain* and *Portugal*, I was attacked in the night by a banditti, and robbed of effects to a great value, and with much difficulty escaped with life: This adventure gave cause to its being published in all the news papers in those days that I was assassinated, which was generally believed in this part of the world, till I returned to *England*.—At *Leghorn*, the present duke of *Bridgwater*, at a time that I had just restored

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ed the fight of Mr. *Hariman*, one of the greatest bankers in all *Italy*: At *Turin*, the present earl of *Bristol*, now at *Madrid*, was well known to his father, and often at the table of his grand-father. At this court the brother of the present viceroy of *Sardinia* received his fight by my hands; the succeeding day, the king, the duke of *Savoy*, and all the royal family, honoured me with their presence at an academical discourse I held on the science I profess; and, from whom at parting, as from all the other sovereigns, I was distinguished by magnificent presents, and other marks of benevolence and favour.

At *Milan*, the count *Clarici*, one of the richest and most accomplished personages in all *Italy*. I was often at feasts given by this nobleman, who exceeded in delicacy and elegance what I ever saw out of a sovereign palace, the count *de Bruhl* only excepted; both I have seen, on publick occasions, so adorned with diamonds that they have almost equalled the dress of the first sovereign in *Europe*, in a day of grand gala. At *Naples*, sir *William Stanhope*, brother to the
present

present earl of *Chesterfield*, was at his table on my return from *Barry*, a city on the *Adriatick* sea, whither I had been called on a very extraordinary occasion, viz. several hundreds of the chief inhabitants of that city had lost their sight in a few hours, from some unaccountable infection in the air. It was but a few days after on my passage from *Naples* to *Rome*, whither I was called for to the princess *Justiniana*, a lady deprived of sight; that on entering the *Roman* territories, I was attacked after midnight, the boxes which were fastened to my coach were broke open, and I was robb'd of pictures of crown'd heads, incircled with brilliants, diamond rings, many gold boxes richly adorned, numberless instruments used in my profession of solid gold, and other precious effects, chiefly presents from sovereigns, exceeding in value thirty thousand *Roman* crowns; a principal servant of my own was in the secret, in what part these rich effects were placed; was at the head of this business, and made off to *Aleppo* in the habit of a priest, which was never known (notwithstanding all diligence) till of late, viz. by a
Turkey

Turkey English merchant, now settled at *Chester*, who came from that part of the world, saw him at *Aleppo*, knew of his giving a picture of mine of the king of *Denmark* to a certain consul for his protection, which when with me, as were all the rest, encircled with brilliants; he came with him in the same ship from the *Levant*, and performed with him quarantine at the *Lazaretto* at *Leghorn*: This criminal thence escaped into *Bohemia*, his native country, and is not yet discovered.

Amongst the many great personages to whom I have been particularly known in my own country, were the duke of *Hamilton*, grandfather to the present; the late lord *Leven*, first commissioner in *Scotland*; the late earl of *Harrington*; the present earls of *Bath* and *Portmore*; the lady of the latter was once under my care for a complaint in the eye; and, above all, the late duke of *Richmond*, who with his dutchess honoured me with their presence at an academical discourse I held on the science I profess; and to whom I was so happy as to appear
worthy

worthy of protection. Were I not so near home, and free to speak my sentiments of this noble personage, I would say amongst his many amiable qualities, that he was the greatest example of conjugal tenderness, that this, or perhaps any other age ever produced — I have seen the first dutchess of *Marlborough*; was well known to general *Churchill*; was present at ending of the days of councillor *Lear*; and often saw the bishop of *Rocheſter* ſo famous in a ſtate buſineſs, in the reign of *George* the firſt. — Amongſt the lower claſs of offenders, I perſonally knew three of the moſt celebrated this age has produced, namely, *Jonathan Wild*, *Jack Shepherd*, and that wond'rous female named the *Rabbit Woman*; was by accident hearing trials at the *Old Baily*, and ſaw *Blake* cut the throat of the firſt; was at the trial of the ſecond, and at the detection of the impoſition of the third.

Amongſt the ſovereigns and great perſonages to whom I have addreſſed the various works that I have publiſhed in different languages, and in ſo many parts of the world,

world, and had the honour personally to present on the eye, and the art of restoring sight, one was to the late sovereign Pontiff, another to the late queen *Caroline*, a third to the present duke of *Parma*, a fourth to the present duke of *Modena*, a fifth to prince cardinal *Alexander Albani*, and a sixth and seventh to mess. *Chicouneau* and *Cervy*, the first physicians of the kings of *France* and *Spain*; the college of physicians at *Edinburgh*, and the rest to the most distinguished persons of learning and knowledge now existing. But to proceed, I have seen a vast variety of singular animals, such as dromedaries, camels, &c. and particularly at *Leipsick*, where a celebrated master of music, who had already arriv'd to his 88th year, received his sight by my hands; it is with this very man that the famous *Handel* was first educated, and with whom I once thought to have had the same success, having all circumstances in his favour, motions of the pupil, light, &c. but upon drawing the curtain, we found the bottom defective, from a paralytic disorder.

D

'Twas

'Twas about this time that Mr. *Owen*, the bookseller, at *Temple Bar*, *London*, was restored to the sight of his left eye by my hands; he had already pass'd through an operation in the other by that which is called the extraction of the CrySTALLINE: the faults of this operation cannot appear more evident than in this case, for here there is an unequal cicatrix in the glass of the eye, the pupil is contracted and irregular in its form, and the sight almost useless from the absence of the crySTALLINE, unless by a glass extremely convex:— whereas in the eye where my hand has pass'd, the glass maintains its healthful transparency, the pupil its natural figure, and the crySTALLINE being preserved in the eye has useful sight without a glass, which cannot be from the other eye, and with a glass of not near the convexity of that used for the other, he sees with great perfection.

Amongst a prodigious variety of remarkable things that I have seen in the course of my long travels, I was present at the interment of the late empress of *Charles* the VI. and

VII. of the late king of *Sweden*, and of the late queen of *Denmark*. At *Oporto* I was present when in one night the river joining to that city rose near forty feet higher than usual, laid half the city under water, and by its extraordinary rapidity forced several ships in the harbour off to sea. At *Faro* in *Algarvey*, was present when some thousands of a certain fish as big as man were taken daily about a league off at sea; and what is very extraordinary, never found but fifteen or twenty days before Lent; 'tis with this fish that many of the chief convents of *Spain* are supplied during the religious season.

At *Madrid*, was present at all the superb feasts made in the year 1738, by the king and all the royal family, for the marriage of the king of *Spain*; was in all the palaces of the present king, and saw all the stupendous curiosities, and particularly those in the *Escorial*, and *St. Isle de Fonso*. At *Mittaw* in *Courland* saw the body of duke *Ferdinand*, who had been near forty years in his tomb, dress'd in ducal robes, rings on his fingers,

(if so they may be now called) and other ornaments as when living.

At *Moscow*, amongst a vast variety of stupendous curiosities, and on which I could write volumes, besides the crowns, the regalia, and the other treasures, we find the habit of the sovereign in every article as wore on the day of coronation, orderly preserved from one generation to another.— I saw the famous bell of thirty feet in height, and was present at an extraordinary religious ceremony of eight hours, where the sovereign as well as the people continued standing; was also present at the ceremony of baptizing, when many hundred children received this blessing on a certain day, by being dipp'd in a river through an opening made in the ice. 'Tis affirmed that in this vast city there are no less than forty times forty churches or chapels for divine service, all owing to an extraordinary devotion amongst rich people, having been formerly persuaded to take that road as the most certain to obtain a good place in *Paradise*. In this city a great number of palaces

laces of state criminals are permitted to fall piece by piece, with a view of reminding the living for ages, of the crimes of those who once possessed them, and 'tis hence, in part, that this capital is so defective in its buildings.

Here we see prodigious variety of excellent carriages called treneaus, those of the court of an extraordinary delicacy and magnificence, and are admirably contrived for this cold country: we find also here coaches of the sovereign of eight wheels, so well imagined as to move by force of horses with great ease. The vast riches in dress of the sovereign and the nobility, the number of princes as well from the neighbourhood of *Georgia*, as other countries who wait on the presence of the sovereign—the taste and singular delicacy in the interior ornaments of the palaces, cause this court to be by far the most magnificent in all *Europe*, if not in the world. Amongst the beauties in the dress of the apartments on public occasions, we find even the very walls admirably adorned with lights, and so well disposed as
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to have a most pleasing effect. At *Stockholm*, was present when there happened a most astonishing disorder in the brain of maid servants, viz. to murder young children with no other view but to punish by their absence, their parents or masters by being sent by the hands of justice into the other world. Was present at the execution of one of these remarkable criminals. This disorder continued for several months, and after various executions on this account the remedy was found, viz. by causing the offender, instead of marching, as was the custom, to death in a certain pomp, deck'd with flowers, ribbons, and attended by persons of credit, to be meanly dress'd and accompany'd by the most contemptible amongst the people. Amongst the treasures of this capital, I saw not only the arms taken from the *Czar* at the battle of *Narva* ; but the very hat and gloves that *Charles* the 12th had on at the time he lost his life. I knew a lady in this city, who when near her time, on seeing her brother's house on fire at the late great conflagration, was so singularly affected as to be delivered a short time after of a
 living

living child, that had every mark of an infant that had just been burnt in the fire; besides other astonishing circumstances was born without eyes; the place where the eyes should be, appearing as consumed by fire; on this account I was call'd a few hours after the birth of the infant, and at parting at *Stockholm* I left the child living.

At *Copenhagen* I saw an *Englishman*, once a captain of a ship, who had been formerly fourteen years confined in an iron cage, not so high as himself, and near forty years a prisoner for some crime of state in the days of *Charles the XII of Sweden*, when at war with *Denmark*; I was often with him and found him to have an excellent capacity, great knowledge of mankind, and spoke with judgment several languages.

At *Rome* I was present at that remarkable religious ceremony called the feast of *St. Peter*, the most magnificent of its kind in all *Europe*; seen in the devout season, in the churches of this metropolis, as well as in many others in *Italy*, various religious theatres,

theatres, wisely calculated to strengthen the faith, and to command obedience from the people.— If from me 'tis required how so great a good can be obtain'd by these figures, processions, and other parts of the dress of the church, I answer, that as the learned can have no conception of what these images are designed to represent without an idea of matter ; we should not wonder that these pictures are regarded as essentials, to remind the people of the existence of those beings, of which these are called the copies ; for here by the eye, the senses are affected, and a foundation already being laid of faith by infant education, the impressions are too strong to be easily removed by human reasoning : hence it is that the wisest in foreign nations so justly recommend extempore preaching, and addressing the passions and not the judgment ; because all are affected by the former, and but few by the latter. Amongst innumerable spiritual processions, we observe one of the most remarkable, is that of young women to whom a charitable dote is yearly given, either to be nuns or to marry, and their choice is known
by

by their drefs. 'Tis very observable, that this is placed amongst the religious processions, notwithstanding, they this way discover, that the number is much greater for the temporal, than for the spiritual life.— In this holy city, a noble *Roman* desired my assistance for the restoration of his sight; I saw him, and declared that all appearances promised success; but unhappily for him he was blind, as well before, as at the time of marriage; his lady, whom he believed to have a delicate face, and other personal charms, opposed with great vehemency all attempts for his recovery, and gave amongst her many powerful arguments, that this alone was the way to deprive her of all domestic happiness. At length I examined her reasons, with such force of prudence, as to grant peace to her mind; by giving over the enterprize, and leaving her lord in *statu quo*.

'Twas about this Time that I was so remarkably honoured by the late sovereign Pontiff, and the Senate, the former by granting me several private audiences, con-

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ferring

ferring on me titles, by patent, which immediately regarded his person and court; causing me to be received as a member in his corps of physicians, and other branches of learning and knowledge; and the latter declaring me by patent, as worthy the particular concern and protection of their illustrious body. At *Naples*, I saw that tremendous fiery mountain call'd *Visuvous*, and am well instructed in all its amazing operations.— In *Florence*, amongst an infinite variety of stupendious curiosities, on which alone may be wrote volumes, I saw that masterly work, representing all the different changes of the human body after death. At *Loretto*, I was present at a very singular religious feast, made on the arrival of the elector of *Cologne*;—here his serene highness with several *Italian* princes, and the chiefs of the fathers of that holy house, were present at an academical discourse I held on the science I profess, and from whom, as from all the other sovereigns, I received at parting, a title by patent, with magnificent presents, and other distinguished marks of favour and benevolence. At *Venice*, a
 young

young lady inclos'd in a sheet of lead, and the body after death without any external blemish ; about ten days after, for some family reasons, the sheet of lead was again opened to view the corps, when many large worms were seen passing through different parts of her face and breast, which were already much disfigured. At *Bologne*, a young lady of great quality was under my care, from a very singular motive, viz. her admirer had given his heart to another, which so afflicted her mind, that by constant weeping, brought on a fluxion that ended in her loss of sight. At *Vercelli* in *Italy*, a young beauty of family, who hearing from her partner at an assembly many pleasing sayings, all tending to the delicate question, the impressions on her mind were so powerful from her innocence and goodness of heart, that she believed and became a conquest ; but alas ! after being some time persuaded to soon see a happy end to this supposed prelude, news arrived of her admirer's having long before dispos'd of both his heart and hand with many, tho' small yet, living witnesses ; the consequence proved

the loss of her reason, and I saw her confin'd in a house design'd for persons thus afflicted. At the same place an *Italian* nobleman who believed himself blind, from a hypochondriac disorder, came to me for advice. I instantly agreed with him in opinion, (which is undoubtedly the best step towards a cure in these cases) in obedience to his request, I did something to his eyes, which he esteemed as an operation. I closed his eyes as usual, by bandage; in a few days after, before I set them at liberty, I prepared his mind for the good effects of my labours; finding his judgment ready for my design, I raised the bandage, prevail'd on him to believe; he did believe, was convinced he was restor'd, and return'd with joy to his own country.

Near *Pavia* in *Italy*, a countryman persuaded himself, by some unaccountable frenzy, that he saw the Virgin early on a summer's morning come from heaven, and being arriv'd at the surface of this terrestrial globe, rais'd one of her feet, and stamped with great anger on the earth, saying with

a loud and respectable voice, “ *I’ll punish you for all your sins.*”—The mark of this spiritual foot being found, the clergy were call’d, and both acknowledged and approved of the miracle: the spot of ground where the Virgin left this mark of her displeasure, was immediately inclosed,—the good people came from all parts to be informed of the particulars of this great event, each one assisted to raise a temple in memory, a temple was rais’d, I saw it near completed, and am persuaded, that it is now so well finished, as not only to be greatly useful to pious souls, but to procure for great numbers of religious fathers, an admirable, tho’ temporal support.

At *Sens*, I knew a lady of great quality in a nunnery, dress’d in the habit of the convent, who near forty years before had given her heart to a noble personage, and the holy ceremony appeared to be at hand, but the latter not knowing its value, gave offence by shewing some signs of tenderness to a rival:—the lady, with a view of punishing her inconstant admirer, took the veil,

veil,— the lover took courage, finished that business with another which she agreed to have had her share of ; from that instant her mind had been busied on her indiscretion ; had given no regard to the duties of her order, and discovered the nun only in her dress. In another convent in the same place, the sister of the late lord *Bolingbroke* was abbess, who was on a visit, and the same day I had with his Lordship a personal interview.

At *Toulouse*, was under the cathedral of that city, where dead bodies are so orderly placed, and so remarkably preserved.— At *Ulm* in *Germany*, I knew a young lady whose heart was so tender, as to want no spiritual aid to give grace to her proceedings, who was so successful in a little affair of gallantry, as to find her labours had not been in vain,—her father, who was neither tender nor delicate, treated in ill-becoming terms his beauteous daughter, with strange marks of his displeasure, in case of finding her in that state the people call *pregnant* :— the time arrived, when a living proof was resolved to appear, of the young lady's regard

gard for her admirer :-- the father hearing his lovely child busy in bringing a man into the world, repeated his threats,-- the daughter thro' fear of the infant's proclaiming its arrival by its little voice, resolved in her distress to close its mouth ; but continuing the experiment too long, *the babe gently gave up the ghost*,-- perceiving this, she, in her distraction opened the door,-- her father entering, she said with great composure, pointing to the dead infant, "*Father, behold my child,--- thou art the murderer !*"

At *Mentz in Germany*, I was present in a chapel of a female convent, which was richly adorn'd for the reception of a beautiful young novice, who was that day say'd to take the veil, fill'd with spectators ; the musick prepared,-- the spiritual father in his robes, and ready for the great sacrifice ; at length the delicate victim appeared with her eyes directed to the earth, and in her amiable face was painted a heart fill'd with innocence and sorrow,--- *on her head a crown of flowers*,--- her graceful person deck'd

deck'd with various splendid ornaments, all judg'd essentials, as well to inspire inclination for the deed, as to do honour to an act of such a high and respectful concern; her father, mother, friends and relations, all present, to be witnesses of a resolution so pious in an infant, who so early had discovered the vanities of this world, as to judge them all unworthy her care. The holy father seated,—the parents design'd to present her as an object, whose mind only look'd towards heaven, led her to the altar with all the pomp of a sovereign bride, *on her knees she fell,*——*her pretty head declin'd*, seeming to refuse the sun to behold her grief; all thus prepar'd, the lips of the father *began to open*, and with the voice of a man, spoke unto her these tremendous words,
 “ *Child, art thou come prepared to give thy-*
 “ *self wholly unto the Lord?-- art thou resol-*
 “ *ved to be his spouse alone?— to lay aside all*
 “ *temporal enjoyments for his sake only?*
 Some moments pass'd, and the answer impatiently expected by the father and the people; at last, raising by degrees *her charming head,*——*her eyes half clos'd*——*her colour*

her changed—her breath confused—
*her heart beating wild—*in this distress,
 in this despair—conscious of no guilt—
 took courage, and, with a low, humble,
 and obedient voice, thus answer'd : “ Fa-
 “ ther, pity me—I am not that way
 “ call'd—dear father, pity me—behold
 “ on whom my eyes are fixed—look there,
 “ father”—pointing to a comely youth,
 spectator of these things—her ghostly
 father amazed—her parents filled with
 wonder, turned their heads and retired
 —the nuns who were present, waiting
 to embrace a new sister, flew to their ap-
 partments in surprize—the company by
 degrees dispersed, the music gave over, the
 consequence was a temporal union, and all
 the spiritual ornaments were laid aside for
 another day.—

At *Franckfort* on the *Main*, a young
 nobleman, in company with me, was sud-
 denly seized with a paroxysm of tenderness
 for a beauteous young female, then on the
 theatre, busy in displaying her graces in a
 dance ;—perceiving his great and affect-
 F ing

ing distress, and rightly judging of the cause, I told him that I had the happiness to be well acquainted with that beauty, and was so touched with his misfortune that, however unaccustomed I was to oblige young fellows on these occasions, I would so far assist in his relief as to introduce him to her acquaintance.—Next morning I fixed for the pleasing interview.—The time being come, just as I intended, the fair one, not expecting our visit, had not prepared her face—hence there appeared such an astonishing change from what we saw the preceding night, that it was difficult to believe her the same person.—My noble friend, beholding her in his state, almost instantly shewed signs of his recovery, and, without permitting even that morning to pass, I had the satisfaction to see him perfectly restored to his former tranquility.—

At *Prague*, a young libertine of distinction, who, having an aged father blind, was intrusted with the management of a large fortune, which he disposed of with
great

great imprudence.—On my passage I was requested to draw the curtain from before his father's eyes, that he might behold his worthy child before he left the world. Finding but little delicacy in the son's conversation, and no great inclination that I should succeed in such an attempt, I judged that he wanted respect both to his father and myself, and being determined to shew him his error, —I took the veil from before his father's eyes, and soon enabled him to be that way a witness of the vices of his son.

At *Holstein*, a very great personage, after demanding my advice for his sight, occasionally talking of love affairs, told me, that he admired only the small and delicate lady, and that a female, composed of too much matter, in his opinion, was an object the most displeasing—and that he daily prayed to heaven, that in a wife, he might not that way be made unhappy.—Patience, Sir, said he, you'll soon perceive how the Lord has punished me.—This no sooner said, but a coach arrived at the door, which, tho' dragged by

fix very strong horses, seemed to have been drawn with difficulty.—A lady, by the assistance of two high Dukes, *tall and stout men, so called in that country*, was lifted out, and by slow degrees brought forward.—On her appearing—behold, said he, that's the lady whom I have been just speaking off.—Mercy on me, added he, would you believe it!—That lady, three years since, I could have raised from the ground, by the strength of my own arm : but now, oh heaven ! I interrupting him, respectfully told him, that he had probably forgot, that marriages are made above, and that no doubt 'twas decreed, that he should be the lord of that lady, as she was and as she is.—Indeed ! said he,—and recovering by degrees his surprize, Lord, you forgot, Sir, that the matter is not the same that engaged my heart, tho' the same mind may be in the matter I now behold,—admitting I made both my choice, when together ; they being no longer so from this change of the matter, if marriages are made in heaven—my
case

case clearly proves that there are some exceptions.

At *Deplitz* in *Bohemia*, a place not much unlike *Tunbridge*, where the people of all ranks resort to drink the waters, an old rich batchelor, of 88 and no more, who, besides his having arrived to this age, which the world call perfect maturity, was visited by almost every disorder that afflict the human body,——dropfy, gout, gravel, stone, rupture, palsy, shortness of breath, cough, little less than half blind, more than half deaf, with many other of the like friendly attendants.——This curious, this singular figure, had his heart violently wounded by the charms of a beauty of sixteen, of a small fortune, and great virtues, whom he saw, or thought he saw, as he hobbled along the walks, supported by two High Dukes, *in the stile of the country*, in favour of his lower limbs.—His mind, from that instant, was so greatly disturbed, and his pain on this account so insupportable, as to take place of all his other sufferings.——To allevi-
ate

ate his sorrows, he resolved to be conducted into the presence of the young innocent, and to boldly tell her to her face what wonders she had done.—At length, arrived within view of the lovely fair, whom he found seated at the tea-table with her brother—With his eyes half closed, part from age, and part from having so long beheld the follies of men,——after a slow, but respectful motion, with his head declined, his body curved, his arms supported, his legs tottering, and the whole man disturbed, when seated and every way kept from falling to the earth, his mouth gently opened, and raising his eyes towards the beauty with all circumstances of human modesty, Thus did he tell his grief:—Miss, mercy on me, miss,—thou art vastly handsome!——Sir, said the pretty child, interrupting the good old man, will you please to drink some tea?——No, says this much to be pitied lover, but with your leave I'll smoke a pipe:——a pipe was brought—a pipe was armed, and the lighted candle ready; and being himself willing

willing to set fire to the matter therein contained, received it in his right hand ; —but, alas ! on endeavouring to raise that hand, and direct it towards the pipe then in his left, from some sudden cause it stopped on the way—trembling and shaking with the rest of his amiable frame—his hand with the lighted candle thus suspended on the road between his knees and his chin ;——in this strange position, raising his drooping head, and directing once more his eyes towards his beloved lady, seemingly lost in thought—he suddenly freed his left hand of the pipe, and directing it towards his watch-pocket, held forth that instrument of time and placed it on the table ; this done, he directed the same hand towards his right, and gently took a ring from his little finger, slowly carried it towards the watch on the table, and left them together at a small distance one from the other ;—he then called for his pipe, set fire to the tobacco, and smoked away like other men.——The lady, filled with amazement at these things, turned her dear, pretty,

pretty, tender, lovely eyes towards her brother, and discovered how much she wished to know from him what was meant by these doings.—At length, for a second time, the wounded lover opened his mouth with intention to continue his tragic tale—and thus he addressed the beautiful innocent:—Miss, thou art all sweetness—all softness—the most lovely, fairest, dearest, tenderest—mercy on me!—I gaze upon thee with raptures—with astonishment do I fix my eyes upon thee—for never did I behold so excellent a fair!—All perfection do I see in thee, thou ravishing, thou bewitching treasure—thou charmer of my heart.—Enough! enough! cried the pretty creature;—pray, Sir, speak to be understood—what means all this? Means! my little angel—means! my endearing, tender, engaging, delightful, transporting, pretty creature—means! I'll tell thee, my adorable, I'll tell thee;—doest thou see that watch?—doest thou observe that ring? Sir, replied this angelic figure, but I know not for what end it is placed on my table.—

Patience,

Patience, my turtle dove, says the good old man,——patience my gentlest, love-liest darling, adorable creature.——Oh, thou most perfect of thy sex ! oh mercy !——I never made love—I am a stranger to the ways that lovers take to inspire the beloved with pity for their sufferings—a pain like this I never felt before.——Hear me, my soul's best wish—hear me—if in fifteen minutes——Oh give me your attention——take some compassion on me, and turn your thoughts my way——adding with broken sighs and voice confused——if in that short time, thou takest up that ring——oh, amazing excellence ! dost thou understand me now ?——I am not poor——I can make thee great——I can give thee a thousand and a thousand pretty things to make thee shine, if possible, greater than thou art.——I say again, dost thou understand me now ?——The watch will tell us the time, and time will wait for no man.——In fifteen minutes my pipe will be out.——Mercy on me, I say again thou art wonderful handsome. This said, with a face filled with grief, he

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gently

gently raised his head, and conducting with both his hands his pipe to his mouth, went on with smoaking, and discovered every circumstance of a languishing and despairing lover.—Turning every second minute his heavy and sorrowful eyes on the watch----then on the beauty, often reminding her in the most soft and tender terms, that the time advanced, that the fifteen minutes would soon be over---that his pipe would presently be out---that this time elapsed, he would beg pardon, and take himself away, and labour in her absence to forget his woes, ever concluding all his tender sayings, by crying, mercy on me! thou art the most engaging sweetness that ever saw the light.—The fifteen minutes drawing to an end, the young, the tender, the pretty infant, recovering by degrees her surprize at this extraordinary conduct of her lover, turned again and again her eyes towards her brother to learn his approbation. The last minute being near, she carried her pretty lovely hand towards the ring, and looking with amazement, alternately on her brother,

ther, and then on her lover.—No sooner had this little part of her tender form covered the ring, and declined a little towards the table, but with a sort of extacy raised it from the table.—The ravish'd lover, transported at the sight, let fall the pipe—slowly declined his body, and kiss'd, with the eagerness of a youthful admirer, her amiable hand. The business was instantly brought on the carpet—the next morning matters were agreed in all the external form, and the lady wanted nothing to complete her happiness but the death of her husband.

Before I proceed any farther with these little interesting, and I presume I may call entertaining tales, given in hopes to engage the attention of my reader---I judge proper to return to the chief subject of this work, which I quitted in the 19th page; namely, an historical account of what I have seen, that is worthy of attention, in the course of my long travels.—To return to *Russia*. I am well informed in all the great enterprizes of the late Czar, was

perfectly acquainted in that family, whose chief was employed to bring the eldest son named *Czarwitz*, from *Naples* to *Moscow* ---perfectly instructed in the great revolution in the year 1740, and personally known to the principals concerned in that great event.——In this court, a lady of the imperial blood, happily passed through my hands for a defect of sight; in consequence of which, I was remarkably honoured, as well by the sovereign as the nobility, and received at parting magnificent presents.——Among the treasures of this country, I must not omit to mention that stupendous work made by *Ruifche*, and brought by the Czar from *Holland*---called the progress of the embryo and fetus in Utero, a work, in the opinion of judges, of immense value, and not to be equall'd in the world.——I have also seen in many cabinets, and more particularly that of this country, various, surprizing, preternatural productions, such as two bodies and one trunk, and two heads and one body, and innumerable others, some of which have even lived for some time after birth. Also in this country,

try, besides those extraordinary rich religious habits, which greatly exceed what are now in the world, being covered with the most precious stones, and all once in the possession of the *Greek* fathers. I saw some of those very elephants that *Thomas Kouli Kan*, once charged with the treasure that he had brought from the Great Mogul's country, and even some of that treasure did not escape my observation. One of these elephants, if credit may be given to the best tradition, and from people of undoubted authority, had already exceeded in age 400 years: I observed that the coat of this animal had all the appearances of the bark of a very old oaken tree.—I have also seen in the capital of this country, and what seems astonishing in these days, some hundreds of women, of every age, running naked in the field to cool themselves, after sweating in a hot room; and what was yet more extraordinary, I remarked that those amongst them who were advanced in years, carried a small branch of a tree, turned downwards, which they held before them, when they ran, as if they

they inclined to remind us of the old story of the fig-leaf, in the days of *Eve*. And, amongst a vast variety of other singularities of this vast empire, I was at the table of the brother and sister of the famous marshal *Munich*, who assured me that they had in their territories a dependant of their own, who had passed the age of the 128th year, walked without a stick, had sound judgment, and above all, which (in this nation must seem almost incredible) was married a few years before, and that there was a living witness in consequence ; and as a proof that this good man did believe himself the father, he affirmed it in the name of that holy law, in which he was educated.—Amongst the many magnificent feasts in different courts, I have seen nothing to equal the *Greek* ceremony of the marriage of noble personages and the annual publick feasts in this country, particularly that where the empress, dressed in regimentals, honours her 300 guards by her presence at table. I assisted at one of these ceremonies, after being brought in a Treneau, by order of the court from *Petersburgh* to *Muscow*

Muscow in 61 hours; it was this adventure that gave rise to my being sent to *Siberia*, which was in all the public papers, and at that time generally believed. The sovereign of this country, who, for power, is undoubtedly the first lady in the world, may be truly said to be at least one of the first in all---having the finest person, the most happy address, and possessed, in my judgement, of every accomplishment that adorns the human mind.——But to proceed: I am perfectly instructed in the history of *Sweden*, as well before as since the death of *Charles* the 12th, to the present time. I saw the present king and queen crown'd, assisted at all the feasts on this occasion, and received at parting a title (by patent) with magnificent presents.---I am perfectly acquainted with the history of *Denmark*, to the present time; was remarkably honoured at that court, and at parting, as from preceding, was honoured with a title (by patent) and magnificent presents.——I am perfectly acquainted with the history of *Persia*, as well before as since the death of *Thomas Kouli Kan*.---Well informed

informed of the adventures of prince *Hercules*, was personally known to a minister he sent to *Moscow*, in his first attempt to conquer that country ; and am instructed in the cruel manner of putting out the eyes of conquered princes, and of cutting away the eye-lids of the soldiers taken in war to make them unfit for service---I am no stranger to the history of *Georgia*, as well before as since the time of the king and court flying to the Czar for protection, on a difference with a neighbouring power. I am perfectly instructed in the history of *Poland*, have been at the great and small diet, and am well acquainted with all that concerns that assembly.---I have been at the table of almost every Prince-palatine, often lodged in their palaces, particularly prince *Radjuvil* and *Chartterisko*, the former was under my care for defect of sight.---And to the eldest son of the latter, so fam'd for an extraordinary genius, was well known from the beginning of his travels,---was for some time daily at his father's table, and saw the princess his daughter, then said to be design'd for that
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celebrated young man, who took the tour of *Scotland* in the years 1744-5, and am no stranger to the political reasons, why a disunion is so well preserved in the *Pollish* and *Persian* dominions—I could write many volumes on what I am well instructed of the history of *Italy*, *Portugal*, *Hungary*, *Germany*, *France*, and *Holland*——I am perfectly acquainted with all that has happened remarkable for some ages in all these countries, and in every court therein contained to the present time——I have been in all the chapels of sovereigns in *Europe*, as well those of the *Greek*, as the *Roman* church.——Seen all the religious ornaments, as well for ordinary as extraordinary occasions; together with a prodigious variety of religious relicts; and have been present at the annual feasts, fixed for giving proofs of their miraculous power; have been at the canonization of new saints, assisted at the feasts, and heard in various languages the orations delivered on those occasions——I am perfectly instructed in all the religious ceremonies of both the churches, as well ordinary as extraordinary—well acquainted

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quainted with the ceremony called Exorcism, for persons who are said to have a compact with the devil.—I have lived in many convents of fryars of different orders, been present at their creation to various degrees, and have assisted at numberless entertainments on those occasions ; I have been in almost every female nunnery in all *Europe* (on account of my profession) and could write many volumes on the adventures of these religious beauties.—I have been present at the making of nuns of almost every order, and assisted at the religious feasts given on those occasions.—I have also been present at convents of both sexes, at annual feasts given in favour of the saint protector of each convent, and have heard in various languages the orations on those occasions ; I am better instructed in the secret business of that respectable tribunal, named inquisition, than perhaps any man living, who is not a member of that holy society—I have been at an *auto de fé*, instructed as much as we are permitted to be instructed, in what passes at these acts——Seen all these, as well as innumerable other

ther ſpiritual profeſſions, and aſſiſted at the ceremony of burning the *Jews*, and other people who have dared to think different from the eſtabliſhed church——Have met with a very great variety of ſingular religious people, called *Pilgrims*, as well thoſe amongſt the great as the people——Seen *hermits* in various countries, and informed myſelf of their lives and conduct——I have known marvellous effects from the power of faith, in the cure of various diſeaſes of the body, and, above all, a vaſt variety of extraordinary inſtances of the imagination of women. I have met with many ſingular beings in various parts, ſuch as men not to exceed 24 inches in height, and others of eight feet, both in juſt proportion and ſound judgment——And, in cold countries, I have ſeen men upwards of one hundred years of age, ſome who have hunted with great eaſe, and others who have done the common duty of a ſoldier——I have met, in various parts, ſome of thoſe people called *Gypſies*, and am acquainted with their lives and manners——I am well inſtructed in the manner of marrying and burying, as

well amongst the people, as the great, in both the *Greek* and *Roman* church, and have often assisted on these occasions——I have been present at the marriage of many of the greatest personages in various courts of both the one and the other religions, and have been present at the feasts on these occasions.——I have also assisted at all the annual feasts in every court in *Europe*, such as birth-days, coronation-days, &c.—I have been at the installation of knights of almost every order in *Europe*, perfectly instructed in the institution of each order, and have assisted at the feasts given on those occasions——I have been in almost all the cabinets of *Europe*, and seen all the antiquities, whether religious or otherwise, as well those belonging to the palaces of princes, as to private persons; together with all the stupendous curiosities therein contained, whether natural or artificial, on which alone some cabinets would require volumes to describe——I have seen with great attention all the antiquities of *Rome*, the lady *Loretta* of *Florence*, of the city near *Naples*, called *Herculaneum*, and innumerable others in various nations——I have been

been in all the most celebrated galleries of painting, now existing in all *Europe*, as well those of *Rome*, *Florence*, *Dresden*, *Dusseldorff*, as every other in the palaces of princes, and in possession of particular persons, and seen the most celebrated statuary living in many nations; I have also seen all the crowns and other regalia, together with the choicest treasures in every court and state in all *Europe*—been in the most celebrated bibliothèques in every nation, as well private as public, and seen all the amphitheatres now existing, viz. that of *Rome*, *Verona*, *Venice*, and above all, that in the new city of *Herculaneum*, near *Naples*; I have seen almost all the academies and universities in *Europe*, and have been from time to time received as a member, by *diplomas*, in several of the most celebrated; I have been also occasionally present at the taking various degrees in almost every branch of learning and knowledge—I have been in the *Vatican*, seen all worthy of attention there, and have been particularly instructed in the manner of electing a sovereign pontiff—I have seen what is called *the Golden Bull*, acquainted with all that

concerns the election of an emperor, and well informed of the most essential laws now subsisting in the empire—I have been present at innumerable extraordinary annual ceremonies in different nations, *viz.* the ceremony of marrying the doge of *Venice* to the Adriatic Sea, and of the sovereign pontiff receiving at *St. Peter's* at *Rome*, the present brought on a white horse from the king of *Naples*; I have been in all the manageries of wild beasts and birds, &c. in every court—seen all the studs of horses of sovereign princes—been in all the great hospitals in *Europe*, designed for persons in every distress—seen all the most celebrated synagogues of the *Jews*, assisted at numberless of their ceremonies, and am well instructed in their customs and manners—I have been present at the different feasts made at that season of the year, called the *Carnival*, as observed in all the nations in *Europe*, as well for the amusement of the sovereign as the people, and particularly those of *Rome*, *Venice*, and *Naples*; the first for its magnificence; the second for its singularity and extraordinary number of *masks* and curious dresses; and the last, from
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the three singular feasts designed for the amusement of the people, every seventh day, for three weeks successively. The first, a figure covered with a considerable quantity of flesh; the second, with a like quantity of fish; and the third, in like manner with bread: all which the people fall on with great rapidity, on a signal given, and each one takes his part.— I have been also present at all the religious ceremonies of the church, as well the *Greek*, as the *Roman*, in that season of the year, called with us *Lent*; seen the various processions of penitents, some in masks, others scourging their bodies, others dragging heavy chains fastened to their legs, some with a great weight of iron on their shoulders, and some with swords pointing to their hearts, so orderly fixed, one by the side of the other, as to form the third of a circle; and lastly, we find others with their arms spread abroad, tied to a heavy piece of timber, bearing the whole on their shoulders; and, on a particular day, I have seen some covered with ashes, with something they call a crown of thorns on their heads, naked in their feet, and large ropes round their

wastes ; and others with ropes hung round their necks, with various other singular inventions, wisely contrived to punish the flesh, that the spirit may hereafter suffer less—I have seen all the various sorts of dress, not only of all the inhabitants in *Europe*, but those of many other countries—I have seen the manner of tilting, as in *Spain* and *Portugal*, and I am perfectly instructed in the manner of duelling in affairs of honour, as well in these, as in all the other nations through which I have passed—I have been at numberless feasts designed for the diversion of the sovereign, such as the *Tetè de toro*, or that, where is executed in a manner so singular, an art of killing bulls by striking them in a certain part of the neck with spears ; the *champion*, for this great business, being always a person of high rank, when the sovereign is present appearing in great pomp ; magnificently dressed, his attendants splendid and numerous, and the whole, on these extraordinary occasions, conducted with a sort of elegance, not easy to be described or conceived by any other nation—I have also been at various singular diversions designed for the amusement

amusement of the sovereign, *viz.* hunting sometimes the stag; at others, as in *Poland*, various sorts of wild beasts, and have assisted at the most extraordinary feasts of these sort, prepared for the great, which have happened in the present age. I have also been present at the most superb *operas* that have been made in our days, for the marriage of princes, and other extraordinary occasions—I have assisted at the most magnificent masquerades in various courts, present at the most extraordinary fireworks that have been in our days, and have seen numberless plays in different courts, where the princes of the court, sometime the sovereign, and none but the greatest personages represented—I have been in all the gardens of sovereign princes in *Europe*, as well that of *Harenhausen* in *Hanover*, as of every other; together with a prodigious variety amongst private persons; and have seen in that electorate, as well as in every other state and kingdom in *Europe*, all worthy the attention of a traveller—I have been in all the celebrated botanic gardens in every nation through which I have travelled;

velled ; and saw, at *Naples*, a certain plant,
 and was assured, by very great authority,
 that only on smelling would cause sudden
 death—I was also informed, that it was
 by this plant's communicating its qualities
 to gloves, handkerchiefs, &c. that many
 lost their lives ; and was farther told, that
 a certain woman and her predecessors had
 distilled a water from this plant, which,
 according as it was more or less strong,
 would bring the person who drank it sooner
 or later to an end—This horrid criminal
 was at length detected—I have seen the
 most celebrated cabinets of medals, and
 have also been in all the most noted ca-
 binets of anatomical preparations in *Eu-
 rope*, as well those belonging to particu-
 lar states, academies, universities, and so-
 cieties of the learned, as to particular per-
 sons, and could write volumes on what I
 have there seen ; and as general anatomy
 was formerly many years my particular
 study, having been under several of the
 first masters then existing, I could not but
 be well acquainted with the merit of such
 labours ; I am well instructed in all
 the various punishments for different
 crimes,

crimes, as practised in every nation——
 been present at the putting criminals to
 death by various ways ; striking off heads,
 of which there are different methods, in
 different nations—breaking on the wheel,
 &c. and am no stranger to many singular
 methods of bringing offenders to an end,
 such as impaling, hanging up in the air,
 when living, by hooks fastened to the
 ribs, burying alive with the head above
 ground, immured between walls, and left
 to starve to death, or forced to receive some
 nourishment, lessening daily its quantity,
 to bring the criminal later to an end; with
 a view of augmenting the suplice ; and
 lastly, where the criminal was set naked
 on a horse made of brass, there fastened
 by chains, the horse filled with wood,
 which being set on fire, the criminal re-
 mained in this situation till burnt to death—
 I was once present at the striking off a
 noble criminal's head in *Sweden*, and ob-
 served the tongue and lips in motion, as
 they appeared to me, in his last moments
 of life, for at least eight minutes after be-
 ing separated from the body. And I was
 at *Munich*, in *Germany*, an offender's head
 struck

struck off, when in the action of walking, and observed one leg at least raised from its body, after the separation of the head; and many of the by-standers said, that that one leg was not only raised, but fixed on the ground, and followed by the other before the body fell, after the separation of the head.—I have also been present at many remarkable punishments, called less than death, &c. the knuet, the paddock, the strapard, when the criminal is raised in the air to a very great height, and let down suddenly, by which his shoulders at least are dislocated, and followed sometimes by lameness for life—I have seen the galleys in many nations, designed for the punishment of various crimes; I am well acquainted with the customs and manners of the people therein confined—I am also well instructed in the different ways of giving the torture to extort confessions; amongst many others, that called the *Reveille*, when the offender is suspended by ropes, both hands and feet, and the lowest bone of the back set on a spike, which support the weight of the whole body—Also that where the criminal

criminal is let down a deep well, his legs straightened by an instrument, and the whole body supported by ropes; in this state water passes gently under the bottom of his feet, touching them as it passes, and at the same time some drops of water fall slowly, drop by drop, from a great height on his head: it is assured, that no man can continue in this last punishment above thirty minutes, but must necessarily expire, from the torment it occasions.—I must not omit to mention, that I have seen the manner of embalming of great personages, also seen numbers in many countries of figures, called *mummies*, which are bodies shut up in wooden cases; and am informed of the manner of sweating dead bodies, and of preserving them in consequence for ages, with little alteration, in figure, from what they were when they departed this life—I have seen the manner of exercising the troops in every state; been present at the blessing of the *drapaux* in different countries; been in almost all the garrisons in *Europe*, and seen the arsenals and instruments of war in every nation, as well those used by the ancients,

cients, as in our days — I have been honoured in the presence of that favorite monarch the king of *Prussia*, and been instructed in many admirable anecdotes of the life of that great prince — I am perfectly acquainted with the rise and progress of the present war — Well informed of all the arguments in favour of each party — Have passed in or near all the five armies — Was present at the raising of the army of the empire — Was in *Saxony* when hostilities began at *Leipsick* — Was near the seat of many battles at the time of action, was personally known to every commander in chief of each army, and am very well instructed in the most interesting circumstances through the whole course of the present war.

But to return to my adventures — In *Naples* I was present at that remarkable religious ceremony, called the proof of the power of *St. Janvier*, by the liquefaction of his blood; however easy this yearly miracle is to be accounted for, by calling in a very little human aid, it does here wonders, by keeping a great people in obedience,

dience, both to the church and state; and hence all these are admirable inventions, but can no where prove effectual, unless in countries where these happy prejudices are imbibed in youthful days—I have assisted amongst innumerable other spiritual feast days, designed to strengthen the faith of the people, and to preserve them in their duty, where the saint, called *Lusia*, so famous for curing defects of sight: a rival of this kind could not but deserve my attention.—Was present at an extraordinary feast of this saint, where many hundred blind people marched in procession, the greatest part I, *as a mortal*, should have declared incurable; however, this divine lady gives all hopes of cure, but I know not by what sins of the people that day no miracle appeared; on which I judged the next visit would have been to me, but I was happily advised not to attempt the cure of what the saint had refused; for it was better that people should continue in temporal darkness, than hazard the loss of the spiritual light, which would necessarily be the effect of my assistance, as that might probably lessen

fen that faith ; judged at leaft by their teachers ; fo effential to their well being in the next world.

In *Rome*, at one of my private audiences with the late fovereign pontiff *Benedict the fourteenth*, from whom, as I have already faid, I was fo happy as to receive many very fingular marks of benevolence and favour, amongst other things, the moft holy father faid to me, with great compofure, *My Son*, would not you be very forry if all eyes were like my eyes ? I, *fays this great good man*, can fee to read without glaffes ; to which I moft refpectfully answered, that I fhould indeed be very forry ; How, fays the religious father ; becaufe, faid I, though heaven in making your holinefs the great luminary of the church, and amongst other great bleffings gave you good eyes, that you might fee that all was right ; yet the fame providence that made your holinefs what you are, made me what I am, and knew that I muft live ; and I moft humbly hope, that your holinefs will not blame me for praying for my daily bread.—To which the
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most holy father answered; these things, *my son*, concern this world only; to which I instantly most respectfully *replied*, it was for this world only that I have said these things; for here is my present business.

Being again returned to this metropolis, I believe it will be expected that I should take some notice of that celebrated *Roman* oration, that has been so much admired by so many nations, and has been turned into such variety of languages, and judged so well worthy the attention of the great and learned, though *delivered in my favour*. The delicacy and singularity of the stile of this piece will well excuse my giving here an extract of it; and though it is possible some may not judge it proper for me to intermix with a work of my own hand (the greatest part of which perhaps are men conscious of little worth) because we may here find colouring that looks like flattery; yet as none can deny, but every man wishes that all should think well of his deeds, I may from hence most certainly stand excused. Through fear then,

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that I have of this already said too much, and that way discovered, that I am not entirely free from that which I with so much industry labour to avoid; I'll venture to give the substance of this pompous oration, well knowing, that in a cause like mine, advancing is the best way to obtain the means of an honourable retreat.

The orator in his first article has been pleased to say, that I am the man, who for so many years, and in so many nations of the world, has so much engaged the attention of the publick, for the great use and excellency of my labours. *It becomes me to make no other remarks on this article, than that I most respectfully leave it to my readers*—In the second, he says, that by my numerous writings, and in such variety of different languages, the many discoveries my long and great experience, and success in practice, in so many countries, will make my name dear in after-ages; and that, *'tis his opinion*, that the memory of me will be preserved in the highest esteem from generation to generation.

tion. *To this I shall only say, if early, long, and indefatigable labours,—a desire to be a useful member of society——If to have employed the best care in such endeavours, can be said to deserve the love of the publick, I flatter myself, that part at least of this compliment, from the orator, cannot with truth be said to be misapplied——*In his third article, after shewing the misery of blindness, by remarking, that since to be blind is to be dead amongst the living—That to be always in one continued night—To be shut from the light—To be deprived of all its sweets, is a state of all the most to be lamented; it follows, that the man who restores this invaluable sense, can never be sufficiently rewarded—That to restore sight, is to procure us a blessing that admits of no acknowledgment, that can equal the greatness of the service, concluding his eloge of my deeds, by adding, that the greatest personages—the poor—the rich—the religious societies, and cloystered persons of both sexes, of every rank, and in so many nations, are so sensible of their obligations to my labours, that they are daily sending up

prayers for my preservation ; concluding this article, that even those who came into the world strangers to the comforts of fight, are now, by my hands, numbered amongst the seeing, and are to me indebted for now beholding the glories of the sun——*I must confess, I am at a loss to know what remarks 'twill be expected that I should make on this article, 'tis the publick only must judge how far my success has answered this character——If granted, I may receive the compliments given in consequence, without discovering a want of prudence, which every good man would carefully avoid—*In the fifth article, the author says, that not only the greatest amongst the great, but the greatest amongst the learned, in the most celebrated societies now existing, have received me as a member in their different bodies, and given me, under their own hands and seals, the strongest testimony of their approbation, accompanied with every mark of favour and benevolence——*To this, the best answer must be by shewing his authority, and my readers here will find in the margins how far this article is just, by reading what the greatest princes on earth*

earth have said in my favour, besides numbers of the most celebrated societies of the learned: of the original of all which I am now in possession*. In the sixth article, speaking of my great and amazing travels, he says, that my knowledge of men cannot but equal, if not exceed any other, because no man ever had an equal opportunity——Having had it in my power to be personally and properly known, not only to the sovereigns in all *Europe*, as well as to the greatest personages, but to the most distinguished men in the world, in every science, and in every part of useful knowledge—Applauding my education,

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tion,

* The sentiments of crowned heads, and sovereign princes, &c. all under their hands and seals, in favour of the enterprizes of the Chevalier J. TAYLOR, &c.

And first, that of the most holy father, the sovereign pontiff *Benedict* the fourteenth.

Jeremiah de St. Lawrence, &c. cardinal to the holy *Roman* empire, vice-chancellor and grand master to his holiness *Benedict* the fourteenth.

His holiness being willing to give to the Chevalier *de Taylor* a publick testimony of his regard, in consequence

tion, genius, industry, temperance, sobriety, and to sum up all, takes notice of a happiness, that, *he says*, I am well known to possess; namely, an extraordinary fluency of speech, and in telling my adventures with delicacy, fire and beauty, and that not only in the language of various nations, but in the stile, custom, and manner of so many different people—*With regard to my remarks on this article, I believe I shall not err if I agree with the author, that certainly no man was ever furnished with equal opportunities as myself, to acquire knowledge in men and things, of which I presume I have given sufficient testimonies, in what I have already wrote in this work—As to the latter part, the truth is known only to those who are acquainted with me, and to those who are not, it never can be known—*But here follows the delicacy of the Roman
man

sequence of his singular and extraordinary ability, in the noble art of restoring sight, and of removing its various defects, in examples of so many sovereign princes, who have so remarkably distinguished him, and judged him worthy of their care and esteem—The numberless instances he has given of his success,
with

man stile in this piece ; for after the orator has said all these things in favour of my cause, thus does he conclude—Shall virtues like these pass unregarded—Shall it be said, in after-ages, that a prodigy like this has breathed within our walls, and that we forgot to make a memorandum to posterity that such things were——*No, it must not be*——Let us then tell our children, and our children's children, that such a man we once had amongst us——Let us renew that excellent and ancient custom, that shall make his name with us immortal—Let us all lay our hands to our hearts—Let us cry aloud with one united voice—Behold a new citizen of this great mistress of the world—And let us proclaim this our publick act to all the inhabitants of the earth, in the name, and with the voice of the senate and people.

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with such variety of different persons, in this our holy city, has made him appear well deserving of favour ; and that all may know how much the sovereign pontiff esteems such useful members of society—It is his holiness's pleasure, and in obedience to his supreme commands, we grant these letters patents,
signed

It is time now that I should continue my adventures, and I flatter myself, that my readers will find sufficient, in what follows, to make them ample satisfaction for the time I have employed in matters that so nearly concern myself; before I begin to relate my adventures in courts, and amongst persons of high life, I must beg leave to observe, that I am too well acquainted with mankind, not to know that it will not become me to mention names, either of the persons or courts, where things have been transacted, because I well remember, that the baron *de Polnitz*, to whom I call myself a successor, though my travels have vastly exceeded his, exposed himself to numberless

signed with our hands, and sealed with our arms apostolick; declaring the said Chevalier *de Taylor*, by special authority of his holiness *Ophthalmiater*—Pontifical, with all the immunities thereunto belonging—Given at *Rome*, in our apostolical palace of *Quirenal*—this 14th day of *September*, 1754.

Loc. Sig.

J. Card. Collonna, P. M.

Pet. P. Nardim, Sec.

The

less dangers on this account; I shall only say, on that head, that each fact I shall hereafter relate is religiously true, and that the publick is to me only indebted for the dress, and for my relation of them. However, thus far I may venture to add on this subject, that it is not impossible but some of high rank, who may read these sheets, will hereafter do me the honour to acknowledge, that there are many worse painters than myself.

By the preceding part of this work it appears, that, in the north, I have been in the courts of *Denmark* and *Sweden*, in the imperial court of *Russia*, and amongst numberless *Georgian* princes in that part of the world—That, in the south, I have been in the courts of *Portugal* and *Spain*, and in the palaces of almost all the grantees

The sentiments of her imperial majesty of the holy
Roman empire, &c. &c. &c.

We, &c. &c. &c. Are desirous of its being known to all, by these our letters patents,—That the Chevalier *de Taylor* has appeared to us well worthy our imperial regard, in consequence of his singular capacity

dees in these nations, as well as in those belonging to the sovereign.—That, in the center of *Europe*, besides our own court, I have been in that of *France*, *Prussia*, *Poland*, *Naples*, *Sardinia*, the imperial court of *Vienna*, and above all, the pontifical court : in the courts of all the electors, as well as those of every other court of the holy *Roman* empire ; also in the courts of *Parma* and *Modena* ; in the palaces of all the princes and chief *Palatines* in *Poland* ; and having, as it has been shewn, been presented, and consequently am personally known to every sovereign, without exception ; it follows, that I have been known to the kings of *England*, *France*, *Spain*, *Portugal*, *Denmark*, *Sweden*, *Prussia*, *Poland*, *Naples*, *Sardinia*, to the two empresses, and to sum up all, and above all, *in the language abroad*, that of
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city and success, in what he professes ; the many instances of his ability amongst our subjects, in our imperial residence, has made him dear to many, and so recommended him to our imperial favour, that, in example to the king of *Great Britain*, and other great princes, we have made choice of him for our ophthalmiater,

the sovereign pontiff; also to all the royal consorts, and their successors; to their ministers, courtiers, and other great personages, their attendants; in like manner to all the electors, sovereign princes of every nation, their ministers, courtiers, and other great personages, their attendants.

Before I proceed on this admirable subject, I believe it will be expected of me, as a *courtier*, that I should give my thoughts on the art of pleasing, as being so essential to the happiness of man, though so little known, and much less practised, but amongst the great, and persons of high life, by discovering in myself some judgment in this useful knowledge; I cannot fail of throwing such a lustre on many of my adventures, as to engage at least the noblest part of my readers; with
this

miater, imperial and royal; and 'tis our pleasure, that the said Chevalier *John de Taylor* may be so regarded by all, and that he may enjoy all those advantages that belong to this dignity——In faith of which, we have commanded, that to these letters patents may be affixed the seal of our imperial chancery;

this view I observe, that the art of pleasing may be included in one sentence; namely, in *shewing the person we are with to advantage*; I would say, the person we desire more particularly to please; for as we all wish that each one should think well of our deeds, and no person, of whatsoever quality, age, or sex, but is pleased to be painted in an advantageous light; that painter, who gives an agreeable likeness to ourselves, cannot but command our esteem; not in fact because we admire the painter, but because we like ourselves, and pleased to find others in our own opinion; the great art then is, to judge rightly of the capacity of the person, whose favour we wish to obtain, so that we do not paint our thoughts in a manner too gross to be believed; for it is at least on the *appearances* of truth that all our hopes depend.

This

cery; Given at our court the 14th day of *September*, in the year 1750—By command of her imperial majesty.

L. S.

T. I. B.

This rule is so certain with all mankind, that a man of genius, education, and happy address, can never miscarry, provided that he has the liberty of talking or writing to the person he wishes to please; and with regard to the fair, to gain the esteem of whom, the knowledge of this study is so essentially necessary, as their faith cannot but be greater than man's, from their education and natural tendency to good; it being a received opinion amongst all just men, that they err not by following their own will, but by that of others. This admitted, (of which I presume no man in his senses can doubt) it is easy to perceive, that the whole art here consists in engaging so much the attention, on any favorite topic, as to disable them at will to call their reason to
their

The sentiments of his majesty the king of *Great Britain.*

These are to certify, whom it may concern, that by virtue of a warrant to me directed from his grace the duke of *Grafton*, lord chamberlain of his majesty's household, I have sworn and admitted Dr. *John Taylor*
ler

their aid, a practice too well known amongst men of genius and address, and of itself excellent amongst men of honour, but dreadful when practised by bad men : because, to speak their own language, to be understood too soon is dangerous, and that, by labouring not to be understood, they warm the brain by unintelligible ideas, and excite a desire in the heart to know the cause ; adding, that not being understood is keeping the argument alive ; and in hopes of being more intelligible, our presence is again permitted, and pursuing thus the same road, in busying the attention, without the judgment, we (in the phrase of the wits) unhinge their reason, and leaving nothing but their faith for their defence ; they become believers, and they surrender to us with gladness the conquest.

Fearing

lor (now Chevalier *John Taylor*) into the place and quality of oculist, and operator of the eyes in ordinary to his majesty, to have, hold, exercise and enjoy the said place ; together with all rights, profits, privileges and advantages thereunto belonging. Given under

Fearing that what I have said of the natural tendency of the fair to good, may by some be called in doubt——Before I proceed, I must beg leave to give the most powerful testimony of this truth, that can possibly enter the imagination of man, I mean the conduct of our first mother—When that excellent lady was with her lord, her heart filled with innocence, her mind with joy, when all with her was peace and comfort, may it not be presumed that she addressed this happy, this blessed man, one morning, in that first garden of the world, *to this, or the like effect*; Thou soul's treasure, thou dearest object of my wishes, thou darling, thou idol of my heart; permit me, my love, permit me, I pray thee, whilst thou
art

under my hand and seal this 21st day of *May*, 1736.
in the ninth year of his majesty's reign.

H. Bellenden.

Gentleman usher,
daily waiter.

The

art busy in obeying the commands of our master, that I take a little walk in this beauteous garden, to admire the works of heaven ; least, by being always near thee, the tendernefs I know thou haft for me, ſhould call thine attention from that labour thou art commanded to purſue : be affured, *fays this beauteous*, this innocent, this adorable lady, this abſence will deprive me of the greateſt of all human enjoyments ; for no happineſs for me like thy dear preſence ; but certain it is, that it becomes me better to loſe the joy of gazing upon thee, than that thou ſhould'ſt neglect the duty of the day ; to which her dear, happy, loving lord replied, thou engaging ſoftneſs — thou charming partner of my life—half of myſelf—my very ſelf ; for indeed without thee I am not myſelf ;
how

The ſentiments of his majeſty the king of *Poland*,
elector of *Saxony*, &c.

We, *Auguſtus* the third, king of *Poland*, great duke of *Luthania*, &c. hereditary prince of *Saxony*, prince electoral, &c.

Be it known to all, by theſe preſents, that our immediate councils of ſtate having repreſented to us, that the Chevalier *de Taylor*, who has been ſome
time

How can I support one moment thy absence from me, thou art given me to alleviate the pains of life, to partake with me in all; and, believe me, so dearly do I love thee, that methinks all with me is well when thou art by; I dare not, my life, I dare not, my soul's delight, my sweet companion, my better half, I dare not venture thee in this garden alone; remember that I am thy guardian angel, formed to protect thy virtues, and secure thee from all harm; who knows, but by being alone in this garden, something may disturb thy peace, and rob me of thy love; to which this first and most amiable of her sex, answered, my heart's dear, my life, my husband, thou forgettest that in this garden there is none of thy likeness, and what should please my eye unless it is thy resemblance; in this last sentence

I

all

time resident in this capital of our kingdom, and who, from his extraordinary knowledge in the cure of defective sight, has been declared, in consequence of his singular merit of ophthalmiater, as well to her Imperial Majesty, the king of *Great Britain*, as other crowned heads; and being well informed of number-

less

all objection ceased; her lord, and her lover, was here convinced, that he should err, did he any longer oppose a desire in itself so innocent, and from a motive so well worthy of praise; both instantly agreed in opinion; they fixed their eyes on each other, with all the appearances of the most languishing lovers, with looks filled with sorrow and despair, with broken sighs, with every mark of tenderness and affection; they slowly turned their heads away and parted: the sovereign lord of her wishes remained at his work, and his dearest and best beloved lady, wandered in the garden, always remembering the blessing she had left behind, in her husband, and that every beauty she there discovered, served only to shew his greatness, as being at the head of all, and consequently more worthy

less instances of his success with our subjects of this nation, and having ever made it our chief study to encourage the virtues of men of distinguished eminency of what kind soever; we having taken these things into our royal consideration, have thought proper to declare, and we do declare, by these letters

thy her love. At length, when filled with these pretty thoughts, a little living figure met her in her way, and addressed her in the voice of her lord, in *words to this effect*; dear, beauteous, lovely lady, stop for a moment and hear me speak; the delicate fair one, filled with amazement, fixed her eyes upon it, and seemed for a time to be lost in thought; but recovering by degrees her surprize, with all gentleness, with all becoming meekness and regard, demanded of this wretched figure, how camest thou by this wonderful power of speech? to which this enemy of heaven, *too well known in history to require my saying more*, told a tale in a stile filled with so much eloquence, and with such appearances of truth, that it could not fail of commanding all her attention.—“ Shall I, says she,

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in

letters patents, the said Chevalier *John de Taylor*, ophthalmiater, to our person, and to our court, as well for this kingdom, as to our hereditary estates in *Saxony*; and it is our royal will and pleasure, that the said Chevalier *John de Taylor* should be regarded as such, by all our subjects, and that he should take
immediate

in her own heart, lose an opportunity so essential to the well being of my dearest lord——My lord, said she again! myself I mean, for we are but one in thought, in wish, in every desire—Therefore my lord is myself, and I he; will not then this other half, this other self blame me, should I neglect this blest occasion: should I return into his adored presence without this knowledge, he may indeed be angry, and how shall I hereafter hope for peace, when I reflect, that I have lost what I never may find again; that I have lost the means of knowing this great secret, which by knowing, and by giving to this dear partner of my life, adding this knowledge to his charming figure, he will then remain the lord of all.—For me, says she, to live conscious through my own fault, that there is a being wiser than
my

immediate possession of all the privileges and prerogatives thereunto belonging; and it is also our will and pleasure, that this our royal favour may be every where strictly observed in our dominions, particularly by the magnificent lords, the marshal, the chancellor, and the other great officers in our kingdom, in the
great

my lord, and I know not where, the very thought carries horror!—No, this must never be, I should indeed be unworthy so amiable a lover, so excellent a husband, did I charge my soul with such guilt." Thus we clearly perceive, that it was not from any wild curiosity, as many amongst the unthinking have believed, but a resolution taken after the justest reasoning, that ever entered the imagination of her sex. If then this beauteous, this delightful lady erred by acquiring this knowledge, she erred not from her own judgment; as I have said above, but by following the counsel of others; and her abundant love and duty to her lord and husband; and however lamentable her possession of this knowledge, may have proved to her successors she in all was innocent, and stands in all excused. ——— If then, in our first mo-

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ther,

great dutchy of *Luthania*, and in our hereditary dominions; and, for these reasons, we have signed these letters patents, with our proper hand, and we have fixed to the same the great seal of our court. Given in the grand chancery of *Warsaw*, the 12th day of *September*, 1752, and of our reign the 18th.

L. S.

Augustus Rex.

An

ther, such virtues are so evident, where lives that *wretch* who dares presume to doubt of the continuance of them in all the female world.

But to return to what I have said above, with regard to the art of pleasing, amongst the courtiers and persons of high life, the rules would be the same even amongst the lower class of people, had they a capacity equal to such an undertaking; namely—To judge rightly of the person they want to please, it being certain that it is on this account alone that we find such dreadful disunions amongst them. For by their ignorance, in what we call political life, they cannot play the card that all must play who wish to gain the heart, they have no government over their passions, they cannot conceal their thoughts,
a know-

And below, letters patents given in favour of the Chevalier *de Taylor*, from the chancery of his excellence the count *de Konskie*, great chancellor of this kingdom, &c.

A. Dalbart Dakouski, secretary to the great chancellor of this kingdom.

The

a knowledge so essential in the art of pleasing, and so necessary to the happiness of man; but each one, at the same time, labours to excel in judgment; this is the undoubted reason why common people are seldom pleasing, even to those of their own rank, and why we find so many dreadful quarrels amongst them, from being rarely pleased themselves, and yet more rarely pleasing to others.

I could talk whole days on this most interesting and delightful subject, and I believe all who know me, will agree, that such have been my opportunities to acquire knowledge this way, and such is my acquaintance with men and things, that on this topic I could furnish a perpetual variety; but it becomes me here to put a period, lest I should betray the novice,

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The sentiments of his majesty the king of *Denmark*,
Norway, &c.

We, *Frederick* the Vth, king of *Denmark*, *Norway*, &c. &c. &c.

We hereby make it known to all, that being arrived in our court Chevalier *John de Tylar*, and having

not the master, *in the art of pleasing* ; for by saying too much upon it, however, in my own judgment, entertaining, the effect with some, may not equal my desire, and with all such I cannot hope to please ; and consequently lose with them, what I labour with all to obtain. I must yet add, that two excellent purposes must necessarily follow my observations——The one ; I have given matter to exercise the wit of many of my readers ; the other, it is possible, I may have excited the curiosity of the best judges of men amongst the learned to know me personally ; to hear me speak in defence of what I have said, and thence enable me to shew the justness of my theory, in this art, by my practice in the exercise of it.

Not-

ing given the most authentic proofs, in this our royal residence, of his great and extraordinary abilities, in removing from the eyes those complaints to which they are subject, and of restoring with uncommon facility to sight those who are deprived of it ; and as many of our subjects have been restored to this blessing by his care, and having ourselves seen with pleasure his cu-
rious

Notwithstanding what I have said already on the art of pleasing, I cannot quit this important topic, without taking notice of one, amongst the number, practised abroad, and judged necessary to this desirable end, I mean that of *painting the natural face*; for me, I declare in favour of this custom, and I have many arguments in support of my cause, and have not yet learned one reasonable one against it. To begin then *in my own way*, the first sense to be pleased is undoubtedly the sight, for when that sense is offended, we have ever found it difficult to keep the other in good humour; we see it amongst publick speakers on the stage, and we observe it in a thousand occurrences in life; if to this we add, that since all agree the first impressions are most lasting,

we

rious machines that he employs on these occasions, and heard his reasons for their use in this his most excellent profession—for these reasons we have thought proper to appoint, by these letters patents, the said Chevalier *John de Taylor*, ophthalmiater, to our person and court, and it is our royal pleasure, that the

seal.

we cannot wonder at the marvellous advantages of this practice of the fair ; for all know, *who set a true value on their charms*, that on receiving their figure at the bottom of the eye, if the sight is thence pleased, and our reason from this agreeable surprize, however little retired from its empire—the guard is gone from our hearts — the door is left open, the beauty takes possession, and it is not easy to persuade her to retire : there she fixes her throne, there she commands, and the whole man from that instant is obedient to her will : hence, in my opinion, it follows, that as the reign of beauty is but short, if the fair can lengthen that reign, by means so easy, they are highly to be commended ; I shall conclude my remarks on this subject, by adding, that I have ever observed, that in those nations

seal of our grand chancery may be affixed thereto, as testimony of these our commands. Given in our royal residence at *Copenhagen*, this 31st day of *July*, 1751, by the express commands of his majesty.

L. S.

A. Count de Berchentin.

The

ons where this custom is followed, the beauties are much longer happy than where it is not practised ; and if I should be asked my reasons, I give this for answer, because they longer inspire us with tender ideas in their favour ; their personal charms must excite in proportion our attention, and in consequence command from us longer that respect and regard so essential to their happiness.

Having said thus much on the art of pleasing in general, it possibly may be expected from me to shew how particularly necessary this knowledge is to persons in the married state—Being asked, in one of the politest assemblies abroad, my thoughts on this subject, supposing myself on a way to be a purchaser for life, I gave this answer—Before I would propose the delicate

The sentiments of his majesty the king of Sweden,
of *Vandoles*, &c.

We, *Adolfus Frederick*, king of Sweden, of *Vandoles*, &c. &c. &c. Being informed of the rare and uncommon virtue of the Chevalier *John de Taylor*, in the cure of complaints of the eyes, and having received,
from

licate question, I would play with words, in the presence of the lady I admired, in such a manner, as to oblige her to betray to me the force of her genius, and the state of every passion in her soul : a work for me of very little time ; and I believe for any man who has had the same opportunities : when thus I am acquainted with all the virtues of her mind, and in general, all that regards her understanding ; I then proceed to paint her to herself from what I have discovered ; adding such beauties and strength to the colouring, that she shall at length be so pleased with her own likeness, as to grant me her attention : which, by degrees, I will so engage from the love she bears herself, that she shall be reduced to the absolute necessity to submit her judgment to mine, and agree with me in opinion.—The prize
my

from undoubted authority, various accounts of his success since his arrival in our court, and seen ourselves his curious *apparatus*, and heard his reasons for their use in an art so noble and so important to man ; we, to shew him our royal favour, and being willing that he should this way augment that reputation he has so
long

my own, here follows the trial of the justness of the conduct, and the goodness of the heart of both: for, as in the ordinary phrase, the tables are now changed, and I, who was in the state of a petitioner, am now become that of a commander; this preheminance she must by time discover to be my right—Subordination must be observed in every house, and however tender, endearing, and respectful I would wish ever to appear to this companion of my life, however desirous I should be, to be the instrument of the happiness of the lady I have thus chosen from all the world, as the most deserving my love—yet such is the nature of our sex, within our own walls, we cannot help to esteem ourselves as the lords of the manor, and all the comfort of our lives depend on our exercising this power

with

long acquired, we have been graciously pleased to declare the said Chevalier *John de Taylor*, by these letters patents, ophthalmiater, to our person and court, and it is our royal pleasure, that he should enjoy all the privileges and immunities annexed this dignity.

with meekness, and with gentleness, always remembering that I promised to be her guardian and protector, and that it is my interest and my duty never to break my word. To perfect this plan so essential to our well-being, I may yet add, that to be compleatly happy, the husband should live with the lover, and the lover, and the beloved, should never appear to each other, but in one mind: not forgetting that she and himself can have but one true friend under the sun, she should be his, and he hers, every other of whatsoever denomination must have some end to serve, abstracted from theirs—but they can have none——And must not that man be an enemy to himself, who would not make it his first care to procure the content of that being on which his own so evidently depends.

In faith of which we have subscribed these presents with our proper hand, and we have commanded to be put to this instrument the seal of our chancery. Given at our royal court at *Stockholm*, the 22d day of *October*, 1751.

L. S.

Adolfus Frederick,
Below Lewis Manderstrom.
The

depends. The golden rule is this, let both resolve, *that all each says, or does, is right--* To this let none object, for it is by this alone we can ever hope to say, with truth, that no loss of health or beauty, no change, by age, will deprive us of their love, nor them of ours, but that all our days will be those of peace.

I cannot yet leave this subject, *on the art of pleasing*, without adding a few remarks on that knowledge, for which I have been so many years distinguished in foreign courts; I mean that of judging by the eye, the will of the heart—There is scarce a crowned head or sovereign prince in all *Europe*, but before whom I have occasionally, in their own palaces, held discourses on this subject. However singular this may appear to those who are strangers to

The sentiments of his majesty the late king of the two Sicilies, now king of *Spain*, given by express command, &c.

The Chevalier *John de Taylor* having appeared worthy of royal benevolence, and desirous of some public testimony of his majesty's royal bounty,
I *Francis*

to my intention, I presume here to shew, that it was for the most excellent purposes; for having had it thus in my power to be personally known to the great, and my genius and knowledge of man that way discovered, these discourses proved the most happy introductions to all my designs—They procured me the benevolence of the sovereigns—The esteem of the courtiers and the most illustrious families. They caused me to be received with distinction in the first assemblies in the world, and they encouraged all to continue their enquiry till they arrived at my abilities in my profession—There they stopt—There they fixed their attention—They put confidence in my capacity—Their expectations were answered, and I in consequence was raised to the many high dignities I now enjoy.

I shall

I *Francis Buoncuore*, first physician to his majesty, and archiater of this kingdom, &c. in consequence of his majesty's commands, and being well instructed of the innumerable proofs that the said Chevalier *John de Taylor* has given of his success in this kingdom, and having myself often been present at his operations,
and

I shall here only say, with regard to the changes of the eye from the affections of the mind, on which I have given, in different languages, and in various nations, so many discourses; that though it is difficult for us to conceive how that which is not matter affects that which is, or, in the sense I am speaking of, how the parts of the eye are changed from the affections of the mind; it is agreed by all, that the eye is the index of the heart, and that there are painted the passions of the soul.—But to bring this knowledge into rule, so as to determine by the eye, the then present business of the mind, is a study that requires much knowledge of human life, and what I have taken more pains to bring to a certainty, than perhaps any who lived before me. — I

K

shall

and been witness, with great satisfaction, to the most happy events; I hereby declare, by the authority reposed in me, that I regard the said Chevalier *John de Taylor* as a man the most excellent that perhaps any age has produced, as well for the theory, as practice, in what he professes; and I further declare, that I consider

shall conclude this subject, by observing, that I could greatly enlarge upon it, and in a language that becomes as well the philosopher, as the man of the world; having given, in so many of the first assemblies in *Europe*, upwards of twenty different discourses on this topick only. But I fear here to say more, lest I should be judged by some to have forgot that which ought to be my chief view; namely, to endeavour to appear worthy in that science, in which I have so long laboured to deserve favour. From this reflection, I shall now proceed to my adventures, leaving my readers, by my relation of them, to determine how far I excel in the art of pleasing, and the degree of knowledge I have acquired in all the various ways to obtain that desirèable end.

Being

consider him well worthy the benevolence of sovereigns, the esteem of the learned, and the care of the publick. Given under my hand, in the royal palace at *Portici*, this 14th day of *May*, 1755, and signed below,

L. S.

Francis Buoncuore.
The

Being at a masquerade of the court, in one of the greatest in *Europe*, where was the most superb and most magnificent assembly I ever saw, and being myself, though at that time in masque, adorned with the greatest variety of diamonds I ever possessed of my own—the button of my hat being of brilliants, to exceed in value eight thousand crowns, a present that I had a little before received from a great prince, besides many other diamonds about me of much greater value; I attacked, as I thought, a beautiful young masque, and after playing with words for near two hours, displaying with all the eloquence I was master of, the tender, the passionate lover, after saying a thousand and a thousand engaging things, as well to discover the force of my ge-

K 2

nius,

The sentiments of his serene highness the elector of *Cologne*, serene brother to his late imperial majesty *Charles* the VIIth.

We, *Clement August*, archbishop of *Cologne*, elector of the holy *Roman* empire, &c. &c. give notice to all, by these present letters patents, that the Che-
valier

nus, as to gain the heart of my pretty *Incognita* ; after painting a youthful lover with all becoming delicacy and respect ; at length, this amiable masque assured me of a reciprocal return, on condition that I wou'd tell her who I was in that disguise : this demand gave me some concern, because, by the stile of this admired lady, the beauty of her thoughts, the choice of her words, and the elegant manner in which she made her defence, all convinced me that I had been holding this discourse with some person of the greatest rank——After another hour employed in shewing how much I should lose by such discovery, I observed, that many ladies about us turned an ear our way, and expressed the greatest satisfaction at our conversation ; some amongst them inclining to call off our attention, and alleviate our
present

valier *John de Taylor* having, in our presence, and in that of our chief ministers of state, discovered a very singular ability in the art of removing from the eye its various complaints ; and having ourselves been present at an admirable discourse he gave on this important subject, in which we found in him the most happy ge-
nius

present pain, requested that we two lovers should dance together ; alluding, that that exercise was a certain temporary remedy for evils of this kind ; to which we agreed ; and no sooner was the dance over, but my amiable masque, seemingly half pleased, and half angry, being determined, at all events, to know who I was in that disguise, suddenly seized me by the button, and calling a party of the other masqued ladies to her assistance, who had been so long witnesses of our conversation, they all joined in one body, and violently forced me into a corner ; the favorite masque, who had made, in all appearance, a conquest of my heart, continued to hold me fast, and vowed whatever was the consequence, she would know who I was : finding myself thus reduced to make the discovery, I resolved to obey,

K 3_ and

nus for the useful study he professes, and judge him in consequence well deserving from us a public mark of our benevolence.

For these reasons we have granted these letters patents, declaring him ophthalmiater to our person and court ; and it is our request, that he may be every where

and turning my head a little on one side, with my eyes directed towards this beloved masque, I raised my own enough to shew who I was. The moment this *In-cognita* saw my face, she cried with a sort of extacy, mercy *Englishman*! I thought it was you, I believed it from your stile and your manner——No sooner this said, but a lady near us, a witness of these things, unmasked; that moment I observed the whole assembly to unmasque, by which I found, that the first lady who unmasked was the sovereign, and that the lady with whom I had so long, and with so much tendernefs and freedom of speech been telling my tale, was no less than the hereditary princess of the court—A loud mark of satisfaction was instantly given by all who surrounded me, and I found

where received in that character, and enjoy all the immunities thereunto belonging; to this instrument we have set our hand, and our privy seal, done at *Loratto*, this 21st day of *September*, 1725.

L. S.

Clement Augustus.

And below G. J. Daesfield, Great Chan.
The

found myself in a situation so critical, that I was obliged to employ all my wit, together with all my prudence, to secure me from censure, and to preserve me in favour.

In another court, not less considerable, one of the princesses having heard much of my excellency in playing with words in so many different languages, and more particularly in *French* and *Italian*, and being desirous of trying my capacity this way, that princess being herself perhaps one of the greatest wits of the age, and consequently a most admirable judge——The question was to learn by what method I could be thus honoured, without knowing to whom I talked, for the respect it would become me to observe in such a presence, might, in the princesses

K 4

own

The sentiments of his serene highness the elector of
Treves, &c.

We, *Philip*, by the grace of God, archbishop of *Treves*, elector of the holy *Roman* empire, &c. &c. having been ourselves witness of a great number of undeniable proofs of the marvellous success of the operations

own opinion, prevent my speaking with that freedom as was necessary to such a design ; with this view a most excellent plot was laid, and so admirably contrived in every circumstance, that could not fail of its desired success ; and what is yet more, I believe the first of its kind that ever was imagined ; I alone was kept an entire stranger to this contrivance, and the beauties of it can no way so well appear as in the relation.

I was invited in form to dine one day with the ladies of the palace—Dinner being over, one of the gentlemen of the bed-chamber, then at table, seemingly inclined to communicate to me an affair that was not proper the company should be acquainted with ; the substance of this pretended secret was, that he had a poor girl,

rations of the *Chevalier de Taylor*, and having nothing so much at heart as the encouragement of virtue, by shewing every mark of benevolence and favour to men of extraordinary abilities in any study that is useful to mankind, in example of so many great sovereigns, who have raised the said *Chevalier John de Taylor* for his singular

girl, a relation of his, who waited on a lady not far from that palace, who labour-ed under such a weakness of sight, that, without my compassionate aid, she would soon be unfit for service, requiring that I would be so good as to permit him to send for her at that time, as my occupation was such, that it was often not easy to get access to me. I told his excellency, as my readers may suppose, that I should be extremely happy to have it in my power to oblige him, and requested that he would instantly send for this young woman, his relation and I would retire from the company into some room his excellency should appoint, and give her my best advice ; on which a servant was instantly called, and commanded secretly to all but his master and myself ; the rest of the company at table being in appearance
 busy

singular genius in the curing of distempered eyes, to so many high dignities ; we join our voice with the rest, in declaring, that we regard him as the greatest artist in his way that ever yet appeared in our country, or perhaps in any other ; and we proclaim this our opinion of him, not only from the great services he
 has

busy on other matters; to go to the lady, the mistress of this pretended servant, and beg of her to permit her maid to come instantly to the palace; for that the gentleman, so well known in that court for his success in removing the disorders of the eye, was there, and she might then have his opinion for that disorder in her sight, she so heavily complained of. The messenger being gone, and I endeavouring to mix in the general conversation of the table, observed, without comprehending the meaning, something strangely humorous and mystical in the talk of the ladies; but as I imagined they could have no other meaning but to strike some new fire from my genius, to enable me thence to shew them to themselves to advantage: which ought to be the design of every man of polite address in the presence of
great

has done to so many of our subjects, but from the account we have received of the merit of his labours, from the best authority that could be desired for the support of truth: for these reasons, and to shew how much we judge the above-named *Chevalier de Taylor* worthy our care, we grant him, by these letters patents,

great ladies ; and above all, those who are attendants on a court ; I continued my part of the conversation without shewing the least signs of uneasiness ; after a little time the messenger returned, who was sent for the supposed maid servant, and told secretly to his master and myself, that the girl was at the door ; upon which his excellency replied, let her go into such a room, which was a room adjoining to that we were at table, calculated, as will hereafter appear, for this design ; and there was a way going to it through some back stairs, without passing through our room ; adding, that the Chevalier would soon be with her, would examine her eyes, and send her home to her mistress. The messenger parted, and I returning to my former discourse at the table, I again observed, that there was some hidden secret
shut

tents, signed by our own hand, and to which is put the seal of our chancery, the stile and title of ophthalmiater, to our person and court. Given at our palace at *Coblentz*, this 15th day of *December*, 1757.

L. S.

Philip Elector, &c.
The

shut up in the breast of every body about me, but had no idea of the subject of it. In a few minutes his excellency pulled me by the coat, and said to me, in one sentence, *Dear Chevalier retire quick, and send that girl away.* I instantly obeyed, and thought myself unnoticed; and being conducted into the room where the supposed maid servant was waiting for me; no sooner was I entered, but the door was shut upon me, there did I find, as I believed, a charming lovely innocent, tender and deserving girl; with her eyes directed to the earth, her dress becoming her character, and with looks filled with every appearance of a respectful modesty; being seated by her, *I addressed her to this effect;* His excellency, to whom I find you are a relation, desired me to give you my opinion about some complaint in your sight;
 pity

The sentiments of his serene highness the elector of
Baviere.

We *Maximilian Joseph*, duke of *Baviere*, elector of the holy *Roman* empire, &c. &c. make it known, and declare by these letters patents, that the Chevalier *John de Taylor*, *Ophthalmiater* to her imperial majesty, to the
 king

pity it is, added I, that ought should disturb the peace of so amiable an infant; happy indeed should I be, to be found the instrument of the well-being of so desirable a person — The pretty maiden smiling at this discourse, suddenly interrupted me, said,—If you please, Sir, first to be informed of my complaints, and then 'twill be the time to propose the means of relief. A reply so proper, delivered with delicacy, and in a tone that discovered at least the well-bred maid, I fixed my eyes upon her with such attention, that betrayed how much I wished to have it in my power to deserve her care; that instant I heard the company excessive merry in the other room; but heaven knows! I knew not the real cause; I judged that they were diverting themselves at their own wit, and that I was entirely forgot,
at

king of *Great Britain*, and other sovereigns, having given in our court, and in this our residence, numberless proofs of his singular ability in the art of restoring and freeing the eye from its various defects; and we having seen his admirable *apparatus*, designed for this great and important service to mankind, and heard his
excel-

at least I wished that this might be the case, being myself extremely happy in the presence of this new acquaintance. I proceeded then to tell my pretty maid, that if the discovery of her charms should augment in my imagination, my own eyes might at length call out for aid; for I found my sight defective by numberless little clouds that moved before them, and never did this happen to me till I beheld her beauties; be not, said I, surprized that I tell you, *all with me is not right*; for when the whole man is out of order from a cause like this; no wonder if eyes, the windows of the soul, should share a part of the confusion. Sir, says this charming girl, interrupting me again, I came not prepared to hear such soft, such tender insinuations; you talked, said she, about procuring me peace with regard to my eyes;

excellent discourses on this subject, we judge him well worthy our benevolence and favour: for these reasons we do hereby appoint him *Ophthalmiater* to our person and court; in faith of which we have signed this present instrument with our own hand, and commanded to be put to it the seals of our chancery.—Given in
our

eyes ; how comes it, that you make so quick a transition from the business of the eye to that of the heart ? because, said I, thou excellent charmer, when I came here, I thought not of you, for you I knew not ; your eyes alone were the objects of my attention ; but when I beheld your frame, gazed on your beauties, was a hearer of your pretty sayings, I thought not of a part, but the whole, all your graces joined their forces, and together deprived me of all power of reflecting on the motive that brought me to you. No sooner had I expressed this last phrase, but the company in the next room made some acclamations of joy, from a cause, to which I yet continued to be a stranger. I therefore went on with my discourse to the lovely maiden, by telling her, how unable I was to fix my attention on her eyes alone, till I could recover myself from my surprise.

our palace in *Munich*, the 6th day of *September*, 1750.

L. S.

Maximilian Joseph,

Francis Andrew L. Baron de Braidsohn,

By the express command of his serene
highness Joseph Dominick, secretary.

The

prize. That instant interrupting me, she says, that word surprize from you, Sir, a stranger, carries with it indeed from me something surprizing. I repeat, Sir, said she, once more ; What is it that my figure has done to make this change from the purport of your visit ; I expected, by the honour of your presence, that you would speak to me about my eyes, and not tell me a tale that becomes a lover, troubled from the force of female charms. Addressing herself thus to me in a stile like this, betrayed a judgment vastly superior to what could possibly be expected from a servant maid ; on this I resolved to change my address, and played with words for two hours longer, in terms that became me only to observe in the presence of ladies of the first rank. Having in this stile so well scattared all her reasoning, that I left her

The sentiments of his royal highness the serene infant duke of *Parma*, &c. &c. 2d brother to the present king of *Spain*.

To render justice to the so much approved Chevalier *John de Taylor*, for his great ability in restoring sight, and removing the various defects to which the eye is subject. — To speak of his extraordinary judgment in
this

her seemingly without power to oppose me, and flattered myself to have made a conquest, because she gave her consent to go with me that night to the masquerade, and afterwards to permit me, at my own table, to tell her the rest of my story. This no sooner agreed on both sides, but that instant all the company, with whom I was at table, poured in upon us, and amongst them his excellency, *my darling maid's relation*, who in seeming anger said to me, How is it, Sir, that you, who are so well known to excel in your knowledge of polite behaviour, could shut yourself for three hours together with a trifling girl, and leave the first ladies of the palace by themselves; you certainly must have forgot, that the assembly of to-day was chiefly on your account; that the ladies of the court honoured me with their presence,

L that

this art, his knowledge of the remedies proper for the cure of these disorders, his admirable dexterity, and wonderful faculty in his operations; all this is but agreeing with the voice of the public; and above all, of the sovereigns, and of the learned bodies, who have long told this to the world. — The proofs he has
given

that they might themselves be witnesses of what I have so often told them in favour of your happy talents.—I need not say how much I was shocked at this so unexpected a visit, and the more so, as I feared that the chief cause of his excellency's anger was, that some busy person had overheard me talking with so much tenderness to his relation. This lovely and amiable maid having received a blow from this her pretended kinsman, was commanded with seeming authority to go instantly home to her mistress—As soon as we parted, the ladies all dragged me by the arm, every one taking a piece of me, forced me into the next room; when there, they all seemed half pleased, and half angry; some were merry, some were sad, their wit was lively to all but me, for I felt not its power, my thoughts were busied on
my

given of his extraordinary capacity in so many writings; the success he has had with such variety of our subjects, agreeable to the information given us by our chief counsellor, and our first physicians; the capacity he has shewn by his discourses in our royal presence—For these reasons, joined to the high esteem that we
always

my adventure, and through fear that my conversation with the dear maiden was discovered, I lost for that time all my natural vivacity, and shewed signs of a man in the most heavy affliction.—About an hour thus passed, and I this dull companion, my thoughts then absent, and nothing present capable of giving me the least consolation; on a sudden there came to the door one of the gentlemen of the bed-chamber to the princess, whom I thought I had never seen, and desired to speak with me; I went immediately to the door to receive the message, and was told, that her highness commanded me instantly to attend her in her apartment; to which I promised a most respectful obedience. Returning to the company, I acquainted all with the message I received; adding, that as I never had had the honour to see her

L 2

high-

always set on those, whose merit have rendered them worthy our royal benevolence; and above all, in a study of such high concern to the well-being of society. We do by these letters patents declare, the said Chevalier *John de Taylor Ophthalmiater* to our person and royal court; and that this our will and pleasure
may

highness, I was at a loss to understand the meaning of this command: to which they all cried out with one voice, *go, Sir, you must go*; and his excellency telling me, that he would be so good as to introduce me into her highness's presence, I instantly parted, followed by the whole company. Notice being given of my being arrived at the door of her highness's apartment, *in a very short time* they were thrown open; and as I thought, for the princess to pass that way; when to my great astonishment, I beheld her and all her court, dressed in her greatest pomp, surrounded by all her courtiers, and found her to be the identical pretty maiden that I had been talking so long and tenderly with in the lower apartment. The instant she saw me in *this her state*, she cried

may be known, and acknowledged by all, we have to this present put our proper hands, and commanded to be added to it the seal of our arms, and to be underwritten by the intimate secretaries of state, of war, of justice, &c. Given in our court at *Parma*, this 3d of *January*, 1756.

L. S.

Philip, &c.

Below Rob. Rice, secretary, &c.

The

ed out, come forward, *dear Englishman!* come forward, thou *charmer of my heart*, — come forward, *I'll keep my word*; we will sup together; we will go this night together to the masquerade.—Let all judge, what a dreadful situation I was in at hearing these sentences; but being a little removed from *my surprize*, took courage; —I advanced, threw myself at her highness's foot, and to this effect most humbly offered an apology for my conduct.—Before I rise from the earth, let me beg that your highness would be pleased to permit me to shew my right of pardon.—The pain I suffered, when I addressed your highness in the character of the innocent maiden you can be no stranger to; for you yourself was witness, I saw in that lovely maiden all power to please, and to inspire in the heart of man every mark of ten-

L 3 derness

The sentiments of his serene highness the duke of
Modena, &c.

We *Francis*, duke of *Modena, &c.* being informed, from various parts, of the singular ability of the Chevalier *John de Taylor*, in the cure of distemper'd eyes, and of the extraordinary facility with which he restores
the

derness and affection; your highness cannot but know, that I have lost that maid, that sweet, that lovely maid; lost her for ever: for never shall my eyes behold her more; I therefore most humbly claim your most gracious pity; for if ever cause was worthy of it, 'tis certainly that of mine.—I was going on; but a sign was made for me to rise; and in obedience I did rise, and I instantly saw, by the eye, that I had pleased, not offended, That pardon was not only granted, but my conduct was applauded: from that time her highness assured me of her protection, and I received from all the court the strongest proofs how well I was in her opinion, and how greatly I was thought worthy of benevolence and favour.

In

the sight, and of the ease and delicacy in his operations, in which he is known to have no equal, being arrived in our court, and held in our presence learned discourses on this excellent art, and to many of our subjects given undeniable proof of his great genius in this useful profession; to proclaim to the world our full
satisf-

In another great court, a young nobleman, with whom I was very well acquainted, flattered himself from the beauty of his person, that he might possibly appear worthy the most singular marks of benevolence and favour of the princess, the sovereign of that country ; but as the custom was, no gentleman, of whatsoever quality or rank, could be admitted into that court, without being presented to the sovereign. This pretty fellow having languished in his closet many weeks in hopes of this honour, and judged himself neglected by that great officer, whose business it was to introduce him, determined at all events so far to introduce himself, as to cause himself to be seen at least by the sovereign ; which, from the good opinion he had of his own figure, he be-

L 4

lieved

fatisfaction of his marvellous deeds amongst us ; and being fully convinced, that he is well worthy the many marks of dignity so many powerful sovereigns have conferred upon him, and that his enterprizes and conduct with us clearly proves, in our judgment, that he answers the reputation he has acquired ; and, in consequence

lieved to be a step essential to procure him with greater ease the honour he intended ; with this view he put in practice the boldest, and the most excellent project, that ever entered the imagination of man ; and here follows the relation.

He dressed himself of a court night in his best habit, and being fixed at the front of the people, behind a rail, where all such were always permitted to see the sovereign, in the circle, he there stood like a statue.—When the sovereign appeared, he fixed his eyes directly upon her, and whatever way that illustrious lady turned in her walk, the eyes of this curious figure followed with great order and exactness

sequence of these things, declare the said Chevalier *John de Taylor*, ophthalmiater to our person and court ; and we grant to him these letters patents, that all may acknowledge him as such, and to this end, we have set here under our own hand, and commanded to be annexed our great seal. Given in our ducal palace of *Modena*, this 14th day of *December*, 1755.

L. S.

Francis, &c.

Capponi, Secretary, &c.

The

ness the same way, and all with a view, which answered to his design ; namely, to excite the curiosity of the princess to enquire who he was, it not being possible that so fine a person, and in a position so singular, but must be noticed by her. In a few minutes, the princesses eyes being occasionally directed his way, instantly demanded of her courtiers who that extraordinary person was ; and was answered, that he was a gentleman of great family, of amiable conduct, well recommended to that court, and had been some time waiting the honour to throw himself at her feet.—Of amiable conduct, *you say*, replied that great lady, how is that possible ; have you observed his present position ; and being then noticed also by the great officers, who before had not observed him, the chief amongst them
said

The sentiments of his royal highness *Charles* duke of *Lorraine*, &c. brother to the present emperor.

His royal highness *Charles* duke of *Lorraine*, having been graciously pleased to honour the Chevalier *John de Taylor*, as well at his operations, as at his publick academical discourses ; and as the strongest testimony
of

said to his sovereign, that that young fellows brain must be defective, or was amazingly insolent ; on which orders were given to a proper officer to divert him from his seeming thoughtful position, and intreat him to retire to his lodgings, to recover his senses. The officer with such orders pulling him only by the sleeve, and gently whispering to him his commission, not being authorized to use violence. This handsome stranger gave no other answer, but that he required to be left, as he was. This being brought into court to the chief officers, who surrounded the sovereign, it was concluded that he was mad, and no more notice was taken of him.

The audience over, and the princess at supper mentioned again this odd figure ; to which this illustrious lady was told,
that

of his esteem for him, from the proofs he has received of his capacity and knowledge, in what he professes, has thought proper to confer on him the title and dignity of ophthalmiater to his royal person——In faith of which, has been pleased to subscribe this instrument, with his proper hand, and commanded to be
annexed

that nothing could be more astonishing than the behaviour of that gentleman; it being very certain, that he was one of the most accomplished, of an admirable understanding, of great judgment, and perfectly acquainted with high life, and was no stranger to the respect that became him in the presence of the sovereign; having been his whole life in courts, and amongst persons of the highest stations. On this that conversation ceased, but the surprise of the sovereign proved sufficient to excite her curiosity to be more particularly informed next morning about this pretty odd fellow; with this view the princess sent one of her chief gentlemen, in her own name, to his lodgings, to know from himself the reason of his singular conduct the preceding night. Being myself on a visit that morning with this stranger,

annexed to it the seal of his cabinet.——Given at *Brussels*, the 15th day of *September*, 1749.

L. S.

Charles of Loraine,
De Suigni, intimate Secretary.

The

stranger, I was acquainted with all that passed, from being permitted to hear the conversation. This gentleman from the court delivered his message from the princess his mistress, *to the following effect.*—— I am here, sir, in the name of my gracious sovereign, to know from yourself the meaning of your extraordinary behaviour last night; what, sir, to fix yourself like a statue, then moving, as if by clock work, and following with your eyes constantly directed on the person of so great a princess; and after warning was given you to retire, yet to pursue the same insolent conduct, to the end of the audience? Sir, interrupting the stranger, will you please to hear my reasons; reasons, sir, *said he*, we hope you are *mad*, and there is your best excuse; for should you be otherwise, you deserve the most severe chastisement: to
which

The sentiments of his royal highness the electoral prince of *Saxony*, and hereditary prince royal of *Poland*, &c.

We, *Frederick*, by the grace of God, prince royal of *Poland*, electoral prince of *Saxony*, &c. having been in our presence the Chevalier *John de Taylor*, and
having

which this artful, and most excellent stranger replied, you say, sir, you are come by authority, will you be so good as to faithfully carry my answer; to which the officer consenting, he thus proceeded, and spoke with a serious air, and grave tone of voice; you perceive, sir, says he, that I am a young fellow, whose blood is warm, whose heart is tender, and whose reasons not yet powerful enough to govern his passions.—I had heard in various parts of the world much talk of the extraordinary charms of your sovereign, her beauties, her judgment, her graces, and her virtues, were so often painted to my view, in such lively, such amiable colours, that I languished day after day, night after night, to fix my eyes upon her, that my heart might rejoice from beholding so great a marvel: my brain thus warmed,

having entertained us, and all our royal family, many hours, with great erudition and judgment, on the science he professes; and having explained to us, to our great satisfaction, the use and excellencies of an inestimable work, containing his instruments, and other things relating to his profession. This, joined to the knowledge

warmed, my mind thus perplexed, my heart thus disturbed, and all from the excess of curiosity. I came hither to alleviate my pain on this account. Arrived, many weeks have I lost, waiting to have it in my power; but I know not for what cause the officer, whose employ was to procure me this honour, disregarded my prayers; and being told, that the people were happier than myself, because they were permitted to see this mighty star, and gaze on her beauties, I at length determined to be no longer less happy than they; with this laudable view I fixed myself as you saw, to take a part with them in this joy; when I set out, I declare, *on my honour*, I was myself, my reason was with me equal to any time in my life, and you see, sir, this morning I am again myself; I repeat, sir, last night, when
first

knowledge we have of the success of his labours, we have thought proper to appoint, and by these letters patents do appoint the said Chevalier *John de Taylor*, ophthalmiater to our person and family; and we are graciously pleased to put our proper hand hereto, and have commanded to be adjoined our great seal.—

Given.

first placed in the front of the people, I was in all myself, attending with the croud impatient for the presence of your sovereign, my mind constantly busy from the greatness of my expectation; but when this great princess appeared, I beheld her in all so vastly superior to what I had heard, that, filled with amazement, I was lost in thought; *I looked at the lady, but saw not the sovereign*; I was absent for a time, and had no power to call my reason to my aid; I was not myself; the cause you know was mighty, but for me, more mighty than you know: reflect, sir, but on the cause, tell your great lady my story as it is, and I with all becoming respect will submit to my fate: the messenger from court thus informed, promised to be faithful in his relation, parted and left my noble friend and stranger to attend the event.

In

Given in the royal palace at *Dresden*, this 4th day of June, 1750.

L. S.

Joseph De Gabeleon Waterbank.
John Christian Muldner.

In the next Volume, after *continuing this*, and a few others of the like interesting adventures, I shall proceed in order with those amongst nuns and friars, with occasional and useful remarks on religious matters, self-murder, duelling, &c. and proceed to numberless others of my own amongst persons of high life, the greatest part relating to affairs of tenderness, all which, I flatter myself, will not fail to be agreeable to my readers, and answer all that can be expected of me by this undertaking.

These patents from crowned heads and sovereign princes, together with diplomas from the universities and societies of the learned, &c. will be continued in the next Volume.

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I N D E X.

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A List of the princesses, and other great personages, who have been under the care of the author, in various nations, and in different times of his life, either restored by him to fight, or his advice required, as mentioned in this work, viz.

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 persons of great quality and distinction,
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Hungary, &c. many in our own country,
 to which, if we add the nuns, friars,
 and the general class of people, the num-
 ber has been so great in about thirty
 years; the time he has been in chief
 practice; that, by a moderate calcula-
 tion, they have exceeded 80,000 dif-
 ferent persons; seldom a year having
 passed for a great number of years,
 but several thousand have been pre-
 sented to him for relief in these dis-
 orders.

The following is the list of the Titles the
 author now enjoys by patent, which (as
 it may be presumed) were given him
 in consequence of his success with the
 above

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His serene highness the elector of *Baviera*, &c. 116

His

His royal highness the serene infant duke
of *Parma*, &c. &c. second brother to
the present king of *Spain*, &c. Page 120

His serene highness the duke of *Modena*,
&c. 125

His royal highness *Charles* duke of *Lo-*
raine, &c. 129

His royal highness the electoral prince of
Saxony, and hereditary prince royal of
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All these patents and diplomas will follow
in the next Volume.—From

His serene highness the duke of *Saxe-*
gotha, &c. serene brother to her royal
highness the princess *Dowager* of *Wales*.

His serene highness the duke of *Anspach*,
&c. brother-in-law to the king of
Prussia.

His serene highness the duke of *Brunf-*
wick, &c. brother-in-law to the king
of *Prussia*.

His serene highness the duke of *Ba-*
reith, &c. brother-in-law to the king
of *Prussia*.

His

His serene highness the prince cardinal of
Leige, serene brother to the late em-
peror *Charles* the VIIth. &c.

His serene highness the late duke of *Meck-
lenberg*, &c.

His serene highness the duke of *Hol-
stein*, &c.

His serene highness the duke of *Baveire*,
&c.

Her serene highness the princess *Dowager*
of *Zerbst*, &c. serene mother to the
great dutchess of *Russia*.

His serene highness the prince of *Holstein*,
Sonderberg, &c.

The prince of *Salzburg*, &c.

His serene highness *William* prince of *Hesse*
Cassel, &c.

The prince of *Bamberg*, &c.

From the senate of *Rome*——The college
of *Rome*——Of *Padua*, &c.

From the universities of *France*, *Germany*,
Portugal, *Switzerland*, and the *Low*
Countries, &c.

* The Author's Titles, &c. collected.

We find then in this work that the au-
thor has been judged worthy of the
following

following dignities, from the crowned heads, sovereign princes, and societies of the learned, viz. Ophthalmiater, viz. physician for the diseases of the eyes.—

To the late sovereign Pontiff Benedict the XIVth, with the title of ophthalmiater, pontifical. To her imperial majesty, with the title of ophthalmiater, imperial and royal—To his late majesty *George* the Second of *Great Britain*—To the present kings of *Poland*, *Sweden*, *Denmark*, &c. To the electors of *Cologne*, *Baviere*, *Treves*, *Saxony*, &c. To the late dukes of *Mecklenberg* and *Anspach*—To the present duke of *Saxegotha*, brother to her royal highness the princess *Dowager of Wales*——To his royal highness the duke of *Parme*, second brother to the present king of *Spain*—To his royal highness *Charles* duke of *Lorraine*, brother to the present emperor—To his highness the electoral prince of *Poland* and *Saxony*——To their serene highnesses the dukes of *Brunswick* and *Berueh*, brothers-in-law to the king of *Prussia*—To their serene highnesses the dukes of *Holstein*, *Modena*, and *Zerbst*——To the present cardinal

dinal prince of *Liege*, brother to his late imperial majesty *Charles* the VIIth—To his serene highness *William*, late prince of *Hesse Cassel*—To the prince *Augustus Holstein*, brother to the present king of *Sweden*—To prince *Clement* of *Baviere*—To the princes of *Sondeberg Holstein*—To the princes of *Saltzberg*, *Bamberg*, *Radjuvil* of *Poland*, &c. &c.—To the princess of *Zerbst*, serene mother to the present great dutchess of *Russia*—To the princess of *Georgia*, serene aunt to the supposed present sphi of *Persia*, &c. &c.—Professor in Opticks, Dr. of Physic, and Dr. of Surgery, citizen of *Rome*; of the colleges of the physicians of *Rome*, *Padua*, *Pavia*, &c. member of the universities and societies of the learned of *France*, *Germany*, *Portugal*, *Switzerland*, the *Low Countries*, &c. and Chevalier in several of the first courts in the world.

N. B. Omitted page 10, line 14, after the word — exception—add, through all the 13 Cantons of *Switzerland*.

F I N I S.

The HISTORY of the
TRAVELS and ADVENTURES
OF THE
Chevalier JOHN TAYLOR,
OPHTHALMIATER;

Pont. Imp. and Royal to the Kings of England, Poland, Denmark, Sweden, The Electors of the holy Empire—The Princes of Saxegotha, Mecklenberg, Anspach, Brunswick, Parme, Modena, Zerbst, Lorraine, Saxony, Hesse Cassel, Holstein, Salzbουργ, Baviere, Leige, Bareith, Georgia, &c. Pr. in Opt. C. of Rom. M. D.—C. D.—Author of 45 Works in different Languages: the Produce for upwards of thirty Years, of the greatest Practice in the Cure of dis-tempered Eyes, of any in the Age we live—Who has been in every Court, Kingdom, Province, State, City, and Town of the least Consideration in all Europe, without exception.

Written by H I M S E L F.

This Work contains all most worthy the Attention of a Traveller—also a Dissertation on the Art of pleasing, with the most interesting Observations on the Force of Prejudice; numberless Adventures as well amongst Nuns and Friars, as with Persons in high Life; with a Description of a great Variety of the most admirable Relations, which, though told in *his well known peculiar Manner*, each one is strictly true, and within the Chevalier's own Observation and Knowledge. — Interspersed with the Sentiments of crowned Heads, &c. in Favour of his Enterprizes; and an Address to the public, shewing, that his Profession is distinct and independant of every other Part of Physic.

Introduced by an humble Appeal, of the Author, to the Sovereigns of Europe.

Addressed to DAVID GARRICK, Esq;

V O L. II.

Qui Visum Vitam Dat.

L O N D O N :

Printed for Mrs. WILLIAMS, on Ludgate-Hill. 1762.

T O
DAVID GARRICK, Esq;

S I R,

AS the chief subject of this work is of no less concern than the art of pleasing, founded on my own observations amongst the great, and persons of high life — On the excellency of affecting the passions ; and, lastly, on the power of the eye, when considered as the

A 2 index

DEDICATION.

index of the mind, — you will not be surprized that I judge you, of all mankind, the most proper to address this Second Volume *of the History of my Travels* — For, in what age, in these lands, ever existed a man, so singularly happy as yourself, in the exercise of these virtues.

Your knowledge in the art of pleasing has sufficiently appeared, from your having been so many years the object of public esteem. To speak of your merit in affecting the passions — To name you as a living example of the marvellous power of the eye, when we consider *this beauteous little orb, as the window of the heart* — is only to
eccho

DEDICATION.

eccho the united voice of a whole people.

Who Sir! like you can please?
— Who like you can move all the
passions of the soul? — when you
represent to us, the soft — the ten-
der — and the endearing lover —
when you shew us a picture of *hu-
man weakness* — When you change
the scene, and appear in the hero
and the prince, our judgment gives
way to our senses, and we are oblig-
ed to acknowledge that so strong in
all — in you is *nature* — that in
you we see — *not the likeness, but
the man.*

If then I, who have heard, in
such a variety of languages, and in
so

DEDICATION.

so many nations, the most renowned masters of the age, in the great art of *declaiming*; if I, who have, for so many years, been myself a public speaker, and talked of you a thousand times, as the most powerful testimony of the truths I had related — if I, who have been so often flattered, on these occasions, by the awful presence of so many of the greatest monarchs in our days — told my tale before the highest personages, and pleaded my cause in the first assemblies of the world — if I, with such opportunities of judging rightly in an affair like this, *declare* to have ever found you *without a rival*; none then, I say, can wonder, that of all men on earth, your name I preferred, as the most worthy to be prefixed to a
work

DEDICATION.

a work of this kind. And if I have here betrayed an ambition to be personally known to the great — if I have laboured to excite the curiosity of those of the highest station, in this my native country, to call me before them, in example to the nobility of other nations, to support what I have said on the art of pleasing, how am I to blame? since in this I have done no more, than shew my endeavours to trace your steps in the way to applause, by giving a theory of your daily practice.

May your memory be dear in after times — May those who may name me in ages to come, say to their children, and, in the *Roman* stile, to their children's children, that I
breathed

DEDICATION.

breathed in your days, and forgot
not to tell posterity, that I was a
witness of your deeds.

I am, SIR,

Your most obedient

humble Servant,

The Chevalier J. TAYLOR,

Ophthalmiater, Pont. Imp. and Royal.

T H E
L I F E, &c.

IN E E D not make my remark on the excellency of this defence, since every intelligent reader must agree, that in such circumstances it was impossible for the wit of man to have spoke to a better purpose; because, however great we are, we have all our passions, and flattery delivered with delicacy never fails to please. This great princess charmed, tho' so greatly exalted, to find a man so worthy, from his address, so admirable in his figure, so excellent

The sentiments of his serene highness the cardinal duke of *Baviere*, prince of *Liege*, brother to his imperial majesty *Charles* the Seventh.

We *John Theodore*, by the grace of God, cardinal of the holy church, bishop and prince of *Liege*, *Ratisbon*, &c. duke of *Baviere*, &c. &c.

cellent in all, to agree in her own opinion of her *ineffimable* graces, and thus convinced, that 'twas her charms alone that had caused his error in conduct, resolved to see this stranger, who had dared to do a deed like this, and to speak so well in defence of it. This amiable stranger was in consequence brought to court, was freed even by the sovereign from all guilt, and was from that instant esteemed deserving of the highest favour. The courtiers by degrees forgot by what means he became thus raised, they honoured him for his rank, his stratagem, in all succeeded, and in all equalled his ambition.

In another court not less considerable, a coach and six arrived at my lodgings, in which was a lady dressed in her travelling habit, with her face so covered, as to prevent,

We by these letters patents declare, that being ourselves a witness of the excellent capacity, and singular success of the Chevalier *John de Taylor*; and being well persuaded of his merit and abilities in what he professes, have been most graciously pleased, for these causes, to grant to the said Chevalier *John de*

vent, as she judged, her being known ; being called to the door of the coach, and from my own lodging came without a hat ; the lady within the coach, on seeing me, desired me to step in ; no sooner within the coach, but the door was shut upon us, and the coachman drove in great hurry through the town, and proceeded about two miles in the country without stopping. During this little journey I addressed myself several times to the lady, to know what all this meant ; but no answer was given me ; the coach stopping, *no doubt by a previous order*, the lady uncovered her face, turned her eyes my way, and spoke to me *to this effect*. Sir, said she, be not surprized at my bringing you thus far, and in so odd a manner ; be assured, you have none with you but a friend, therefore prepare to be informed of

de Taylor the rank and quality of Oththalmiater to our person and court ; and to give him a further proof of our benevolence and favours, and being willing to encourage, to the utmost of our power, all such great and useful members of society, we have thought proper to set to these presents our proper hand, and to an-

of the motives which engaged me to this attempt; look upon me, Sir, said she; do you know me? to which I humbly answered, I was not so happy. Do you remember where you supped on *thursday* evening last (and this happened on the *Monday* following.) Supped, lady, said I, I well remember, it was in such an apartment in the palace with a set of beauties, so many of them were together, that 'twas not possible for me to attend to the charms of each face, my eyes and attention not being confined to any particular lady. No wonder then, says she, that you saw me not, tho' I was in that company. Then, replied I, madam, so much of my happiness of the evening was lost—Well, Sir, said she, you find how easy 'tis for you to recover that loss—for I am now with you—Pray lady, said I, was this the only motive that procured me the honour of your presence? In part, said she, it was, but
not

nex thereto our ducal seal. Given at his Maruigan,
the 8th of *September*, 1750.

John Theodore, &c.
The

not in all; one part then, said I, lady, I do understand, be so good as to tell me the other—I hope, Sir, you have not forgot your conversation with the ladies that night. Upon my honour, replied I, lady, conversations of this kind in a mixed company, have seldom any other meaning than to kill time delicately, and to exercise the wit of some, and amuse the whole; therefore I, like other men who number themselves amongst those of address, did not charge my memory with the conversation of the night; but had I known I should have been called to an account by so amiable a lady as you appear to be, I certainly should have taken better care. Well, Sir, said she, of this we have said enough; now to the purport of this visit—I come to remind you of what you did say that night; for that evening in my presence,

The sentiments of the serene highness prince *Frederick*, duke of *Saxe-gotha*, serene brother to her royal highness the princess dowager of *Wales*, &c. &c.

We *Frederick*, by the grace of God, duke of *Saxe-gotha*, &c. make known to all, that the Chevalier *John de Taylor* having given, during his continuance in our re-

presence, *tho' but a bearer*, you painted the charms of honourable love in such lively colours—you described, with so much beauty, the joys of a union of this kind when founded on truth, and supported by justice, that I thought of nothing since that moment but of the image you described, of your happy man——so warm was my imagination, from the pleasing account of the state of this supposed lover, that I concluded, did there such a man exist, happy, thrice happy would be the partner of his wishes; and to conclude, I know not by what wild fancy of my own, but I have not been able to persuade myself, but you were painting that night, the picture of your own heart; and so great was my curiosity, that I was determined by this stratagem to know it from yourself.

My

fidence, many proofs of the superiority of his talents in the art of restoring sight, and the various defects of the eye; and having been informed of the reputation he has required on his excellent profession; we have graciously thought proper, by these letters patents, to name him ophthalmiater to our person and court; in
testimony

My readers cannot but suppose, but I was greatly astonished at this discourse, however flattering for me, I for a few moments was silent, being at a loss for a reply;—my situation in the coach—the singular manner in which I was brought from town,—a stranger to the lady—had perceived the beauties of her face,—heard and admired the delicacy of her stile—was convinced of her virtues, persuaded in all of the innocence of her intentions; all these reflections disenabled me to determine suddenly, with judgment, what answer it would become me to give to an insinuation so desirable, and so well worthy my care: resolving at once to display all the force of my genius on so critical an occasion, I began to talk to her in the terms of a lover, and in a language usual amongst the

testimony of which we have signed these presents by our proper hand, and annexed to it our ducal seal. Given at our castle at *Fridestein* the 14th day of *March*, 1750.

L. S.

Frederick, duke of Saxe-gotha.

the great and the courtiers, when they want to inspire the heart with tenderness and affection: but no sooner did I begin to talk in this stile, but was interrupted by the lady; who said, Sir, I know your talents this way, and 'tis not my business at present to hear you; answer me, said she, only one question; I have already said too much not to be understood; my bringing you here is a confirmation of the truth of what I have said; I have told you, that I admired the picture you gave last *thursday* night, in my presence, of the virtues of the man, whose amiable qualities made him worthy a lady's care; whose goodness of heart, and justness of principles, would make that lady blessed, who could call him her own. You have not forgot, Sir, said she, that such was my imagination in your favour, that I could
not

The sentiments of his serene highness the reigning duke of *Brunswick* and *Luenburgh*, brother-in-law to his majesty the king of *Prussia*.

We *Charles*, by the grace of God, duke of *Brunswick*, &c. The numerous proofs that we have, as well amongst our own subjects, as with those of other countries,

not avoid believing, that 'twas yourself you described. — My question is, did you mean yourself? grant me to know but this, and then you'll learn your power with me. To all which I most respectfully replied, never man was in so perplexed a state; to tell you, lady, that I meant myself, by the picture I gave of the man you mention, after what you have been pleased to say in my presence, discover to my view such a scene of happiness, that the idea of it only takes from me all reflection; carry me then, lady, to some place, give me time to recover my reason, and I will study to deserve the honour you intend me. Sir, interrupting the lady, you need not study, for I thought that you deserved this honour, *as you call it*, or here you would not find me.—Silenced by this answer, I was pausing what to determine; when on a sud-

countries, of the superior knowledge of the Chevalier *John de Taylor* on the art of restoring sight; and having been ourselves present at his excellent discourses on these important subjects; we, in example of so many great princes, have thought proper to declare him Ophthalmiater to our person and court; and we do hereby declare

a sudden, *in a sort of anger*, I understand you, Sir, said she, you need not pause, I see your heart is for another, not for me, give it where you like, you have brought me to myself—I am convinced of my error. This no sooner said, but she cried out with a loud voice to her coachman, return with all speed to town, and leave the gentleman where you found him, and covering that instant her face, she spoke no more till arrived at my own door: tho' I said a thousand things on the road to engage her to break her silence; and when arrived, she commanded a servant to open the door of the coach, which when opened, retire, Sir, and be assured, you'll hear no more of me: that instant after being let out, the coach went away, and left me to reflect on this strange adventure; retiring into my room, and thinking on what passed, I determined

declare by these letters patents, that he the said Chevalier *John de Taylor* shall every where be acknowledged and respected as such, and shall enjoy the immunities thereunto belonging.—In testimony of which we have graciously pleased to subscribe this present instrument with our proper hand, and we have fixed to it our
 ducal

terminated to send an exprefs after this coach, at whatfoever diftance, to know to whom I had been talking; and learned, at length, that this was a lady of the palace of a great princefs, where I had been juft before fo remarkably honoured; being thus brought to a ftate of repentance, I employed every art to obtain a fecond audience, but ever unfuccefsful; and thus I was left a convert to the received opinion, that crimes like thefe with the great never can admit of pardon.

In another great court, on a publick occafion at a ball, the fovereign and all the ferene family present, I was commanded to dance with one of the princeffes, a young lady about 10 years of age, the whole court fpectators; preparing to begin the ftap in the ufual form, this little great lady declined her pretty head my way,
and

ducal feal. Given at *Brunfwick*, this 24th day of *March*, 1752.

L. S.

Charles, duke of Brunfwick and of Luenburgh.
The

and seemed by this motion desirous to say something to me, that all present should not be acquainted with; this observing, I lent an ear towards her; when this young innocent said to me, in a low voice, but very quick,—Do you know, Sir, said she, that you are going to dance with the daughter of a great prince—To which I most respectfully answered with the same quickness, not a word of that your highness,—not a word of that for the world! for should I on that but think one moment, I should make such errors in my steps, as to lose at once all the reputation I have so long acquired, as a dancer. Indeed, says this pretty illustrious child,—Is it possible! I'll tell you then, says she, what you must do, *speaking with the greatest vivacity*, forget for this time at least who I am. To which I immediately answered, it shall be

The sentiments of his serene highness the Margrave *de Bareuth Brandeburgh*, duke of *Prussia*, &c. another brother-in-law to the king of *Prussia*.

We *Frederick*, by the grace of God, Margrave *de Brandeburgh*, &c. in consideration of the singular ability, and extraordinary excellency of the Chevalier *John de Taylor*,

be so, I will forget who you are, 'tis enough for me that you are pretty and genteel, and let's away.—On this we set forward, and the dance ended to our honour.—The whole court wondered at our secret discourse preceding the dance, it not being possible for any to conceive the subject of it; but on relating afterwards all the circumstances--the thought of the little princess being new, 'twas judged highly worthy of applause.

Being presented to one of the most powerful sovereigns in *Europe*, where the custom was, that no particular person at any audience, whilst speaking, looked the monarch in the face, it being there judged want of respect; but it was ordered, that every such person should direct their eyes towards the earth. I, when presented, not being informed of this custom, and
 having

Taylor, in the cure of distempered eyes, many in our presence, and others by the authority of our ministers, who have been ocular witnesses of the great things he has done amongst our loving subjects; and having ourselves heard his admirable discourses, and seen his inestimable *apparatus* designed for these important services,

having been much used to honours of this kind, I fixed my eyes, when talking, full on the face of the monarch, with no more dread, than if I had been talking to any man of high rank ; one of the chief gentlemen in waiting, and the king not three yards before me, after the usual bows, I was just beginning to tell my tale, when this officer, suddenly pulling me by the skirts of my coat, whispered in my ear, and said with great vivacity, Sir, you forget, 'tis not the custom to look his majesty in the face ; on which I turned my head to the gentleman who gave me this notice, and seemingly also desirous of whispering with him, answered with as much vivacity as himself, tho' louder, *Your excellency also forget, that I looked last week the king of—* in the face (alluding at least to as great a monarch.) The king hearing me say this
to

viccs, in our judgment he so vastly excels in his profession, what has been ever known in these countries, that, for the great good he does to man, he has been indeed well worthy the benevolence of every sovereign, thro, whose dominions he passed : for these reasons we have thought proper, in example of so many great and
powerful

to his officer, instantly cried out, Englishman, I understand thee, come forward, for thou art a brave fellow, let's hear what you have to say, and look me full in the face as long as you will. This incident proved the first step to all the honours and marks of benevolence I received from that court before my departure.

In another great court, the evening of my arrival, being at a theatre of the palace, at a play where the sovereign and the whole court was present, no sooner entered one of the boxes, but the eyes of all the house was upon me, judging, from my dress, and the many diamonds I had on my breast, that I was some stranger of high dignity. A messenger being sent out to my servants at the door to discover who

powerful princes, to declare the said Chevalier *John de Taylor* Ophthalmiater to our person and court ; and we do by these letters patents make known to all, that our will and pleasure is, that he shall be acknowledged in this character. In testimony of which we have set our proper hand to this instrument, and commanded that there shall

who I was ; this known, and as I had been long expected in that country, notice was instantly carried to the sovereign in his box, with whom were many ladies of the first quality. I was instantly called up to the box of the prince, just at the end of an act. After paying the usual respects, a lady of high rank with the sovereign spoke to me *to the following effect* ; (and I being noticed to go into the sovereign's box, all the eyes of the house were turned that way.) *Chevalier, says she, do you know me.* I assured the lady most respectfully that I had not that honour. Do you remember, says she, about 16 years ago at *Paris*, in the presence of Mr. M——, the most celebrated surgeon in *Paris*, that a woman who appeared to be a lady's waiting-woman, brought to you a girl about 10 years old blind, and that you made the operation for both her eyes

shall be thereunto annexed the seal of our chancery.
Given at *Beruth* the 2d day of *August*. 1750,

L. S.

Frederick, &c.

The

eyes, and restored her to sight, believing her to be the daughter of this poor woman. To which I answered, I well remembered that incident; on this the lady raising her voice, said, 'twas I who personated the daughter of that poor woman. Astonished at this account, I instantly advanced, and offered to kiss her hand; on this she raised herself from her seat, and again said aloud, that duty is rather mine than yours, for I owe you my life; for to me my sight is my life, and 'tis with joy I behold you here to proclaim it to the world. I need not say the satisfaction I received in being thus flattered, I well knew the happy consequences that must follow from so important a declaration, and in so great a court; shall therefore only observe, that it proved the introduction not only to the high honours, and numberless

The sentiments of his serene highness *Charles*, Margrave of *Brandeburgh*, another brother-in-law to the king of *Prussia*, &c. &c.

We *Charles William*, by the grace of God, Margrave of *Brandeburgh*, duke of *Prussia*, *Pomerania*, and *Silesia*, &c. It having been represented to us by our ministers,

berless marks of benevolence and favour that I afterwards received at that court; but to the esteem of the people, and consequently by this adventure, all that I could propose by my visit to that court was most happily effected.

Being on my road to another great court, my coach was stopped on my passage through a little town, by a woman who had the appearance of some poor shop-keeper's wife in that place, to ask my advice as I passed; for her daughter, a girl about 16, who had bad eyes, and begged of me with great earnestness to come into a neighbour's house to give her my opinion. Agreeing to this, I went into the room where the girl was, and after having examined her disorder, I told her mother, as I believed, that I should have no great difficulty in
curing

sters, councellors and physicians of our court, the uncommon virtues of Chevalier *John de Taylor*, in the great art of restoring sight; and having heard his discourse, and been ocular witnesses of the great things he has done amongst us, in a profession so useful, and so necessary to the well-being of man,
we

curing her daughter ; but if she expected my assistance, she must follow me to the court, whither I was then going, for this was an affair of some days ; and as she appeared to me, to be a poor woman, I judged her no way able to answer the expence of my being detained on her account, considering the number of attendants I had at that time with me ; however, she requested me to stay in town that night, till her husband came home, to have his opinion, and offered me a consideration that should be agreeable to me for the loss of my time. To which I consented, and next morning early waiting the arrival of her husband, there came to me an express from a neighbouring duke's court, about fifteen miles from that place, with a letter in substance, telling me from the minister in

we have judged him so well worthy of our benevolence and favour, as to appoint him Ophthalmiater to our person and court ; and we do by these letters patents, signed with our own hand, and sealed with our proper seal, declare this our will and pleasure, that he may be every where acknowledged in that character, and enjoy all the prerogatives thereunto belonging.

Charles William, &c.

Given in Anspach this 7th day of Sept. 1750.

in the name of the sovereign, that the princess his daughter had a great defect in her sight; and hearing by the publick papers that I was to pass that way to such a court, desired that I would instantly quit the road, and come over to the duke's court. On this I instantly ordered my equipage ready, and set forward with the messenger, and left orders for the girl, with whom I was the night before, together with her father on his arrival, to follow me to that court, if she expected any relief from me. Being at length arrived at the duke's court, and introduced to his highness, the physicians then attended my arrival, being informed by them the particulars of the disorder in the young princess's eyes, I was conducted into her apartments—But how was I astonished, to behold in this princess the very poor girl that

The sentiments of his serene highness the Landgrave of
Hesse Cassel.

We *William*, by the grace of God, Landgrave of
Hesse Cassel, prince of *Hersfield*, &c. being informed,
by undeniable authority, of the extraordinary excellencies of the Chevalier *John de Taylor*, in the practice
of

that I was talking to the night before, under the character of a poor shop-keeper's daughter : recovering by degrees my surprize, and making the most becoming and respectful apology in my power, I was told, that this artifice was played by the order of the sovereign, her father, with a view to discover the goodness of my heart, as well as my abilities in my profession ; for as a poor girl, it would not have been worth my while to undertake a hazardous case for the trifling reward she was capable of giving me ; but as a princess, the temptation was great, and it was possible ; not knowing me properly ; that I might have undertaken on any consideration, a person of that high rank : and notwithstanding I had flattered myself that, my character and probity in my profession, were too well established, to give cause for
a pro-

of a profession no less concern to the well-being of mankind, than the restoration of sight ; and having seen his admirable *aparatus* for these purposes, and heard with all our serene family his learned discourses on these occasions, and above all, having been informed of the happy success of his labours with many of our own

a project of this kind, yet this was the undoubted motive. However, in the end, I had the satisfaction of answering all that could be expected from me, as well in regard to the poor girl, as the princess. For my proceedings were so well approved of by the former, that I was in consequence consulted for the latter; the event proved happy, her highness was restored to her sight by my hands, and on parting from that court, as I had before from so many others, was judged well worthy of a title, together with various magnificent presents, and other distinguished marks of benevolence and favour, from the sovereign and his family.

In

subjects—We by these letters patents give notice to our country, &c. that we do acknowledge the said Chevalier *John de Taylor* to be Ophthalmiater to our person and court, and as a testimony of which, we have set our hands to this instrument, and commanded, that there may be annexed to it the seal of our chancery.—Given in our palace of *Hesse Cassel*, this 19th day of *February*, 1750.

L. S.

William Hesse Cassel.

The

In another court, not less considerable, having restored the sight of a widow lady, who was near arrived to her 90th year of age, of a noble birth, and of a large fortune, and who being informed of my preparing to leave that country, and fearing in my absence to lose that blessing I had restored her, sent for me into her own apartment, and after sending away her servants, and commanding me to shut the door, that we might be alone together, she seated in her great chair, with her back to the light; after raising, with her aged hands, the shade that hung before her eyes, to prevent too strong a light, looked full upon me, and spoke to me to this effect; *I am told, Sir, says she, that you intend to leave us to-morrow, I acknowledge that I am to you indebted for now beholding*

C 4

the

The sentiments of his serene highness the prince of Saltburg, primate of all Germany, legate of the holy see, &c.

We *Andrew*, by the grace of God, prince of Saltburg, &c. having been informed, by many of our officers of state, of the virtues of the Chevalier *John de Taylor*,
and

the glories of heaven; methinks I would be glad to preserve the blessing you have procured for me, for the few days I have here to live; I believe you are a good man, I am convinced you are a great man, and I have been told by many that you are of an extraordinary genius; tell me then, with freedom, how I must act to keep you near me, for when you are gone, I shall live in perpetual fear of falling into that dark state in which you found me; I shall thence be deprived of all peace, and the rest of my life will pass away in grief and sorrow—I have no relations, added this good lady—I have been long a widow; those who expect my possessions, when I am in my grave, are no kindred of mine; think a little then, and let me know whether it is not possible to contrive some way to keep you near me: to which I most respectfully answered—

and having ourselves heard his admirable discourses, and been ourselves witnesses of the happy event of his enterprizes, we judge him well worthy our favour and protection; for these reasons, by these present letters patents, we do declare him Ophthalmiater to our person and court; and that our will in this may be known

ed—Lady, I am extremely happy in having been the instrument of the good you thus acknowledge to have received from my hands, give over these fears of the loss of the sight I have restored for you, I have no doubt but it will continue during your life—For me, madam, such is my hard fate, that I am obliged at present to be in constant motion from one country to another: to-morrow I must part, my affairs oblige me to it, and as I am going to another part of *Europe*, I cannot more hope to be honoured with your presence; no sooner this said, but this good lady told me, with some warmth, I find, young man, you do not understand me—I know the world will laugh at me—Let them laugh—my motive is just—It is to enable me to be more worthy of heaven, by admiring, by my eyes,

known to all, we have signed this instrument with our proper hand, and caused to be put to it our proper seal.

—Given at *Salzburg* the 10th day of *October*, 1750.

L. S.

Andrew, &c.

The

eyes, the great works of the Lord, and to judge that way, as I ought, of the greatness of his power—gratitude can be no fault——To the Lord I would be grateful, because it is by my sight that his marvellous wonders are told to my mind—To you I would be grateful, because it is by your hands that I am freed from that dark cloud which hindered me from beholding, by my eye, the glories of the day—To this pretty devout reasoning I replied, not being willing to seem to understand her; if, lady, I rightly conceive what you have done me the honour to communicate to me, you are desirous that I should find out some way to engage me to be near you; and as you have no relations who have any other right to your possessions, than what they may obtain by your own good-will, in your judgment,

The sentiments of his serene highness *Charles*, Margrave of *Anspach*, &c. 3d brother-in-law to his majesty the king of *Prussia*, &c.

We, by the grace of God, *Charles W.* Margrave of *Anspach*, &c. in consideration of the happy event of the enterprizes of the Chevalier *John de Taylor*, amongst
so

ment, I am not unworthy to be trusted with the government of your fortune. On this *she suddenly interrupted me*, and discovering some marks of displeasure, raised her voice, and said, *Lack-a-day man, you do not understand me*—I thought, to a man of your penetration, I had said enough to be understood; adding, do you know my chaplain—Do you understand me now—I tell you again, that as I regard you as the best friend I have on earth, because you have procured to me a blessing that I esteem beyond life; how can I do too much to engage you to stay with me, and to secure me, by your presence, what I so much value—I say, I know the world will laugh at me—Let them laugh, it hurts not me, my design is just, and my mind from thence will be in peace; finding that there was no possibility

so many of our subjects, and the many instances he has given of his extraordinary capacity in his profession, which are come to our knowledge by the authority of our ministers and physicians; the discourses he has held in our presence, and in our palace, on his admirable and useful profession; we judge him so well worthy

sibility of pretending any longer a doubt of her meaning, without discovering a want of judgment, I immediately made an answer to this effect; I am at length sensible, madam, of the honour you intend me, yet fear, if I am raised to the happiness you are pleased to give me hopes of, I may deprive those of their right who are now waiting your fall.—You say, lady, none have right but such as you shall hereafter approve of, and you seem to insinuate, that I am the man you have chosen from all the world, and as a proof that these are your thoughts, you offer to give me your heart, as well as your possessions; I know no language capable of expressing the sense I have of my obligations to you, but permit me, lady, to tell you, that this condescension of yours might expose me to much censure, the

worthy our esteem, that we in example of so many sovereigns, declare him Ophthalmiater to our person and court; and our will and pleasure is, that he enjoy all the privileges thereunto belonging.—To this patent we have signed our proper hand, and ordered to be annexed our ducal seal.—Dated *Anspach*, September 11, 1750.

L. S.

Charles William.

The

the meddling world will say, that I took some advantage of your goodness, and persuaded you into marriage by some unfair dealings ; and, it is possible, that even you, notwithstanding all your excellent reasoning in favour of your motive, may be accused of some temporal expectation, namely, that you even loved me — That you wished me in your arms, and that gratitude was not your only motive ; on saying this, I was instantly interrupted by the lady ; who replied, seemingly in much confusion—My dear worthy creature, your scruples are all idle, let the world call this resolution of mine love to heaven, or love to you, or love to both, to me all is indifferent, it is enough for me, that my heart is at ease, and without you, in this life, there is no comfort for me—On this I was silenced, and with a bow, becoming
a respectful

The sentiments of his serene highness the prince of
Bamburgh, &c.

We, by the grace of God, *John Philip Anthony*, do hereby make known to all, that being desirous of proclaiming to all men the high opinion we have of the Chevalier *John de Taylor*, for his wonderful power in
freeing

a respectful admirer, I most humbly took my leave, and instantly promised all obedience to my loving dear's commands; after assuring her, that I would wait not only on the parson, but also on her lawyer, to settle all preliminaries; and that I made no doubt, after telling the case to both, with that delicacy and judgment I flattered myself to be very capable of, and not omit to dispose properly a little money to secure their interest in a cause so just, that the chaplain would say no more on this business, than what become him in his office, in reading the holy ceremony, and granting his good wishes to us, and our posterity; and that the lawyer would thence be prevailed on to agree, that our cause was right, and as we were his clients, as such he would defend us. All these things resolved, I retired home
to

freeing the eye of its many defects, restoring the sight, and being that way the instrument of so much good to man; having ourselves most graciously pleased to be present at his discourses, and being personal witnesses of the marvellous event of his operations, we, by these presents, declare, under our own hand and seal,

to reflect on how I was to act in so important an undertaking ; I did not forget that I had left my intended bride in the most impatient situation, her heart rejoiced from the prospect of possessing a young lover, her brain disturbed through fear of some interruption to her approaching happiness ; my mind also was busy on reflecting, that I was going to act a curious part, and what would require all my abilities to perform with applause, for I was to be the preserver of this endearing, this amiable lady's fight—The guardian of her honour—The partner of her bed—And lastly, the faithful friend of her bosom ; when my mind was thus employed, I was told that dinner was served, and that the table waited my presence ; I was not so far lost in thought, but I could remember that I might re-assume these

seal, the said Chevalier *John de Taylor*, Ophthalmiater to our person and court ; and our will and pleasure is, that he as such should be esteemed by all——Given at our palace at *Margurdberg*, this 20th day of *October*, 1750.

John Philip Anthony.
The

these reflections after dinner with better prospect of success; because all wise men agree, that the body being at that time more at ease, the mind is the better enabled to think on the affairs of tenderness. From this thought I instantly resolved to think no more of love till dinner was over, when on retiring into my room, and finding my material self at ease, my spiritual self returned again to business; when on a sudden—oh dreadful change! that troublesome companion called *conscience*, violently forced into my thoughts, a visitor, that has been the ruin of the fortunes of tens of thousands. Numberless were thence my apprehensions, and finding with all my wisdom, I could not drive this vision from my brain, I had no way to ease my disquiet, but by telling my tale to one, whose interest was chiefly to recommend
rather

The sentiments of his serene highness the prince of *Holstein Sleswick*, &c. Brother to the present king of *Sweden*.

We *Frederick August*, duke of *Holstein*, &c. make known to all, that in consideration of the single success of the operations of the so much esteemed Chevalier
de

rather the bosom of *Abraham* to this lady than my own, 'twas agreed between us, what methods were necessary to prevent my enamoured good old lady's mistaking another man for me, who might possibly be less delicate than myself, and give up all for such a prize ; the consequence was, that my intended bride hearing of this discovery, changed as usual in these cases, from extreme love to that of anger ; and in a few weeks after, in the crisis of her passion, she took leave of this troublesome world ; whilst I was wandering to another part of the globe, often thinking of my misfortune, by neglecting so happy an opportunity to make me independant ; and had no other consolation but from remembering, that my only reason for the neglect of so great a lady's love was, that I had then living a lady who claimed me

as

de Taylor, made in our presence, as well as that of the most learned of the faculties in these countries, together with the superior proofs he has given, as well in our presence, as in that of our chief physicians, of his extraordinary abilities in the science he professes. We in example to so many great sovereigns,

VOL. II. D reigns,

as her right ; a reason, however trifling in the opinion of others, proved the undoubted cause of this my great loss. — Should I repent, 'tis certain some would blame me—Should I not repent, all must agree, that this deed of mine was well worthy of applause.

Being at the table of a great prince, where the princess dowager, a lady of about eighty-eight, was arrived near her last moments, having passed through the ceremony of extreme unction, and received from the holy fathers all that was necessary for her safe conduct to the other world.—His highness, her son, the then reigning sovereign, in company with the princess his consort, expressing the uneasiness of the family, at the apparent danger in which was judged his serene mother,

reigns, who have preferred him to all men in his knowledge in the art of restoring sight, as appears by authentic authority under their own hands and seals ; for these considerations, and for the value we set on men of such eminent virtues, we do by these letters patents declare him Ophthalmiater to our person ; and our pleasure

ther, I most respectfully told his highness, and all the illustrious company, that however just this grief was with respect to the loss of so worthy a parent, yet, as this lady had arrived to so great an age, and that it was the decree of Providence that this debt should be paid, we ought rather to rejoice, that heaven had been pleased to permit her to live so long, and that by being thence enabled to increase the number of her virtues, she might be worthy of a greater reward; and added, if it was his highness's pleasure, I believed I could remove all that apparent grief in that illustrious family, by putting in execution a thought, that I was persuaded never had entered into the imagination of any man before, nor even in my own till that very moment. Being asked my meaning, I most respectfully replied, that I had just thought

sure is, that he should ever be regarded as such, and enjoy all the privileges thereunto belonging.—Given at *Hamburg*, this 29th day of *August*, 1751.

L. S.

F. August, D. d. H.

M. A. Alardus.

D 2

The

thought of a way to make her highness smile before she went out of the world. Being asked by what artifice I could propose to produce so strange an effect in a lady in her circumstances; I answered, that that must be a secret, till I was permitted to put my design in execution; and with this view most humbly begged that his highness, with two or three chosen ladies in company, would please to join in procuring me an audience of the departing princess at her bed-side; and that after ordering her attendants to retire for a few minutes, they would place themselves secretly behind the curtains, to be auditors of my conversation with the dying lady.—All to this agreeing, the attendants sent away the prince and ladies in their posts, I slowly approached the bed-side of her highness; but on perceiving that she appeared to be
absent,

The sentiments of his serene highness the duke of
Holstein—Mecklenberg—Sleswick—Sunderberg, &c. &c.

We, by the grace of God, *August, &c. &c.*
The Chevalier *John de Taylor* having restored to fight
a great number of persons, and freed them from various
defects of fight in our presence, and in our palace;
and

absent in thought, her eyes fixed on a crucifix that lay before her, her beads in her hand, moving slowly by her trembling fingers, her lips in motion, with every circumstance of piety, as became her approaching end; I wanted courage to interrupt her, and more especially a lady of that high rank, in such a state; but remembering that I had the sovereign's permission, that I was then honoured by his presence, and that I had engaged my word, which in failing I might have endangered his good opinion of my capacity; after gazing some little time, with all-becoming regard on this most respectful lady, I ventured to break silence in words to this effect.—How is it with your highness, I hope your danger is not so great as we all fear; heaven may restore you to your health again. On this last sentence she

D 3

slowly

and this great good has he done to our subjects with such ease and promptitude, with so much delicacy, and admirable address, that we agree in the received opinion of him, that his likeness is no where to be found; we have been present at many of his excellent discourses, together with our courtiers and physicians of our court;
and

slowly turned her declining head towards me, then raised her eye-lids with all the appearance of approaching death, and this she gave for answer, *Englishman*, art thou here ! I am going to the lord : her languid manner of speaking, and the pain I then felt in viewing so great a personage, in a state to the eye so deplorable, I lost for the second time all courage to put my project in execution ; I remained for some time indetermined ; but perceiving the prince discovered some uneasiness at my not having performed my promise, and fearing the consequence of his displeasure, I took suddenly a firm resolution to proceed in my design, and directed my discourse again to this excellent, and pious lady, I spoke to the following purport, I most humbly beg your highness would be pleased to permit me, before you leave
this

and we have judged him so well worthy the high dignities that so many great sovereigns have conferred upon him, that we have confided one of our own family, and one most dear to us under his care, where the event proved so happy, and where he discovered so much candour and judgment, that we have considered him
greatly

this wicked world, to ask you one question; tho' I tremble to say ought that I should direct your present attention from that happy place, the just object of your thoughts; and tho' I well know, how improper it is to speak of ought but what concerns your future peace, I have much to say in my defence; 'tis but for a moment lady, satisfy my curiosity, it cannot hurt your departing soul, because all your ways were ever just. Mercy, says this pious dying lady, *man!* what does thou mean? to which, with all meekness and respect I replied, do not be surprized, lady, my question is innocent; when did your highness marry?—what year?—what month?—what day?—I can have no quiet in my mind till I know this.—Give me this little satisfaction. On this her highness, raising her head and eyes with unusual

greatly deserving the highest marks of our favour and benevolence; for these considerations, and that all may know the value we set on the said Chevalier *John de Taylor* for his many great and excellent virtues, we by these letters patents declare him Ophthalmiater to our person and court; and our pleasure is, that he should as such

usual quickness, as if to shew surprize at my question, said with some confusion, *what a humorous creature art thou!* I can't help smiling at the oddness of the thought. And in fact she did smile more evidently than could have been supposed in her then present situation; and after adding, that her thoughts were no longer for this world, soon returned to her former position; namely, to that becoming state of devotion in which I found her; and thus she continued to her last moments, which I was informed happened in a few hours after.

I shall leave the religious, the witty and the learned part of my readers to infer what shall seem best in their wisdom from this adventure; whilst I observe in my own favour, that I answered my promise
to

be esteemed by all, and enjoy every privilege annexed to this character. In testimony of which we have set our proper hands, and ordered to be put to this instrument our ducal seal.—Given in *Augustenberg* this 5th day of *June*, 1751.

L. S.

Augustus, &c.
The

to the sovereign, that he had the consolation to see his serene mother smile before she departed ; that tho' the attempt may be said to be highly indiscreet and improper, even with any, much less with so great a personage ; yet, as the thought was entirely new, made on a sudden without reflection, and executed with the approbation of the prince, and as my view, after having once insinuated the possibility, was rather an act of obedience to him, than my own choice ; and as in all probability it ever will remain a single example, and never be judged worthy of imitation ; *for these reasons*, in my situation all must agree that I stand in all excused.

In another great court, in the center of *Europe*, I knew a young gentleman of a good education, born of honourable tho' not

The sentiments of his serene highness prince *Clement*,
duke of *Baviere*, &c.

His serene highness *Francis* duke of *Baviere*, having been personal witness of many operations made by the so much renowned Chevalier *John de Taylor*, and being willing to give testimony of the high opinion he has conceived

not of noble parents, of a handsome person and admirable address, but with all his merit, he wanted the essential, namely, *money*, to recommend him to a lady of fortune, if he would pass thro' the ordinary rules, and gain the approbation of those on whom she depended; and being sensible, that the study to gain the heart of a young lady, and that of a whole family, is very different, resolved on an excellent stratagem, which succeeded to his wish. This young gentleman fixed his eyes on a lady at chapel, and enquiring who she was, was told, that she was a great fortune, her father immensely rich, that she was an only child, of a noble birth; and above all, of excellent endowments; and having no way to get introduced to her, he resolved to introduce himself, and waited for this design, till the father and mother should

conceived of him, for his great excellency in the art he professes; in example to all his serene family, as well as so many crowned heads, as other great sovereigns, who have declared so much in his favour, for his wonderful deeds in their presence, by restoring so many to the great blessing of sight, and freeing the
eye

should be one day gone to church without the daughter ; well knowing, that during their stay there, could he get access to the lady, he would have time to tell his tale. This happy occasion being at length arrived, and the father and mother placed in church, the young gentleman, being dressed in his best robes, went to the father of this admired lady's house, and having knocked at the door, on the maid's appearing, he asked to speak to miss *Peggy*, the young lady's name ; and being told, that miss *Peggy* was dressing in her own apartment, he said, he must speak to her ; the maid told him, that the *pappa* and *mamma* were both at church, and that he could have no access to the young lady till their return. On this he rudely rushed into the house, shut the door behind him, threw down a few pieces of gold on the table,

eye from those dreadful effects, which have brought on many the most heavy afflictions ; we, in consideration of these his many great and good qualities, declare by these letters patents the said Chevalier *John de Taylor* Ophthalmiater to our person, and our will is, that he should enjoy all the privileges belonging to that dignity ;
in

table, put the key in his pocket, and begged the maid to accept that trifle; adding, that he was a gentleman, as she might judge by his appearance, that he was a man of honour, and would give her young lady no offence; but was determined to speak to her at that time, tho' at the hazard of his life; and having previously some knowledge of the apartments of the house, from persons he had consulted for that purpose; he tripped softly up stairs, and found out the way to the young lady's apartment, leaving the maid below almost motionless, partly thro' fear, and perhaps partly from the effect of the present that had been made her; he entered without ceremony, and found the lady busy at her *toilet*; who, on seeing a well dressed handsome young fellow, of whom she had no knowledge, demanded *in great confusion*

in faith of which we have set our proper hand, and ordered to be put to it the seal of our cabinet.—Given in *Munich* this 11th day of *September*, 1750.

L. S.

Clement Francis, duke of Baviere.

Felice, secretary.

The

confusion who he was? how he came there? how he dared to enter a young lady's chamber without notice? and going on with the like natural questions, the young gentleman, after making a most respectful bow, and fixing his back to the door, spoke to this effect, *Miss do not be frightned, I will give you no offence, I have taken this liberty, from a just and a noble motive; hear me young lady, on my soul I will not offend you, keep your seat, and I will continue where I am. — Let me beg you would hear me;—*The young lady, trembling and shaking, gazed upon him with astonishment, thro' fear of some insult, and unable to raise her voice. The young fellow re-assuming his discourse, said, *Beauteous young lady, I saw you on such an occasion, before that time I did my duty to the best of my power, both to*
 God

The sentiments of her serene highness the princess dowager *Anbault Zerbst*, &c. serene mother to her imperial highness the great dutchess of all the *Russias*, &c. We *Elizabeth*, by the grace of God, princess dowager of *Anbault Zerbst*, make known to all, as well by our proper authority, as by that of our dear son *Frederick*

God and man, I have since had no peace; you and you alone have been the constant object of my thoughts, after wishing *nights after nights, days after days*, for some happy opportunity to tell you my pain, on your account; no sooner did I learn your family, and your fortune, and how greatly you are every way above me, but I fell into despair.—I lost all hopes, for having no fortune, not equal to yourself in birth, and nothing to recommend me to your love, but an honest heart, I swore before twelve this day to put an end to all my woes; that instant *he drew a pistol out of his pocket* with one hand, and a watch in the other, the surprize of the distressed young lady increased so much on seeing the pistol, that she had hardly the power to ask his meaning. The lover continued to tell her, that he was resolved to die at her feet, *a sacrifice*

derick August, reigning prince of *Anbault Zerbst*, that the Chevalier *John de Taylor* having given in our court, and in our presence, a great variety of extraordinary proofs of his great capacity in the cure of defects of sight; and having been ourselves present at his excellent discourses given at our palace on the subject of
that

crifice to her charms ; that, as it appeared by his watch, agreeable to the promise that he made that morning to the Lord, he had but thirty minutes to live.—That it would then be twelve o' clock.—That the father and mother would then return from church, and that he was engaged by all his hopes of peace hereafter to leave this world, before their return home ; adding, if you are a christian young lady do not interrupt me in my last moments, but permit me to employ this short time as becomes a man, who is preparing for so great a change. The young lady hearing all this, recovering by degrees her surprise, and finding at length that her person was not in such danger as she at first thought, being again seated where he first saw her, took courage, and spoke to him to this effect.—If you are resolved to kill yourself, Sir, for God's sake be so good
as

that excellent profession, for which he is so remarkably distinguished by the greatest authority, even the testimony of the highest sovereigns in so many nations, we have thought proper by these letters patents, given under our own hand and seal, to declare the said Chevalier

as to go to some other place. On which the lover replied, *no, that must not be, 'tis in your presence I must die, and no where else ; for that is the vow I made to heaven ; I tell you, lady, that you are to me the most charming, lovely, tender, and most endearing sweetness that my eyes ever beheld, without thee life to me will be one continued scene of pain and sorrow. To have you mine is impossible, you are so far in all above me ; and as I would not do you wrong, all my desires being honourable, and without you I cannot live, to cut the thread of my life in these circumstances is in my sense just ; for should I suffer life, so wretched have you made me, that by living I should add to the number of my sins, and become hereafter less worthy of the favour of the Lord. Behold, miss, the watch in my hand, whilst I have been telling to you my griefs, one half of my minutes are gone away, there remains*
but

valier *John de Taylor* Ophthalmiater to our person and court. Given at *Zerbst*, this 29th day of *April*, 1752.

L. S.

J. Eliz. P. D. A. Z.

The

but fifteen : oh dreadful thought ! fifteen minutes is but a short time to prepare for my latter end ; turning his eyes from the object of his wish towards the earth, he instantly threw himself on his right knee, and raised the pistol towards his head. The young innocent lady, on perceiving this, cried out *for heaven's sake* give over ! make yourself known to my *pappa* and *mamma*, I know you not, what would you have me say ? make myself, *replied her admirer*, known to your *father* and *mother* ; oh, you most adorable of your sex, why do you thus sport with my misery ? how can it be supposed, that your *father*, a man of sense, your mother every way prudent, would give to a poor unfortunate youth, like me, the most accomplished lady of the age ? why do you thus call my thoughts from above, to give me an idea of temporal joys ?

Thus having ended with the sentiments of the sovereign princes, we shall give a few lines of the heads of the many societies of the learned, who have judged the *Chevalier de Taylor* worthy of a seat in their different corps ; and that we may observe a suitable order on these occasions, we shall begin with the

joys? why would you add to my distraction, you, whose beauties have brought on me these heavy afflictions, why do you refuse me to think even of peace in another world? permit me to reflect a moment on my situation, I repeat again, to die at your feet is my soul's resolution, and that I must instantly, for my time is near at hand, do not refuse me this consolation: remember, that it is you who have forced me to this resolution; you, *oh ravishing softness!* when I fix my eyes upon you, all power of reflection is no more with me, my brain and heart are filled with extacy, with love and with you; oh! think a moment of my hard fate.—What harm can it do to your reputation, that a gentleman of honour and truth became a victim to your inestimable virtues, and all because he was unworthy of them?

this

most excellent senate of *Rome*, and proceed accordingly.

Sentiments of the Senate of *Rome*.

From the chamber, called that of the conservators of this holy city—*Rome*, was ever happy in possessing men of the greatest abilities, &c. The Chevalier *John de*

this deed of mine will add a lustre to your charms, and make the living regard you, if possible, more amiable than you are. This no sooner said, but he suddenly started, and cried, *mercy on me ! I forget that the time passes* ; my watch here tells me, that I have but five minutes to live, that the hour of twelve is near at hand— That I shall lose my word with the Lord, and that way even destroy my hopes of happiness in the other world. Is it not enough that I am lost for you in this world ; must I by you be also lost in that to come ? think of this, for now I must part ; which no sooner spoke but threw himself on his knee, and when on the action of directing his pistol to his head, the young lady flew from her chair, seized him by the arm, and begged of him, by all that was holy, to stop his horrid purpose ;

de Taylor, whose merit in the cure of distempered eyes is so very extraordinary, and so far above whatever was known in this nation, that he has appeared to us well worthy some public mark of dignity from the senate, and the people of *Rome*, &c. We hereby unanimously by these patents declare, in our judgment, &c. that

purpose; adding, *what would you have me say? what would you have me do?* this no sooner spoke, but the lover fixing his eyes upon her with all the appearance of despair, said in great confusion, those words of your's give me a new life, you have called my thoughts again to this world; what's to be done, *my pretty angel*.—I'll tell you, *my dear!*—*my life!*—*my soul's delight!* I'll tell you, there's a coach near the door, we have not three minutes to think, haste—and let us instantly away, there's a parson at hand, make me so blest as to call you my own; you shall never repent it; what I want in fortune I'll make up in goodness; I will ever treat you with all *meekness, gentleness, and love*, to make you blest, to make you happy, shall be the business

he is not to be equalled for his knowledge in this great art; and we have ordered and commanded to put to it the seal of our apostolic chamber, this 10th day of *January*, from the birth of *Jesus Christ*, 1754.

L. S.

Anthony Amadei, Conservator.

Alex. Franciscus Bonechi, Conservator.

Or — Ceiū Buzii, Conservator.

Sentiments

business of my life when we are one ; no matter on which side we have received our riches—Money, though necessary, shall be only considered as an instrument to our happiness, and only an attendant on our greater joys ; I will employ all my care to deserve the confidence you repose in me, and you shall never repent ; this noble resolution to reward my love. *Repent*, Sir, says the lady, what *marry a man I never saw, nor don't know* ; if you refuse me, interrupting her lover, then all with me is over, my time is come, I'll trouble you no farther ; seeming again inclined to fall on his knee, and finish with the pistol the whole business at once ; she cried, *stop for a moment*, and that instant ran to her drawers, took out *in a great hurry* a cloak, threw it carelessly over her shoulders, seized him suddenly by the arm, and

Sentiments of the college of *Rome*.

In the name of the Lord, Amen. We, the archiater, physicians, general counsellors, and doctors of this college, from the various testimonies we have of the learning and ability of the illustrious Chevalier *John de Taylor*, from his knowledge in general, in

and said to her lover, with a voice that discovered the greatest confusion — Well, I'll think no more, I'll hazard all, let's away ; the lover, transported with this unexpected change, *after pocketing both pistol and watch*, conducted her down stairs in the utmost hurry — The good maid, scarcely yet recovered from her fright, and prudently concluded, by seeing a young lady on the way to go abroad with this stranger, that no harm had been done, patiently submitted to their going out of the house together. They advanced in great haste to the corner of the street, where a coach waited, by the lover's direction in case of succeeding in his project ; they got into the coach, hurried away to the parson, who with all becoming expedition made them one — They had not been gone many minutes

the several branches of physic and surgery, and above all, for his marvellous ability in that which regards the eye ; we do, by these letters patents, receive him with one united heart, as a member of our corps, &c. &c. Dated at *Rome*, this 17th day of *December*, in the year of *Jesus Christ*, 1754, and by divine providence

minutes before the *pappa* and *mamma* came home from church, and enquiring for their dear daughter *Peggy*——Miss *Peggy*, says the maid——Why the devil has been here, and told them, in the best manner her then present state would permit, all she knew of this adventure; concluding her whole tale, that her young mistress had gone off with a young, handsome, well dressed man, but whether he ran away with her, or she with him, she could not determine——Run away with my daughter, *says the good man*——Run away with my daughter, *says the lady mother*, and both cried out with one voice, 'tis impossible! the parents in this distraction called every where for servants, directed each one a different road, promising a great reward in

dence in the 14th year of the reign of our most holy father *Benedict* the fourteenth.

L. S.

John De Camillis, Archiater,
And Physician General.

Aur. Fran. Gin—Prim. and Counsellor,
John Laur. Guarnieri, also Counsellor,
Anic. Anton Messa, 3d Counsellor,
Plac Gaudenzi Not. and Secretary.

E 4

Sentiments

in case they could find them ; recovering by degrees their surprize, and examining the maid more particularly about this great business, this honest servant, *in hopes to lessen the sorrow of the parents*, told them, that matrimony could only be the worst of this affair, it all depended upon knowing whether the young man was, or was not, worthy of the young lady——That she thought so 'tis plain, because she went out willingly, and was not forced to it, so that in fact the young lady, in her opinion, rather ran away with her lover, than he with her. However, this relation so wisely told *by the maid* to comfort the *father and mother* for the loss of their daughter, was not sufficient to remove their grief on this occasion, after sending for about fourteen days together expresses to various parts, and employing every artifice

Sentiments of the university of *Padua*, &c.

In the name of *Jesus*, Amen. To all and every one, we, the president *John Baptista Morgagni*, and the rest of the professors in this body, having heard of this learned discourse supported by the Chevalier *John de Taylor*, in such branches in phyfic and surgery, as
we

tifice to get news of their daughter, at length the *bride* wrote a letter to her father to this effect ; “ I am married, *dear pappa*, and if you please very oddly married, without your consent, without your knowledge, married to a man I knew not, but he has had my consent, and I am rejoiced to find that he so well deserves it ; he is my *husband*, he was my *choice* of a sudden, I preferred him to all mankind, and it was of a sudden he merited my love ; so far from repenting what I have done, *my dear pappa*, that I gaze on him with transport——That in him I live——His happiness is my own, and if ought should disturb his peace, your daughter is no more ; be not angry with me, because I am contented and happy, but rejoice with me, that I am so ; for if the whole world was in my view, and in my power

we thought proper to be informed from him, and we discovered in him so much erudition and knowledge, whensoever he appeared before us, from the authority reposed in us, by the republick of *Venice*, we have thought proper to declare, and we do hereby declare him, by these letters patents, Dr. in Surgery ; and
being

power to choose a man, he and he alone would I prefer; I write you this, dear *pappa*, with all that duty and respect that becomes both the wife and the daughter—If you please to give the pre-eminence to the former, all I have said is right—If the latter, I must submit, you cannot however but desire me happy in a husband, and in that I am—Join then your good wishes with mine—Be reconciled to my fate as I am, and give me the *blessing of a father* —I attend with the utmost impatience to know in this your pleasure—If my dearest *pappa* inclines to see his daughter, let it be with her *husband*, for we are now but one, and are both ready, *as children*, to throw ourselves at your feet; if you refuse to receive us as your *children*, I'll follow my *husband*, I'll in this observe the laws of God and man, I'll quit all mankind

being therefore so authorised from his learning and capacity by this university, we desire, in the name of all our body, that he may be as such regarded and esteemed, &c. In testimony of which, we have annexed to these presents the seal of our university.—

Given

kind for my *husband*; relations, friends, and all to follow him, and will accept of such support as he can procure me, in the mean time my prayers shall ever be, that heaven may preserve my dear *pappa*."—The father on reading this letter appeared for a time lost in thought; he perceived that his daughter discovered not only the highest satisfaction in her *choice*, but the greatest *prudence* in the defence of it; he remembered that the *evil*, if any, was now over. That whatsoever remedy he could seek for, would be fatal to his child—If he called the law to his aid, it was possible that he might bring his daughter back to his house, and cause much sorrow to the *husband*, but what would be the consequence? the young lady loved him, there ended her peace; and it was possible that there might be on the road

Given at our university of *Padua*, this 3d day of *August*, 1754.

L. S.

John Baptista Morgagnus,
Bartholomew Lavagnoli Syndick.

Sentiments

road some fruits of their mutual affections, what horrors must then ensue to the *lady*, to her *husband*, to the *family*, and to all concerned, are sufficiently evident. From these, and the like considerations, and above all, the probability of the *husband's* answering the character given him by his daughter, he communicated his thoughts to his own lady, they both agreed to send for their daughter, with her *husband*—They did send for them—They received them affectionately—They discovered that they were every way worthy of a parent's love—They invited them to their house—They received them as their beloved children, and secured to them all their fortunes and possessions.

In another great court, in the same part of *Europe*, a lady of great distinction, of
a family

Sentiments of the university of *France*, &c.

We all, and every one, president, professors, &c. in this our archiepiscopal city, &c. &c. declare, by these letters patents, to have heard learnedly defended by the Chevalier *John de Taylor*, such matters as were thought proper to be acquainted with, to learn his abilities

a family to whom I had the honour to be well known, was appointed to be married to a young gentleman of equal rank——The settlements were all made—The families agreed, and the day was come for the union—The morning of the same day, and the ceremony of the marriage fixed for eight in the evening, the lover being young, *thoughtless*, and lost with *passion*, when alone with his intended *bride*, insinuated, in the *softest* and most *endearing terms*, that he was her *husband* in every sense but a few trifling words, which were to pass that night from the mouth of the *priest*, and that if she loved him, as he presumed she did, she certainly would not keep him one moment in pain, much less ten or twelve hours, which must be the case if she waited for the ceremony of the church; the lady, in answer, requested of her lover
to

bilities in physic; and having found him well worthy our care, we have granted him this diploma, of doctor of physic in this our university, this 5th day of *December*, 1734.

And below Girard.

The

to speak, to be better understood, and discovered much confusion : to which he instantly replied — *My love, my angel, my engaging sweetness*, if I am your husband, would you deny me ought that I should ask ? could you, *my life*, deny me my right as such ? the lady, astonished at what she had heard, and discovered in her looks not only the warmest resentment, but to be greatly shocked at the proposition, believing an intended abuse, resolved in her heart to be amply revenged ; and having had an excellent education, was well acquainted with the world, and no stranger to the artifices of designing men in affairs of love ; after recovering a little her surprise, determined to keep her temper, and promised, with a smile, obedience to her lover's will, and begged to name the place proper for such a design, which being mutually

The Sentiments of the university of *Germany*.

Almost every age have produced some new and important discoveries in some part of physic, but of every other branch, the fewest we find in that which regard the diseases of the eye ; notwithstanding, that all must agree it to be of all others the most worthy
our

tually agreed on *for four in the afternoon*, the indiscreet lover, ravished at his expectation, met agreeable to appointment, the lady in a garden, leading to a house, where they proposed this interview — when walking together with all seeming tenderness on both sides, the lady, on a sudden, started from her lover, and in a great fury threw him a pistol, holding another in her right hand, and spoke to him to this effect — *Remember for what infamous purpose you invited me here*—You shall never be a *husband of mine*, and such vengeance do I seek for the offence, that, on my soul, I vow you or I this hour shall die—Take instantly up the pistol, I'll give you leave to defend yourself, though you have no right to deserve it—In this you see I have honour, though you have none—The lover amazed at this unforeseen change---took
up

our care; innumerable are the treatises wrote on this subject, but on examination we shall find that all that have appeared for above a seacle, are little more than what have been pillaged from the antients; and notwithstanding the number of pretenders, we continued in the greatest ignorance and obscurity, till heaven
gave

up the pistol, in obedience to her commands, directing it towards the earth, threw himself at her feet, and was going to say a thousand things in favour of his passion; the lady gave attention a few minutes, pointing the pistol to his breast, whilst the lover, with a voice confused, and every other appearance of despair, begged her pity, and her pardon, that his love for her was such, that he was deprived of all power of reflection, that he had no views of offending, that all he said was for want of thought, that his reason was absent, and that her beauties were the cause of all—*Beauty*, says the lady, interrupting him, *thou art a villain!* I'll hear no more, one of us must die this moment; the lover perceiving her violent anger, and finding that all his soft phrases had no effect on her, in his distraction raised

gave birth to the Chevalier *John de Taylor*, who in every circumstances, study, indefatigable application, singular sobriety, excellency of genius, vivacity, constitution, delicacy, and amazing dexterity in practice, founded on a knowledge in theory, which, in our opinion, was never known but to himself. For these, and many other

raised the pistol then in his hand a little higher, thinking, by its appearance *in that situation*, to affect his admired lady with some terror, *whilst he continued to pursue his defence*; but, alas! no sooner did this angry fair perceive the pistol of her lover raised breast high, but that instant, being in the crisis of her passion, she fired upon him, and shot him through the heart; he fell that instant, and in falling, being deprived of both speech and reason, his pistol went off, and the consequence was, that her collar bone was broke, and much blood followed; she clapped a handkerchief to the wound, ran to her coach, which was waiting at the garden-door, ordered her servants to take some care of the dead body, and directed the others to conduct her with the utmost expedition to her father's house, to whom she related

other powerful reasons, we are convinced, that if ever a man was born for a particular profession, in him we behold that man, from his admirable talents, and the numberless proofs he has given us of the excellent effect of his labours; we receive him with joy, as a member of our corps, and as such we shall ever esteem

lated the whole affair; proper assistance was instantly sent for, and I being that day at table with the physician of the court, *who was also to this family*, went with him, saw the wound, and was well instructed in the particulars of this adventure; the lady was never so much as called to a trial *for the death of her lover*, because all the circumstances proved the truth of what she had related; her promise to marry him that night, was so powerful an argument of her love *for the deceased*, that no other motive could have produced so dreadful an event; the lady was cured of her wounds, threw herself into a convent, and from despair, for the loss of her lover, languished there a few weeks, then followed him, as she hoped, into the other world; the brother of the lover, according to the custom
of

him; and by these letters patents, we hereby declare, that he is now received into our society, and that we regard him as a worthy and honourable member. May he pursue his great and admirable labours, may he continue to be every where admired and applauded as with us, and may for ages his name be
dear

of that country, fought the brother of the lady, in defence of his dead brother's honour——The brother of the lady had in like manner his motive for fighting in defence of the honour of his sister; the brother of the lady killed that of the lover, which being a *duel*, as *the cause was known*, he flew to *Spain* for refuge, where I afterwards saw him a colonel of a regiment of that nation.

In another court, in the south of *Europe*, I was well acquainted in an illustrious family, where the father was dead, had left his lady, one son, and one daughter, and made a will so extraordinary, that if his daughter married at the age of 25, she could call 20000 pistoles her own; and was mistress of her choice: but if she married sooner, unless *with the consent of*
her

dear for the great good he has done to so many people, and in so many nations, in the days we live; and let it be our daily prayers, that some happy genius, before he leaves the world, may be ready to imitate his example, and to deserve the like love to man, for the greatness and goodness of his deeds. In testi-

her brother, she was to have no fortune, but that *her brother* was to be master of the whole. A young officer made his addresses, when she had not yet arrived to her twentieth year; her brother not only absolutely refused his consent, but denied his visit to his house. The brother coming home one night when the *lover*, the *lady*, and myself were at supper, a quarrel ensued, which, *with all my care*, I *could not avoid*; the lover was wounded in the hand, and sent away with dreadful threats by the brother, in case of his return to that house. The lady shocked at this adventure, and having an extreme affection for her lover, she fell ill, was put to bed, and there languished for a few weeks, and died; but as the disposal of her fortune was in her own power, she made a formal will, a few days before her

mony of which, in the name of all our illustrious body, by authority reposed in me, have here under put our hand and seal.—Dated *Ratisbon*, this 7th of *August*, 1750.

L. S.

S. Andrew Opperman,
Archiator, President, &c.

The

her departure, and left her whole fortune to her lover, which being now cured of his wounds, and informed of this extraordinary instance of his beloved lady, *he claimed his right*. The brother acknowledged it, and repented severely of his cruelty to his sister; he received him with brotherly affection, and the young officer thus became possessed of a large fortune, without the loss of his liberty, by which he was enabled to direct his thoughts for marriage, with less danger of meeting with the like opposition.

Being in another of the most considerable courts in *Europe*, I was perfectly acquainted with one of the most singular adventures on the subject of that, of which I have been now relating, that I have met with in my travels, and in my judgment
well

The sentiments of the universities of *Spain* and *Portugal*.

We have here seen, in our university of *Coimbra*, a man the most celebrated, that perhaps this or any age ever produced, desired in every country, known in every kingdom, every where wanted, every where

well worthy a place in this work.—An old avaricious gentleman, very rich, and not much acquainted with the stratagems of men of wit, *in affairs of tenderness*, and who had a wife not much wiser than himself in this business, and an only daughter, to whom he was capable of giving a considerable fortune, a young ingenious handsome fellow, born a gentleman, of an excellent education, and of a most admirable address, whose chief support was *by marrying wives*, having already several scattered in various parts of the world, being informed of this young lady, was determined to try if it was not possible to add this to the number, and with this view put in practice the following *project*, which answered to his *wish*. He arrived in the capital, as if from a great distance, and put up at an inn, the nearest he could find to

esteemed—We need not after this say more, for all who are acquainted with letters, and with men, and have any knowledge of affairs out of their own land, must know that I could mean only the Chevalier *John de Taylor*, we are now so happy to possess, and to tell others, in after times, that we did possess such a prodigy, and
such

to the house where this gentleman lived, had with him many servants *richly dressed*, and assumed a *title* and *name* that he had no right to ; in a few hours after his arrival he pretended to be indisposed, and calling up the landlord, assured him, that the noise of that house was excessive painful to him ; and that as he had heard, no doubt, that he was a person of high *rank*, he intreated he would be so good to go to such a gentleman, mentioning the name of the father of the young lady above mentioned (as that gentleman had the best house near where he was, and consequently the most proper for his reception) and request the favour of him to permit him to pass one night in his house, in hopes, by being there in quiet, his health might be again restored, or at least so far as to enable him to continue his journey to a seat of his in another part of
of

such a man ; we have heard numbers of his learned discourses, we have been present, and witnesses of the marvellous effects of his labours ; we have read his writings, we have been told of his amazing ability in what he professes ; but we find, that what we did know of him, before we saw him, no way equal the

of that kingdom at some distance. The landlord accordingly went, and told him, that a few hours before arrived at his house a very great personage, naming, as he thought, his name; that he was just taken ill, and knew no house so proper as his near him to accommodate so great a man; and asked him if he would please to receive that nobleman for that night. On which the old gentleman replied, that thanks to heaven he was above letting lodgings to any, but for the reasons he gave he could not refuse him so small a favour, and therefore sent his compliments to his excellency, in the stile of the country, that he should be very welcome to pass a night in his house.—A chair was immediately brought, and *this supposed great man* was
con-

greatness of his virtues.—In testimony of these things we have most gladly received him as a member of our corps; and we have by this diploma, signed with our hands, as this our opinion of this great and illustrious man, upon the oath we have taken, and by the authority reposed in us.—Given at *Coimbra*, this 11th day of *September*, 1738.

L. S.

Emanuel de Costa Pereria, Archiatur.

The

conducted by his servants with much ceremony to his new lodgings. The first question was, whether he would be pleased to have any physicians; to which he answered in the negative; having with him certain drops of his own, which he always took on these occasions, and that a little rest was what he most wanted to set him right; after a few necessaries from the kitchen were brought him, his attendants most humbly took their leave, and left him till the next morning; when, waiting on him at the hour appointed, they found him much better, and capable of rising to breakfast; being up, and adorned with magnificent morning robes, he desired to see the gentleman of that house, that he might thank him for his care; who immediately was sent for; and on entering the room, after the usual compliments, begged

The sentiments of the university of *Switzerland*.

As agriculture may be said to give life to a man in health, in like manner physic is designed to restore health to those who have lost it: amongst all the branches of physic the operations of surgery are the most visible; and it is certain, that of the study of the
eye

begged he would breakfast with him ; and being seated, asked him, what family he had, (tho' of which he already had sufficient knowledge :) and being answered, that he had only his lady and daughter, intreated with great earnestness to be favoured with their company ; and being all assembled at tea, his excellency soon fixed his eyes on the young lady, and shewed signs of great satisfaction in beholding so fine an object. After this business was over, and all going to retire, his excellency took the old gentleman by the hand, and told him, he wanted to speak to him (permitting the old lady and her daughter to leave the room) being seated together, *this pretended great man* addressed the old gentleman to the following purport.—Do you know, Sir, says he, that I see something in your daughter that charms me ; I don't

eye is of all others the most noble, from the great excellency and importance of sight ; and in this most admirable branch, both in the theory and the practice, the Chevalier *John de Taylor* vastly exceeds not only those in the age we live, but to our knowledge any that ever lived before him ; and this not by force of words,

don't remember I ever saw so amiable a figure—There is something in her so genteel, and so engaging, that I declare, *in my opinion*, she has every quality necessary to make one of the finest ladies in this country; for me, I must own, I beheld her with admiration: on which the old gentleman replied, your excellency is pleased to divert yourself, my daughter is a good honest meaning girl, and *that is all*. *All*, says his excellency, I vow to you, that I have conceived so high an opinion of her, that I, in the humour I am now in, am willing to give her my heart, and half my fortune.—Look you, Sir, I think it will not become a nobleman of my rank, with twenty thousand pistoles a year, to talk of a formal courtship of the daughter of a man, like you, of no title, and small fortune, in proportion to mine; and as an argument
that

words, and false eloquence, but by practice, founded according to the most exact rules in the theory of physic, and his success demonstrates the perfection of his theory; and this to the astonishment not only of one nation, but of every nation that is to be found in one third of the globe; not in one state, in one province,

that I seek here only to call myself the possessor of so fine a person, I'll accept nothing with her; thanks to my stars I have enough for us both: the good old man hearing these things with astonishment, and after doubting within himself whether he should or should not believe him—answered with some warmth, that his daughter was a girl of honour, and of virtue; and he feared, that these pretty things that he said of his daughter might have a bad meaning. On which his excellency interrupted him, with seeming anger, Sir, says he, you use me ill, in having so bad a thought of me; on my honour I protest, that I love her even to marriage; for me, says he, I am not like the people in general of this country, who consider the greatness of the birth of the female essential to her happiness in the marriage state; I
favour

vince, but in every state in every province, there are living testimonies of his singular abilities and address, and a delicacy that has caused him to be distinguished from all mankind; in so much that, in our judgment, heaven gave him life in these our days for a particular favour to us and our posterity; and it is with uncommon joy
that

favour much the opinion of the *Turks* in this particular, who regard the woman as land they have purchased, in which they are to plant themselves ; and 'tis not material whether a king or a cobbler was master of that land before I purchased it.—'Tis enough for me that the land is good, and that it answers the end that I designed by the purchase of it ; therefore, Sir, talk no more of this, I tell you, that I admire her as the most perfect of her sex ; nay, that I love her even to excess ; that so far from having a thought that is not honourable, I swear to you, *on my soul*, that I'll make her great——That I'll marry her ; that she shall share with me my dignities, and my fortune ; that I again say, I will accept of nothing with her, that I have an equipage ready for her, that few noblemen can equal ; fly to her then, and tell her,
how

that we reflect, that in after times 'twill be said, that we not only lived in the age this singular man existed, but that we ourselves existed when he became a member of our corps ; and we presume, that we shall not go beyond our bounds in the description of this man, if we conclude our high approbation of him with this reflection,
that

how impatient I am to see her, and forget not, dear Sir, to tell all I have said; you can't but know, that we great men may change in our resolutions; if you should let much time pass, 'tis possible I may not be always in the same mind; if this offer is worthy your notice, I expect your immediate determination. The old gentleman having heard, and been greatly struck with these things, made his respectful bow, and retired, promising, that he would instantly acquaint his wife and daughter with this conversation; and thought himself highly honoured in what his excellency had been so good as to offer him for the happiness of his family. When with his wife, impatient to give her this great and good news, he spoke to her to the following effect—*My life*, I have something to tell you of the highest concern;

that as it has been greatly said of the Author of all things, that he who made the eye shall he not see, so if you come to reflect on our mortal frame, *this marvellous man*, tho' he gives not light, yet he is the cause of *light*, being known to many men; then if he who is the cause of good, may be said to give this good,
and

cern ; what do you think, his excellency is in *love* with our daughter *Betty* ; upon which says the old lady, this is some wicked design. No, on my soul, replied the *husband*, he has demanded her in marriage ; and as a proof that his meaning is noble, he will accept of no fortune with her, being himself not only of very great quality, but very rich ; my dear *Betty* to become a great lady, to be a partner of such high honours, and such riches, gives me inexpressible joy ; I have a thousand and a thousand times prayed, that heaven would pour down his blessings on my poor family ; but a happiness and an honour like this I never expected ; on your knees — down on your knees, I say, and thank the Lord for his great mercies. The good old woman looked upon him as one raving, and begged of him, to speak
to

and heaven having granted him a power to give light, yet retained light for himself, may we not call him in this sense, like a star that gives light to others, yet loses not its brightness ; and being now part of our own corps, may we not carry this reflection a little farther, and say, that our corps shall, in right of this new acquisition,

to be understood——To be understood, *thou fool, says he*, why I tell thee again, that his excellency loves our daughter *Betty*, that he is willing to marry her, and make her a great lady—*Look you husband*, he shall never have my daughter, his designs can't be good, a great lord like him would never think of marrying our daughter; 'tis some trick, some wicked design, my daughter is not for him, I'll go and tell him so.——Go and tell him so, *thou art mad*, thou art unworthy of these blessings from heaven—hold your peace; away to the closet, and pray to the Lord, to restore you to your senses—The good woman thus silenced, he called down his daughter *Betty*, from her apartment, where she was dressing for dinner; and now with great calmness of temper told her what happiness was preparing for her; that his excellency was,

quisition, be as a star to all others upon the face of the earth——We shall conclude then our praises of this man, that we embrace him now present as a dear and honourable member of our society, and to us and all of us his memory in his absence shall be ever dear; and may it be the will of providence, that he may pursue
this

was, on seeing her, so charmed with her virtues, that he had demanded her in marriage; that blessings like these must be a gift of heaven, and brought about by the power of providence. The pretty child interrupting, said, that notwithstanding his riches and his greatness, she was no way inclined to think of marrying any but those who deserved her—and this gentleman was to her a stranger, and as yet had not taken the way to gain her love—— To gain the devil, says the good old man, adding, thou art a *thoughtless ungrateful hussey*. This instant go and put on your best trumpery, that you may be ready to receive his excellency's visit, who is now dressing, or I'll tear your eyes out; I'll
turn

this excellent study to it's exactest perfection. That his diligence and labours may be the object to the glory of God, and to the usefulness of human society; that the building he has begun for so admirable a purpose, may make his memory so dear, that his name shall be revered till time shall be no more.—Given at *Basile*, dated *October 26, 1734*.

L. S.

Rodolfe Zwingir.

Dec. Pr. M. &c.

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Sen.

turn you out of doors ; I'll not give you a shilling ; what, to refuse to receive a blessing that comes so immediately from the hands of the Lord ! the pretty infant trembling and shaking, not daring to say more in her defence, returned to her apartment, and promised obedience. In the meantime, the father was in the utmost uneasiness for fear that any of his excellencies servants had learned this dreadful dispute, which, if communicated to their master, might destroy all his hopes : recovering a little from his fear ; whilst his wife and daughter were busy in dressing, he resolved to return to his excellency, and being with him, assured him how sensible his wife and daughter were of the great honour he designed them, that *they* thanked, as *he* did, heaven for his goodness on this occasion, and that he hoped his daughter

Sentiments of the university of the *Low Country*, &c.

As the force of the lion is known by his nails, so is the excellency of an artist by the instruments he judiciously employs for the perfection of his art ; if this is true in general, with regard to the practice of any profession, what shall we say of the man whose theory

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daughter would be found worthy his love-- Being together seated, his excellency asked him how he could manage to compleat the marriage that day, for his passion for his daughter was so excessive, that he must suffer greatly if deferred; and you can't but know, Sir, says he, that great people can't bear pain, and when they do bear pain for what they love, they often turn to the other extreme, namely, they look with contempt on what they before adored — This is very common amongst persons in high life, and I don't know whether I can be an exception to this rule. On this the old gentleman replied, I well conceive your meaning — I well know the danger of giving offence to persons of your quality, and above all, in affairs of this kind; and I shall think myself unworthy the high honour you intend me

is so excellent, that the very form of his instruments discovers the greatness of the genius, not from the beauty of the make of them, but for the admirable use for which they are employed. In all these things, the *Chevalier de Taylor*, in our judgment, undoubtedly deserve the preference to all men within our knowledge; his theory is excellent,

me by this marriage; if I lost a moment's time to acknowledge my obligations to you, as you were so good, as to say you would accept of nothing with her, and, *indeed, what I could give is hardly worth the acceptance of so great a lord* as you are; therefore as you are so generous, we shall have no concern with lawyers, our business is only with the parson, though with your leave, I shall not forget that I am her father, especially when there are children born — For I hope your excellency will not deny me the liberty to call them my own — To all which *this supposed great man* answered, you shall do with me what you please, it is enough for me that your daughter is mine — I desire in this life no greater happiness. The father rejoiced to find his excellency continued yet in the same opinion, trembling every moment
for

his reasoning confirms it, his admirable inventions in the instruments used in his profession, and the success of his practice demonstrates it; we have heard these things, we have seen them, and we ourselves have been a witness of them; hence we receive him with gladness, as a member in our corps, we judge him in all
well

for fear he should change, and not keep his word, most respectfully took his leave, and proceeded to the means to get all necessaries for this happy union ; dinner was scarcely over, but all was ready, the innocent victim finely decked, the bridegroom in seeming raptures on his approaching happiness, and the father so elevated, at the great good to his family so near at hand, that it was the whole business of his mind to remove all his fears to get the marriage ceremony well over ; so much in haste were both the father and the lover, that the evening was scarce arrived before the spiritual part of it was over ; the mother and daughter did not discover much joy, for their compliance was rather an act of obedience, than any will of their own ; but the most excellent part of this adventure is yet to come,

well worthy our esteem, and this we give under the hands and seals of this university, this 17th day of *May*, 1734.

L. S.

Engelb. Verden Deacon, &c.

come, I mean with regard to the project of the lover, for he wanted not the wife (having many then living) what he wanted was the money, and as he had promised the father to take her without a fortune, on pretence of his own opulence, he had a very difficult card to play to procure his end; and above all, considering that the father, though rich, was very avaricious, and had the lover talked of money with his daughter, he would not only have absolutely refused to give his daughter, but would have concluded that he had some secret bad intention; however, this great lover succeeded in his wish by the following singular artifice; a thought entirely new and admirable for his purpose: coming with his now father-in-law from church with his bride, and all the family, before the feasting began, which

And this is the stile of diplomas from all the universities and societies of the learned, of which he is a member.

N. B. In terms to the like effect are all the other patents and titles the Chevalier *Taylor* now possesses from other parts of the world—these being judged sufficient for his design in this work.

which had been prepared, though in a hurry to correspond in greatness, to the father's high expectations from this marriage, his excellency, the son-in-law, after the usual compliments on this occasion, begged his father-in-law to retire with him in private; when together, spoke to him to the following effect; Sir, says he, I have now married your daughter, and it is with the greatest joy I can call her my own; permit me, as I am now your son-in-law, and consequently part of your family, to speak to you with the freedom of a friend, and as one that will ever consider your happiness as his own—I tell you, my dear father-in-law, what I was thinking of as I came from church, it came into my head as if it was by inspiration, and by the will of heaven; I say, I was reflecting that my lady, now raised in right of me to so high a rank, might by this elevation of her fortune forget that she was your daughter, and methinks I would not have a wife of mine to lose that duty and respect that you have a right to. What chiefly gave cause for these fears was, that I received her from your

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hands

hands without a fortune, and I fear that she apprehends that your giving so freely your consent, was because your parting with her was attended with no expence ; whatever you may think, dear father, this seems to be an affair of great concern to your future peace ; now I'll tell you what I would advise you as a friend, *quick, quick*, interrupting, says this good old man, what would your excellency advise ; no titles, say'd he, I am your son-in-law, and as such you are to regard me by the discourse, I'll tell you what I would have you do after supper, do you gather together what loose money you have with you, if you have any rings, pieces of old gold, or things of this kind of value, suppose to a thousand or fifteen hundred pounds, or some such trifle — do you offer them to my lady, in a ludicrous manner, as if it was only used as an argument of your content and great satisfaction, by seeing so happy a day for the well being of your daughter, I'll express the greatest surprise at this conduct of yours, and will absolutely refuse her acceptance. The old gentleman highly approved of this contrivance,

trivance, and promised to act his part to the best of his power; the time being arrived, and every person present seemed inclined to be gay, the old gentleman approached his daughter with a handkerchief in his hand, filled with many valuable effects, *family rings, gold snuff boxes,* and some money, to equal at least the sum mentioned by the husband; when turning his eyes towards his son-in-law, spoke to the following effect, discovering all appearances of fear to give offence. Let me beg your excellency to permit me to give this trifle to my dear daughter, as a proof of my love for her; and though you are so good as to promise to accept nothing with her; so high is she in your good opinion, yet, on this joyous occasion, I must intreat you would not refuse me. The husband discovered the greatest surprise; the bride most respectfully submitted to wait the determination of her husband—The father betraying the greatest impatience for an answer; at length, the husband turned suddenly to the bride, and said to her, in seeming good humour, come, my dear, *this is a day so happy for us, that*
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we must on no account disoblige our father—This is a whim of his—Let us even humour him, though I have told him a thousand times, that having you, I have all I wish on earth to make me happy, but I cannot on this blest occasion consent to make him angry; the bride, in obedience, turned her eyes to her father, and spreading her apron before him; the old gentleman hearing the discourse of the son-in-law, and well understanding this signal, with his hands trembling poured the contents of the handkerchief into the apron of his daughter, shewing, as he delivered them, the greatest confusion, turning his eyes every moment on his son-in-law, with the looks of a despairing person, expecting that he would have kept his word; and not permitted, as he had promised, his lady to accept of ought from her father, as the latter only supposed, that he was to play this part to convince her, agreeable to her husband's project, that he was not unmindful of her, but made her this offer, not that she should accept it, but regard it as an argument that he did not consent to this marriage to save
his

his money, but as he judged conducive to her happiness. No sooner did the husband perceive that his bride was possessed of these valuable effects, but he turned to her on a sudden, and said, *go child* up to your room, lay those things by, and we'll talk of these idle affairs hereafter; adding, come back to me immediately, our father will stay with me till you return, and let us employ the rest of the evening to entertain our friends; on this the music was ordered to add to the mirth of the night, and the whole was conducted as usual on such occasions, till the bride and bridegroom retired to their apartments.

The next morning very early the bridegroom spoke to the bride to this effect (all which I was informed from the bride herself some little time after) my heart's joy, do not be frightened, I must instantly set forward into the country for a few days, I received last night an express, that a very near relation of mine is very ill, and from whom I have large dependances-- I gave last night orders to my servants
to

to have all ready, but durst not sooner communicate this news to you, for fear of making you uneasy; I hope you are convinced that I love you even to madness, and you can't but know how dreadful I must suffer in your absence, and must thence conclude, that nothing but an affair of the last consequence could have obliged me to leave you so soon; it is for our mutual happiness that I go, we may lose a large fortune to us, and our children hereafter, should I refuse; it is easy to conceive the astonishment of the lady at this news, tears and sighs we must suppose in abundance, to lose so quickly a husband, who, though if so short an acquaintance had gained her affections, was an insupportable thought, and the more so, as she was a young lady of excellent understanding; she had a thousand fears at the consequences, the singularity of his courtship, a stranger to her, the odd behaviour of her father, and the like reflections joined to destroy her peace; in her situation she could ask no advice, her lord, her lover and commander only near her; her father, late in bed, warm-
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ed with liquor, fast asleep, and if waked, his reason would be imperfect; the mother, and indeed all the family, as fast asleep as the father, from the vast fatigue occasioned by the feast of the preceding evening — In this despairing state the husband, after painting his grief at his departure, in terms filled with tenderness and love, rose from his bed, permitted one of his faithful servants to enter the room, packed up, unperceived, in the greatest hurry, all the rich effects that his lady had received the preceding night from her father, turned about, took his leave with great tenderness of his lady, who was then bitterly weeping, went downstairs with his servants, and it not being day light, went secretly to the gate of the city, where his horses, with the rest of his servants, were attending his arrival, agreeable to what had been privately concerted amongst them. The distressed bride knowing no way to relieve her from her afflictions till she could see her father, which she well judged would not be proper till by sleep he was again restored to himself, wisely reflecting, that on calling
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the servants, and alarming the house, great confusion might follow, and no advantage to herself; the young unhappy bride resolved to continue in that distressed state till her father came himself (which she knew he would, at a certain hour, to enquire after her health) that he might be witness of the misery of his daughter by his counsels; the time arrived, the father knocked at the chamber-door, and demanded, with a loud voice, how his excellency and the lady his daughter had passed the night; a dismal melancholly voice, which, to his great astonishment, he knew to be his daughter, called him into the room, where he beheld, with the greatest agony, this scene of woe. The mother, being informed by the maid of what had happened, instantly followed him; it would be extremely difficult to describe the scene that presented when altogether, the daughter in agony dreading her ruin, wishing for the return of her husband, and trembling through fear of his being gone for ever. The father^{ea} and mother looked on each, then on their daughter, with all the appearances of the deepest

deepest grief; the mother, by degrees, first took courage, and blamed in unbecoming terms her husband. The latter, in his defence, said, that his views were just, that he thought to make his daughter great, and as *he* was, so might *any* man be deceived. The victim of all the young, and much to be pitied lady said no more, but that her compliance was a blind obedience to her father's will; the dispute possibly might continue long, but this certain, no remedy offered neither for the one nor the other; for the young lady's husband was never heard of since, and she knows not as yet neither her name nor her quality, and all that she had for her consolation was, that she believed to have been one day a great lady, whilst the mother was constantly loading her husband with abuse, for having been the undoubted cause of this evil; and he, to make some reparation for the injury he had done his daughter by his exorbitant avarice, promised her money; which, in his opinion, was more valuable than love, and assuring her, that he repented of what he had done, and if ever she should learn that
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she was freed of this husband, and she should think of another, the other should be determined by her own choice.

I must not here omit one of the most extraordinary adventures of my life, which happened in another of the most considerable courts in *Europe*, which has done me as much honour, with regard to my capacity, if not more, in the opinion of the great, than any other; I arrived in this court, furnished with every recommendation from many of the highest personages, proper to procure me an audience of the sovereign, and the protection of the courtiers——Notice being given of my arrival, and all my letters presented by a proper officer, the sovereign seemed so pleased and desirous, (as he was most graciously pleased to say,) of seeing a man who had made himself so singularly remarkable, as well by his reception in every court, as from his success with so many great princes, and other great personages, by acts of his profession, that the hour was next day fixed for honouring me with an audience, being that evening

vening invited to supper at the marshal's table as usual ; in the palace there happened a trifling dispute between myself and a celebrated wit, then a favourite at court ; the latter, to whom at that time I was a stranger, was so angry at my being flattered to have gained the superiority in the argument, that, in revenge, he so artfully prejudiced, the same night, the sovereign against me, that, when I was next morning prepared to throw myself at his feet, not thinking any more of the idle babble the night preceding, always supposing, that all conversations round the table, amongst men of honour, are never suffered to transpire — An officer came to my apartments, and told me, that the sovereign would grant me no audience, but required that I might continue my road. My readers may suppose how greatly I was astonished at this information, on remembering that I never was in any court furnished with such powerful recommendations as to this, nor ever saw a fairer prospect of meeting with all the attention that I could possibly hope for ; and above all, not knowing the cause of

this disgrace ; finding that I had no other remedy but to obey, I immediately ordered my equipage, which being then at the crisis of my grandeur, having with me no less than two coaches and six, above ten servants in livery, besides gentlemen, my companions, in my own pay—I parted instantly for the capital, and being charged with letters for the commander, I waited on him, without discovering the least uneasiness, or saying ought of my adventure with the master. Being detained at his table, and assured of his desire to serve me from the recommendation I brought him ; dinner was scarcely over before he received a messenger, by the best authority, which was in substance, *that that celebrated Englishman, who that day arrived at the capital, must continue his road* ; the commander addressing himself to me, said, *sir, this must mean you* ; on this I most respectfully answered, that I knew it did, and told him all that had happened ; upon which his excellency immediately asked me, what was my answer ? *obey, sir, said I, without doubt* ; but as there is no time limited, to-morrow will do as well as to-day ;

day. This was to me most afflicting news, because here were my head quarters, or, in other words, where I had caused to be assembled, *by public notice*, persons who wanted my aid, many from the neighbouring countries, and some from distant nations : having several years observed, in foreign countries, to fix, as I past, a certain place, to get together all persons complaining of distempered eyes, that I might give them better attendance, and thence be enabled to obtain the desired success. Knowing the commander to be my friend, I continued three days longer, imagining that this *threatning* storm might blow over, at least that I might know in what I had erred, and thence be enabled to seek a proper remedy ; in the mean time I continued to enrol all my blind subjects, which were in a greater number in proportion, and of greater quality, than I had ever met with in any time of my life ; but knowing myself not to be secure in my situation, I did not venture to do any operation ; but told these my people, of whatsoever rank, that I was busy in preparing necessaries for their cure. The fourth

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morning

morning after my arrival, the commander received another message from superior authority, with positive orders for my departure early the next morning—My time thus being limited, and my danger not small, my invention was on the rack to know what I could do to save my glory, and to secure myself from the loss, that must necessarily ensue from my departure; the injury that would be done to so many people, and amongst them many of the great, that came from all parts for my aid, could not but to them be very considerable, and to me immense; for I must lose not only the profits arising from the cure of these people, but the reputation that I should have possibly acquired in consequence. Besides, my misfortune would not end here, for my leaving a country so suddenly, and from a cause unknown, could not fail of exposing me to censure amongst the people in many other nations, where this account of my quick departure should be reported, as being myself the most public man under the sun, being personally known not only in every Town in Europe, but in every part of the globe. Reflecting thus on my dreadful situation, and believing

believing myself within a few hours of certain ruin, a happy thought preserved my glory, enabled me to quit the country with the highest honour, secured me the good opinion of the public, added to my fortune, and lastly, gave peace to my mind; and here follows a most faithful relation. Examining my book where the names of the persons of every rank who demanded my relief were entered, and fixing on eight or ten of the principal, I ordered my equipage to the door, put a few bandages, and some instruments in my pocket, took with me my chief assistant servant, and set forward to visit these great personages; on my arrival at each one, I said, that I was come with all necessaries to make the operation for their cure, and laboured to appear quite easy in my mind: at which they all seemed pleased, discovering their impatience for my assistance. When having seated them with great ceremony, I touched their eyes with an instrument, without giving the least pain, and *called it my operation*; this done, I applied proper bandages, and rolled up their eyes one after another, as fast

as I could continue my visits, with three or four yards of ribbon ; after having gone through this ceremony with all, I spoke to each one to the following effect—Now, your excellency, *my operation is done*, and I make no doubt but that you will be perfectly restored—there remains only my attendance, without which your excellency *may have a fever*——Your eyes may swell—They may be inflamed, and you may lose your sight—If not your life ; and in this manner I addressed every one, after the business was over, *that I stiled for my then present purpose an operation* : their excellencies, one and all, in their different houses, discovered, *as we may suppose*, the greatest surprize at this relation of mine ; and asked me, *in the utmost confusion*, what I meant. I told each one, that I had orders by authority to depart the next morning, that I was going to such a court, and that if they wished to avoid all these evils, they must prepare their equipages to follow me ; that I would not speak of these things before the operation, dreading to create in them such fears, as might have made my operation unsuccessful ;

cessful; and to sum up all, they were under an absolute necessity of going with me, or employ all their interest to keep me with them for their sight, and perhaps their lives, as I had said, depended on my presence, and there were no other remedies since the operations were done. The business of each one was immediately to put all means at work to procure my stay, *which they all did, but, as I expected, in vain.* That evening I sent a proper notice to all, to be ready the next morning, repeating their danger by my absence. The time arrived for my departure, when I set out with my own equipage, which I have already said, was the most brilliant I ever kept; I was followed by a train of coaches, and other machines, all filled with persons complaining with disordered eyes, and continued my road, with all my followers, till I arrived at the first town belonging to the neighbouring sovereign; there I fixed my quarters, and resolved to stay not only till I did my duty to these great people, but for all who should follow me from the capital. The news of my success with those who followed me,

together with the singular manner I parted, was soon the subject of conversation in many provinces, and in some of the neighbouring kingdoms; so that in less than a month, the town was so excessively filled on my account, that it was difficult at any price to get a lodging. The consequences of my project, were——my glory was not only secured, but greatly augmented, by returning these great personages to the capital recovered; my reputation was so much increased, that I was attended by crouds, for a long time, in every country through which I travelled, and my reward greatly exceeded what I had ever met with in so short a time; and to compleat all, the sovereign himself caused it to be made known to me, by a proper officer, how I had offended, highly applauded my conduct, assured me of his great opinion of my ability, and that I should be ever well received in his court; but reminded me, for the future, never to display my wit on a man so high in his esteem, as that gentleman, who was the cause of my disaster. I most humbly obeyed in all —
 have been more than once, since, through
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all the country with the greatest approbation, and I know of no court, nor of any family of a sovereign prince, from whom I have received greater honours, than from that where this transaction happened.

However pleasing these relations may prove to my great, and to my learned readers, I must now change the subject, not for want of matter, being able to fill volumes with relations of this kind, but for want of room in this volume. I shall now proceed to speak on the following subjects, and presume, that they will be considered as very interesting; and I can't but flatter myself, that they will be equally entertaining, and the order in which I shall treat them, is as follows—First, on the force of prejudice, which will furnish me with an opportunity of speaking, not only on the different established religions, but on the different sects; and these will be followed with many excellent relations amongst nuns and friars. I shall pass on to my adventures, and speak of suicide, duelling and other interesting matters — Next shall come, in order,
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to shew the advantages of dancing, and hope to prove it to be essential both to body and mind ; and after relating many excellent facts of jealousy, and recommending a remedy for this evil, I shall go on to despotism, and shew the many instances of the sufferings of the subjects, in countries where absolute power reigns. This will furnish me with the most happy occasion of speaking in praise of the government, custom, and manners of our country, and by respectful comparisons I shall shew its preference to all others : and thus I propose to end this volume.

I shall begin by shewing the force of prejudice, a subject that greatly interests the happiness of man ; and observe, first, that all who travel must agree, that our prejudices are from our education—A man must be extremely weak, who can call this in doubt—Religion is a prejudice of the highest concern to our well being, as well in this, as in the next world ; and as it must be the greatest folly to quarrel with another, because he was not born in the same country, and educated in the same

same principles ; I shall not enter into any argument for or against any opinion, but relate my own observations on such facts, as have occurred to me in the course of my long travels.

To begin this important subject in order, I shall speak of *the holy inquisition*, as being the most proper to be the first noticed, from being esteemed abroad, as composed of men who are the supreme judges of all affairs of conscience, and here follow their arguments—They say, that these spiritual fathers are appointed by the highest authority to conduct the soul in the way to salvation ; that being at liberty to judge for ourselves, as there are near as many opinions as men in the world, we should ever disagree ; but not being allowed to be of any opinion but theirs ; and as they teach all the same doctrine, and are all of one mind, we, following their council, must all agree as one ; and it is on this agreement that all our hopes of happiness hereafter must most certainly depend. The answer to this I shall leave to those whose chief employment

ment it is to examine these things, and proceed to observe, that this leads me to the arguments given in favour of *auricular confession*. The advantage is great, *say they*, to the state, to the spiritual father, and to the penitent, therefore of excellent service to mankind, both in this and the next life; in this it gives peace to the mind, it makes us keep in memory all our foibles—The memory of them is a great help in warning us not to repeat them, and our absolution for them being only conditional; that is, if we have a right; which our own hearts alone can tell—we thus procure, continue they, the greatest advantages to ourselves and to our neighbours.

It becomes me to make no other remarks than that, supposing the spiritual fathers had not the passions of other men; this is an admirable invention to secure peace to ourselves, and give peace to our neighbours and superiors; but the enemies to this practice say, that being men, and composed of matter like others, they may fall into temptation—Because this matter doth require supplies, and the means must
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be obtained—And if the penitents do believe, that their spiritual guide has a power to conduct them with greater safety——The moment the spiritual father has of this convinced them, which can hardly be supposed they can doubt of, when they thus secretly ask his advice; the consequence may happen, and some pretend to say that it frequently doth happen, that as soon as the father has convinced the penitent that the things above are better than those below, he gives his penitent leave to take possession of those things above, whilst he takes care of the things below.

I have here indeed a very large field to speak on, were I inclined to say much on this important subject, but shall only say, in this place, that this is the foundation of all the wonders we see daily amongst those people, who give up their faith to their preachers to any new doctrine, and shews, to a demonstration, how all the effects we daily perceive are brought about, and how easy it is that way to fix the peoples attention, and to oblige them
to

to submit in all to the will of the teacher. This reflection naturally leads me to speak of the great advantages in talking to the passions, on subjects of this kind ; I have already said in this work, that it is for the purposes of preaching most excellent—because men of understanding, in proportion, are but few, and that all are affected by those who talk to the passions, and but few to the understanding ; I shall give a very remarkable proof in the following relation.

I was present at a sermon in a catholic country, on the day we call *Good Friday* ; the priest had in his pulpit a figure, which he called the image of our Saviour, dressed proper for the occasion, with the crown of thorns, many wounds, a face filled with sorrow, and every circumstance that could be represented of his death. ——— This figure was entirely concealed ; the father addressed his audience on the solemnity of the day in most pathetic terms ; and after exciting in his audience the greatest uneasiness for the sufferings of our Lord, even to bring tears in their eyes, suddenly,

suddenly, with a sort of fury, threw his hands forward, and fixing his eyes with great attention on his auditors, with a loud, but sorrowful voice, spoke to this effect; *Oh! my brethren! Oh! terrible thought!* Oh! mercy on us! hear me a moment, if the relation of these things will strike you with such horror, if the description of the heavy woes our Lord suffered for your sins will thus affect you, what would you say, did you see the Lord himself — see his wounds — Behold his agonies; ah! what said I, methinks the Lord is coming — Turn all your eyes this way, look full upon me — and that instant raised the figure a few inches from before him, so as to discover the crown of thorns, and part of the face; when turning it round with apparent great trouble of mind; look here, behold the Lord turns his eye towards you all; the people on this began to weep bitterly; thus did he proceed, raising the figure inch by inch for above an hour together, repeating his exhortations in the strongest terms, and in the most elegant stile for his design; expressing his sorrow sometimes with tears

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in his eyes, till the people were many of them by degrees so affected, that they fell to the ground, unable to support themselves under their agonies of mind; and, I believe, I may venture to affirm, had he proceeded for a few hours in the same way, he would have deprived many of their reason; and what is yet more remarkable, in my judgment, the audience was composed of persons of as good education and capacity, as we generally find in our own country, and therefore if the same effect cannot be produced, by the same means, amongst us, we may depend, that it is only from the difference of the education which we have imbibed in our infancy.

This leads me to shew how easy it is to account for all the strange effects we perceive amongst the people, from the establishment of a new-fangled religion; for their understanding being weak, and consequently their passions easily affected, their attention once gained, and their judgment not sufficiently strong to guide their resolutions, their little reason gives way,
and

and their brains filled with visions, the justness of which they dare not examine through fear; and thus, by degrees, they become so accustomed to these notions, that they look on all men with horror, who attempt to deprive them of them; and thus it is, that they call that man their friend who maintain them in the same opinions; thus, in a lesser degree, they may be called mad; for madness is no more than stretching a thought so far that reason can't call it back; for we see in most species of madness, if you avoid the subject that caused it, we shall find their judgment equal with our own; the fault then is not in the people who believe these strange things, but the teacher, because the latter plays with those of little understanding, till he leaves them without any; and thus it is, when once he has warmed their brain with incomprehensible ideas (by only endeavouring to understand them) they are heated at last to that degree, that they fall into what we call enthusiasm, and all ready to die martyrs for their folly. This is so true, that I have told many, and I believe

all who know me will not doubt me, that on this new doctrine, myself in the pulpit, with a few hundred auditors, who came with resolution to be attentive, no children, nor deaf people present; I believe, in a few hours, but certainly, in a few preachings, I would shew the things above in such a light, as to engage all my auditors to neglect and despise so greatly all things below, that they shall throw all their temporal possessions, then with them, on the table, on the article of charity; and if this be admitted, it must certainly be much less difficult when in the office of confessor; who secretly direct the conscience of any particular person. I could give numberless examples of this, within my own observation, in foreign countries, and they are all upon the same plan as this I have been speaking of, namely, to exchange for the spiritual, the temporal. And the advocates say, in favour of these preachers, that they do well, because they teach man not to set too much value on things below. Thus their minds acquire peace, they have a better chance of being happy in the other world,

and

and the confessor gets money, all three excellent events from the same cause.

Before I relate two or three remarkable tales, very applicable to all I have said, I must take notice of a singular observation of the spiritual fathers. They say, says these pious men, that we take money of the seculars, when we are desired to direct their consciences for a better life; but those who talk thus, do not remember, that we are composed of body and spirit, — of mind, — and of matter, and when the one is out of humour, the other is always displeased; if then my mind is angry, how am I capable of guiding the heart of the penitent; and if I enquire the cause, and find that this uneasiness of my mind is because my body is offended, is it not natural for me to ask why my body is offended? and if in answer I am told, that it wants supplies to answer its constant losses; is it not natural for me to enquire how I may procure these supplies? and will not the answer be Money. Thus then 'tis plain, that I take your money; with no other view than to put this body

of mine in good humour, so that it may not disturb the peace of my mind, and thence disenable me to think of means of your salvation. And thus we see, whence the general observation amongst mankind——That spiritual reflections are always best after dinner, because it will be extremely difficult to persuade any man to forget that he is in pain.

In *Germany*————An old lady, who was going to take leave of this world, having passed through the last ceremonies of the church; she had two children, no *terra firma* to leave behind her, but only about a hundred thousand crowns in valuable effects; her mind was so busy on her near approach to *Abraham's* bosom, that she did not think of making her will; her father confessor having done his duty, the absolution granted, and all necessaries for her departure, spoke to her to the following effect; Madam, now I am thoroughly persuaded, from the knowledge I have of your virtues, —— you are going where you will be truly happy; permit me one moment to call your
thoughts

thought into this world, on account of your children ; the old lady instantly interrupted him, with some warmth, and said, dear father, no more of that, all I have, let my children take amongst them ; on which the father replied, will you take my advice. What do you mean, says the dying lady ? Do you know, madam that I have thus far guided you on the road to be happy in the other world ; do you forget that you are going to a place where you may live for a million of ages, methinks 'tis worth your while to try to please the master, and he is a master that is never ungrateful, your children may be so ; besides, the Lord has said, that the infants of the faithful shall be his care ; that he will pour down manna on their heads, and his blessings shall attend them.—Do what you will ; says the good lady, I'll leave all to you, I know well, father, the care you have taken of my poor soul, and instantly returned to her preceding devout situation ; the father on this called in proper witnesses ; the dying lady put her hand to a paper, and gave all to the church, that is, to the Lord, in the sense I am speaking, and soon after took

leave of this world, leaving the fathers her successors. I knew both the spiritual father and the children, and was acquainted with her physician, who assured me of the particulars of these facts, and who attended her in her last moments.

I could give numberless of the like instances in the course of my travels, to shew how easy it is for the spiritual teacher to be master of the possessions of any person, when once persuaded to despise all temporal enjoyments, and to regard them as evils, that only tend to the loss of future peace ; but as this is a subject too extensive, I shall proceed to give only a few relations proper on this discourse, which cannot fail of being agreeable to my intelligent readers.

Attending certain ladies in a convent with defects of sight, and, indeed, I hardly passed by any convent of nuns, but I was called on these occasions ; after having freed seven or eight of the corps from various disorders of this kind, which was a work of many weeks, I expected some
temporal

temporal reward to assist in my travelling expences ; but, alas ! when I was waiting this useful consolation for my labours, an image of the virgin was brought me, finely decked with flowers, round which was wrote prayers to this divine lady, to reward my virtues : these religious beauties judging, that the services I had done them was of such a nature, that they knew of no acknowledgment worthy of my attention, except those that came immediately from above ; I most respectfully accepted of this reward, well knowing, that had I called the goodness of it in doubt, I should greatly sink in the opinion of the inhabitants, lose all my expectations for these good deeds hereafter, and endanger my safety in this lower world.

In another convent of religious ladies, where I attended in hopes of perfecting the temporal sight of many amongst them, I was shewn a lady, who had been 20 years a nun, thought proper a few days before to put on the habit, called that of the blessed, to augment the number of her prayers, and lower her diet ; by these things

we are to understand, instead of the habit of her order, she put on that of St. *Francis*, with a cord or rope about her waste, treble the number of her common prayers, and, for the sake of the spirit, greatly chastise the flesh, by half starving. On my asking the reason, I was told, that it was the custom of that convent, that after a lady had heard tender sayings, and corresponded with her admirers for years together through their grate, and perhaps undone their lovers, by receiving from them presents, when, from their age, being no longer capable of inspiring tenderness, they resolved to neglect all temporal things, and turn their thoughts towards those which are spiritual. And enquiring who this favorite man was, who had been the cause of this dreadful resolution, I found that he was an acquaintance of my own, and had ruined his family to preserve for years the love of this lady : a few days afterwards, visiting the same convent, I took a resolution, from an extraordinary curiosity of my own, and without any authority from my friend her former lover, to respectfully demand an interview ———
namely,

namely, to have a private audience with her through the grate, which, in these countries, are so contrived, that there is a little parlour on the one side of the grate, and another on the other side, both inclosed, the former for the visitor, the latter for the nun; when with her, thus in private, after a little general conversation, I asked her, if she knew such a gentleman, naming her former lover; she instantly replied, no more of this business, I have done with those follies, as you may see by my dress; on which, interrupting her, I respectfully said, I presume, lady, by that dress you seem to have repented; permit me, if I am not too free, to enquire how you have disposed of all those rich effects that I am told your noble admirer presented you from time to time, as arguments of his affection for you—— Disposed of them, says the lady, why I have given them to the lord, that is, in the stile of the convents, to the little figures of *St. Joseph* and *St. Ann*, and above all, to a little *Jesus*; on which I fixed my eyes upon her, and said, lady; if I did not fear to offend you, I could
give

give you advice, that might greatly help in procuring peace to your mind, and give you better hopes of future happiness; your meaning, Sir, says she; to which I answered, make restitution, give back to the family all that your beauties have engaged your admirer to give you, by this you'll save the family from destruction, a family that you alone have undone; then your repentance may indeed be valued, otherwise I tremble for you. You tremble for me, Sir, says she, you frighten me, I am taught other things, what I give to the lord will certainly be acceptable; lady, says I, but the property should be your own, and this is not the case; for you took these things from a man who had lost his reason, you knew he had lost his reason, when you accepted them, therefore he had no will of his own, and it was not he, but you, that robbed the family—You startle me, Sir, says she, this is going too far; not, says I, lady, if my advice is accepted, if otherwise, I have done wrong, and beg to be excused; perhaps 'twas my judging you so well worthy the care of heaven, that caused

caused me to be thus zealous, and thus with much gravity on both sides (after the usual compliments) we parted—No sooner left the convent, but I began to fear danger, provided this lady should tell my conversation to her spiritual sisters, for which I had so much reason, that had I not had a female friend in the same convent, who communicated to me the next morning my danger, it is possible I should not now be in a state to relate this adventure.

I shall make no other remarks on what I have been relating; than that the well known axiom that things prohibited are most desired, is in no case so evident as amongst nuns, for the difficulty of committing any capital folly is here easily seen, and the natural desire of committing them, keep their brain continually on the rack. They are always inventing new schemes for their purpose, which exercises both their wit and judgment to the highest degree. Their blood is constantly kept warm, their hearts agitated, and their heads always busy to procure what they cannot easily procure; and thus it is, that in the language

guage of the tender lover, in wit, vivacity, sublimity of thought, intriguing, in writing and conversing on these subjects, they infinitely exceed all the ladies under the sun—As no man ever had equal opportunities with myself to be acquainted with these truths, I believe my judgment in this will be preferred, I own I have corresponded with numbers of them in every corner of *Europe*; and there was a time, that I was particularly known by my letters to the most celebrated ladies of the age for genius, not in one, but in many nations, and declare, that I have received from them innumerable writings, dressed in the most elegant stile, filled with inventions the most admirable, and thoughts the most delicate and best chosen that I have any where met with, and what deserved to be esteemed from all others, written by any but by these religious beauties——If am asked the reasons for this extraordinary ability amongst nuns in general, I answer, that amongst the seculars there is a possibility of passing the crisis of tenderness, and these hopes are never lost till they have passed it; and when
 passed,

passed, reason assumes much of its former seat, and the passion is less violent, if not greatly humbled ; but with nuns this is not the case, for they have little to comfort them but a wild expectation. 'Tis rarely they pass this crisis, and the desire of passing it is the undoubted cause of all these wondrous effects. I would here be understood of nuns, who can't be said to have any vocation, which are by much the greatest number, being put in at their parents will ; if nine daughters, generally eight are thus designed ; and at twelve or thirteen they are called to profess with little more knowledge of their business than the catechism, then their veils are generally thrown from before their faces, and they are allowed from that instant to converse with male creatures at the grate, which before they were not allowed to see, much less to talk with ; and as it is the conversation of men that improves the genius of the fair, it follows, that by having thus a much greater freedom than what ladies can pretend to in a secular life, it is easy then to conceive why their genius
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is so greatly improved; whereas those nuns, who do not give up their liberty this way, but in an advanced age; some may be by vocation, others by offences received by their admirers, and both instructed, at least, in the theory of the good things of this life. I have observed them to be pretty much the same in their talking and writing on the delicate subjects, with those who are said to be ladies of the world.

I must not omit to add here, that there is a sort of cruelty of telling love tales to nuns, practised much amongst the great, because it deprives them of every comfort they might expect from their situation; which is to labour to forget all temporal enjoyments, and employ their thoughts on affairs of another life; whereas their attention is thus kept hovering about this globe, and they have more difficulty, perhaps, even in the hour of devotion, of carrying their thoughts to the other world, than any of the Sex.

I shall

I shall conclude these observations, by adding, for the great comfort of the beauties in our Country — that most of these nations, where these nuns are obliged so early to take the veil; the ladies have very little liberty, in truth, little more than a few hours in their whole lives; namely, the day they take the veil, or the day they marry, in both cases they are richly adorned till the ceremony of the church is over, when the one puts on the habit of the convent, the other a particular dress, generally black; seldom go abroad without their faces covered, rarely come into any company, and neither the one or the other are ever dressed again to advantage during life.

I shall now proceed to give a few remarkable relations, well adapted to the subject on which I have been talking, amongst many hundred that have come to my knowledge, equally instructive and entertaining; I once knew a set of nuns, who had received at their grate, for the first time, three or four *English* gentlemen,
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and being told that they were hereticks, they were advised by some of their weaker sisters, and perhaps by some of their political spiritual fathers, that on performing nine days penance, with proper prayers to a favourite saint, that the interest of that saint might be such, to procure such a blessing from the Lord for these young fellows, as to convert them to their true faith; all I know is, that these ladies did perform this singular religious duty, but I know not for what reason; I met these gentlemen afterwards in my travels, and could not discover that there was any change in their usual manner of living.

It was about the same time, that being caught in a deep snow, and my equipage could not go forward, I stopt at the convent of capuchin fryars, where I was informed I could have three days hospitality, I gladly accepted, with all my attendants, of this charity. The time being elapsed, and the bad weather continuing, I judged of the difficulty, or rather impossibility, of advancing, and therefore resolved, if possible, to keep my ground; but one of
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the fathers, who had no regard to my distresses, the fourth day in the morning, marched backward and forward before my chamber door; and said, with a loud voice, repeating every instant this sentence; after three days there is no hospitality; this for a time observing, if this maxim of yours in your country is good, we have another in our country every way as good; when we are well let us keep ourselves so. Thus far you see we both understand each other, therefore cease to give me this advice; when I find myself not well I shall go without it. I kept my word, I stayed till the weather changed, and continued my journey, well pleased with the reception I met with from the good fathers.

In a principality, where a great lord acted as vice-roy, which was to me indebted for the recovery of his sight, and being extremely attached to a favourite saint, made a vow, on his recovery to his sight, that he would remove a little Jesus he had in his chapel, which, though small, was grown old by time, and his robes

very defective. The day being fixed for the great jubile, his excellency, with his shade before his eyes, with his lady, myself, and a great number of persons of rank at table, and many hundred of his tenants, invited on this occasion; the dinner was scarce over, before the man, who made this little figure, gave notice of his being arrived, that it might be dressed and ready to receive the blessing proper for his having a seat in his chapel in place of the old one, and to have said over it the usual prayers on these occasions. His excellency, no sooner heard that the image was at the door, but demanded to see it before it was dressed; it being brought to him, he took it in one hand, and raising his shade with the other, spoke to this effect; good God! what a figure has this villain brought me; here is no proportion, the legs are not strait, the shoulders swelled, the left arm crooked, and the back risen. This no sooner said, but in a great fury cried out, send that rascal about his business, this image shall never be put in my chapel. The company all astonished at this news; the numberless visitors who came to the feast

feast run wildly gazing one on another, as if some dreadful danger was at hand; his lady frightened to death, with an humble and meek voice begged his patience, that it was of the highest concern, that this image should be dressed and blessed for this occasion, as the whole country was assembled; and that when this little figure was dressed, these defects would not be seen—Dressed madam, says he, and beginning again to shew his anger, when all promised obedience to his will by a respectful silence. His lady being drove almost to despair about this business, sent for me instantly into a private room, and begged to know, if I could not invent some stratagem to ease her of her pain; for heaven's sake, says she, give me now some powerful proofs of the greatness of your invention; on which I requested her, that she would please, instantly, to dress the image, and give me notice when done, (having cloaths ready prepared, as the height of the image was measured at eighteen inches, and in the mean time to send in her chaplain to me) and I would undertake to regulate the whole affair, so that the feast

should not be deferred, and even with his excellency's approbation.—I returned immediately after to the table, changed the subject, and endeavoured to divert his excellency with some of my adventures; having first spoken to the chaplain with direction, that the moment he saw the image dressed and held by the lady on the table, on the signal of turning my face towards him, on pretence of settling the bandage, he should give the blessing. What then, says the father? To which I answered, That the blessing being given, I would forfeit my life that his excellency would pay immediate obedience and be sensible of his error; news no sooner arrived of the little image being dressed and ready, but I ordered all to their offices, and to pursue my advice. Exactly on my turning to his excellency, the image was fixed on the table by his lady; the priest that moment gave the benediction; the words were no sooner delivered, but his excellency raised his head with a sort of wonder, bowed with a becoming devotion, beat his breast, and that moment the bell instantly rang. The procession began with
great

great order, his excellency following the now little jesus, which was carried by the chaplain and the ladies; all the company and myself followed with the greatest solemnity, and the other was taken down. Whilst we were all on our knees, the new jesus was put in his place; we continued many hours at our devotion, and the whole concluded with the highest marks of joy, which was discovered in every face present.

Being consulted for the eldest son of the treasurer of a great prince, who had lost his sight in the same part of *Europe* where I have been relating of the last adventure; when I entered the room, I found my patient with his whole body covered with medals, numberless garters of holy nuns tied about his neck, reliques in his room that had been brought from a vast distance, at a very great expence, and all with a pious view of restoring, by some miracle, the sight of this afflicted **person**; but not succeeding, as it is plain, **by my** presence being desired, **I insisted**, before I would do any operation for him ——— that all

these things should be out of the room, for if I did any good I would have the reputation of it, and not permit these odd rivals to run away with my glory. I was absolutely refused, and looked upon as a man very extraordinary, even to pretend to do any service without being favoured by the immediate protection of some saint. After some days passing in these disputes, and the good patient all along exposed to the greatest danger, we settled preliminaries; and it was agreed that all these medals, garters, and reliques, should be removed, on condition, that I permitted the picture of a favourite saint, that he had invoked, to remain in the room; to which, at length, I was so good as to condescend. The patient being restored by my care and labour, I naturally expected to have the reputation as well as the profit; but alas, I was grievously disappointed; for no sooner was he in a state to go abroad, but he flew to the convent of the name of the saint, of whom he had the picture in the room; there, not only gave religious thanks, but presented to that saint, the recompence I most certainly

certainly had the best right to. However, they do not judge so in these countries; for they seem to put all the faculty together like a pack of cards, and say, it is not the cards that get the game, but the mover of the cards; and thus it is not by our judgment that ~~these~~ services are done, but by the intercession of the saints they invoke, and it is by their interest with the Lord, that our hands are guided and our judgment directed — Thus it is in all these nations, though we restore either life or sight to the patient, and give the strongest testimonies, in the cure of any disorder of the human body, of our singular abilities in our profession, being considered only as the instrument, and not the principal, in the execution of these deeds; we are only as such esteemed, and the best that we can hope for is, that they will say for us, that we are not in displeasure with heaven; or in their own phrase, *the Lord is not angry with us*; but if, on the contrary, we should miscarry, which all reasonable people will agree to be sometimes possible, then we are assured, the persons that are the most interested, will

look upon us with horror and contempt, and the common people will cry out, with one voice, that our bad success proved too clearly, that we had a compact with the devil, and all our hopes of salvation must depend on the Lord's having mercy on our poor souls.

Thus, I say, we plainly perceive how unhappy we are in these countries, however excellent our capacity, however just in our conduct, when we exercise any branch of physic. If we succeed, the reputation is given to others, not to us, and to those whom we dare not quarrel with, being no less than the saints above, whose aid we possibly one day may stand in need of; and should any man be daring enough to call their power of doing these services in question, instead of gaining the victory, he would sink in the opinion of the people, and by them, from that instant, be ranked amongst the sons of darkness.

How hard then is our fate in these nations, if we do good no merit is given us;

if

if ill, 'tis believed that the saints above have judged us instruments unworthy, because they refused us their aid, and conclude from thence, that our infernal enemy had such a power over us, that all that we can hope from them is their kind prayers.

There are yet other nations through which I have passed, where my brethren are equally as unhappy, if not more so; for here they have no regard to saints, they have no belief in them, and consequently never call in their assistance; and what is yet more, they have no regard to the uncertainty of physic, they rely wholly on ourselves, and always judge of our merit by the event——If we do any thing in our profession, which, in their opinion, seems great, though in fact but a trifle, they will praise us even to an extravagancy — They will regard each one of us as the Esculapius of the age; and as they are great in their applauses, so are they in their rewards; but should we miscarry, though from no error in our judgment, or indeed any fault of ours, they
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don't trouble themselves about the safety of our poor souls in the other world, but they consider our bad success as a cause for their revenge — They load us with the most heavy invectives, and expose our lives to the greatest dangers.

With regard to our own country in this particular, though, as I shall hereafter shew, speaking of tenderness and honour, that we incline no way to the extreme, but preserve a sort of medium between both; yet I think we favour a little too much the latter of these nations, with regard to our applauses for trifling services done in our profession, and our severe condemnation for trifling errors; for we have known many who have been raised to the highest rank in the practice of physic, by the accidental cure of some great person, when, in fact, what was done was hardly worthy of the least applause; and we have seen others, of the greatest merit in the profession, who have had every excellency to recommend them to the esteem of the public, by a little miscarriage, though no way culpable, they have been
from

from that instant abused, and ever after neglected, to the great loss of the public and themselves.

With respect to that particular branch of physic, for the theory and practice of which I have been for so many years distinguished, no man has more reason to be acquainted with these truths than myself; for though, as I have elsewhere shewn, my education was the most regular, my practice the most extensive perhaps of any that ever lived before me; and my success in so many parts of the world, and with so many great princes and high personages, as appears in this work, by the best authority, as happy as all thinking men could expect in a branch of physic so extraordinary difficult; yet the people, without considering the uncertainty of the practice of physic in general, and reflecting on the impossibility of ever being successful, have given me no quarter; they have ever expected, that the event of my labours should always be happy; and what is yet more unjust, some have even kept in mind those instances where I did not succeed,

succeed, though transacted in the beginning of my life: thus they made no allowance for the singular delicacy of my profession, nor the amazing difference that ought to be made between my ability when I began the exercise of it, and after being above thirty years in the greatest practice of any in the age we live. The injury done the public by such cruel and unfair reports cannot but be great; because those who are afflicted with distempered eyes, as well amongst the great, as the common people, almost daily become the sacrifice; they apply to others, whose experience is but small, who are now in the exercise of their profession, and who want to learn at their expence. However advantageous these experiments may one day prove to the young practitioner, they are too often fatal to the patient. In other parts of physic, as I have already shewn, relief may be sometimes acquired by a judge, who have followed such rash pretenders; but here there is seldom any remedy, the first error made, all attempts are vain.

Thus

Thus we see how the public suffers, for want of rightly distinguishing between the man whose business it is, and who has made it the object of his study from his infancy, and he from a trifling present profit, without any regard to the heavy ruin he brings on others, dabble in a profession, which in equity he cannot be said to have a right to. His practice, this way being but small, his theory less, not from any error in him, but from the impossibility of being otherwise, from his time, being daily employed in other matters. Thus far with regard to the injury done the public by such unjustifiable deeds. The injury they do to me is immense, for they deprive me of the pleasure of doing good to thousands, and perhaps to ten thousands, by procuring for them, by my hands, the greatest of all human blessings.

Much I could say on this most affecting subject, but through fear it should be judged in me impudent to speak here of an affair, however interesting to the well being

being of others, that so nearly concerns my own happiness; I must refer my readers to my address to the public, in the introduction to the first Volume of this work, where I have given my thoughts more largely on this important subject; and shall now return to my adventures amongst nuns and friars, and speak of other religious matters.

Being in a convent of capuchin friars, in the course of my travels, I saw in one of their apartments a great variety of pictures, representing the different punishments for criminals in the lower regions; in the one, some of the attendants on the devil was described plucking out the eyes; in another, amusing a sinner with hot pincers; a third, pouring boiling hot pease on the bosom; the fourth, forcing melted lead into the stomach, with many others of the like——On seeing these pictures, I told the father that this was a sight not very disagreeable to me, because they seemed to assure me, that there were heads in the other world, which before I did not know, and as these heads in all probability

lity would have eyes——If this was the case in the lower regions, it might also be the same in the upper; and thus whatsoever might be my fate in the other world, whether rewarded for my virtues, or punished for want of them, I might still have something to do—I know not, Sir, says the reverend father, whether you incline to be witty on beholding these pictures, but on this you may depend, that we shall certainly have hereafter, in the upper and lower world, both heads and eyes, as at present; and here follows a demonstration. On which he instantly called down a reverend father of that convent, who assured me, that he himself had been in the lower world, and a witness of all these transactions: on which I replied, that he was the first I ever saw from that country, and that I should be well pleased to know how he got thither, and how he got back——Being all seated, he related to me the whole business.

Sir, said he, about two years ago I was taken ill in this convent, and, by a special grace from the Lord, my soul was
taken

taken out of my body, and my body remained without a soul for at least three days, according to the best calculation I was able to make in my then present situation; when this soul of mine had took its flight, it went immediately down, I know not for what reason, to the gates of the infernal dominions, and meeting there with no opposition, it found its way into the court, where the prince of darkness was trying causes, surrounded by numbers of his diabolical counsellors. Now, Sir, said he, give attention! this soul of mine, I cannot say by what power, got behind the chair of this great feind—— This head of iniquity—I heard this dreadful commander condemn sinners for various crimes to the very punishments you there see represented; and what is more, added he, I was myself a witness when they submitted to the torments their dark master had inflicted upon them, and all exactly as I have represented them in these pictures——The sessions being over, the sinners punished, as I have said, and the infernal governor and all his attendants retired into their several apartments. This
soul

soul of mine got out of this dismal place; no doubt, by the same way it got in, and found its way not only again to this world, but to the very room where it had left my body, and by some hidden cause it re-entered my body; and now, Sir, said he, you behold us again united——Thus being again amongst the living, I thought it my duty to cause these wonderful things to be represented as you see: pointing to the pictures: that all sinners who shall fix their eyes upon them may take warning, repent of their crimes, and remember what may hereafter be their fate, should they not repent. On which, without discovering the least astonishment at what this reverend father told me, I most humbly asked, if he had any witnesses—Witnesses, said he! in the greatest warmth, you amaze me; would any but an *Englishman* have talked to me of witnesses in affairs of this kind. Thus silenced, I most respectfully kissed his robes, as an argument of my respect, though not my belief, made a bow and retired.

I must here give another relation as singular as the preceding, and what can't fail of being most entertaining to my intelligent readers. I was in the country where the preceding affair happened, at a new play, called the Devil turned a Preacher, or the Infant half Baptized; a title so singularly extravagant, drew a vast concourse of people, and here follows a most faithful relation. A capuchin friar appeared in the first act, who, as we were told, having a compact with the devil, committed the greatest enormities, murders, rapes, villainies of all kinds—In the second act we were informed, that notwithstanding they had read the exorcism of the church, they could not force this infernal feind to quit this wretched man. In the third act, he, or rather the devil in him, continued his abominations. And in the fourth act, we were assured, that all things were ready for his passing a third time through the ceremony of exorcism, which, if failed, he would have been declared so certainly chained to the devil, that no power could possibly separate him,
and

and therefore must be given up as lost for ever—The beginning of the fifth act, when all the relations of this grievous sinner were assembled on the stage, each one complaining how horrid it was to find one of their own relations, and of their own make and shape, so cruelly attacked to satan; that all arts to free him from this cursed companion had proved of no effect: a good old woman appeared before us, and with seeming extacy said, that she believed she knew the reason why the devil was so strong in this poor capuchin; and being asked ——— she declared, with tears in her eyes, and with all the appearances of sorrow, that she was the midwife of the mother of this sinful creature; and fearing his death, when on the road to be born, she christened him in the name of the father and the son, but in her confusion she omitted the third person of the blessed union; and it was from thence, we may perceive, that this play was named half baptized. The company present rejoiced at this news, and unanimously agreed, that this was the undoubted reason, why all their endea-

vours to force the devil from this unhappy man had proved useless. Soon after we had news brought us, that the holy ceremony had been read to him in all its form. In a little time he appeared, and discovered every symptom of a repenting sinner; and when in the crisis of his spiritual transport, the back scene opened, and there descended a cloud of angels, who received this new convert with all marks of joy, and he was carried with them back into the clouds. This finished with a most excellent dance, occasioned, as we were told, by this happy event; and the people present seemed to be transported, that so capital a criminal was reclaimed, and saved from total perdition.

Notwithstanding these facts may not seem pleasing to the multitude, I relate them with the most laudable view, because my intention is to shew the strange effects of education; for all these people take them from their prejudices, which are impressed on their minds in the most early days; — are all of as fine understanding, as just morals, and as excellent

lent in their principles as any amongst us. And that I may not discover the least want of prudence in speaking of these important subjects, in writing my adventures, I hold every man, who presumes to oppose the religion of the country where-soever he is, as highly culpable, because all these opinions have a wise and admirable tendency; they engage us to be just in our dealings, to do our duty to God and to man, give peace to our minds, and consequently whosoever takes that from us, no matter for the name, which procures to us so many blessings, is an enemy to the state, to society and themselves, and ought to be regarded with horror and detestation.

These considerations lead me to a remarkable story, of which I am well acquainted, between a Deist and a great Prince; when the former was near his last moments, and who had ever wrote and spoke against all religious people; something so troubled his mind, as to engage him to send for two or three of the most eminent fathers from a neighbouring con-

vent, which his prince being informed of,
 with the greatest surprize, was pleased to
 pay him a personal visit, as being a fa-
 vorite, and lodged in his palace: on en-
 tering his apartment, and being well ac-
 quainted with his principles, on affairs of
 faith; spoke to him to this effect —
 What's the meaning of these black gen-
 try — Prithee, dear friend, keep thy rea-
 son as long as thou canst—Do not discover,
 at such a time as this, thy want of judg-
 ment — The poor dying man, on seeing
 his prince, discovered the greatest asto-
 nishment, and raising slowly his head,
 turned it towards his sovereign, and spoke
 to this effect—Mercy on me, my prince!
 I did not expect from you, this honour—I
 am myself again——Your presence hath
 brought me to myself. Then turning his
 heavy eyes towards the father, said—Re-
 verend fathers, you may go to your con-
 vent, and leave me with my prince —
 That instant he laid his head on the pil-
 low, and turning his eyes towards his mas-
 ter, with looks filled with horror and con-
 fusion; said, with a low dismal voice—
 What's

What's to be done? but before he could be answered—he expired.

I will not venture to make my remarks on this singular adventure, but will leave it to those gentlemen whose province it is; I shall only say, this and many others of the like, that I am well acquainted with, plainly shew, that these mighty boasters of their philosophical reasonings, lose all their courage in their latest moments, and perhaps the reason, is not difficult to conceive; for the hopes of the one gives comfort, and the want of hopes of the other, must necessarily deprive them of it; and consequently, that man alone is wise who endeavours to strengthen his hopes; and the other is of all the most to be lamented, who knows not this greatest of all human blessings.

This last adventure reminds me of a most extraordinary instance of this kind, the greatest and most worthy of notice that ever yet came to my knowledge; and, at the same time, discovers the amazing power of the teachers I have just

mentioned of the new religion amongst us—I knew a gentleman of excellent abilities, bred in *Oxford*, and perfected his studies with the highest reputation, who some years since was one of the most remarkable deists perhaps this age has produced, imitated in all the hero in the above relation, spoke freely on religious affairs, and seemed inclined to think that all ended with the matter; a thousand disputes I have held with him on this subject, and found him ever in his unprofitable belief. Of late, and what is most astonishing! even in the time of health, he visited these new preachers, perhaps with no other view, at first, but to divert himself at their folly; but on repeating his visits, something one day affected his heart, as if by inspiration, and he is now become as extravagant in his excess of devotion, as he formerly was in the want of it; and discovers in this a sort of passion, like what we find amongst lovers, where, when they love to excess, they turn to the other extreme; in like manner this good friend of mine, in time past, was extremely deficient in faith, and is now turned to the
other

other extreme, and has so much of it, that his reason can be scarcely said to hold its empire.

But to return to the force of the prejudice of education in matters of faith, I cannot end this subject without giving the following relation. I once had with me in my travels, a gentleman bred to the religion of our country; it being in the time of *Lent*, and in a catholic country, where there were the strictest observers of the law, this young fellow; having no great stomach for fish, determined to have a fowl roasted at all events; I told him the danger of such a dreadful design in that country; he gave no attention to my advice, but, by force of money, bribed a poor soldier to steal a chicken, and to roast it secretly in his cabin. This companion of mine was so indiscreet, instead of dining in the cabin, brought it home, ready dressed, under his cloak, to my lodgings; the pious landlady smelling flesh, cried out with great horror!—and told the gentleman, in abusive terms, that he had certainly meat with him, and from
her

her fright appeared to be fainting away. The house thus alarmed, my thoughtless friend determining to eat his fowl, took his sword in the right hand, his fowl in the left, and began to demolish it in form, crying out, that he would kill the first man that would oppose him; finding soon after his life in danger, by the prodigious concourse of persons who assembled from all corners, on this great occasion; with some difficulty escaped the back door, and lay concealed in town till an opportunity offered the next morning to convey him out of the country, to avoid the fury of the people.

I knew, in the same country, a gentleman of great merit bred to the same prejudices; who, to my knowledge, was charged with capital crimes, not with one, but a pair of religious beauties, I mean the ladies we name *nuns* ——— who on seeing a roasted fowl on the table of a *Friday*, became pale, and discovered the greatest disorder of mind. I seeing this, said to him, I perceive, Sir, the cause of your complaint is this unwelcome visit
of

of the roasted fowl; your judgment is right Sir, said he; on which I replied, this, Sir, is amazing, that you should be so affected at the appearance of flesh on the table, when you are now under the censure of the holy office, for an affair of gallantry, no less terrible than with a pair of religious sisters; on which he interrupting me said, that business was the effect of a natural passion, and are mixed with the rest of the venal offences; but to eat meat on a *Friday*, is against the express command of the Lord; the former, with all our reasoning, even the wisest amongst us sometimes cannot avoid; but the latter, by even the weakest amongst men, may be avoided—The one we can easily run from, but the other is not always in our power.

This little adventure reminds me of the force of prejudice, that even exceeds what I ever met with. A young gentleman who travelled with me some years since, who was so strong a favourer of the system of Lutherism, and had so well imbibed, from his infancy, all his doctrines, that the very idea of any other religion was to him
terrible,

terrible, though arrived to his eighteenth year. I asked him if he had ever seen a *Roman* catholic, or ever was present at any of the ceremonies of that church? He told me he had seen a catholic pass in the streets, but he had such a bad opinion of them, that he did not desire the acquaintance with any of those people; and as to the idle ceremonies of their church, he had not the least knowledge of them, but what he had been told by his friends; which to him seemed vastly ridiculous. On which I interrupted him, replied, that this was the effect of his bad education, for had you seen, as I have done, the world, says I, you would have been convinced, as I am, that both opinions are right, both theirs and our own; or if you please, which is pretty much the same thing, they are not in the wrong, neither are we. Good God! says my young friend, you startle me! to which I replied, this is a subject not proper to be talked of at present; for should I defend their cause, I might so weaken your opinion of your own, as to injure that faith you have received from your mother, and thus you would

would be in doubt on which side to turn ; for there is nothing so dangerous as to shake a young faith ; therefore we will defer this business till you are five and twenty, and if you will take care in that time not to quit your own country, nor trouble yourself about any religion but your own, I will answer for it, that as your bones will then be well knitted, that it will not be possible to shake your faith, even with the strongest reasoning in favour of any other. And should we then meet, I will venture to open my heart to you on the subject of any religion you are inclined to be informed of. In the mean time I will take you with me to-morrow, and you shall be present ——— at the ceremony of mass, ——— but take care when there, to do as every body else does ; that is, when they kneel do you kneel, when they bow their heads to the earth, or raise their eyes to heaven, do you most carefully do the same ; when they make the sign of the cross, and lay their right hand to their breast, do you imitate them to the best of your power. On promising obedience, next morning I took him with me
to

to the mass; on entering the chapel a few minutes before the host was consecrated, and observing the various motions of the body, and the right hand of the priest, he stood like one amazed, not being in his power to conceive the meaning of all these appearances. The people being all on their knees, and I amongst the rest, I took him by the coat, and discovered my displeasure at his not imitating the rest as he had promised: I observed that he was so affected with what he saw, that his reason was absent, and that he knew not what he did, insomuch, that notwithstanding all the signs I made him during the time of the ceremony, I could not once get him to fall on his knees, but continued his astonishment to the last. This pious and biggoted Lutheran, took great notice of all that was done, but nothing could he comprehend; but on my telling him, just after the ceremony, how much I blamed his conduct, especially at his not falling on his knees, when he saw those little wafers taken out of the box, by the father; because, says I, all the wafers in that box were changed, and they were no longer

longer to be considered by the faithful what they were before ; being, in consequence of that benediction spoken by the mouth of the priest, become spiritual food, and a sacrifice to our well being hereafter : indeed, says the young man ! I can conceive nothing ; on which, requiring he would leave the church, and come with me, he begged that I would leave him, for he would see every body out of church, on which I parted, requesting he would follow me to such a coffee-house.

This thoughtless young fellow having observed the box of wafers put into a little cupboard as usual, by the hand of the priest, and taking notice that the door was shut, and the key in, but not lockt, his curiosity was so extravagant to see what these wafers were composed of, that, joined to a set of words from the priest, and certain attitudes of his body, had occasioned such devotion amongst the people ; the sexton cleaning the chapel, he watched his opportunity to get near this little cupboard, opened the door, stole one of these wafers out of the box, shut the
box

box up again, the door to, and retired out of church, like a thief; he ran to me at the coffee-house, and told me his extraordinary exploit, and expressed uncommon joy at what he possessed; I blamed him exceedingly for this unlawful act, and so much frightened him, on telling him the danger he was in, that he escaped from the town in the greatest hurry; and swore to me, on his departure, that he never more would expose himself to the pain of seeing things, that, in his opinion, was so much against common sense.

I relate this adventure not with a view of making the least disrespectful remarks on the ceremonies observed by any sect of people whatsoever, being too well acquainted with the wise purposes for which they are all calculated; and notwithstanding, the dress of each church is considered by the people as an essential, all thinking people must know, that they are only imagined to command a respect proper on these occasions. But to shew to what extravagant height prejudice may be carried, by people who know nothing

thing of the world ——— I remember to have heard it some where said, and spoken by a man of wit, who learned, when an infant, our own doctrine, and was told no more of any others, but what should strengthen him in his own faith, and make him regard the rest as unworthy his notice — On being at the ceremony of mass, just after the wafer was changed by the well known Latin line, from the mouth of the priest, was told, that that was now the Lord himself, that the priest held in the cup; on which he instantly replied, looking full at the hands of the priest, Sir, said he, *I would believe it, but the thing itself bids me not.*

I shall finish my remarks on this important matter by observing, that the ceremony of every religion has its beauties; that they are all indispensibly necessary for the happiness of man, and that (as has been said by a great author, are only different roads to the same port.) For me, I consider it as a blessing, that the prejudice in these matters are stronger than common sense; for if we reason, we must certainly know, that a-

mongst the millions of people, of a different sect from our own, there should not be found one of equal capacity and virtue with ourselves, but they should be all in the wrong, and we only in the right. Besides, the consequence of our reasoning on these matters would be, that we should always be unsteady in our faith; for should the second have more wit than the first, we should discover that the first had deceived us; and should the third have more wit than both the others, and discover greater strength of argument in favour of his cause, we should again change; and thus we might proceed so as never to be fixt; though on our being so depends so much our future happiness—This leads me to shew the danger of being too early acquainted with the opinions of others, in matters of faith. This alone has been the occasion of many infidels, to the destruction of their own peace, and the ruin of that of their acquaintance; and, indeed, proves unhappy for those who quit their own country too early, before, by age, they are fixed in their prejudice, so that nothing can change them; and

and is a powerful argument against travelling. For though none can deny, that every knowledge of men and things we acquire by travelling, *this alone excepted*; yet, by excepting this alone, we often pay too dear for all the other advantages, unless it is when a man begins his travels in an advanced age, which is very rarely the case, for family affairs engage him to reside in one place; and consequently only young fellows do go abroad, and 'tis they, and they alone, who are exposed to this danger. To shew this to a demonstration; I'll suppose a boy of about fifteen, of an admirable genius, and excellent abilities, passed through all his studies as became his age, and bred up to the religion of our country: this boy, from his infancy, is taught by his wise preceptors, that there are a set of strange people over the water, called *Papists*; that their ceremony is idle, and their faith in many particulars unworthy of imitation. This boy, with these ideas, his brain filled with faith, not of an age to exercise his reason, when he comes abroad he begins first to learn *French*, and sees, in-

deed, some ceremonies of the church that he can't understand ; but as he improves in the language, he discovers that every virtue, and all that's excellent and just is as well observed in that country, as with us ; which no sooner perceiving, but he necessarily concludes, that what his mamma had told him was not true. For that these are not strange and wild people, but amiable in their manners, and as just in their morals as any nation under the sun ; by degrees this youth gets into good company, which strengthens his good opinion of these people, and must necessarily lessen that of those in his own country. We'll suppose this young man continues to be in the best company in *France* till the age of thirty, and then ask him his opinion about matters of faith ; will any man in his senses pretend to say, that this man is fixt in any faith, who, from the age of fifteen to thirty, the time of life he could reason, was, from his reason, continually quarrelling with that faith he had acquired in his infancy ; and can we presume to say, that his faith, the first fifteen years, was strong enough to oppose his

his reason in the last ; and if we to this agree, must not we conclude, that on bringing this young fellow back to his native land, thus instructed, that he would ever continue unfixed in his faith to the end of his life. I could carry this reflection a great deal farther, and carry this young fellow through all the nations in *Europe*, seeing always the best company from the age of thirty, to that of sixty, and then bring him back to our dear country. I believe I should have no difficulty to prove, that the faith he began almost with his milk, and gathered to the age of fifteen, would be so far from being increased by these travels, that little of it will remain in his memory. But through fear I should be told, that I have already said as much as becomes me on an affair of so delicate a nature, my design not being to lessen, but to increase the faith of man, by pointing the only way to possess it in a degree that may be necessary to our well-being, as well here, as hereafter ; having on this said what cannot be displeasing to any, I shall proceed to relate one or two more of my adventures proper to the subject, and

agreeable to my promise change my argument.

Mentioning some few relations of the spiritual fathers and sisters, and the power of talking tender things to the latter, and the dreadful consequences often attending them; I must not omit, that I once knew one sister so extraordinary jealous of another, from having passed an hour or two with her lover through the grate, that in coming from her little parlour into the convent, she lanced a dagger in her breast, and I left her in a dying way, near ready to leave her temporal enjoyments for the spiritual, which ought to have been the object for which she took the veil. And in another convent, in the same country, amongst numberless letters that I had received from one of the most ingenious, wrote in the most delicate stile, painting her thoughts in terms admirably chosen, and in a language proper to inspire the most tender ideas; amongst innumerable excellent flights was the following —
 Dear Chevalier, says she, thou knowest (always thou-ing it on subjects of tenderness)

ness) that our abbess has discovered our correspondence — Be not uneasy, she can only keep our persons asunder, she has no will over our minds — Take my advice, thou best beloved ! shake off the heretical notions of thy country, join with me in prayer, go with me amongst the blessed, — resolve to quit with me this noisy world — If thou wilt agree to this, I'll give thee my word that I'll meet thee at the feet of the virgin mother in heaven, and there I'll stay with thee for a thousand and a thousand ages, and then we shall be happy together. We shall laugh at the follies of those who now torment us, and despise their malice. Then let the *abbess* do her worst, she shall not interrupt our joys. I die with impatience for thy resolution, for I live but in thee, and 'tis to be with thee amongst the angels above — that I wish to die.

I shall make no other remarks on this business, than that, as I have not heard for some time from this beauteous lady, I know not whether she is gone before me,

or whether she has yet the patience to wait for my departure.

Amongst innumerable singular adventures amongst nuns, of which I could write many volumes, I must relate a very remarkable affair that happened when I attended a lady in the convent. A little mad nobleman took it in his head to hazard all, to approach the person of his favourite Nun, and with this view was so indiscreet as to put in practice, with the knowledge of his favourite, the following stratagem. He persuaded the lady to pretend to be very sick, and to keep her bed, and, by force of money, prevailed on her doctor to recommend to her, bathing in warm water. A boat was immediately sent, as pretended from a friend of her's from the capital, which was at some considerable distance; this friend filled this boat with several sorts of fruit, for the reasons which will hereafter appear. The lover had caused this boat to be made on purpose, and in the bottom of which was himself concealed, with various little holes in the sides, for the passage of air, the upper
part

part filled as above-mentioned, least the weight of it might give suspicion to those who brought it into the convent. On arriving at the door, with a letter for the distressed lady, the *Abbess* was called, according to custom, to examine with her long staff, like that which we see pictured in the hands of high priests ; the sisters, by her commands, raising the fruit with their hands, the lady *abbess* conducted the staff till she touched the wood at the bottom ; when she said all was very well, and gave leave for the boat to be carried to the young sick lady's room ; which, when there, her confidant, which we must always suppose another sister who attended her, on receiving this boat and presents, locked the door, and began to unpack, which when empty, a key was given her by the sick lady, which she had previously received, in a letter from her noble admirer ; her confidant unlocked a little trap door below, and out came the lover. Thus far all was a secret ; but alas, how unstable, in such places, are all human enjoyments ; for before the evening was well over, the lover found he had an appetite,

tite, and sent the confidant into the kitchen, who begged that a chicken might be boiled for the sick lady; which being prepared, this confidant took into the lady's room, together with a bottle of wine, shut the door of the inside, and stood guard whilst the lover and lady were at supper. Some of the sister nuns hearing, that both wine and chicken were sent into the sick lady's room, expressed their surprize; and the least shadow of tenderness to any one lady in the convent, I have ever observed to create a strange jealousy in all the rest; some will tell you, because they are not equally happy; but I will not hazard to meddle with the reason, but proceed to observe, that this observation about the chicken and the wine, was carried to the *abbess*; and it was suspected, amongst a council of sisters, that there must be some male creature in the room with the sick lady; with this view, to discover this great secret, the good old governess came to the chamber-door of the sick lady, and knocked with some fury about one in the morning. The noble thoughtless lover, who, perhaps, was asleep, and

and did not wish to be disturbed, hurried on some part of his cloaths, and the confidant, who was supposed to have been watching the sick lady, crammed him in, and locked him in his little wooden cupboard ; and having artfully concealed the rest of his robes, pretended to be fast asleep all the time she was employed in this business. The abbess coming in, looked upon the bed, and round her, and seeing nothing but the sick lady and her attendant, immediately embraced this supposed sick lady with great tenderness, made some pretence for disturbing her, went back into her convent, and called the sisters before her who told this idle tale, and threatned them with extraordinary punishment for thus abusing her. The night passed, and this imprudent young fellow did not consider that it was time for him to make his escape, which he had no other way to do but by the boat, under pretence that the lady's disorder was so changed, that she would not be bathed ; but he sent his confidant into the kitchen for something for breakfast ; for however great he was in his love, he found, that eating
was

was necessary to preserve it, and not only proved the general axiom, that love was best after dinner. But this young man was glad to eat after love. This circumstance increased the suspicion; the disgraced sisters were rejoiced to find the truth of what they told the *abbess*, and the latter went to the door of the sick lady, which they were obliged to open by her authority, and there she saw this most affectionate lover, happy with the lady at breakfast. After expressing, as we may suppose, the horror of his crime, she desired he would be secret for the honour of the convent, and she would let him out that evening in as private a manner as possible. The time being arrived, and the lover escaped, the *abbess* called together a meeting of the sisters, according to custom, on such occasions; and as she found the secret was so well conveyed from one to the other, that the whole community had got knowledge of it, she pronounced to all her children, a certain excommunication against any one who should publish this affair abroad.

What

What remained now was the young lady's punishment; which (as I was told) was generally twenty days bread and water, and a treble number of prayers. — The lover knowing this, was, in gratitude, obliged to employ the best care to secure his favourite nun from this punishment; accordingly the first step he took, was to find out the father confessor of that convent; when with him, he spoke to him to this effect—That, by an extravagant and unguarded passion, he had exposed himself and a beauteous young lady to the greatest danger; that, as he was the spiritual father of that convent, and all his proper infants, it was hoped he would consider her as such, and hear how much this injured lady deserved his protection; adding that he alone was guilty, and she was innocent, for he had betrayed her: that he came to throw himself at his feet to beg pardon of heaven; and to give proofs of his good intentions, prayed that he would accept of a purse of gold which he had in his hand; and employ the money to bring poor souls out of purgatory, and
such

such an act might make some retaliation for his great offence. The father looked on him with pity, took the money, promised to employ it agreeable to his intention, heard his confession, and gave him absolution. This business over, now father, says he, I expect, as you see the state of my heart, that you will instantly use your good offices, to prevent this good young lady, that I have injured, from passing twenty days on bread and water; you can do all with the *abbess*, give me this satisfaction for the comfort of my poor soul; to which the father answered, I see your repentance is sincere, and you are so charitable withall, that I can refuse you nothing: on this the father went to the *abbess*, told her what had passed, convinced her of the joy he had to find a sinner of this kind at length come to repent, of which this gentleman had given the strongest proofs, and begged that this nun might be instantly removed to another convent of the same order, where her own sisters should suppose she went thro' the discipline of prayers, bread and water, and this for the good example of the

the convent. This pretty victim was immediately removed into another convent of the same order, where, by the admirable artifice of her lover, she was freed from all punishment, and received all the comforts of life, with the rest of the ladies of that order. She returned, at the expiration of her time, to her convent, in all appearance, the same as before she received this extravagant visit of her lover, and it is possible there remained nothing to complete her happiness, in her then present thoughts, but to have it in her power to see him again, with less danger to her and himself.

I was called for by a lady——of great quality in another convent, who but a few months before had taken the veil, according to custom, by the severe commands of her parents, and who, so little inclined to the spiritual life, that she brought on a very painful defect of sight, from the grief she felt at her situation. A young fellow in *Italy*, who had passed through a certain ceremony for the improvement of his voice, begged that I
would

would introduce him into that convent, for as he never had seen the inside of a female nunnery, it would give him great joy; I told him that I could oblige him, as I had many others in various parts of the world, but it must be on condition that he would dress in a manner that would become a pupil of mine, and behave himself accordingly. for as such only I could introduce him. This being agreed to, I introduce this new pupil of mine into the convent; this same evening, the ladies observing that my pupil spoke with the voice of a woman, discovered some surprise, and one of the wisest amongst them, a little advanced in years, and in consequence had doubled the number of her prayers, and had forgot, a little more than the rest, the follies of this world, took me into a corner, and with great gravity spoke to me to this effect; Sir, says she, it is amazing how you dare venture to bring into this holy convent, a loose woman, you will certainly give great offence to the abbess when she comes to know it; on which I, interrupting her, said, most reverend mother you are mistaken,

taken,

taken, that is a young pupil of mine, whose voice is not yet come to its maturity; don't tell me Sir, said she, it is a girl; finding myself in such a situation, that might be attended with very bad consequences, I instantly resolved to chuse of the two evils the least, and judged it would be more prudent for me to agree that this was a girl, than that I would have hazarded to bring a man into the convent, unless a pupil of my own; on which I excused myself to this effect. Most reverend mother, be not displeased, I confess my folly (every man has his folly) in bringing this young lady into the convent, but be assured she is not a loose girl, but a lady of honour, being desirous of seeing the inside of a convent, to learn something of your ways of life, it is possible, with a religious view of taking herself the veil. Putting on mens cloaths, I own to you was wrong; but that was not my fault, I am only to blame for introducing her in this feigned character; if you get her amongst you as a sister, you will have it in your power, now and then, to remind her of this odd enterprize,

which, by the extravagance of it, may be a step to a useful repentance: for these reasons let us take no further notice of this business, let us keep the rest of your sister nuns in darkness about it; on my return to my dear patient to-morrow I will speak to you more freely, perhaps I may gather, by that time, the motive she had to engage me to bring her here. This granted, I and the pupil left the convent without farther mischief; but I found next morning, by the treachery of one of my servants, that this great secret was discovered to one of the nuns that opened the door of the convent; and on my next visit I had no other relief, but to make an ample confession of my sin; and by promising to repent, and do so no more, the whole body was at length so charitable, as to grant me all the absolution in their power; from well remembering, that my presence there was so essential, that nothing less than the sight of one of the religious sisters depended upon it.

To this singular adventure I must add, that I have often this way obliged some
of

of the greatest personages in *Europe*; and had I been inclined to encourage the follies, or otherwise the vices, so often desirable between seculars and nuns, never man ever had equal opportunity; because, being wanted in my profession, in almost every female convent as I pass, it was always in my power to introduce two or three young fellows, under the appearances of pupils, students, or assistants — I say, had I been so inclined to encourage vices of this nature, it was easy for me to engage any favourite nun to pretend to be taken ill in bed, with pains in her eyes, and to call for my assistance; and on visiting her, with my pupils, in this situation, under pretence of procuring relief for her sight, many enormities might have been transacted; but I have the satisfaction to know, that notwithstanding the numberless great temptations that I have had to put such things in practice, I have nothing of this kind on my conscience.

I must not here omit, how much I was once in danger by carrying a young libertine, whose conduct I thought I could de-

pend on, into the convent, as one of my students. This young mad fellow, who went with me into a nun's room as an assistant, of a sudden disappeared; I called out, and sent every where for my young pupil, but no news could I get; after sometime, one of the old sisters came into the room where I was, in a great fury; What a miserable fellow have you brought into this convent——What's the matter, said I, most reverend mother——Why, that crazy young man, says she, is running after the nuns in the garden; and I saw him, out of the window, kissing one of them; oh! most dreadful, said I, where is this wretch? —— Where is he, says this devout lady, he is yet in the garden with them all; but I have told our mother abbess, they are after him. Interrupting the good lady; I added, that I always took him to be a modest young man, but flesh is frail; dear mother, the temptation might be too great for his understanding; perhaps on this account he is more worthy of pity than blame: pity, replied the old lady, and that instant the criminal was conducted to me,

me, guarded by two or three of the oldest sisters, and followed by numbers of the beauties. On his being before me, I asked him, with great gravity and appearance of anger, what he had done? done, Sir, said he, I went only out of curiosity to see the garden, and such a number of these beauteous ladies all gathered round me, that I was attacked on every side, that I thought of nothing but dying—Dying, what meanest thou, said I; I thought of giving up life, replied he, from the excessive joy on gazing on so much beauty. Upon which I instantly addressed myself to the ladies; this compliment of my young man, though very extravagant, deserves rather your prayers than your anger. For you see he is not himself, that he had his senses before he came here: I have ever observed, that he has lost his reason now, you all perceive, and you have all heard, that he attributes the cause to your charms. The elderly nuns, at this odd defence, could not help forgetting their anger; the young beauties, who had ever been pleased since the beginning of this adventure, were now more

pleased than ever; I joined in the chorus, and endeavoured to turn the whole into a scene of mirth: soon after I and my pupil, recovering the necessary grave appearances, most humbly took our leave (after, as may be supposed, that the business of my profession was over.) On my visit next day, there was one universal cry to see my pupil, that they might discover whether his reason was or was not restored. I assured the ladies, that I left him at home in a painful state of repentance; and that he desired me on coming, to intreat their prayers for his perfect recovery: however, I resolved not to venture him, or any other of my students any more into that convent, and was ever after more cautious what gentleman I obliged on these occasions.

I must not omit here another very remarkable instance of the injury done to the gentlemen of our profession, in the country I just now mentioned, as well to their fortunes as reputations, by that extraordinary belief amongst the people of all ranks——namely, that we can do no good ourselves, with regard to the restoration

ration of health, but all is done by the intercession of saints, and we are only the instruments employed by them for such services.

I was a few years since, on my travels, called to a gentleman of great quality, and very much advanced in years, who, though he had the fourth generation living in his family, his son upwards of seventy, and the grandson of his son, near of age, and himself laboured almost under every infirmity; took it into his head to marry a child of seventeen; and amongst innumerable others of his complaints, he was deprived of sight. Being restored by my hands, and from a man of his immense fortune, I naturally expected a very great reward; and the more so, as I had enabled him to behold his beauteous little lady, whose charms he was unacquainted with, *but what he had gathered by the sense of feeling*—This good husband, this pious man, when under my care, invoked the lady of *Loretta*, so famous all over the Christian world, as well for her temporal, as her spiritual treasure, and prayed her

to assist the motion of my arm, in the restoration of his sight; promising, in return for this service, to make this great lady a present of *his statue in silver*, as big as himself. *This agreement was a private business between this great lady and himself.* He kept in this so much his word, that, for my services, he scarcely remembered me in his prayers, much less rewarded my endeavours, with the good things of this world. For he was scarcely abroad before he caused himself to be measured, as well *above* as *below*, and all round him. A silver statue was instantly made, and was conveyed, with the utmost expedition, to this sovereign lady; and is now in the great room in *Loretta*, amongst the immense treasures given this lady *by the opulent and faithful*, for these sort of services; and which are so extraordinary, that 'tis assured, that there is scarce a crowned head in *Europe* rich enough to become a purchaser. Passing myself through this country on my late tour through *Italy*, I saw at *Loretta* this silver statue; and after relating this adventure to the fathers, told them, that that statue properly belonged
to

to me ; but I was soon silenced, by being answered, that things given to the queen of heaven, are given to the Lord, and no man in his senses would pretend to claim a right to what the Lord possessed, when given him by the faithful, as an acknowledgment for the greatest services that man could ask—I knew too well my situation, to say more in favour of my right—Kissed the father's robes—Made a respectful bow, and retired ; leaving the lady in full possession of what I was so much the means of procuring for her.—Before I conclude this singular adventure, I must not omit a very extraordinary conversation between this great religious man and myself—Just after I had restored him to sight, being with him in his private apartment, I spoke to him to this effect—Permit me, *your excellency*, to ask you one question ? What could induce you to marry ; a man of your years, loaded with almost every infirmity that afflict the human body ; a matter only proper to be thought of by your childrens children, or rather the grand children of your children ? On which he replied ; Oh, *Englishman* !
I had

I had my reasons : let me, said I, beg your excellency to permit me to know those reasons?—Why, replied he, my good friend, I must tell you, *and turning his eyes upon me with a sorrowful countenance—with broken sighs*, said—My poor lady has been dead now almost twelve months—And I feel myself a little old, and, in a word, added he, to tell you my heart, as I know not how soon the Lord may call me to himself, *and not forgetting that flesh is frail*, I would not hazard, at this time of life, to fall again into temptation. Fearing to disturb that peace, that his excellency had acquired from so singular a resolution, I assured him, that his reason had with me its full weight; that I most respectfully approved of this his prudent act, wishing that all men, who had not the gift of continency, would follow his wise example; and humbly took my leave.

Being on the subject of prejudice, it cannot but be agreeable to my readers to learn, that there are nations in *Europe*, when a child is dead under seven years, *though an only child*; the father, instead of compliments

compliments of *condolance*, receives those of joy, as having made *angels for heaven*; every body, on visiting this infant, when in its coffin, discovers the face of joy; and instead of sorrow, we find nothing but gladness amongst all the relations; and the ceremony always ends with wishing, that the father and mother may live long to make more *angels for heaven*.

This little relation reminds me of two blacks, one of each sex, brought from the *Indies*, who had not been made Christians, though arrived to near their 20th year. Being born slaves, their masters had their reasons for not acquainting them with the principles of religion, or, indeed, permitting them to have any other knowledge, than what was necessary to keep them in obedience. The black girl, who spoke a little of the language of the country where I saw her, had the curiosity one morning, for the first time, to venture into a *church*; and hearing the reverend preacher say, *amongst other things, let us eat and drink, for to-morrow we die*. These words she had no sooner heard, without
any

any regard to their application, but she ran out of church, weeping bitterly, and resolved that day to eat nothing: being asked the reason, by those about her, for not eating with the rest of the servants? she gave this answer; I am not such a fool, *said she*; for I heard the father say, this morning in church, that those who eat to-day, will die to-morrow; and therefore, that I may not die to-morrow, I will not eat to-day. — With regard to the black young fellow—His master, for reasons I never learnt, was determined to make him a Christian; but the difficulty was to enable the lad to get by heart the *catechism*, which required time, and his master would by no means consent to this, because he wanted his constant service. A reverend father was sent for, and being determined to encrease the number of the elect, notwithstanding this black's being so ignorant, was determined to make him a Christian, and asked him, previous to the ceremony — Do you know, boy, *said he*, that, *when you do good*, you will be rewarded for it hereafter *by white angels*; and when you do ill, that you will be punished

nished with fire and by devils, who are black? *yes, and please you, answered the boy.*

The reverend father was so satisfied with this wise answer, that he instantly made him a Christian, gave him a certificate as such, and enrolled him in his parish books, as being amongst the number of the faithful.

The simplicity of this business calls to my memory an admirable relation of a woman, who was strong in faith, who saw her son, about fourteen years of age, fall from the top of a church, of a great height, his limbs in consequence almost shattered to pieces, and laid struggling for life. This good woman ran towards him in great confusion, and on seeing a large stone within a few inches of his head, instead of taking the boy from the ground, she fell on her knees, with her arms lifted up to heaven: a gentleman coming by, spoke to her, *in angry terms*, for not taking up her child; on which she instantly answered — Do you see that stone, Sir,
what

what a blessing it is; how much am I indebted to the Lord, that my poor child's head did not fall on that stone, for then I should have lost him for ever. Her prayer being over, she took her poor wounded child in her arms, and carried him home with seeming joy, that her child was still living, from the interposition of Providence, in not permitting his head to fall on that stone.

This necessary, just, and important obedience to the powers above, is not only in these countries amongst the common people, but amongst many of the great. For I once waited on a lady of the highest quality, whose illustrious daughter was then busy in giving a man into the world. On seeing me, and having been before often honoured in her presence, she spoke to me to this effect; oh! *Englishman!* my daughter is ill, and in such a state, I weep, when I reflect, that we poor females should suffer for the folly of our first mother. Not a word of that, I beg lady, said I; for do you know, madam, had not that affair happened, neither

ther you nor I should ever have been Christians — Mercy on me ! replied this great good lady, you frighten me ! However, on reflection, I find that what you say is true, and for the future I will leave all these affairs to the Lord.

I shall make no other remarks on this adventure, than observing, for the satisfaction of the beauties of our country, that in page 87, in the first volume of this work, I hope to have clearly proved, that our first mother's memory is not by many preserved with that respect she had a right to ; because what she did, was the effect of an extraordinary regard that she had for her lord and husband, and not from any wild curiosity of knowing what she had no right to be informed of.

Before I conclude my adventures amongst religious people, and my thoughts on the prodigious excesses of those persons, who are extravagantly prejudiced in the favour of their own opinion in these matters ; and who, for want of reflecting with judgment, regard with horror all who differ from them in
 opinion

opinion, I must not omit to relate a conversation I once had with a man of learning in a mad-house, who had lost his reason, by being over-charged with a new religion amongst us, and giving too great attention to their strange and incomprehensible doctrine.

Being instructed in the life, education, and morals of this gentleman, previous to his unhappy distemper, I was determined to visit him in his distracted state; not doubting, but an adventure of this kind could not but deserve a place in this work; with this view I dressed myself, with what the prudent call, a physical wig, and all else in character; when with him (as there were places for other people in the same mad-house) my project was, to prepare him to believe that I was come to be his neighbour, and address him, at my arrival, in words to this effect; after fixing my eyes upon him, and looking like a man, whose brain was busy on some important affair; be not surprized, Sir, said I, that I, a stranger, am come from a great distance to be acquainted with
you;

you ; I was informed that you are a man of great learning, that you had received a call from heaven, that had rejoiced your heart and enlightened your soul ; that you had an inexpressible satisfaction at these great blessings ; that you felt the power of the new birth ; that you are again regenerated, and that you are in a happy way. During this discourse he gazed upon me with the greatest attention, and at the word happy, startled and replied, yes, Sir, said he, I am in a happy way. On which I said, I wish I could open my heart to you. You may, said he, and I will be secret. To this, I instantly replied, my heart is rejoiced at the same cause as yours ; I have felt the weight of the spirit, I have the same call as you, my thoughts are not much of this world, let us be together : together, said he, what will you come and live by me ? yes, said I, that is my purpose ; will you help me forward in the new light ? I will, I will, answered he, in the greatest hurry, adding, do you know, said he, that my friends above are many, they are impatient for my company with them, and I only stay here to increase

the number of the chosen : that is my argument, said I, I think like you ; I am willing to wait a little to increase the number of the elect ; on which we embraced, and promised mutually to enjoy, in this world, all the comforts of the new light ; and we cannot increase this light too much, since it is from thence alone, we can hope hereafter to be happy. — On this he called loud for the governor to speak to him about a lodging that might be near him ; I that instant interrupted him, begged he would defer this business till the next day, for I was not yet prepared for so great a happiness — I must study to deserve the blessings he talked of, and then I would return and deserve his care——Deserve, says he, in a great fury, I am lost for ever if you leave me ; for methinks I wanted but such a man as you to confirm me in my faith. But finding by all his looks that his frenzy began to increase, I knew not what might be the consequence, should I wait for any critical turn of it ; I therefore, with tears in my eyes, begged he would pity my distresses, and grant me leave to retire. Seeing me
afflicted

afflicted he began to weep, and the violence of his passion consequently abated — I took the opportunity to shake him by the hand, and after promising to return soon, to share a part of his joys, I bowed and took my leave.

Having already said, in the preceding pages, much on the power of playing with the passions, and how easy it is to deprive a man of his reason, by fixing too long his attention on any favourite object. This man was a strong proof of these truths, and for me so far from being astonished to find so many run mad on this occasion, that I am amazed the number is not much greater, considering there are few, amongst the multitude, who are capable of distinguishing between words and argument; and as I have elsewhere shewn, that talking to the passions, of things that interest our happiness, without any regard to the judgment, the weaker must fall and become the victims. — But the difficulty is, how men of learning and good understanding, can thus permit their reason to be absent. All that can be said

for it is, that they thought too long to discover the truth, till they are entirely lost in endeavouring to find it,

Amongst my relations concerning cloystered persons, the following I esteem as one, the most worthy attention.

Being called, for a defect in the eye of one of these religious ladies called nuns, whose severe lives are such, that they are not permitted to shew their faces to any male creature, not even their confessor; or even to speak to one another, much less to a man, unless, when silence is broke, from a certain signal from the abbess; except when they sing in *Latin*, and are at their devotion in the chapel. The physician of that pious body, who was a prodigious corpulent man, was required to attend me on this occasion. On entering the convent, a great number of these masked nuns appeared, but none of them spoke to me, as silence had not been broke; on which I asked my fat brother, which was the lady that wanted my aid? and learning who it was, by the motion of his hand,

hand, I, without farther ceremony, raised the veil from before my patient's eyes, that I might not lose time, by waiting for authority ; on which I told the doctor, in *Latin*, the case, and the method I would take to recover her sight ; and could get nothing from the ladies, as they were yet dumb, the silence was not, nor could be broken, for reasons known only to themselves — In this strange situation I made signs to go into the little chamber of the nun ; and being there, I took from my pocket, the necessary instruments for the operations I intended for her recovery ; after seating her in her chair, and disposing of her two hands to her dumb sisters, one of each side, and another of the same sisters to hold her head ; and placing this big brother behind me, whose dress was as singular as his figure ; having, according to the custom of that country, a large and deep fraze about his neck, almost as big as a large family *Cheshire* cheese, a great wig, and a habit of a singular fashion. All things thus prepared, I proceeded to business, which being over, the nun, who had been long blind, was, at the joy of

receiving her sight, and beholding the first object to be a man, deprived her so much of her reason, and caused her so far to forget the duties of her order, that she cried out with some extacy, I see you all! I see you all! and that instant, without reflecting a moment, threw herself on her knees before me. The nuns about her, however pleased they were at her success, seemed to discover some discontent at her having broke silence; I, without any regard to the consequence of this error of my patient, forcibly took her in my arms, and replaced her in the chair, fixed the bandage, and, according to custom, laid her on the bed like a corps, with her head a little raised; and covering her precious form with some of the religious habits I found about the room, I placed two of her dumb sister nuns to attend her. My big brother continued his seat, observing all these things without making the least remark; and, perhaps, one reason for his not changing his posture was, the trouble of moving so heavy a body; at length raising himself suddenly from his chair, he took me by the arm with his
left

left hand, and with his right pointed to one of his eyes, which happened to be blind of the same disorder as that of the nun's; Sir, said he, do you see my eye? good God! said I, brother, you have the same complaint in that eye, as our dear sister, which I never remarked till this moment. To which he answered, I believe it: and could you restore this eye of mine, with as little difficulty as you have that of this religious lady? On telling him I believed I could, he turned his heavy body about, with all the quickness in his power, and fixed himself in the same chair in which I had made the operation for the nun; then cried out, with seeming transport, do it for me this instant! My worthy brother, said I, you forget yourself, would you have me make an operation of this kind, for a man of your consequence, in a convent like this, where silence is not broke, and every body dumb about us; besides, you know you must be laid down on the bed for some time, and would you be laid on a bed here, for you cannot go home immediately after, and who must attend you? On which

interrupting me, said ; attend me, leave all that to me ; I know the difficulty of catching you, and I may never have so good an opportunity—besides, I may lose the other eye as well as this, and where shall I find you then ? — No, no, I know better, I have seen, what has convinced me, that you can do these things, and I am determined to have it done now at all events. Are you, said I, really serious brother ? Indeed I am, replied he, and therefore beg, for heaven's sake, you would not now deny me ; for I am so pleased at what I have seen you do, that I will put all confidence in you : nay, brother, said I, after talking to me in this stile, I can no longer refuse you ; I will do, at least, my duty in this business, and for the care of your person afterwards, I must leave the whole to yourself ; for, upon my honour, I can have no idea, how you propose to manage this affair. No matter, give me but my sight, added he, which I know you can, and I will manage well enough, I warrant you.—Being thus silenced, I instantly placed my instruments and bandages by me, took off my new fat brother's

ther's fraze and wig, dressed him in all according to custom, called three of these silent nuns, fixed one on each side, another behind him, with a pillow to hold his head. The operation being over, and the eye fastened down with a bandage, the question was then, what I was to do with his great body? However, I was determined to humour this extravagant undertaking, and begged of these nuns to assist me in conducting him into the next room, which opened into that where I was, and that they would permit me to lay him on the bed. This agreed to, we all moved together, every one lent a hand to place this, my dear fat brother, on the bed; which seemed to me almost as difficult, and required almost equal strength, as if we inclined to raise up a hog'shead of sugar; however, with great difficulty, we got him on the bed; and what made this scene more extraordinary was, that my brother was by me commanded to be silent, as is ever my custom after these operations. His head being raised, he fixed on his back, and his whole frame like a large dead body, I covered him, for delicacy,

cacy, not over the legs only, as I had the lady, but some inches above his waste, with such of the religious habits as I could find about him; then I placed a couple of these beauties to attend him; and as they were not permitted to speak, the silence not being broke, and my brother doctor not daring to open his mouth, from the danger I told him of talking, desired of the ladies, that the nun might remain, for about four hours, in the position I had fixed both her and my brother, without eating, and as much as possible without motion, and most humbly took my leave. I will leave my readers to judge what an excellent scene was here, two little rooms, one looking into the other, without even a door to part them; the young lady prostrate on one bed, almost motionless; two of her sisters by her, all dumb, no licence to speak, as silence could not be broke; the fat doctor on the other bed, as motionless, and much like a dead corps; the legs of the female covered up to her knees; the male up to his waste; the two dumb ladies by him, without being of any other use, than to
 see

see that he kept his posture; and consequently, in both the rooms, they did little more than form two admirable pictures. On my arriving at the door of the convent, the religious mother, who guarded it, asked me, where was my brother doctor? brother, said I, mother, he is upon the bed with the nuns. What do you mean, said she? I can't tell you, said I, madam; there is a secret in this business that I must not discover. This said, I hurried into my coach, and made off.

On my way home I was reflecting what I could do in this great affair; first, I had my honour concerned, with regard to the cure of this good doctor, and this religious beauty; and I well knew, that they might both want some necessaries: to obtain which, the liberty of speech would not be improper. On this I resolved to personally wait on the confessor of that convent, in hopes that, by his authority, some method might be taken to break silence, at least for all those ladies that were attending my patients. Being with the reverend father, I told him this humorous

morous adventure ; and labouring to excuse myself from any error, I related it with all the gravity that became the importance of the subject. The good father could not avoid at first being pleased at my relation, but on remembering that this was a man that I had left in the convent, though a very fat one, and probably no way dangerous ; yet, I say, as he was a man, and alone with so many beauteous females, his righteous spirit could not but be moved ; and assuming suddenly a very serious air, I'll go instantly myself, said he, to my sister abbess, and I'll take care that silence shall be broke, so that this big doctor may be removed out of the convent at the expiration of four hours, and that neither he, nor the nun, shall hazard their cure for want of the necessaries that they at present cannot ask for. Thus ended this admirable adventure by the confessor's care, silence was broke, and, at the expiration of the four hours, my great and heavy brother was crammed into a chair, and, by the assistance of two very strong men, was, by degrees, by often resting on the way, carried home, and I
admitted

admitted to continue my visit to the nun, as well as to the doctor, till I perfected the recovery of both. I shall make no other remarks on this strange business, but that it got wind, notwithstanding all the care that was taken to keep it a secret, and was for a long time the daily conversation of the great, the witty, and the people—Many circumstances were added to it, but, in my judgment, the facts related truly as they were, furnish a subject very humorous, and well worthy of attention.

I shall conclude these relations of nuns, friars, and of religious matters, by observing, first, with regard to nunneries; and 'tis certain, there is not a man on earth so well acquainted with their lives as myself, having been, as I have often said, with a freedom granted perhaps to none before me, admitted, on account of my profession, to all the female convents almost in every corner in *Europe*; that in the time of carnival, there are, in some convents, regular theatres built, and the nuns represent amongst themselves, properly dressed,

dressed, various plays, where all the passions of tenderness are expressed in the most affectionate manner——The charming prattle so admirable between the two sexes, on affairs of gallantry. The various intrigues put in practice to obtain the object of our wishes — All these desirable things are at least said, by the same sex, one to the other, on their stages in their convents, at this season; nay, I have known some that have even carried their humour so far, as to masquerade and dance amongst themselves, imitating, in little, all the appearances of a masquerade. I do not deny but this may be calculated, as many things of this kind are, to keep up their courage and patience, to submit to the rules of their order for the rest of the year; but yet, I should think these sort of amusements might furnish them with ideas, that may make them too much in love with temporal beings, to fix their thoughts properly on the spiritual, and thence deprive them of that comfort, that they might otherwise hope from their situation. What led me to this reflection was, the undoubted political reason for these

these great dressings, feasting and rejoicings at weddings; for whether the ladies are wedded to the Lord, or in the name of the Lord, only to a man, in both cases they are very gay, and all for that time is joy about them; in the former, the political design is to engage these victims to take the vow with greater desire; and the latter, to rub off that degree of modesty, which must necessarily accompany a well educated young lady, on venturing to bed with a male creature; and thus, as it is in war, even in the heat of battle, drums are beating, pipes are playing, whilst they are cutting one another's throats, that they may be less sensible of the danger.

I cannot help here speaking of the prodigious variety of the reliques of different fairs, and other things of this kind, that I have met with in different parts of my travels; and what is yet more, I have known several dangerous quarrels on this subject, several countries having claimed the head, the bones, and other parts of the same fair; I could write a large volume

sume of what I have been told of these miraculous things; but I fear I should be blamed, because I have elsewhere shewn, that they are all of excellent use for the government of the people, they keep them in fear, they teach a proper respect to their superiors, and greatly assist in keeping them in their duty: to say ought then against a design so laudable, I should call a crime; and thus it is, that I am always displeased with those who turn these things into ridicule, because they are not only the fashion of the country, but as essential to the well-being of the sovereign and the people, as any law that could enter into the imagination of man. And I think it blameable, that even our own countrymen should laugh at that, which they themselves held formerly in the highest veneration; whether they are wiser or happier than those people who approve of these things, I dare not presume to say; but thus far I may venture to observe, that the stronger the prejudice in favour of any religious opinion, not only the better, but the happier the man; and I have ever remarked, that we become less worthy in proportion

proportion as these prejudices become indifferent to us, and that the goodness of our hearts rise and fall, in proportion to the greatness of them.

I shall here put an end to this volume ; in my next I shall conclude this subject ; and afterwards, agreeable to the plan I have laid down, shall proceed to speak of self-murder — of duelling — of affairs of tenderness, of jealousy, and its cure ; and thence to despotism, which will naturally conduct me to speak of the government, manners, and customs of our own country ; where I doubt not of shewing, that *Britain* is a paradise with regard to other nations.

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The HISTORY of the
TRAVELS and ADVENTURES
OF THE
Chevalier JOHN TAYLOR,
OPHTHALMIATE R;

Pont. Imp. and Royal to the Kings of England, Poland, Denmark, Sweden, The Electors of the holy Empire—The Princes of Saxegotha, Mecklenberg, Anspach, Brunswick, Parme, Modena, Zerbst, Lorraine, Saxony, Hesse Cassel, Holstein, Salzbourg, Baviere, Leige, Bareith, Georgia, &c. Pr. in Opt. C. of Rom. M. D.—C. D.—Author of 45 Works in different Languages: the Produce for upwards of thirty Years, of the greatest Practice in the Cure of distempered Eyes, of any in the Age we live—Who has been in every Court, Kingdom, Province, State, City, and Town of the least Consideration in all Europe, without exception.

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Introduced by an humble Appeal, of the Author, to the Sovereigns of Europe.

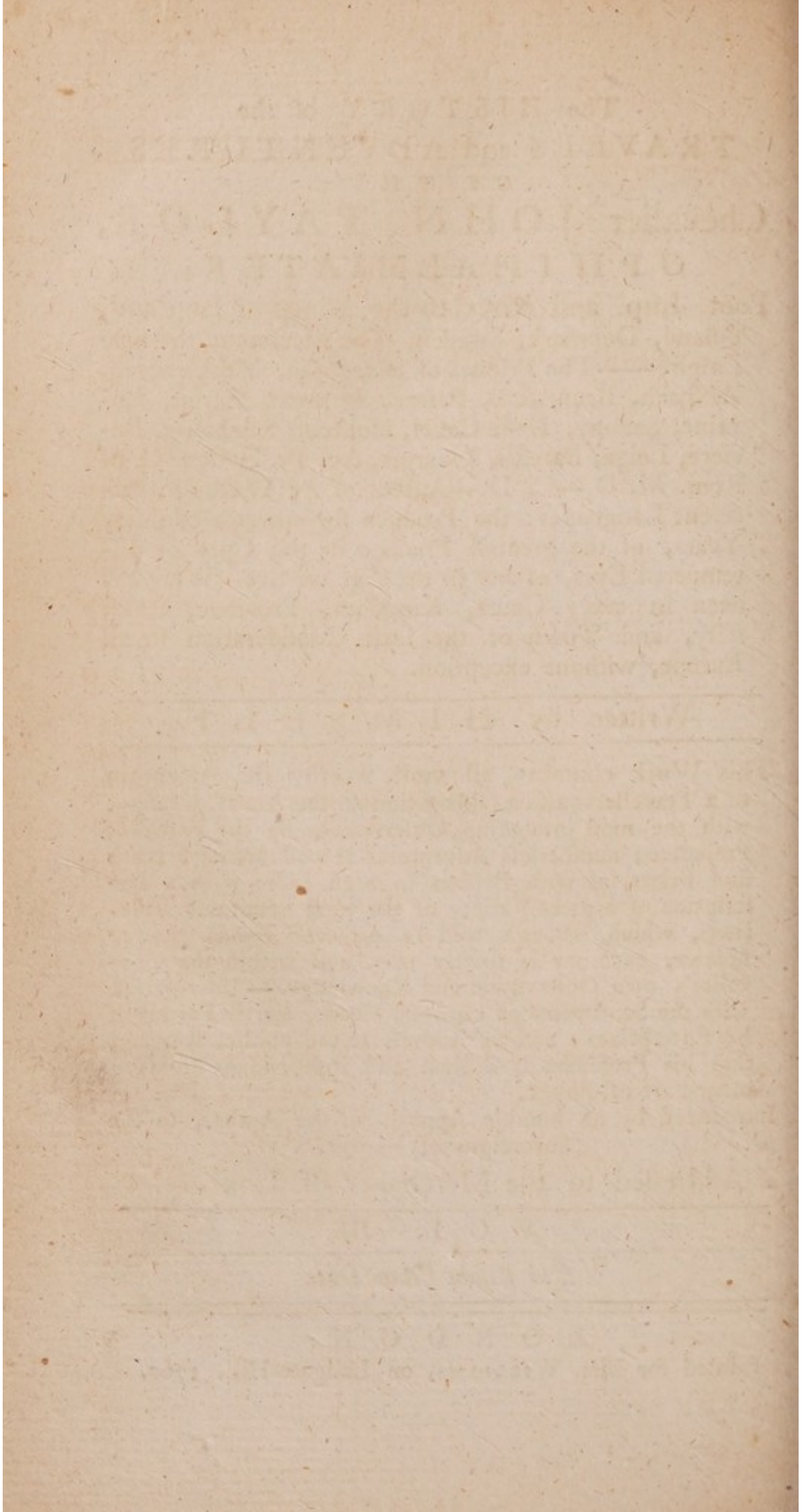
Addressed to the Merchants of LONDON.

V O L. III.

Qui Visum Vitam Dat.

L O N D O N :

Printed for Mrs. WILLIAMS, on Ludgate-Hill. 1762.



TO THE
MERCHANTS of LONDON.

AS in the third volume of the history of my *Travels* will be found my observations on the great excellency of the government, customs, and manners of our own country, with respect to other nations, I flatter myself, that my addressing a subject, of this high concern to you, who are so greatly instrumental to the *superior blessings*, we enjoy above all other countries, within my knowledge, cannot fail of being agreeable; and the more so, as it comes from a man, who none can doubt, of his having had the greatest opportunities of judging rightly in a cause like this, of any in the days we live.

As it is well known, no man's travels in *Europe* ever equalled mine, having been in every *kingdom, province, state, city, and town* of the least consideration. — My knowledge of so many *languages*, the reception

DEDICATION.

ception I every where met with, from the *bighest personages*, and my acquaintance with the people in so many *nations*: *of which all must be sufficiently convinced, who have read the preceding volumes*; it necessarily follows, that being hence freed from the prejudices of other men—I speak not as an inhabitant of this nation—But as a *neutral writer*—an *impartial judge*, and as a *citizen of the world*.

As I have been thought worthy of the protection of the greatest *princes on earth*, for the happy event of my *labours*, in the exercise of that profession, in which, *from my infancy*, I have studied to be useful, you'll not wonder that I am ambitious to add to the number of my protectors, so respectable a body as the merchants of *London*.

I am, GENTLEMEN,

your obedient humble Servant,

The Chevalier J. TAYLOR.

Opthalmiater, Pontif. Imper. and Royal.

T H E
L I F E, &c.

AGREEABLE to my promise, at the end of the last volume, I shall make a few more remarks on the force of prejudice, and its use, in religious ceremonies. It is my opinion, then, that reliques, the processions of saints and images, and every other part of the dress of the church, where they are in esteem, are all wisely imagined for the government of man. They tend to give peace to their minds; to make them better subjects, by strengthening them in that faith, so essential to their happiness, both here and hereafter. For, as I have elsewhere shewn, every religion has its beauties,

VOL. III. * P ties,

ties, they are only different roads to the same port, and in that sense *they* are in the right, and so are *we*. For theirs, as well as ours, teaches us to know our duty to God and to man ; to be obedient to the sovereign ; to respectfully submit to the laws ; and to be useful members of society : and as these prejudices in every nation, *so termed from our education*, and imbibed in our infant days, become stronger than common sense ; the infinite advantages of them, for the state, for the people, and even for every individual, shew, to a demonstration, that every man who finds fault with them, is not only himself a stranger to common sense, but an enemy to virtue. And I am persuaded, that it would be difficult to prove them wiser or happier men, than those who approve of these things, and are brought up in the faith of them. For (as I said in the conclusion of the second volume) my experience in the world, has long since taught me, that the stronger the prejudice is, in favour of any religious opinion, not only the better, but the happier the man ; and that I had ever remarked, that we become less worthy, in proportion

proportion as these prejudices become indifferent to us, and that the goodness of our hearts rise and fall in proportion to the greatness of them. All my acquaintance will agree, that I could talk whole days on this subject: but I have said enough to excuse my adding more, therefore I shall change it, and proceed to observe two or three instances, amongst a thousand, that I could give of the good effects of these prejudices, both to the sovereign and to the people: and first, of the touch of a great and powerful prince. To deny that there are not wonders that way wrote, is to deny facts which we daily see. If we would reason upon it as men, I'll soon tell you what can be said; but if we regard it for its use, I say 'tis a noble invention, because it increases the authority of the sovereign, procures proper obedience from the people, and above all, from the power of faith, numbers are freed from many painful disorders. Thus far the excellency of this custom. And now methinks my readers are impatient how, as a man, I can account for these marvellous effects. Let me be well un-

derstood, I approve highly of the practice, because of these good effects ; therefore no doubt but it will be said, I ought here to stop ; however, with all humility, I'll venture to keep my word ; the changes of the blood, from the affections of the mind, we all of us know are the infinite proofs, one is sufficient for my purpose. Have we not heard of a man in the crisis of an ague fit, when another to put him in fear, has furiously entered his apartment in disguise, and presented a pistol to his head, that the fit has instantly left him, and he from that time cured. We are to remember, that this supposed enemy of his never touched him, that his pistol never affected him, but all this wonder was produced by what he saw, and what he heard : the application is easy, and thus will I leave it to all my intelligent readers, whilst I give two or three curious relations proper to this subject.

I must introduce the following relations by observing, that in that part of *Europe*, where these adventures happened, of which I am going to speak, there is a custom,

custom, that whosoever asks, before witnesses, a girl to marry him, and is answered in the affirmative, the inquisition will take care that you shall marry that girl, or pay dear for it — Also, whoever writes letters of tenderness to a girl, whether the name is or is not signed, on a proof that it is your hand writing, your life is in danger with her relations, at best you must fight with one of them; and if the inquisition gets the news, you are put into the inquisition prison, and the Lord have mercy upon you, for marry or be worse is your certain sentence. Many of these I could mention, but shall give only an example of each, for want of room in this work.

As to the first, I remember that a gentleman, just after the ceremony of mass, in one of the churches of this country, asked a girl this honest and delicate question; the girl made an humble courtsey, and answered, she was ready, whenever he pleased to promise, to obey him in the ceremony of marriage; the gentleman having asked this question, without re-

reflecting on the consequence, thought no more of this girl. Some weeks passed, this pretty female hearing nothing of her lover, as she supposed, this gentleman, went to the rector of the parish, and told him the whole business, how she had been asked this question by such a gentleman, mentioning his name, and had since heard nothing from him. On which the reverend father sent for the gentleman to answer to his charge, in presence of the girl, who positively denied the fact; the father demanded of this lovely maid who were her witnesses; on being answered, that she had no witnesses but the Lord himself, namely, the image of the Lord, in whose presence she was when this gentleman proposed to her marriage: the good father, by his authority, commanded both the lover and the maiden to go directly to the same church, and throw themselves at the feet of the Lord, before such witnesses as he had appointed; and that the girl should most humbly address herself to the Lord, and beg that he would be pleased, by some miracle, to tell the company then with her,

whether

whether that gentleman had not demanded her in marriage, in his presence, such a day. I was assured afterwards by many, even the witnesses of the fact, that the girl, in obedience to the father's commands, did, with full faith and humble duty, demand this testimony from the Lord, at his feet, and that the head of this image, of itself, did bend several times down, in answer to the girl's prayers; and as a confirmation of the truth, the consequence was, that the young gentleman most humbly submitted to the will of heaven, and the marriage ceremony soon followed. If then a proof like this brought on a wedding, from such a cause; I believe no one will presume to doubt, that without a miracle, human witnesses would have produced the same effect, and of which I have seen numberless examples in my travels through that country. I shall therefore proceed to one instance of this kind, with one of my chief servants, who being one evening, in a house of pleasure, saw a pretty tender girl that he had a mind to be merry with; and being a *Frenchman*, and naturally of a gay hu-

mour, asked her, without thought, whether they should be married, and begged she would give her hand as a proof of her consent. This was heard by many witnesses; the night passed as usual on such occasions, and my man returned to me the next morning, and was again in his duty; but, alas, just as I was preparing to part, my young fellow was seized and carried into the inquisition prison; being told the affair, I waited three days to release him, and employed all my interest with those in power, but there was no remedy; I was obliged to leave him, and was assured afterwards, that he was conducted from that prison to the altar, where he changed hands with his charming bride; whether he is blessed with an offspring, or blessed in the wife, is as yet not come to my knowledge; and also, not in the secret, whether he stayed with her to comfort both her and himself, or whether he left her only with the memory, that she had a husband, though divided far, very far from each other.

I shall

I shall now give one instance of the second amongst the numbers I could mention, that is, writing letters of tenderness to girls, though you sign no name ; I knew a capuchin friar, who had a maiden sister, a servant to a person of fashion. A young *English* watchmaker took it in his head to write to her many letters, filled with the most tender expressions ; he never talked of marriage in any of these letters, for that would have put him in the case of my man, in the preceding story ; neither did he ever sign his name, and what was yet more, he was, according to his capacity, a good protestant. This young fellow, without considering what he had done by his ill-scribbled letters, marched off a hundred and fifty miles into the country, to serve some new master, to perfect him in his business. The girl sometime after hearing where he was, told her whole business to her brother the capuchin friar, and shewed him these letters, who before knew nothing of the business. On this he procured leave of his superior, on some pretence, and found

my young countryman, the watchmaker; and when with him alone, in some obscure corner of the town, he shewed him his letters, presented a pistol to his head, and assured him he would immediately blow his brains out, if he did not come with him directly and marry his sister. It being late at night, this good father seized the young man by the collar, continued, in terms of fury, to threaten him with death; brought him away, crammed him, with himself, in a close post chaise, set forward, attended by men he had employed to assist him, and never quitted sight of him, hardly a moment, till he conducted him to his sister, and vowed, even then, he never would quit him till he saw him married; giving the poor distressed young fellow no other choice but marriage or death; the young fellow prudently accepted of the lesser evil of the two, and I left them together in the holy state of marriage. The reverend capuchin often, in my presence, applauding his deed, and the husband, by degrees, became reconciled to his fate.

There

There remains from me to add, on these subjects, that I once saw a black pinched with hot irons, on his way to execution, for having killed his master ; who, being made a Christian, had, according to custom, chose a favourite saint for his patron, and, which I must not omit, was christened by the name of *Jacob* : every time he was pinched, his faith in this saint was not strong enough to persuade him that he did not feel pain ; but he cried out like another mortal, on which, every time that he was so indiscreet to discover that way his weakness, the good father, his confessor, cried out almost as loud as himself ; *Jacob ! Jacob !* hold your tongue, you fool ; do not you know that the saint who protects you, suffered a hundred times more for the love of the Lord, and did not say a word ? and should you, who expect so much his favour, imitate him so vilely, as to make this noise about a little pinching ? The poor black heard these things, and turning to his confessor a dismal countenance, did not discover that he was much comforted by his sayings ;

ings; and being again pinched with hot irons, which the father would have persuaded him was essential to his happiness hereafter, hollowed out still louder; on which, said the father, I am ashamed of you, *Jacob!* you do not deserve the happiness that this dear saint has in store for you: both the ceremony of pinching, and these arguments of the father continued, till his head was struck off, and he disempowered to complain any more.

This adventure reminds me of a gentleman of quality, no less than a minister to a great prince; who was dying in great agony, from a disorder in his bowels; insomuch, that his reason, from pain, had almost left him; a spiritual father, not his confessor, visited him occasionally, and I present, spoke to him to this effect; your excellency (shaking him by the hand) do not be uneasy; on which this dying great man startled, seemingly in great pain; said, what art thou? the father instantly replied, take comfort, your excellency, and remember that the Lord came not into this world to afflict, but
to

to comfort us : this said, he turned himself round, and with great gravity took himself out of the room.

I shall make no other remarks on these two adventures, than whatsoever good effect these spiritual consolations may have with men who are in possession of their reason, it certainly can have but very little effect, if any, with those in pain ; unless what we can hope from the prayers of others, which all thinking minds must agree, however excellent, to be no way proper to be spoke to a person deprived of judgment, from any cause whatsoever, much less in a state so greatly to be lamented.

I shall conclude all my relations, on the force of prejudice, that I can here give place, by two of the most remarkable in the *Greek* and the *Roman* church. I have seen in the former, of which I have just hinted, in another part of this work ; that, on a day fixed for batizing infants, in an opening made in the ice, once in the year, from believing, that if
it

it failed of this blessing that very day, it might be fatal to those babes, who died before the next day is fixed for the same ceremony — In like manner, in the latter, I was once at the well called St. *John's*, where some thousands came to be bathed that same day ; and being persuaded, that rather their confession nor absolution could not be equally valid, without passing thro' this water, they struggled, men, women, and children, who should get in first, leaving their petticoats, breeches, and shoes so confusedly mixed together, from their great hurry, that many were obliged, whether from robberies or accidents I am not determined, to throw themselves at the feet of their confessor, partly undressed.

I might to all this add, many singular instances that I have known in my travels, of the escape of nuns with seculars, and sometimes with friars, where the first have married and kept to their church ; but the last, though married, have quitted the church, and became, in appearance, good hereticks ; but these are subjects too delicate

delicate for me to relate, and might expose me to censure, which I presume cannot hitherto have happened, from the manner I have treated all these subjects; being well convinced, that there is nothing more improper, than for any writer to criticise too nicely on subjects of this kind; for the one may destroy his friendship with the great, and the other may undo him in the good opinion of the people; and the approbation of both being of the last consequence to the happiness of man; I believe I could not make a better apology for my putting here a period to these subjects — Therefore I will proceed, agreeable to the plan I have laid down, for the relation of my adventures; namely, to speak next of self-murder.

It has been said, by a celebrated writer, that the greatest blessing that we have received from Providence, is, that it is always in our own power to put an end to our sorrows.

This is an opinion, that the defence of which would be extremely imprudent, however

however capable I am of it ; because it can tend to no good, and may be productive of much evil ; and as my intention is, and I hope ever will be, to serve mankind, and to be a useful member of society, far be it from my heart, ever even to insinuate in my writings, a thought that could have any other tendency than that what are conducive to these desirable ends. It cannot, however, be doubted, that having been so much amongst the great, as well as the religious ; amongst the free-thinkers, as well as the free-livers, in all the nations in *Europe*, but I am furnished with every argument that could possibly be said for and against this practice ; but I shall lay them all aside, resolving in this, as I have done in speaking of my adventures amongst the great, to have made it my chief study never to offend ; and it was with this view, as I have elsewhere said, that I have so carefully avoided mentioning either courts, countries, or persons, where, and with whom, my adventures have happened.—I shall begin my relation on the subject of self-murder, by one of the most worthy of attention ; namely,

a gen-

a gentleman I well knew, who shot himself through the head *for the love of his own wife.*

A merchant of great commerce, who by some misfortunes in trade, was not able to answer his bills, and found himself, in consequence, under an absolute necessity of giving over trade; he had a wife that he loved passionately, and one child about six years old. This lady had a jointure of five hundred a year, and he knew that she had such a regard for him, as far as in her power she would be willing to sell all she had, to save him from misfortunes. The husband was no way inclined to lessen his wife's fortune, from no other motive than the extraordinary regard he had for her, and could not even think of exposing her to poverty on his account; from this consideration, and no other, he resolved to take leave of this world; I supped with him the evening before his departure, with much company, and was not so much as informed of his misfortunes; neither did I perceive the least uneasiness in him or his lady, but he was as perfect

perfect in his senses, talked as rationally, and appeared as easy in his mind, as I ever had known him — The next morning he arose at his usual hour, and went into his compting-house, and wrote his will with as much propriety of language as I ever saw — He directed this will to his wife, and begged she would pardon him, for he knew the love she bore him was such, that she would reduce herself to the greatest misery to serve him ; and that such was his gratitude for so much tenderness, that he chose rather death, than to deprive her of her little fortune, and expose her that way to misery and want. That he made no doubt, but that some would blame him for this act ; but on the contrary was convinced that what he did was right, because he knew that she could not ease him of his troubles, but by the destruction of her own fortune, and he believed that he should be infinitely unworthy her affection, did he not employ his best care to reward such love ; and he knew of no way, but by taking leave of this world, and leaving his wife in possession of her right. After expressing himself

himself, in the most engaging terms of a lover, shewing his great regard both for her and her child; recommending her, that if she thought of changing her condition, who he judged most worthy of her; and, lastly, the method he advised for the education of his son: and after laying this paper on the table, he sat himself in his two armed chair, laying his legs on another placed before him; took a small pistol out of his pocket, put it in his mouth, and directing it towards the upper part of it, fired, and the ball found its way through the roof of his mouth and his skull. His head rested on the back part of the chair, his right arm fell, and the pistol before it, and in this situation we found him almost immediately after — I shall make no other remarks on this tragical story, than that we are often told, no man yet in his senses ever destroyed himself;—here is an instance to the contrary, and I shall give two others of the same, for they were all committed by men, within my own knowledge, of the clearest understanding. I saw them almost immediately be-

fore, and can affirm, that I found them in sound judgment; and, had I time, I could give my readers many other instances of the same kind——At present I shall proceed to the second of these examples I purpose to mention.

I was perfectly acquainted with a gentleman of great quality, in one of the first courts in *Europe*; being with him one morning at breakfast, I found him very much displeased, at his being deprived of a considerable office in that court.—He was in his perfect senses, and never man reasoned better in all he said. On my observing a gun, with the lock turned downwards, in his hand, I spoke to him to this effect; my dear friend, said I, what do you do with that gun? You are not going a shooting at this time of the day? Indeed, but I am, said he, and returned to his former discourse with the greatest regularity, which was no way melancholy, but on the business of Love.—Breakfast being over, I took notice, that he put the muzzle of the gun towards his mouth, with his thumb at the end of it;

it; but I had no idea of his intention; suddenly, give me your hand, said he, you perceive, Sir, by my discourse, that I am not pleased; and that very instant, putting the end of the gun in his mouth, with his right foot struck the lock; the ball passed instantly through his head, and he dropped dead in a moment before me — Can any man say, that this man was not in his senses, when he did this act, if he reflects that he had his gun in his hand when I came to breakfast with him; which plainly shews that his design was premeditated: yet his discourse with me did not betray the least want of judgment.

The third instance of this kind that I shall relate, is yet, if possible, more extraordinary than the other two, and proves, to a demonstration, what I have asserted; namely, that there are examples, and many of them where self-murder is committed, by persons in their perfect senses. *The act of*
 I knew a young fellow of good morals, *suicide*
 his understanding, for his rank, perfect; *left corpse*
 bred a mechanick, and had just served his *with some*
 time;

time ; he told his love-tale, for two or three years together, where I daily visited. One evening, when I was at tea with a lady, just after this ceremony was over ; I said to the lady innocently, that maid of yours is very pretty ; I wonder, madam, some young fellow don't run away with her : oh ! hang her, said she, there is a young fellow that you have shewn some favour to, that is daily plaguing her, and fifty to one but she is now with him. That young fellow, said I, why it is not an hour since he was with me at my lodgings — These words were scarcely spoke, but I heard this young woman cry out in the next room ; upon which I ran into the room myself, in a great hurry, and saw the young fellow, with his throat cut, from ear to ear, by his own hand, and died that moment. — Good God ! said I, child, what can this mean ? — Mean, please your honour, Sir, said she, I am frightened to death ; I only said that I would not have him, as I told him before a thousand times, because I knew that he made love to a young woman in the neighbourhood ; and he, to
convince

convince me that he loved me, and me only, cut his throat—On which I replied, come in to your mistress; I hope you are convinced now that he loved you; yes, and please your honour, *says she*, but I never thought he loved me half so well.

I must not here forget to mention a species of suicide, which I never yet found numbered amongst the self-murderers, though I make no doubt, but to prove it to be one of the most criminal kind, and what deserves the greatest chastisement of the state: what I mean is, those abominable, unthinking, and premeditating murderers of themselves; those detestable unbelievers of the virtues of physical people, who are so extravagantly wicked, and so exorbitantly unjust, as to refuse to call in, when first afflicted, the assistance of my brethren, of the faculty.

To prove the truth of what I here assert, I shall give the following relation. Being once in a society of those gentlemen who call themselves wits, and who, from a bad education, had conceived an i

ous prejudice against all the gentlemen who practice physic, of whatsoever denomination. And considering myself as part of a body thus offended, I resolved to support the just cause of my brethren, against all such vile and unguarded babblers; with this laudable view, I assumed the office of an advocate, and thus I proceeded to shew them their error.

Gentlemen, said I, you forget that the profession of physic, as it is of all others the most difficult, so it is of all others the most noble; because it is not only a study of the highest importance to the happiness of men in this world, but every unbeliever, of its great use and excellency, most certainly endangers his well being in the next — The knowledge of physic, is a profession so respectable; that in former times, and in many nations, the man who exercised this, was considered by the people, as worthy a sort of adoration. For me, added I, gentlemen, be assured that I have been in many countries, where I have been judged so well worthy of esteem, that the streets have been crowded
to

to see me as I past; and very happy, many have thought themselves, who have had it in their power to say, that they had seen the man, who had done such wonders; namely, *who had caused the blind to see*: if then, by restoring the sight, continued I, I have commanded such respect from the people, how much more are my brethren deserving of it, who preserve our lives, and save us from the grave!

Suppose, gentlemen, said I, that any one of you had a pain in his finger, I believe, gentlemen, that you will all agree, that being no way bred to the faculty, he could have no right to cure this pain; because, as his finger is a part of the human body, and as the knowledge of the cure of its diseases is a study, of which he is an entire stranger, it cannot but be criminal in him, to attempt the exercise of a profession of *such high concern* to his well being, that he never had studied — No, gentlemen, continued I, be assured, it is his duty, as an honest man, on feeling this pain in his finger, to send, instantly, for the *Physician*, the *Apothecary*, and the

Q₄ Surgeon,

Surgeon, whose business alone it is to remove this complaint; which, should he neglect, it is demonstrable that he is not only guilty of all the evils that may follow, with regard to his own health, but he charges his conscience with a capital offence; a crime of the highest magnitude, being nothing less than robbing these three gentlemen of their undoubted right—— And suppose, added I, gentlemen, that this great and enormous criminal; this unguarded, this thoughtless unbeliever, should be so far moved and seduced, by the instigation of the *Devil*, as to persevere in his most horrid and most wicked resolution, in not calling in the aid of the faculty, and that this disorder in his finger should reach his hand—Does he not greatly increase his guilt?—Has he not robbed these gentlemen a second time; and basely and treacherously deprived them, and their children, of their daily support?—And should this grievous offender pursue his hellish purpose—Should his heart become so hardened—Should our dark enemy get such an ascendancy over him, so as to continue him in his obstinate and diabolical

diabolical resolution, in not calling in my brethren; and this disorder in his hand, should reach his whole arm?—Does he not still more and more increase his guilt?—Is he not himself the cause of this third evil?—Has he not, for a third time, robbed these gentlemen of their undoubted rights?—And, lastly, Should this vile, this wretched, this most abominable criminal, still continue in his execrable infidelity of our virtues?—Should he, added I, arrive at length to such an exorbitant height of wickedness and iniquity, as to continue in his amazing obstinacy—as to persist in his most dreadful resolution—His unpardonable incredulity, in not yet calling in the assistance of my brethren, and this complaint in his arm should reach his body, and he dies?—Does he not die *felo de se*? And does he not deserve to have a stake drove through him, agreeable to the sentence of the law against all such premeditated *self-murderers*?—Gentlemen, continued I, what further adds to his guilt is, that all these abominations were not the effect of any wild and unguarded passion, which might have mitigated

mitigated his guilt; but he wittingly, willingly, and with malice afore-thought, was the murderer of himself. That these were all acts committed, when he was in possession of his full judgment; when his reason was not absent, and when his conscience — *that severe monitor*, must tell him that he did wrong — That he opposed the truth, when he knew, in his own heart, that he was in the way to destroy himself,—That he was sensible he was daily committing robberies after robberies, and those of the worst kind — That he was depriving us of our fees, and taking from us our daily bread. — It is not enough, gentlemen, added I, that this most unhappy criminal may say in his defence, that he did not employ my brethren, and therefore they are not intitled to their fees — *A most infamous evasion!* He should have employed them, and his not employing them is a demonstration of his guilt; for whosoever prevents another from receiving a good, which is his undoubted right, deprives the other of that good; and whoever deprives another of that which he has a right

right to, is guilty of a robbery; because he takes from that other, that which does not belong to him.

I might yet carry these reflections a little farther, and shew the lamentable consequences of the want of faith in our virtues, with regard to the family and the posterity of such a heinous offender; but I know I should affect you too much, I know I should draw tears from your eyes, were I so far to consider the greatness of the guilt of such an offender. — To confirm yet, gentlemen, the truth of all I have said with regard to his infidelity, we will even suppose, that he should call in the timely assistance of my brethren; that he should so far do his duty, as a good and an honest man, the moment he feels this pain in his finger, to require our assistance; and that notwithstanding the best care of my brethren, this disorder in his finger should pass his hand, his arm, reach his body, and he dies — Admitting, said I, that he should be called out of this wicked world, after we have struggled, with all our force, to keep

keep him here, is it not possible to believe, that he might be called home, for reasons that we have no right to know; perhaps to reward him for his virtues, or any other reason, of which we are unacquainted. And I presume, that all present will agree, that in such a case, however great our abilities, it became us to most respectfully submit. And it could not fail of being of very great consolation to the successor of such a man, to have it in his power to say, that though it was true, *his father was dead* — yet he died with a safe conscience, with regard to my brethren of the faculty — That he died, in all, *agreeable to the rules of art* — And that he had not, to interrupt his peace in his latest moments, the horror of reflecting, that he had robbed us of our fees — That he had not, that way neither, exposed us or our infants to misery and want. How different then, added I, gentlemen, must be the reflections of a successor, whose father died with his conscience freed from these detestable crimes; and he whose father died a miserable unbeliever of our merit, an infidel of our virtues,

virtues, a murderer of himself, and a robber of our rights. — Were I not, gentlemen, continued I, well known to be a man of few words, so large a field have I to speak on, that I could talk whole days, on explaining the numberless evils that must necessarily attend an infidelity of this kind; but, for want of room, I shall now apply this excellent doctrine to myself, with regard to that particular branch, in which, for many years, I have been so remarkably distinguished.

Suppose gentlemen, continued I, that any of you had the least weakness of sight; you cannot but know, that the cure of distempered eyes is my profession, and not yours, *it having been my study from my infancy*; and should you willfully neglect to call in my advice, when first thus afflicted, from any thoughtless and most wicked infidelity of my capacity; if our evil enemy should have such a power over your hearts, as to prevent your applying in time to me for relief, and this weakness of your sight, by your abominable obstinacy, in not timely seeking my aid,

aid, should so far increase, as to bring on a blindness: can you deny, but that you yourselves are the cause of this heavy woe? And that your children, and those that may follow them, may have, one day, reason to curse the hour in which you charged your consciences with such a weight of guilt. Your loss of sight, continued I, and the misery you bring on your successors is not all; for as I have shewn, in my just defence of my brethren's cause, that you charge your consciences with the guilt of robbing me of my just right. And admitting (to lessen this your abominable crime, in not calling for my advice when your sight was first defective) you should say, that I have no right to these *fees*, because you did not employ me. To this I make the same just answer as in the preceding case — You should have employed me, and your not employing me, is an argument of your guilt. For, as I have already sufficiently proved, that whosoever deprives another of a good, which is his just right, *does an unlawful act*; because, by preventing that other to receive the good that belongs to

to him, he may be said, with the greatest truth, to be a robber, for he keeps from another, that which he has no right to possess.

Gentlemen, added I, we'll even suppose, as I have said in favour of my brethren, that you did seek from me relief; and notwithstanding all my care and ability, *for hidden reasons*, it was not in my power to preserve your sight; it cannot but be the greatest consolation for you to remember, that you applied to me in the beginning of your complaint, and that you ought to conclude, *from your opinion of my judgment*, that it could not be otherwise, and that the defect was beyond the art of man to remove:—Because I did not relieve you. I said, gentlemen, tho' the event did not prove to our wish, it must be the highest satisfaction to a thinking mind to know, that it could not be otherwise; and to reflect that you have done your duty, that you have acted as became honest men, that you were not accessory to this evil—That you did not charge your consciences with robbing me of my right; and above all, you should

should call to mind, that your temporal fight, thus lost from no neglect of your own, 'tis possible your spiritual fight may be so much increased, as to make you a most ample reward. Judge then, added I, gentlemen, the amazing difference between the state of the heart of that man, who finding the least weakness of his fight, who apply instantly to me for relief; and the man who lives an infidel of my virtues, and conscious of having been a robber of my right.

If I did not fear, gentlemen, added I, to betray too great a partiality in my own favour, *which all must perceive that I have every where in this work laboured with so much care to avoid*, I could carry these reflections yet farther: I could prove, that it would be very difficult to persuade me, but that every eye has some defect that has not been under my care. Let us, continued I, gentlemen, suppose the natural eye as a diamond in the mine; we all know, that they are both equally the works of heaven; yet the latter does not discover it's beauties till passed through the hands of
man;

man ; a brute diamond must, said I, be polished to shew it's charms, why not an eye ? for me I confess, tho' perhaps it will not become me to give my reasons, that I have ever remarked an astonishing addition to the beauty of an eye after having passed thro' my hands. Nay, I must own, that I have very rarely a good opinion of an' eye, that has not passed through my hands, *especially that of the fair* : for tho' I ever was a remarkable defender of their cause, I have always found such an astonishing alteration in their eyes, after passing under my care, such an addition I have ever after seen of fire and vivacity, that I have not only myself often beheld them with joy, but even the fair themselves never thought of their eyes, but judged me worthy of their highest regard, *for the many happy consequences* which have succeeded my labours. I could even furnish numberless facts of the marvels that have been done by the eyes of the fair, after having passed thro' my hands ; but here I have no room to mention them, therefore shall now return to the defence of my brethren's and my own cause, by shewing

to all thinking people the horrid crime, the enormous guilt of those, who do not call in our timely assistance, I mean, at the beginning of the complaint, as well in the eye, as any other part of the human body. I presume, added I, gentlemen, that you cannot but have heard, that the spiritual fathers abroad have long since proved, that of all sins, of whatsoever colour or denomination, the greatest is, not to pay the *tythes*; because, for want of these *tythes*, they are disenabled to keep the body quiet, which is so essential to the peace of their souls; and if the peace of their souls is disturbed for want of these *tythes*, how are they able to direct the souls of others?—If then, this reason of the spiritual fathers is just, with regard to the payment of *tythes*, how much more so is it with us, with respect to the payment of *our fees*. For we, not only like them, for want of these *fees*, are disempowered to keep our bodies *in good humour*, but our minds are then so disturbed, that we are entirely disenabled to conduct, as we ought, the health of others; and how, added I, is it possible, that we should
talk

talk reasonably on the means of giving health to others, when, for want of these *fees*, our own healths are impaired? But gentlemen, said I, what makes my arguments, in favour of our *fees*, more worthy of the regard of thinking people, than what even the spiritual fathers have hitherto pretended, in defence of their *tythes*; are, that the horrid unbelievers of our virtues, that these abominable infidels of our merit, from their bare incredulity, not only deny to give us our *fees*, but they have carried their abominations to such a prodigious height of wickedness, as even to deny our right to them. Whereas, with the spiritual fathers, they never dare to go any farther than to deny the payment of their *tythes*; for should they carry their impiety so far as to oppose their right, they would, perhaps, run the hazard of being excommunicated, as unworthy members.

Upon the whole, gentlemen, added I, let me beg, with all earnestness, that you would seriously reflect on what I have said, to shew the great folly of those,

who *with malice afore-thought*, and with sound judgment, refuse to call in either mine or my brethren's assistance, when afflicted in the eye, or in any other disorder of the human body. That you will never forget to keep in mind, that whensoever your sight is defective, or your health any way impaired, that you instantly call for the gentlemen of the faculty; always remembering the heavy woes you may bring on yourselves and your posterity, by your neglect of this duty, not only in this life, but, perhaps, in that to come. For you, gentlemen, continued I, who have even dared to betray your want of faith *in physical people*, I flatter myself to have made you so sensible of your guilt, as to have brought you to repentance; should this prove true, which after what I have said seems unavoidable, unless you wish to give me cause to think you are deprived of reason — Should you, continued I, repent, and return, as become you, to a firm and fixed faith in our abilities, you will find the greatest consolation in your own hearts, and then you will agree in the sense of all good people,

people, that though men by us are not made *immortal*, yet as their lives and their fight are by us preserved. — That as by one we enable them to admire the marvels of Providence, by the other we empower them to live to repent of their follies, and return to the ways of truth; and are so far instrumental to their well being, both here and hereafter — we have the fairest title to be regarded, as the most worthy members of society, the most valuable subjects of the state, and above all others, the most deserving of public esteem.

I shall proceed now, agreeable to the order I have laid down, to speak of dueling; and I observe that such is our necessity, to maintain the full meaning of the word honour, that friends often murder friends; and in some countries, even those who have no concern in the quarrel, but only from being related to the persons in dispute, to support the dignity of being men of honour, are obliged to cut the throats of those who they have no enmity to — Nay, there are some nations,

of which I shall speak more largely when I come to give an eulogium of our own country, where, in affairs of honour, after the greatest wrongs, they give us an equal chance for our lives, resolving to *kill*, or to be *killed*; and, in other nations, they give themselves no trouble about putting an end to our days to revenge an affront, but send bravoos, or men hired for that service.

To find out a remedy for these evils, seems to be as difficult as the *longitude*; the numbers of reasoners, some philosophical, others religious, have proposed various ways to reconcile differences in affairs of this kind: the former advise, that if a man says that of me, which I am not conscious of, even should he carry his anger so far as to give me a blow, he has, in both cases, mistook the man; and why should I resent an injury that was intended for another, and not for me? The man, who thus abuses me, is the offender, not I; and he who does an act unreasonable, is mad, and, should I be angry, because a madman raves? If, on the contrary, I
am

am conscious that I have done wrong, it becomes me, as a man who inclines to good, not only to forgive, but submit to the punishment, as being what I justly deserved; and thence, by keeping it in my memory, I may be better secured from falling into the same error — The latter, namely, the religious people, they say, let us forgive our enemies; let us love them that hate us — that persecute, and spitefully use us — if they strike us on the left side, let us turn to them our right, and let us, with all meekness and gentleness, submit to our fate.

Both these fine reasoners, whilst that we are mortals, and subject to passions, tho' they talk very well, yet they recommend what no man can follow: besides, either of these systems would be dangerous, as well to the state as to society; for bravery is a virtue essential to the safety of government, and the man who wants it, is looked upon with horror and contempt — A coward, with the greatest justice, is despised by the people — neglected by the great, and unworthy of the favour of

his prince — he is an animal so dangerous, that I have ever remarked, that every man of this cast is generally treacherous in his heart, vile in his principles, and capable of doing the basest acts — The only exceptions are those weak mortals, who, from wild and idle notions of religion, will submit to any insult, rather than warm their blood by passion; their hearts are honest thro' fear, and, from the same motive, they are unwilling to do any unlawful deed — they consult only here to preserve their own existence; and, as they will not ruffle their tempers in defence of their own property, it cannot be expected that they will hazard their safety for that of others. Were the opinions of these simple men generally received, all government must cease; and yet these people cannot be ranked amongst cowards; because, though they will suffer themselves to be injured, they will not injure others — *They are honest men in this sense*, and so far, and no more, useful to the state; for I have ever remarked, however excellent faith is in giving peace to a thinking mind, when not accompanied by reason,
and

and that there is not an equality between one and the other ; where the quantity of the one is not equal to that of the other, the consequence is both ways extremely bad. Whenever faith gets the prehemineny, the judgment retires ; and, in like manner, when the judgment gets the prehemineny, faith must give way, that is, in other words, when *one rises the other falls* ; faith is strong, in proportion as the understanding is weak, and, in proportion, as the understanding increases, faith is lessened ; hence it is plain, that faith and reason must have always an equal share in the mind of thinking and good men, but, with the thoughtless, whether the libertine, or the fool ; the former wants faith to be a check on his vices ; the latter has so much of it, that he is scarce left with reason enough to direct his own conduct : the former is a wretch, tho' he may be a man of sense, because he deprives himself of the greatest cordial of the soul in the time of affliction, and what alone can enable him to bear the pains of life : the latter are silly creatures, and deserve, as madmen, our pity and compassion. The
good

good man ever acknowledges that virtue carries its own reward. The man whose faith is so strong that his reason is retired, does good, not for the joy of doing well, but from his expectations of an ample reward hereafter: the former in doing a good act, has both in his view, present and the future; but the latter has no regard to the present, all his hopes are in futurity.

'Tis on this excellent principle that virtue carries, as well here as hereafter, its own reward; it is from the present satisfaction, which arises from doing good; it is this inestimable and just way of thinking amongst the great and opulent of our country, that we owe the numberless laudable charities in this great metropolis; it is from these tender feelings of the soul that such great things are done among us, by which thousands and tens of thousands are preserved from misery and want: designs so worthy of praise, that they are not to be equalled in any nation under the sun: and, since we all agree, that faith in foreign nations is much greater than with us,
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it follows, from what I have already said, that these are acts that shew us to a demonstration, as well the greatness of our understanding, as the goodness of our hearts.

To return to my reflections on men of honour and cowards, here follows my definition—A coward is one that is, not lost with visionary ideas, who, as I have elsewhere said, have thought so much to find out the truth of spiritual affairs, that he has lost himself in seeking it—*like the simple people I have been just speaking of*; but who, from reflection, is able to judge between right and wrong; yet he not only suffers himself to be wronged, but he wishes to do wrong to others, and would willingly put his desires in execution, did not want of courage deprive him of all power. — Thence it is evident, that — *a coward is a villain in his heart*; but, thro' a base contemptible fear, dares not put his desires in practice; whereas the man of honour is one, who inclines to do justice to his own right, to defend that of others, and hazard his life in defence of his

his prince — He well knows, that truth is the foundation of all justice; there is no justice, in either doing wrong to others, or submitting ourselves to be wronged: and I have ever observed, in my travels, that whosoever suffers himself to be injured (except the extravagant devout ideots I have been describing) would injure another, if in his power; and whoever is sensible of an injury done to himself, will never do wrong to his neighbour. With regard to the state, the man of honour, not like those who seem to believe — *That all is for the best — That all that is, is right*, and patiently submit to suffer; but acknowledges, that the sovereign is the father of the state: that he not only acts as the father of the people; but, in the sense I am speaking of, may be justly called the father, *Because he protects our property, and defends our right*. 'Tis plain then, that on his safety our well-being depends; and, as every individual is a part of the whole people, the instant this part refuses to defend the rest, 'tis no longer a part — no longer as such should be considered,

but

but deemed a false traitor to his king, to his country, and to his neighbour — an enemy to all, and a dangerous man. — The great difficulty, with regard to a man of honour, is to know, whether the cause he defends is just; and, the only way to know this, is to defer, *as far as in his power*, putting in execution his resentment, 'till his reason is returned, his blood calm, and is again himself: and, when with his reason he is convinced *as an impartial judge between his own and his enemy's cause*, that he is wronged, I cannot see, in such a case, how he can err, who wishes to do himself right.

Amongst innumerable instances of duelling that I have seen in my travels, that were indispensibly necessary in affairs of honour, I shall here, for want of room in this volume, only relate two: by the first it will appear, that, tho' the laws of every nation will give a man damages for insults, yet, from that instant, he will ever be neglected and despised — for, in such cases, and perhaps in such only (gaming excepted) not the laws of the land, but those of honour,

honour, will ever be preferred; and I have ever found, that the legislature in all countries, even where the laws against duelling are not severe — have, for these reasons only, been ever tender in punishing the noble defenders of their honour.

The second relation I shall here give, shews, that the greatest difficulty in affairs of honour is, when two persons quarrel, who are not equally excellent in the use of either the sword or pistol; for no matter which side we find the justness of the quarrel, there is an essential difference in such a case, and which takes off so much of the equity of the deed, that makes it every way cruel and unjust.

Of the first, here follows the relation: I knew two young gentlemen, both of great quality, who had an idle dispute over a bottle about the merit of Marshal *Saxe* — The one was the only son of the first general of the army of a great prince; the other of equal rank, both in birth and fortune, and neither scarce of age. The son of the general took leave of the other
seem-

seemingly in friendship; but the latter followed him secretly in his way home, and beat him severely with a horsewhip: this unfair enemy was one of those *monsters* we call *cowards*; for he wanted courage to defend his cause as a man of honour, and therefore vilely and treacherously insulted his enemy in this mean and despicable manner; and, when he thus exercised his resentment, fearing the danger, which is always the case with these sort of men, he made off through fear of the consequences. The news of this business soon reached the sovereign; and this young gentleman, the son of the general, was commanded never to appear at court, neither would his father admit him into his presence till he had found his enemy, and retrieved his honour by a duel.

Thus was this injured gentleman reduced to live for some time in obscurity; neglected by his prince, abandoned by his father, and despised by his acquaintance: however, after hunting his enemy for about six months from town to town, passing his hours in the greatest anxiety, he

he at length found him out ; who, having now no possibility of escaping, received from him a formal challenge : this was on a *Monday*, and they fixed the duel for the *Friday* following, early in the morning : they did not see each other, but wrote their mutual resolutions ; which were, each to have a sword tied with a ribbon to the right-hand, two pistols loaded, in their pockets ; to be twenty paces from each other ; to fire off their pistols, not both at the same time, according to the practice of these nations, but each one take his turn *by lot, or agreement* : and, if one of the two did not fall, to finish the business with the sword. And both, as usual, were to have seconds. — These gentlemen employed their time, from that hour, to the instant of the battle, with proper masters ; and, what seemed almost incredible, was, that all the magistrates, as well as the whole town, knew of this intended duel ; had knowledge of their being two of the first gentlemen in the country, and took no steps to prevent it ; by which it appears, that they themselves tacitly owned that this was a lawful act, though

though the policy of nations obliged them, like other states, to publish severe laws against duelling — It is plain here, that the magistrates of this country approved of this act from the necessity of it, since nothing less than the honour and ruin of an only son of the greatest family in the country was depending. The time for this duel being arrived, these gentlemen set out from their lodgings to the place appointed, where were assembled five or six persons, to be present at this dispute — They were accompanied by their seconds; when met, they embraced each other with all marks of respect; a circle was instantly formed by the people, and the ground measured, when, being placed at about twenty paces from each other, each took a pistol in his right-hand out of his pocket, and had a sword, as I have said, hanging to the same arm; their masters behind them — The question proposed was, whether they should fire in their turns by lot, or mutual consent; the injured son of the colonel, to discover, I think, an unwarrantable bravery, cried out to his enemy, *Sir, do you fire first, you see I don't want*

courage; which he accordingly did, but the ball passed over his head; on which the other raised his pistol, when his teacher perceiving, by the manner he had pointed it, that in that direction, in his opinion, he would most certainly have killed his enemy, cried out to him in words to this effect, Let your hand decline downwards two inches in that direction — the young gentleman, from an extraordinary, and perhaps an unheard-of presence of mind, that moment obeyed, fired, and wounded his enemy in the leg. — Thus ended this business: his honour was restored; they embraced, and became friends.

On this extraordinary adventure I shall only make these remarks: That this was a duel there was no possibility of avoiding; the ruin of a noble family depended upon it, there was no other way of repairing an injury of this kind; the best assistance of the wisest legislature would have availed nothing; and therefore it is evident, as I have said in my introduction to this relation, that all arguments, whether philosophical

sophical or religious, in a case like this, must be extremely idle: the bravery of this young man was carried even to a fault; for had he not accepted the advice of his master at that very instant, he would, in all probability, have killed his antagonist, and with him, in his heart, a friend; and, if we consider the vast difference between the diameter of the body and the leg, there was much less probability of wounding him in the leg than in the body; and, had he failed, there was a second pistol ready to be turned against him; for he who fires first, has two chances for one; and the consequence might have proved the loss of his life, by this single instance of bravery.

The other relation which I shall give, where the duel was no way equal, yet it was unavoidable. Two gentlemen who had passed the meridian of life; the one was so near-sighted, that he could not see four inches from his nose: they agreed to fight with pistols; they were placed, as in the preceding case, twenty paces from each other, they agreed to fire both together.

ther at the word of command—The near-sighted man, who knew not whether he should fire to the North or to the South, on their firing was killed on the spot.—Here we have an instance of due lling, that was notoriously unjust, and deserves a little better than the name of murder, yet it was an affair of honour, indispensable, and done by mutual consent.

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I shall now proceed, agreeable to the plan I have laid down, and speak on affairs of tendernefs, and begin, first by endeavouring to shew the error of the *Turks*, who deny the fair to have souls; and, after having given some arguments, with a view of proving, that they have souls as well as men, I shall demonstrate, that the whole art of making a conquest with that beauteous sex is, to fix their attention on the business of tendernefs; and thus, like the prejudice in any determined sect of religion, their faith becomes too powerful for their judgment, and they must surrender to the will of the teacher — shall shew the great advantage of playing with words, and addressing the passions in affairs of tendernefs — That the love of flattery

tery is innate in the soul of both sexes — That the knowledge of flattery, with delicacy, is essential to the well-being of mankind, and above all, with the fair — That its charms are too powerful for the greatest genius of either to resist — That dress is essential to the well-being of the fair --- That beauty is their greatest good in this world — That their neglecting to judge properly of time, with regard to man, is an irreparable loss to that sex; and, after shewing that we are to the fair indebted for every part of useful knowledge, shall prove, by powerful examples, that the greatest remedy to cure the fair of that darling passion, so long confined to the word — *Love* — is, by keeping their souls in motion; and lastly, shall examine the nature of jealousy, and shew a certain remedy for this dreadful evil.

To begin then with the *Turks* — 'Tis to me amazing, that so great and powerful a people, should not, for their own quiet, and for the safety of government, admit that women have souls: it is so far their interest to seem to believe it, though in

their own hearts they thought otherwise, that all the happiness of a domestic life must depend upon it. For, as in these nations we are so sensible of the importance of persuading the fair into this opinion, that we ourselves should be the most unhappy of mortals, did we encourage this belief in that sex — For we lay it down as a certain rule, that *the honour of the husband will always be trembling*, did the fair doubt of the existence of their souls, and, in the phrase of the wits, convince but the wife that she has no soul, then *mercy on the head of the poor husband!* and this is so true, that, in these nations, where they hold a disbelief of the soul of the female, their only security with the fair, (which in my opinion is most lamentable) is, by imprisonment, concealing their beauteous faces, and other dreadful artifices, to put it out of their power to do wrong.

If I was in the humour to be angry, how I could abuse these people; I could treat them as thoughtless, unguarded enemies to common sense—What! to deny a beau-

a beauteous fine lady, the most perfect part of the creation, that image of heaven, that ruler of the will of man, that cordial of life, that comfort to a thinking mind, to deny to have a soul? I confess I want patience, when I think of the folly of these unbelievers: and though it is plain, that in all this work, I have laboured as much to shew the philosopher as the courtier, I ever lose that amiable character, when the soul of a female is called in question. However, it will become me, as a candid writer, to give the argument of these unbelievers, and why they think women have no souls. They first affirm, *which mercy on them, were I to be their judge*; that man lives in man—That the woman, like the land, is only a nurse to our otherselves—The moment the foundation is laid—she warms—she nourishes, and like the earth gives birth—That the likenesses we sometimes observe of the female, as well as the male, in our successors (the possibility of which, by the bye, I have given sufficient proof in this work, speaking of the various changes of the body, from the affec-

tions of the mind, or, which is the same thing, the alterations of the mind from the passions of the soul)—That the resemblance that sometimes happen in the infant, to both the mother and the father, has no regard to the female, but what is produced on the body from the power of the mind. I could myself say much to prove this truth, by a number of similar cases, with regard to the alterations produced on the body, *by fear and by faith*. The former in the cure of certain diseases, the latter by the effects produced by the touch of a crowned head—but as I have already shewn that I am for the affirmative; namely, that the fair have *souls*, it would ill become me, as an advocate in their cause, to say ought that might weaken the faith of the true believers in their favour. I shall therefore refer this most important dispute to those gentlemen, whose chief business it is to determine this great and interesting question; and shall only add, that not only the *Turks*, but the *Tartars*, and numberless other nations, are so indiscreet, I might say wicked, as to deny a female to
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have a foul; and thus they say, since the woman is the land, and no more, and that the man is continued from the man, *by which we are to understand, both the sexes live in the man.* It is not material, *say they,* whether this woman, or this land, was the daughter of an emperor, or that of a ploughman — It is no matter whose property this land was; it is sufficient for them that the land is good, since they only want, by purchasing of it, to raise in it their otherelves, and when raised, all the ends they proposed by having it, being effectually answered, the land afterwards, in their opinion, is but of little value.—This argument carries with it too much horror to deserve a serious answer, and being in my present state resolved to be serious, I shall leave the whole to those, who incline to examine with patience the extravagance of such people, and shall proceed now in order to the next point I am to consider; namely, that fixing the attention of the fair in affairs of tenderness, is a certain way to gain the heart.

With

With this view I must remind my readers to what I have said on the art of pleasing, in page 83, in the preceding volume ; namely, that the great art of making a conquest of the fair, is to strengthen their faith in favour of their own charms, till it becomes too strong for their judgment. The latter, in consequence, must give way ; and when a faith like this is augmented to a certain degree, reason retires and leaves room for credit, and if our views are just, we alone are to blame, if not lords of all. The great art is, to give faith to a beauty *who inclines to be an infidel*. I have ever found this to be extremely easy for a man of wit and address ; for it only depends, *as I have elsewhere said*, on unhinging, with delicacy, the judgment, and with the strongest appearances of truth, convincing them they are right. When the fair are thus convinced, the joy is too great not to take place of reflections about future events — The present employs all their attention, and when the brain is warmed, from the satisfaction of the heart, there is a vacancy for our doctrine, as the judgment gives

gives way. Thus faith *in love*, as well as faith *in religion*, is always governed by the will of the teacher.

To prove these truths, I will suppose twenty ladies round the table, and one amongst them to have free power to chuse a partner for life ; I will undertake to shew a young fellow, even to a demonstration, though this lady was worth *a hundred thousand pounds*, if received into the presence of this society of the fair, and admitted only two hours in a day, at the hour of dining — If his figure is not displeasing, if he knows the art of playing with words, has seen the world, is amiable in his address, capable of painting his thoughts with a superior elegance of stile, and of delivering every sentence, with prudence, delicacy, fire, and beauty. I say, I am ready to shew any such, in this state, though of no fortune, how he shall, on the question of honour, gain this lady in less than twenty days, though these twenty ladies heard all his discourse, or deprive her of her reason.

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I acknowledge this is a truth, much easier proved in conversation with the fair, than by writing ; and I am furnished with such a variety of arguments, in favour of what I have said, that I once ventured abroad a little piece in *Italian*, which, literally translated, had for title, *The Art of making Love with Success* ; but as I wrote this little business to oblige certain great personages, who judged me worthy of their protection, and no way tending to the restoration of fight, which is my profession, I did not put my name to it, it was sufficient for me, that those who knew me amongst the great, and in whose presence I had often been honoured, could not, by the stile, but know it to be a work of my own hand. My intention was every way answered, because these sort of conversations, for which I am so particularly known, has excited the curiosity of many of the highest of the nobility to engage me at their tables, and that way enabled me to deserve favour ; and it is with the same laudable view in this nation, that I am here encouraged to write

write on this delicate subject, though so foreign to that of my own profession, which, notwithstanding all I have said, I hope my prudent readers will agree, that it is, and justly ought to be, the greatest object of my attention.

I shall here only add, with regard to the power of a man of fine address with the fair, on the certainty of his making a conquest; though he observes the rules that I have recommended, it is possible, some will say, this artful, this admirable method, may succeed with people of a weak understanding, but not ladies of genius and education; to which I answer, that this is so far from being true, that the greater the genius, the more certain of success; because a weak mind is unable to reflect properly on the beauty and delicacy of our address, is a stranger to the charms of language, knows not the force of eloquence, is insensible of the beauties of fine painting by the tongue — all with such are lost. Whereas the lady of fine understanding, whose genius is extensive, whose education has been
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amongst the thinking and the great ; such a fair one reasons — reflects, draws inferences from causes, and before the inferences are well fixed in her mind, if her lover is the man of address that I have been painting, he will give her new cause of thought, till she surrenders by the force of thought. Were I the man thus employed, I would so fix the lady's attention on the objects I found to be to her most pleasing, that her judgment, not only in defiance of the greatness of her capacity, but even her superiority in genius, should help her in her fall, her reason shall retire, and the moment I find it absent, I will fill her charming brain with so many pretty ideas in my favour, that the prize shall be my own. *A knowledge more excellent, when practised by good men.*

Thus we perceive, that the poet has not erred, who said, *that the woman who deliberates is lost* ; and he could not but mean the fair who are capable of thought, and in this he, with me agreed, that the wiser the lady, and the greater her judgment, the easier the conquest.

Amongst

Amongst a thousand examples of the truth of what I have related, that I have observed in the best societies in the world, and in different nations ; and I believe all who knows me must acknowledge, that no man living ever had equal opportunities with myself ; having passed my life amongst the great, and was in all countries judged worthy a place in their assemblies, and with numbers have been honoured with the highest marks of favour and esteem. I say, amongst innumerable instances I could give, to convince my readers of all I have said of the power of men of ability and address with the fair, I shall give the following.

I knew a young nobleman, who took it in his head to be desperately in love with another man's wife, and telling a friend his sorrowful tale, who visited at the house of this lady, the latter assured him, as an extravagant mark of his friendship, that he would introduce him to her acquaintance ; and, if he had judgment enough to pursue the plan that he would
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lay down for him, he would infallibly make a conquest of her heart. This being agreed to by the lover, with the joy usual on such occasions, he was soon introduced by his friend to this object of his wishes at the hour of tea, who told him, previous to his visit, that his first step was to *steal her handkerchief*, and then he would assist him in his enterprize. The time arrived, he did steal the handkerchief, and contrived a delicate conversation between them, which occasioned much dispute——The intention of stealing this handkerchief, and of this conversation, was, that by returning it with a proper apology by letter; and, at the same time, endeavouring to prevail on the lady to give a line from under her hand, with her opinion of certain parts of the dispute, on pretence of their being a great wager depending; might possibly force her in a literary correspondence. This singular stratagem succeeded to the lover's wish: for this excellent lady, on receiving this handkerchief, with an apology, and an innocent question, found herself indispensibly obliged, as a lady of education and

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Distinction to write with her pretty hand two or three lines in answer to it — This furnished her admirer with a motive to send her secretly, a second letter, with remarks on her answer. Thus was this beauteous and good lady engaged in a correspondence by letter, which, though begun from so trifling a foundation, fell by degrees under the article of friendship. The gentleman, her lover, being a man of extraordinary wit, of an admirable capacity, and so great a master in the art of playing with words, and painting his thoughts with delicacy and address, that perhaps his equal is not to be found in the world, employed all his care to display to the lady herself, the greatness of her own capacity ; and, finding that the sublimity of her own understanding was not even known to herself, till betrayed by the admirable abilities and writings of this gentleman ; and, as the lady could not fail of being pleased to find her own charms painted before her in so advantageous a light, and by a man the *deity of the fair* — The love she bore herself, obliged her to continue, as she judged, an innocent cor-

respondence, since by it she was daily finding an increase of her own virtues, and an addition to those beauties that had so powerfully commanded respect from all honest men, which had so warmed the heart, and heated the brain of this her new amiable admirer. Thus by slow degrees her lover, by puzzling the cause, and yet throwing enough in his writings to fix the lady's attention, and oblige her, with all her judgment, to have a desire to preserve so delightful a correspondence. As soon as he discovered that the beauty's imagination was properly warmed, by gazing on her own charms, by finding them daily brighter and brighter; and by believing them to be all guarded by that dear neighbour of *love*, called *friendship*; when her reason had a little left its empire, the door of her heart ill-guarded, her soul always busy on this dear charming loving subject. — When not the motive, but the mind of her adorer, was the constant object of her attention. This artful, this inimitable genius, this happy admirer, scattered amongst the multitude of her thoughts some delicate phrases of tenderness, filled with fire enough

nough to put all her reflections in confusion. The war in her mind continued between spiritual ideas and temporal affections, till at length the fever encreased; the former gave way; the latter kept masters of the field. In the crisis of this rapturous paroxysm! this extatic transport! all the reason she had left was not sufficient to secure her person from danger: for she wished to fix her eyes upon the man who had thus warmed her heart, and robbed her of all peace. Her lover no sooner found that the prize was at hand, but he fixed the interview—the time arrived, and the beauteous fair fell a victim to his will, and owned him lord of all.

I could furnish volumes, were I to relate the numberless examples I have met with of the power of our sex over the fair, when we are masters of address, and acquainted with delicate reasoning—know how to paint our thoughts with beauty and fire, and forget not, that there is a time to be, and another not to be understood. For there is the great art of making conquest. — 'Tis the highest virtue, and

gives the greatest consolation to the mind of man, when his views are just — when otherwise, the man alone is to blame, *for the lady in all is innocent*; — she is betrayed, and falls by the force of her own genius — 'Tis by knowing her own charms, and too well convinced of their truth, it is by the natural love she bears herself; it is by the joy she feels in seeing herself to advantage, that her reason fails — her ideas of self-love become too numerous and too powerful, and the man of design steals into her thoughts in the absence of her judgment, and she is with herself no more. — 'Tis not as I have elsewhere shewn for want of virtue, nor for want of capacity, but from her abundance of the latter, that the fair are so often a sacrifice to the will of man — The theory of tenderness is, of all subjects, the most delightful; a desire to please is innate in the soul; 'tis almost the business of our lives; it is the occupation of every thinking mind; we are deities to each other; the fair for us, and we for the fair; flattery is the balsam of life; we all love it, and whosoever denies it, speaks against his own heart — Emulation

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tion is a virtue; a consciouſness of knowledge is its daily food; whoſoever then convinces us that we do well; that we have merit, helps us forward to become more perfect; becauſe we are that way told, that we are in the road to be yet more happy. Hence I ſay, it is plain, what the world calls flattery, is ever acknowledged, by perſons of rank and condition, eſſential to our well-being, becauſe it encourages us to be more deſerving — He alone errs, whoſe deſigns are bad; but the man is amiable, and excellent, who flatters where he ought, and with becoming delicacy; becauſe he not only increaſes the number of his own friends, but he heightens virtues in others, and ſets them in the faireſt light. I here muſt make ſo juſt a compliment to our nation, that, though in general, we are not ſo happy as to paint our thoughts of tendereſs with that fire and beauty as ſome other nations I could mention, yet I think I could ſhew, and this, which ſeems ſingular, from the goodneſs of the heart of the ſair in our country, that we ſucceed in our conqueſt ſooner in theſe nations, than per-

haps in any other under the sun. Abroad the beauties are accustomed to hear the delicate babble on tenderness from every quarter, and their faith must necessarily diminish, when they find no distinction between themselves and others: besides, there the discourse is confined to the beauties of the matter — they paint the charms of the material fair in terms filled with rapture, and almost neglect the charms of the mind. Thank Heaven! with us it is very different; the fair, indeed, are more credulous here than elsewhere, because their hearts are, perhaps, more just; — for, when they find the tale told to them alone, with all the appearances of truth, they believe, because they judge the hearts of others by their own; and we conquer with greater ease, because we paint our thoughts, not like others, on the dull subject of material charms, which the meanest wretch of our sex can talk of as the wisest of ourselves: but we speak of more elevated subjects; we have a larger field to wander in; we examine the genius; we display all the graces and beauties of the mind; we labour to convince each beauty, we wish to inspire

inspire with tenderneſs, that ſhe thinks as ſhe ought ; we provoke her to admire her own thoughts, and, by degrees, blend our own ſo well with her's, that without knowing from whence comes this increaſe of her judgment, ſhe believes them to be her own : 'tis on this belief that we build our hopes ; and, as I have ſufficiently ſhewn above, when once the attention of the fair is well fixed on admiring the beauties we have painted of herſelf, we ſeize the moment, and compleat our conqueſt. Hence, I ſay, it is plain, that the beauties of this nation are more eaſily conquered than any others, from the goodneſs of their hearts, and the greatneſs of their underſtanding ; and, conſequently, whatever evils follow, we alone muſt be the cauſe ; whereas, in other countries, by education, and converſing continually with ſuch a variety of our ſex, they diſcover more eaſily between the deſigning and the good man : thus, though thoſe beauties are not ſo eaſy a conqueſt as our's, they are leſs happy when conquered ; and, in my judgment, the want of thoſe ſentiments in the mind, ſo evident in the fair of theſe nations,

they are certainly less deserving of it.——
 Let us then *echo* the sense of all thinking men among us, that neither in affairs of tenderness, or any other, *the fair never err by following their own will, but by that of others.*

I cannot quit this delightful subject, without yet adding, that I should have very little difficulty to prove, that we are not only indebted to the fair, for enabling us to support the sorrows of the day, but for our improvements in science, and every part of useful knowledge; having ever remarked, that the most studious and learned among us, who are insensible of the exquisite joy, that attends the conversation of the well educated of that sex, frequently carry their thoughts beyond their due bounds.—Provoked by ambition, they stretch them beyond the power of reason to command; and thus the noblest works of the brain often become defective, *and all these evils occasioned, for want of relaxing their minds in the presence of these deities of man.* Whereas the great, the wise, the learned in every nation, who are acquaint-
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ed with the comforts arising from their charming prattle; who gaze on their figure, and admire, as become them, all their beauties. — Every such man, — when, on pursuing his studies, he finds that his thoughts become painful, and that they quarrel with his judgment — he clasps his book — he ceases to think — he flies into the presence of that adorable sex, there his mind gathers strength, by relaxing from thought — He returns to his studies with fresh vigour, till, by degrees, he accomplishes his wishes.

Might I not then affirm, for the glory of the fair, that to them we owe the most perfect labours of the brain of man. For me, *as an advocate in their cause*, I cannot help remarking, that my observations have long since taught me, that the many works we find defective, from the hands of the learned, were all written by men, whose minds were so singularly gloomy, as not to know the inestimable virtues of that sex — Men whose dispositions were savage — whose tempers were insolent, and conversation brutal — Men, whose
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very countenances discovered a mind disturbed and filled with horror. — A thousand, and ten thousand examples have I seen of these truths amongst the learned *cloystered fathers abroad*, whose situation denies them the greatest of all human enjoyments, which softens our tempers, improves our manners, teaches us to judge rightly of life, and makes us worthy of the name of *man*. I say, all those are much to be lamented amongst the learned of our sex, who know not how to prize the fair, — their very looks tell us, that their souls are not in peace. — Whereas, those amongst the learned, who consider the fair as they ought, who regard them as the great cordial of life, as a balm to every sorrow, who see them with respect, and with transport admire their beauties, — their very eyes tell us, that all within is joy and peace. Conscious how much they owe to that delightful sex, for the improvement of their minds, they think of them with veneration, and gaze upon them as the object of their greatest good; because they are obliged to acknowledge, that it is by the marvellous influence of this admired

ed sex — That their understanding is nourished — That their genius is improved — That they are enabled to support the pains of study, by being empowered, from their wonderful charms, to relax, at pleasure, the chain of thought, and be *at will* again themselves.

In giving this short and just elege in favour of the fair, I must not omit to mention that it has been said of me, in many nations, and in the politest assemblies, that such is my knowledge of the eye, and of the world, that the lady is not living on this side forty, but on fixing my eyes upon her, I can read her very soul — Having treated so often on this important subject, in the lectures I have given on the art of pleasing, before almost every sovereign in *Europe*; I was in consequence, numberless times obliged to discover, to the highest personages, this way, my ability. I will not, in this place, presume to say, whether this knowledge in me is a particular gift from nature, or the effect of science; I shall leave this discovery to the great of these nations,

nations, who, in example to those abroad, may hereafter judge me worthy of their protection. But fearing that those, who, for want of personally knowing me, may call these things in doubt, thus much I will venture to say, on this important subject; that if I am asked how I can do these wonders? thus shall I answer — If the fair in body and mind are present, at any discourse that I shall prepare and deliver with this view, her very eyes shall betray to me her opinion on the different parts of it, though she does not speak; — but if she talks, and gives me her opinion, I will change, with such quickness, from one subject to another, that I will oblige her to betray the force of her genius, and the greatness of her judgment. And if I intend a conquest of her heart, I will blend so well together all her ideas on the different subjects I speak of, that I will shew her a most pleasing picture of her own beauties: then will I begin to strengthen their colours, till she shall be so charmed with the picture I have drawn, that her attention shall be there entirely fixed. I will pursue this plan, till her
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brain becomes warmer and warmer, and the moment I find the crisis is arrived, that her judgment gives way, I will seize the moment, tell my tale, and if my views are noble, *I think I may say my triumph is certain.*

I know my fair intelligent readers amongst the great and persons of high life, to whom I alone address these observations, will here demand of me, whether there is not also a way to read the hearts of men — To all such I most respectfully answer, that there is a way, *I know it well*; but were I to tell it, it might be productive of much evil; because faith in the fair, is essential to the happiness of Man. And had they this knowledge, it is possible their faith might be lessened, and we, in consequence, be less worthy in their eyes; for it is easy to perceive, if we saw the hearts of each other, such a knowledge might tend to deprive us of the love of the fair, and make us both unhappy. Silence, therefore, will best become me on this engaging subject, and refer to a personal interview all those who incline from me to be farther informed.

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In the mean time, to make the ladies some amends, for my putting here a period to a matter so important to their quiet—I shall add, that there is a knowledge even yet more worthy of their care; namely, a way to tell the man, who passes before them, by the eye, that he has leave to stop to tell his tale, if he has ought to say, worthy of their attention.

It is the want of this knowledge, in that amiable sex, that thousands and ten thousands have passed their hours away in bitterness and woe. It is the want of knowing this by the fair, not only that they themselves are greatly unhappy, but even those of our sex are exposed to numberless sufferings; because, not being accustomed to tell us their hearts, they permit us to pass before them, with no other regard, than as amongst the number of men. Whereas, could they tell us with their eyes, that if we stayed we should be heard. What amazing advantages! to both sexes, would follow the exercise of such a knowledge.

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I shall here sum up all my praises of the fair, by observing, that the man who knows not their value, may be said to consider them *like a button behind his hat*; he knows only that he is the possessor, but so seldom beholds what he possesses, that he almost forgets that such a treasure is his own; whereas, the man who judges rightly of the charms of *that enchanting sex*, places them like the button over his heart, whenever he finds cause of grief, whether from excess of study, or from any other motive, he turns his eyes that way, as towards the fountain of *Nectar*, and there finds a remedy for all his pains.

Having thus given my thoughts on the power of address, and shewn the charms of speaking to the passions with delicacy and judgment, with regard to the fair, I come now, in order to prove, that dress is essential to the well-being of that charming sex. With this view, I shall now remind my readers of what I have said in the preceding volume, on this pleasing subject; namely, whenever the
 sight

fight is offended, the rest of the senses must give way. — The fair, by dress, engage our attention, and are judged by the eye more worthy of our love—The first impressions are always most lasting, and when once they are sovereigns of our hearts, we may struggle, indeed, but it will not be easy to efface them from our memory. It was with this laudable view, that I have, on the same occasion, so strongly recommended painting the natural face of the fair — The necessity of pleasing the eye, to gain approbation, we find on a thousand occasions, in architecture, painting, and above all, as I have elsewhere mentioned, *the theatre*, and even in the married state. The worthy, this way, amongst the fair, become more worthy, and dress, in a married lady, is a powerful assistant in preserving *the lover in the husband* — In these nations, I believe, I may venture to say with great truth, that many of the fair, if they have any fault, which I have so often shewn the impossibility of finding in the whole sex; I say, with all respect, if they ever err, in my judgment it is in being too negligent

gent in this particular — How often have I seen a married lady in the morning, only by being careless in her dress, cause her husband to drink his tea in a hurry, and seemed impatient to be gone, because he saw nothing in his lady to charm his eye, or to engage his attention — yet, when the same husband came home at the hour of table, and found his lady dressed for an assembly; this very husband, who saw her in the morning with indifference, now regarded her with pleasure, spoke to her with respect, and was charmed at her presence—And all this while it was the same lady — the difference was only a few diamonds, and better cloaths; and, what is yet more singular, this joy appeared in the heart of that very man, whose money was the cause of this change.

I believe it will be agreeable here, if I give the two following remarkable instances of the advantages of dress, amongst innumerable others, which I must omit for want of room : — I waited one morning on a lady of the highest quality abroad, on a day of great gala at court, I found

her in her undress, and declare, if it is possible for me to suppose a defect in the form of the fair, this lady was in that case: It was with difficulty (so much was my eye offended) that I observed the respect that was due to her rank— The same day, about six hours after, I saw that lady, in the presence of the sovereign, so amazingly changed by her dress, that even I, with the rest of my sex present, gazed on her with admiration.

I knew another lady, no less than a great princess, at whose bed-side I was honoured, in like manner, in the morning on a day of great feast. This illustrious person was sitting in her bed, with ordinary covering over her shoulders, and a napkin under her chin; her figure appeared less pleasing than the washer-woman of my mother: this great lady being dressed that day in honour to the prince her lord, I never remembered, in any court of Europe, to have seen a more graceful figure; it was impossible to behold this lady without the most reverential respect; but, when I remembered that I beheld the sovereign,
I con-

I confess, that on falling on my knee to kiss her hand, such a powerful effect had her beauty on my mind, that I scarce was able to rise from the ground to retire and recover my surprize.

I must not yet quit this interesting subject without adding, that there is an excellent custom, in some nations, for the security of the peace of man with regard to beauty, namely, that we know, by the dress of the female, whether she is single or married, whether she inclines to marry, or whether her brain is so warmed with spiritual ideas, as to have forgot the temporal, that is, to make herself a nun, and that way, *in her own phrase*, to give herself to the Lord: and, lastly, whether *in the phrase of the wits*, she has passed the *climax*. In this country, we are so unhappy in this particular, that it has happened to me in various times of my life, after having said a thousand soft, tender, loving, and engaging things to a lady, displayed all the force of my genius, and painted my thoughts in terms that would have moved the most obdurate hearts to melt, and even

cause those of stone to have had compassion on my sufferings: after, I say, that I believed myself on the way to make a conquest, a man, *who I knew not*, has entered the room. That moment the lady, to whom I had been telling my melancholy tale, has pointed to him — Then turning her eyes my way, said, *Sir, this is my husband*; he will thank you for your care.

Having thus far considered the charms of dress, I shall proceed now to those of beauty, and doubt not but to shew, that beauty is to the fair, in this world, the greatest good; when the heart is prudent, the judgment right; and whosoever seems to think otherwise, say no more than confirm the truth of the story *of the fable of the fox*.

I shall now give, amongst a thousand examples I am furnished with, the following relations, all tending to prove the charms of beauty; and, I am persuaded, that these instances will discover to my readers more the power of beauty, than any writings that have yet appeared in our language,
not

not even excepted the wonders done by the great *Cleopatra*.

I knew a young lady of great distinction, a single lady, and an extraordinary beauty, so exquisitely fair, so singularly graceful, that it was difficult for the eye of man to behold her without such a change in his heart, as to prefer her to all others — if *young* and *thoughtless*, painful moments must follow; if *innocent* and *devout*, it would have this good effect, at least, that he would adore her as the image of Heaven, and, as such, with a meek, humble, and awful respect, bend his knees before her — A common porter was sent by her brother from a coffee-house to this lady; this man arrived at the door just as this beauty got out of her coach from chapel. The porter, who had never seen her, as the lady was then tripping up stairs, and the coach retired, the fore door being opened, asked the servant for the lady to whom that letter was directed, and was answered, that he might give the letter to him, and deliver it to his lady; on the poor fellow's refusing (being or-

dered to deliver it into her own hands) he was shewn into her apartment — The porter being with the lady alone, during the time the beauty was employed in reading the letter, fixed his eyes upon her with such attention, as if lost in thought; but, before the lady had done reading it, he violently, and with seeming transport, flew into her arms, gave her numberless kisses, and possibly had other ideas in his brain. The lady was so surprized, that she had lost almost the power of crying out, or even that of knocking with her foot; but, in this abominable struggle of this sudden and strange lover, she caught hold of the string of the bell, rung it furiously, and a servant appeared, *before any great mischief was done*. From that instant, this unhappy man lost his reason, and I saw him chained in a mad-house, where he was frequently visited by the lady, and supported by her bounty.

Another instance, almost as singular, which happened with a nobleman of very high rank, ever regular in his life, and singularly just in his morals: this young
gentle-

gentleman saw a married lady, in an assembly of persons of rank, almost equal with himself, and the most remarkable beauty of that country. His mind was so disturbed from that instant, that he neglected all his affairs, and was equally as extravagant for the love of this beauty, as we are told *Mark Anthony* was for the love of *Cleopatra*; for like him he quitted his government, his dependents, and had no peace, but in her presence; every act was employed to cure him of this passion. Love from every quarter attended him, to call off his attention from this beauty, but all to no purpose; he languished day after day after this fair one, and so immoderately did he languish, from the power of her beauty, that a few months brought him to his grave: I knew him at the beginning of this adventure, was particularly instructed in the whole business, and honoured in his presence a few days before he expired.

Another instance of the same kind, to shew the force of beauty, I was acquainted with one of the ministers in a great court,

a married man, with many children, whose morals were remarkably good, who seeing, in like manner, at an assembly, a married lady, judged the greatest beauty of the court, who had also many children, and whose husband was of equal rank with himself. This unhappy lover lost all his peace on this lady's account; he employed every artifice to convince her of his tenderness for her; at length the lady being, as we may suppose, secretly acquainted with his sufferings, was determined to hear his dismal tale from himself; when with her alone, he painted his passion with so much eloquence, and in terms so affecting, that he warmed her heart, and, at the same time, heated her brain: and I think I have sufficiently shewn in this work, when they are both disturbed at the same time, and from the same cause, our conquest is certain. The consequence was, that the beauty's reason was as much retarded for the love of him, as his was from his passion for her; and, as there was no possibility of carrying on their delicate interviews where they lived, they resolved, by force of love for each other, to a desperate

perate act—They both agreed to march off together, without any regard to the consequences; the lady left her husband and her babes; the lover, not only his lady and children, but his ministry, by which the whole state was put into the greatest disorder. They were both taken in their flight; the lady, as usual, was lodged in a convent; and, though the sovereign loved this gentleman, as well for his services as for his personal merit, yet, notwithstanding the greatness of his authority, there was no possibility of bringing him back with safety to his person.—The event proved, *and all from the beauty of the fair one*, that this unhappy lover was not only obliged to quit his country, and consequently lose his offices for ever; but he was commanded *by his sovereign*, to give up his eldership to his second brother, which he complied with, and is now living in obscurity, where I lately saw him with a small pension for his support.

The next instance I shall give of the power of beauty is, I knew a young lady of a great family, of many great accomplishments,

plishments, and, above all, exquisitely handsome; this fair one had every virtue, proper to that charming sex, *but want of money*. She was attacked on every side, some *with*, and some *without honour*; the first were *poor*, the latter *rich*: though she did not incline to become a *sacrifice*, she trembled at the thoughts of poverty. She well knew, by herself, that beauty and poverty were dangerous companions; she found them ever quarrelling, and she was a lover of peace. She reflected on the difficulty of preserving *virtue with her beauty*, whilst poverty was reigning at home. She did not forget, that with the honest and the poor man, though married, misery might follow; with the rich, *without marriage*, her reign would be but *short*. In this uneasy state, when on a precipice, ready to fall a *victim* to love and money, and all within was prepared, to surrender at discretion; a *worthy young fellow* of great fortune, accidentally saw her, and being enamoured with her charms, a happy union ensued; but, alas! how frail are human joys: this inestimable fair one fell ill with the small pox,

pox, and was most miserably disfigured—As beauty was the first object of his attention, when he first demanded this lady in marriage, the cessation of it deprived him of all peace, and caused his days to pass away in grief and sorrow.

Speaking here of this dreadful disorder of the small-pox, I must refer my readers to what I have said in the preceding volume, relating to inoculation; the practice of the *Turks*, and other nations, with the method I have recommended, to avoid those evils so fatal to beauty, particularly with regard to the eye, and proceed to another instance, of the power of beauty, yet more worthy of the attention of my readers. Being in one of the principal courts abroad, I saw a lady in the drawing room of a great court, who had the lower lid of her left eye fallen down, by an accident from fire; which left part of her eye uncovered this defect, destroyed the beauty of one of the finest faces I ever saw. Viewing this lady occasionally on both sides of her face, and observing one part exquisitely handsome, and the other
thus

thus deformed ; I approached her excellency, though a stranger, and nothing to support my courage but my knowledge of the world, and being well known to the great about me, and spoke to this effect ; permit me lady to tell you, *fixing my eyes full upon her* ; that one half of that face of yours is exquisitely pretty—Well, Sir, said she, and what do you say to the other ? Why, the other madam, said I, is so much the reverse, that it strikes me with horror ; how, Sir, said the lady with great quickness ? What insolence is this ? To which I instantly answered, if your excellency knew why I have said this, you would give this observation of mine a better title. On which, putting on a serious face, she desired I would explain myself instantly ; I assured *the lady*, that I should not have made that severe remark, *being long acquainted with the respect that was due to persons of her rank*, had I not the power of making both sides of her face equally handsome. On this her excellency rose from her chair, with a sort of *transport*, and flew to the noble personages in the assembly, to learn who it was that had talked

talked to her on an affair so important; having given their opinion in my favour, and assured her that she might faithfully confide in me, the lady soon returned, and demanded of me how I proposed to answer my promise? to which I replied, that must be a secret; I asked her if she had courage? and being answered in the affirmative; I immediately said, come with me lady, let us retire into a private room, with one or two of your women. This being agreed to, she took me by the arm, and conducting me into a back apartment, called down a female attendant, and being seated, I, with the utmost expedition, sent a proper person to my lodgings, to bring me the necessaries *for my intended operation*; when arrived, and all things convenient for my design, I immediately passed a needle through the skin of the temple, near the lesser angle of the eye, and with my lancet dissected, to about half an inch diameter, the skin of that part from the muscles. Whilst thus employed, her excellency often called out to me, *you hurt me! you hurt me!* And I as often answered, remember lady, beauty! beauty!

beauty! and with this charming word beauty! I softened her pain in such a manner, that she kept her courage to the end of the operation, which was to draw the edges of this wound together, and fix them so, by passing the needle threaded through them, as to tie them together. Thus I brought that upper eye-lid into its place without touching it, and after putting on the wound, now closed, a small plaister, which seemed rather an ornament than a blemish, I conducted the lady back to the courtiers in the palace. Seeing her thus changed, they all appeared astonished, and looked as if this business had been done by some *miracle*. It procured me the highest applause in the court, it gained me numberless friends amongst the great, and every body endeavoured to find some lady who had some *defect in her face*, that I might remove it, and make her perfect, since, by this deed, I had given such an amazing proof of my ability, in restoring lost beauty — I shall only add, to this very *curious adventure*, that it introduced me to all the honours that I received from that court.

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That the wound in the lady's temple was soon healed, that I gained her heart, as much as I could expect from a *married lady of honour*. She talked of me continually, she prayed for me, and, I believe, if ever a lady sighed seriously for my absence, it was this lady; for I left her, by this my *operation*, one of the most beautiful in that court.

This curious adventure reminds me of another of the same kind, well worthy of notice: a married lady of distinction once presented to my care, who had such a defect in her upper eye-lids, that her eyes were almost ever covered; and, when she wanted to see, was obliged to lift her head very high, or to raise her eye-lids by her own hands. By my well known method of curing this defect, I soon fixed the lady's *eye-lids* like those of other people, which is by removing a part of these *eye-lids*, and sowing the lips of the wound delicately together, as in the preceding case. The lady, ravished at this addition to her beauty, had given that same night orders to her servants, to get the necessaries ready the
next

next day for her going to a great assembly, with a view of displaying her new charms ; but alas ! being in bed, her good husband, knowing nothing of this business, came home in liquor, and tumbling into bed, tossed one of his arms over her face whilst asleep ; frightened her from some delicious dream, caused her to start suddenly from her bed, and broke all my stitches — A most dreadful domestic war ensued, which, tho' I next morning endeavoured to remedy, by sewing the lady's *eye-lids*, as often, as well, and as delicately as before ; yet I found there was some defect remaining from this fatal accident. The husband being the cause of this heavy evil, suffered extremely in his mind, because, tho' he had a good wife, yet he deprived her, in part, of that beauty, so essential to the happiness of her sex, which could not but rob him of his peace.

I shall finish these relations on beauty by the following, which, in my judgment, highly deserves the foremost place in this work — A young lady, for whom I had fixed an artificial eye, and placed it, as it
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well known I have often done, and am capable of, in such a manner, that, for beauty, motion, and colour, and, in every circumstance, it so exactly answered the natural one, that it was impossible for the nicest eye to discover the difference, unless that the little black spot, called the *pupil*, did not become larger and smaller, in different degrees of light, *as in a living eye*, which could only be known by a judge of my profession, and observed by none when seen, without a previous information of the defect—A young gentleman of worth, seeing this lady at a public place *like Bath*, and charmed with her beauty, matrimony was the consequence: her husband, who ever believed that she had a pair of *lovely eyes*, came suddenly into her apartment, when this ravishing fair one was at her *toilet*, dressing her head *with only one eye*, having, as was sometimes her custom, most carefully taken the other out, and laid it on the table. On seeing his lady with one eye, he fixed his eyes upon her with such surprize, that he scarce had the power to ask the meaning of this change: the lady, equally frightened at this disco-

very, they both, for a time, stood gazing on each other with astonishment; at length the husband took courage, and, with a meek voice, demanded of his lady how all this happened? the lady, who had scarce power to speak, began to weep bitterly, with this her only eye, and half closing it, with her head declined, like one overcome with modesty; told a most melancholy tale; which, for her purpose, I esteem *inimitable*. She raised her pretty head, and, with a languishing and sorrowful countenance, turned her lovely eye towards her husband, with a grace that seemed to tell him, that she wished not to behold the sun, *so greatly was she shocked at this unfortunate discovery*, and spoke to this effect. My dearest life! said she, my soul's wish! be not so frightened — be not displeased — hear my reasons for keeping this great secret — without you, I should have been of all my sex the most miserable, because I preferred you to all mankind — I ever adored you, since I was so blessed as to fix this eye upon you; can you then blame me for concealing that which might have proved fatal to my quiet?

quiet? You know, added she, my soul's comfort! you know, that, to increase the beauty of our sex, is the business of our lives; and our sex have the consent of all the world to make ourselves as *charming as we can*, that we may be more worthy the love of man; I tell you, *my love*, I tell you, my soul's idol! had I not concealed this secret, I had not been blessed, as I now am — I had not been able to call you my own. You who, to me, possess every charm to please; you have said a thousand, and a thousand times, in the tenderest moments of your life, that you loved me above all things; that you gave me the preference to all the sex, that I was infinitely charming; do not therefore, my angel, let me lose your love for so small a part *as an eye*; I'll fill up this little spot in my beauty by force of tenderness, by my endearing fondness of you; I'll employ a thousand arts to engage your love, so that you shall forget that you ever saw me in my present state; and, if you'll be so good as to call on me *an hour hence*, you shall see me as perfect as you saw me yesterday! — Rub out of your memory,

my delightful heart ! these few moments we have now been talking, and we shall love each other as before, and be as happy as ever. — The husband heard this pretty reasoning with the patience of the wisest philosopher, sighed, let fall his eyes, turned his head gently away, and, *in obedience to his lady's wish*, retired. The lady that instant replaced her eye, and appeared soon after in the presence of her husband, with her accustomed charms ; yet, with all his love, with all his tenderness for her, he could not remove from his memory, that there was a point in her precious form that was concealed by art ; the very idea kept him often gloomy, and in pain ; which confirm what I propose by all these relations, namely, that beauty is essential to the well-being of the fair. I shall only add, what I have said on the power of beauty, that it becomes every prudent man, whose judgment is not strong enough to resist their charms — to observe, in all assemblies, never, if possible, to be seated opposite to them, but on one side ; because, by gazing on their beauties, like the sun in the *meridian*, they dazzle
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the sight; they heat too much the brain, and give a light too strong for man to bear: whereas, when seated laterally, like the sun in its declension, the light reflected, from their *beauteous figures*, passes gently over the button of our habits, and, as it passes, does no more than warm our hearts, and gives us joy.

It is for this reason, in some countries where I have been, we are told what wonders we are to see, before we enter the room; and thus we are empowered to keep our reason before us, as a guard at the door of our hearts: a wise man, with such advice, will half close his eye-lids to prevent being surprized; and raising them by degrees, when in the presence of the fair, by gathering thus slowly a part of her charms, his reason may keep his empire, and his peace preserved. And thus, as in the comparison in the preceding case, with regard to the light of the sun, if we go suddenly from darkness into light, and prepared to see this light, it is pleasing to the eye; in like manner, if we go suddenly into a room, where there is a beau-

teous fair one, with our eyes open, and our minds unprepared, it is easy to see, that the consequence may be fatal to our quiet.

To these few instances of the power of beauty, amongst innumerable others that I could give, had I room in this volume, I shall conclude this delicate and important subject, by the following humble exhortation to the fair. Permit me, ladies, to remind you, that there is a certain season, or time of life, that your sex was ever judged most charming — Beauty, in the month of *May*, is certainly more valuable than that of *June*; if you stay till *September*, you'll lose half your value; and if, by any thoughtless neglect, you should arrive to *December*, then! oh then! *the Lord have mercy upon you!*

Here follow two remarkable examples, amongst a thousand I could give, of these dreadful truths.

A beauteous young lady, of about twenty, of ten thousand pounds fortune,
who

who I well knew, and was daily in the family. This lady resisted all the temptations of marriage, unless she could gain a *title*; she dressed well; she was amiable in her conduct, and had many excellent endowments — But alas! one year passed after another; no title offering to alleviate her sorrows, she at length got up to forty — oh miserable state! for a young lady of that fortune — In a *paroxysm* of rage, when thus in the *meridian* of her life, she heard a reverend fat parson preach, who was in the same state, whose matter was much, tho' his money but small! but yet talked so learnedly in his pulpit of the comforts of domestick life, that, without one single phrase of tenderness to her person, *her heart was wounded*; because, in all appearance, she had lived long enough to have discovered, that ignorance in affairs of tenderness, was a dreadful reflection, and, to die in that ignorance, might be fatal to her peace in her latest moments. Whether I judged right of this amiable lady's reasons, I know not; but this is certain, that a proper messenger acquainted this reverend gentleman what mischief

he had done ; and he, as a good man, ever willing to alleviate the sorrows of others, and, above all, those that he himself was the cause of, gave his best aid, without much ceremony — They soon met together ; very few sighs passed on either side ; no circumstances appeared of the fury of young lovers ; but all about them were in the utmost calmness ; little passion was discovered, either by the lady or the lover, but what was the effect of *forethought*, and becoming *prudence* — The reverend lover told his short tale with a respectful gravity — The lady heard him with *patience* and *humility* ; a brother of the order was soon called ; the blessing of the church was given, and I left them on the road, to drudge on together, more like parents of great offspings than young lovers. I never heard since, *to my inexpressible grief*, that the great end of marriage, with all thinking people, was ever by them answered, which, with every honest pair, ought undoubtedly to be the chief motive of every union ; and where that fails of probability, I call every such
union

union highly wrong, and should have very little difficulty to prove it to be even greatly criminal.

I shall leave these reflections to my intelligent readers, having said at least enough to be well understood, and proceed to my next example of the danger of letting the time pass away without the most important knowledge of human life; I mean, to be early settled with a *worthy companion of our sex*; for those beauties who are otherwise, are ever infants and unhappy. In their youth they are governed like infants, their motions are watched, and they live in perpetual dread and fear: when they have passed the *meridian of life*, and their hopes, *which are all they have left to comfort them*, grow languid and few, they are thrown amongst the most useless of all mortals. They hate themselves, they hate all about them, they are by all neglected, and their greatest of all curses is, they repent without even the smallest hopes of relief. For other crimes, we have hopes of pardon hereafter, which give us infinite consolation; but here there are no hopes, the time is past, never
more

more to return, and all they can have to palliate their griefs is, to forget even their own existence. A knowledge extremely difficult, and never to be acquired, *but by ceasing to think of the things of this world.* But to proceed to the other example I promised.

I knew a young lady who had unfortunately, as in the preceding case, lost her youthful days, she was rich and beautiful, she was not like the other, impatient for a title, but a man deserving her love; she refused numbers, in hopes to find that man, till at length no more offered for her to refuse. She was not, indeed, crept up as far as *September*, and consequently had the consolation yet, of having some hopes. Having been long without a lover, *by her own unhappy negligence*, at length a gentleman, near eighty, presented his humble love; and, in terms of tenderness, told her what strange things she had wrought in his heart. The lady, through fear of never hearing a word more on this subject, and being laid aside amongst the neglected elderly beauties, resolved

resolved to pity his sufferings, to hear his prayer, and to grant his petition. The union was made, such as it was, no offspring followed; which, as I have said, alone discovered its error; but the lady was a little excuseable, for two mighty reasons: the one, there was a possibility from her age; the other, her secret expectation of prevailing on her Lord to soon quit the stage, and part for *Abraham's bosom*; but alas! how frail are all human joys! I saw this happy pair near twenty years afterwards, and her dear husband yet living now got up to near one hundred; I asked her, with a calm and respectable *voice*, how lady, do you employ your time with this delicate husband of yours? employ my time, said she, Chevalier — why I will tell you, two hours every morning and night, I am busy in rubbing his legs and feet with brandy, and fixing his flannels: but this is but a part of your time, said I, my lovely fair; what do you do with the rest? — Why the rest, said she, I am busied part in praying the Lord to take my husband

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to himself, and the other in cursing my fate, and weeping for repentance.

Before I proceed to shew the cure of this delicate passion, I must not omit to mention, as proper to this place, that being once at an assembly, where were several persons of fashion; and speaking on the joys of a father, on beholding his own off-spring, I added, that these were joys that none but a father could know, and that a lady who gazed, for the first time, on her little descendant, had more joy that instant, than a female, who never saw her off-spring, could possess in her whole life. That the comforts of the former were innate in the soul, and not to be painted by words; whereas, the latter's *joys* were confined to the senses, and generally ended by possession—but being asked to be more particular about my proofs of this truth, I thus proceeded; a father, who is conscious of his own worth, naturally desires to be immortal; he sets a value on his infants, in proportion as he values himself, to see himself living in another, yet knows himself alive,

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is gazing on his own life on the road to posterity ; that is, on the road, *in the sense I am speaking, to behold* his own life, on the way to be immortal. If there be a solid joy under the sun, a joy that may be said to be approved of by Heaven, we have it here ; and I have ever regarded *both sexes* as unhappy, who are strangers to this great and inexpressible comfort. And those who dare to say otherwise, talk not the sense of the heart, and are so far from deserving of compassion, that if they speak what they think, their judgment must be imperfect ; because they forget to set a value on the first law of nature ; the highest in its cause, and the noblest in its effects.

This discourse being ended, a great man present turning himself to me ; if, said he, Chevalier, what you say is true, I and my son are now the happiest men in the world ; for within these four hours my lady and my son's lady are both delivered, and each of us have beheld our own offspring. Sir, said I, this is an incident well worthy of my notice as a traveller.

traveller. The mother and the daughter both delivered within a few hours of one another, is something very rare— On which the nobleman replied, and what is yet something more rare, both in the same house and in the same room; I instantly begged to be permitted to wait on them; my visit was received, and I had the pleasure to see both the mothers and both the infants, and was that way convinced of the truth of what I had been told.

I must not here omit to acquaint my readers, that there are some nations, where the people pretend to know, for a certainty, if the children of the wife are those of the husband— As to enquire after knowledge was my chief motive for travelling, I could not but be curious to know this important secret, for the love I bear my country; I shall now publish it to all the world. They told me, that if the male and the female had a likeness, and the same likeness was maintained in all the children, however numerous, we might be assured, that they were all descendants

cendants from one and the same father; and demanding afterwards how this likeness in all proved them to be the children of the husband, I had this admirable answer: because we must reasonably suppose, that the husband had some concern in this business, that if he was an honest man, he must be in himself conscious of his power of *doing right*, when he made a purchase of the fair; if this is granted, added they, we must suppose, that the first at least descends from himself; and if all the rest are like the first, it is in their opinion a demonstration that they all had the same origin.

I shall make no other remarks, than that the defenders of this faith have no great opinion of the imagination of women, though a belief necessary to preserve peace in so many families. This affair reminds me of an argument I once heard held in *Italy*, of the offspring of two very high personages, who were called in doubt by the people, because they had been many years married, without any signs of posterity to inherit very great titles

titles and large fortunes — When these noble personages were married, they were remarkable for men of great truth and virtue; it follows then plainly, that they were conscious of *doing right* when married; namely, of answering the end of marriage; and though so many years had passed without posterity — their now having successors demonstrate, from the continuation of the goodness of their hearts, that they had reason to believe them to be their own, and that is all *that is required of an honest man*: to all which I most respectfully observed, that I did not know whether that was all; for that I had been in some nations, where the people would have talked on such occasions very big, and notwithstanding this fine reasoning, would have called in doubt the legitimacy of their children. And being asked by them, if I knew a remedy for this evil? I told them, amongst the numerous things that I had acquired by my travels, I knew of no remedy in such a case; and that I had ever observed, whosoever had attempted the least relief, only added to the complaint.

This

This little account of material tenderness, reminds me of my being once at an assembly, where were present many high personages, and talking, as I thought, learnedly on the *charms of spiritual tenderness*, and playing with words, in the way that I have been so long known amongst the great, and for which I have been recorded with distinction in the politest societies in the world; I judged proper amongst other things *to say*, that tenderness, with regard to our material selves, was a business becoming a weak mind, and within the power of the most trifling amongst mortals, *and died almost with possession*. Whereas, spiritual tenderness was lasting, and a man might talk big about it at the age of ninety. Besides, say I, spiritual love gives an amazing consolation; for, by force of reflection, we can be happy when we please, even at a great distance from the object of our heart; whereas, the material lover must be present, he is only happy for a season, and at the will of the fair, he admires. On which one of the greatest ladies present

said, you have talked, Chevalier, often of
 the fable of the fox; you would make
 one believe that this fable might be appli-
 cable to yourself; on which I replied, your
 remark, lady, reminds me, that about
 twenty years ago, when I painted my
 thoughts in terms of tenderness to the
 fair, they were frequently heard with great
 attention; when I gazed upon them, and
 betrayed my sufferings, they seemed to
 share with me in all my pain; and when,
 with their beauties, my brain was warmed,
 and heart rejoiced, they often sighed and
 pitied me: but now, oh strange altera-
 tion! oh! amazing change! when it
 is well known I have more wit than
 in those days, *and infinitely more vir-*
tue; with all my delicate reasoning, with
 all my eloquence, with all the fire I am
 master of, to assist me to tell the story of
 my heart, mercy on me! I do not find
 that I am so far advanced in four hours in
 my conquest, as I formerly was in one;
 do you call this strange? said a beauteous
 lady, a witness of this discourse, and who
 had three of her own children standing
 before her, all extremely handsome. In-
 deed

deed I do, cried I, with a *meek and humble voice*; on which the lady turned to me, and fixing her eyes my way, *rather angry than pleased*; oh! Chevalier! you forget yourself, would any man in his senses oppose a cause, of which the effect is so admirable; and pointing to her children, behold these *beauteous babes*, you may talk as long as you will in praise of *spiritual tenderness*, but you shall never convince me that the motive can be bad, that is productive of so much good. I was silenced by this; after promising to be more particular at our next interview, I humbly took my leave.

The assembly following, *many of the same beauties present*, they all surrounded me, with a resolution to punish me for my last conversation, in talking so extravagantly in favour of *platonick love*. Pray, Sir, said one of the wisest of the fair, if your arguments, in favour of spiritual tenderness, are true; how happens it, that when you gentlemen take us by the hand to dance, and no more, we both seem better pleased, than when we are

kept asunder? now it is plain, the difference can only be from this touch of the hand; and I am well persuaded, that if we danced, and did not touch each other's hands, we certainly should not be so much affected. To which I answered, with great quickness, *ladies* you furnish me with the best argument in favour of *spiritual tenderness*; you acknowledge the hands touched each other, therefore the matter of each was mutually affected; whereas, we have nothing to do with the matter in platonick love: but why so, said a delicate lovely young lady before me? To which I replied, nothing more easy to conceive — because, said I, of the great connection there is between a part of ourselves, and all ourselves, when a gentleman is honoured to dance with one of you beauties, and holds you by the hand, he remembers, that moment, that that hand is a part of the whole, and it is from the idea of the whole, that such wonders are wrought — you are talking Sir, said an elderly lady then present, of the whole — do you mean to carry your idea so far, without stopping

ping any where? on which I most respectfully replied, no, madam, I do not—we certainly stop on the way; but where, Sir, said she, seemingly in anger? knowing that lady, added I, is knowing the secret, and secrets of this kind should only be told in private.

Speaking of the doubt of the legitimacy of the offspring of these high personages, with the consequences, reminds me of what I once heard said, by a man of great genius; namely, that material deeds of tenderness were like a game at *whist*; if the partners continue as they are, they may get *all the trumps*, but if they change corners, *trumps may be divided*. On desiring this witty fellow to apply his meaning to some *example*, he told me—that he knew two honest mechanicks, who, after having drank a little too freely, complained to each other of their want of offspring — Said the one, I have been ten years married, and have no children; to which the other replied, my case is yet harder than yours, for I have been married longer, and have *none*. What

is to be done said the first?—Done, said the other, *well warmed with punch*, are we good friends?—And being answered in the affirmative. Do you know, my dear friend, said he, *that my hat is as good as yours?* Why it may be so said the other, but what do you mean?—Mean, replied he, *his head still growing warmer, by the help of the good liquor before him;* Why, let us send for our wives—Well, what then?—Why then, said he, let us change them; and after looking at each other with great attention, like men whose judgments were confused, they mutually agreed—their wives were sent for—a good supper was prepared, and the punch marched round the four corners—till they were all so extravagantly merry, that it was difficult for them to know each other's property—My wife friend assured me, that they kept their words—they changed for a time—a successor appeared on each side—Both pleased with the event, they took care of their little offsprings—they changed corners again, and are returned to their former state; each man his own wife, and their infants are now as numerous
could

as could equal the ambition of any honest man.

I cannot quit this subject on the business of tenderness, without observing, that I have been often asked by the prudent, as well as by the imprudent, whether from my knowledge in anatomy and physic, joined to my acquaintance with the learned in the faculty in so many nations, I had not yet found out the secret to secure many from anxiety for want of posterity; because such a discovery would not only be of the highest concern to many individuals, but greatly assist in the well-being of the state; to which I answered, that much might be said on this important subject. For notwithstanding we daily find these great events brought about with a small ceremony and less study, yet I should have little difficulty to shew, that this knowledge is a science, and requires much thought.—But, as I have ever observed, as well in this, as in all my other writings, in whatsoever language, all the delicacy in my power, I believe, that on this subject, I need not add more, than remind

my intelligent readers, that I am to be found amongst the living.

It may not be improper for me to add to these reflections on tenderness, that the *Turkish* ladies, where a whole troop are obliged to be obedient to the will of one man, set from their education, no value on spiritual tenderness; and yet, what is very extraordinary, there are many examples where they suffer greatly in favour of a particular lover, I shall give the following remarkable example. A *Turkish* lady, who was in the seraglio of a bashaw, by some means or other, escaped with a young *Turk* — A crime of this kind is nothing less than death on both sides when taken: these lovers fell into the hands of their enemies, just on their endeavouring to escape in a *Neapolitan* ship — The young *Turk*, according to custom, was strangled — The young lady, by the artifice of the captain, got off, and with her many valuable effects: when at sea, the loss of her lover had such an effect upon her mind, that she lost her sight, by affliction.

On

On her arriving at *Naples*, and being told by the captain, *who understood the Turkish language*, that I was on my tour through *Italy*, as he had learnt by the public papers, resolved, if possible, to find me out; and, after prevailing on the captain to accompany her, they departed from *Naples* for *Venice*, and missing of me there, they followed me to *Bologne*, and thence to *Florence*, where they found me. When arrived, I was sent for to a strange lady, who had come after me a great way for my assistance: on waiting on her, I saw a most beautiful young lady, richly adorned, after the *Turkish* manner; and, on examining her eyes, I told her, that I believed it to be in my power to restore her to her sight. No language can express the joy that she discovered at this news; I visited her about ten days, when I had the pleasure to find her perfectly recovered — Numbers of the great came to visit her; as she spoke by this time a little *Italian*, her company was vastly pleasing, as her manner was graceful, and her address most amiable. One evening, after her sight was restor'd by me, in a private conversation, she told me her history,

history, and begged my protection. What she chiefly desired of me was, that I would convey her into *Turkey* — Fearing otherwise to fall a sacrifice to some young Christian, *a reflection terrible in her idea !* I promised obedience to her will ; and, in a few days after, carried her off in my equipage, and sent her by safe hands to *Smyrna* — The *Neapolitan* captain, who, by her private order, I took care to reward for his services, returned to *Naples* ; and the nobility, being afterwards informed of this adventure, highly applauded my conduct.

This curious business, from the effect of too much tenderness, reminds me of the following excellent relation — I knew a man of quality, who had taken uncommon pains to shake the virtue of an innocent maid ; but was ever answered, that her virtue was all the riches she possessed — she would not lose her *virtue to be mistress of the whole world* — Some time after, one of the servants, who was acquainted with her conduct, told his excellency, her master, one morning early, that this beautiful

teous

teous and lovely virtuous maid was in bed sleeping with the footman — The nobleman, on hearing of this, expressed his astonishment; instantly went up into their room, and surprized them together; and, being in a great passion at what he saw, spoke to her to this effect — Thou wretch! what can this mean, to prefer this fellow to me? I who would have made your fortune — The young woman raised her head, and with amazing quickness, gave this most excellent answer, (*a better, in my judgment, never entered a human mind*) — Be not angry, your excellency — hear me, for Heaven's sake, one word! This young fellow may love me, *because he is my equal*: — but I fear your excellency *had a wicked design*.

This singular piece of wit, calls to my memory, that I was once invited to a wedding, and dancing with the bride, I observed that the lady waddled in her dancing, had her petticoats a little longer than usual; and, when seated, she discovered a figure much taller than she appeared to be when walking — but being only a spectator,

tator, I had no right to meddle in this affair. The feast past, as usual on these occasions: the next morning, very early, the husband, who was my acquaintance, came to my bed-side, with a handkerchief in his hand, seemingly in a great confusion, and being seated, spoke to me to this effect — Dear Chevalier, *I am the most unhappy man alive* — mercy on me! my dear friend, said I, you astonish me; how came you here so early? — Early! replied he, did you observe my lady's manner of dancing — A most excellent lady, *added I*; on which he again replied, *You don't understand me*, drying his eyes with his handkerchief; why, I'll tell you, my friend, said he, I have this night made a discovery of the reason of my wife's dancing in so singular a manner; and being asked his meaning, he answered with a low and dismal voice, *she has one leg this way, and the other that*, making a semi-circle with his hand both ways: To all which I said, give over this discourse; it becomes every good man to be contented with such things as he has; you should remember, that a thousand years ago, this lady, just as she
is,

is, was designed for you, and is now given you as a blessing; and as such, you ought to receive her. With this news, he dried his eyes, sighed bitterly, and resolved to submit to his fate.

Talking about legs, I must not omit to mention, that I once saw a young lady of sixteen, born with three well-shaped legs, the third indeed was useless, and not so big as the other two, had the same form, tho' less sensible — This third leg took its origin from the place of one of the other. Had this three-legged maiden happened to have been the wife of my friend, in the above-mention'd relation, perhaps he would have made such heavy complaints about the shape of this lady's legs.

Speaking of the legs of the fair, I must not neglect the feet — I once saw a beautiful young lady about fifteen born without arms, who had acquired, by much practice, the power of working with her two great toes fine needle-work, playing at cards, and I was told, capable of writing delicately. And I will even yet make a
tran-

transition from the feet to the hands. For I once, in my travels, met a young lady about the same age, who, from a fancy of her dear mama's, was born with nine fingers on one hand, and seven on the other; and, being curious to know what could be said about this wonder, was told, that her mother saw, at a certain time of her pregnancy, a figure called a *Mademoiselle*, dancing to please her other children, by one of those men called *Savoyards*, who travelled with a shew to amuse infants.

It was in the same country, that I knew a gentleman that was married to his eleventh wife; I never could discover by what secret he killed them so fast; but this I know, that in less than thirty years, by the deaths of these wives, he had acquired an immense fortune — About twelve months after, I met a gentleman, who was married to his seventh wife: on telling him, that I had seen a gentleman who had eleven, and *who knew but that it might be his fate?* he answered, I shall leave all to the will of Heaven; perhaps I am born to suffer, and I always keep in mind a good saying

saying of my mother's, *That the more we suffer in this life, the less in the next.*

I must not here omit to relate, that it is extremely dangerous, in some nations where I have been, not to obey invitations of tenderness *from the fair of high rank, and strong passions*; because, if their affections are great, they often turn to the other extreme. I am persuaded, there is not a man living better acquainted with these truths than myself, having had all the advantages of dress, good company, and favours received from the great, proper to obtain this knowledge; but, for want of room, I shall only give the following remarkable relation.

I was once invited to dine at the table with the husband and his lady, where the custom is, that the wife is seldom or ever visible to any stranger, unless with two sets of people; those of palaces, which are above observing the idle custom of the vulgar; ask the very lowest of the latter, who pay no regard to things of this kind, unless compell'd by corporal punishment.

Being

Being thus favoured, and well knowing the laws of hospitality, I observed, during the time we were at table, *by the lady's conversation*, that she would not be very sorry to see me without her husband; however, I knew too well my situation, to discover, by any word or act of mine, that I understood her meaning. The same evening a woman brought me a letter from that lady, wherein she expressed herself in terms filled with anger and surprize, at my not taking a proper notice of the regard she shewed me at table, concluding *with words to this effect* — If you are a gentleman, and would avoid the resentment of a lady highly offended; I charge you, *on your life*, not to fail to meet me, at the time and place herein appointed — Should you refuse to obey my orders, remembering the consequence, adding, you know my husband, *be on your guard!*

I was greatly astonished at receiving this letter, from a lady, whom I had never seen till that day, and could not be at a loss to determine how I ought to act on such occasion, from reflecting on the confidence the
deter-

husband had reposed in me ; I therefore instantly answered *by word of mouth*, that all was well, *a phrase usually applied to these delicate interviews*. I resolved not to obey ; for however fond I was of intriguing, this would have been in me superlatively criminal : from the trust the husband had reposed in me. I therefore tore the letter in pieces, and flattered myself, that the fair one, after a night's sleep, would have forgot her tenderness for me ; and all would have been right as before.

The next day, waiting on my friend at the hour of table, I enquired for his lady—My lady, said he, upon my honour I cannot conceive what you have done to offend her, but she has vowed never to come where you are—I instantly appeared to discover great surprize at this news ; and after assuring him that I was not conscious of having given any cause of offence, and was very sorry I could not be so happy as to dine once more with so amiable a lady. Dinner being over, and I abroad on my usual visits, getting that evening out of my coach, to go into my own Lodgings, somebody that lay wait

for me just as I entered, struck a dragger at my back, which passed sideways thro' my coat, and afterwards immediately made off. I instantly suspected from whence this compliment came, but yet 'twas possible I might of such hear no more. The same evening, returning home at midnight, a man on horse back, disguised in a cloak, on my getting out of my coach, turned it aside, and that moment fired at my head with a blunderbuss, and then made off. Escaping this second attack, I began to reflect, that I had no way to save my life, but by quitting the country, which for me was a painful resolution; because I had a great number of persons of rank under my care, and my absence could not but be attended with great loss to myself, and much danger to them. For these reasons I took courage another day, but finding a third attack on my life, I was reduced to the cruel necessity of setting off, and leaving all behind me.—I shall only add to this relation, that I have been several times in these countries in equal danger, from the same cause, and was ever obliged either to accept of the invitation, quit the country, or stay at the hazard of my

my life. I must further observe, that there is infinite less danger in trusting to the lady's conduct, than otherwise, because she always takes care to give such happy advice, that the husband shall ever remain a stranger to the business; and thus it follows, that the great danger is not in meeting the lady, but in being indifferent about her charms; for the latter you have only two chances, namely, *to quit the country, or to expose your life to the greatest danger.*

I cannot even yet leave this delicate subject without adding, that I once knew a young lady in the *paroxysm of an hysterick fit*, when her hands were held by her mother and servants, who told the whole history of her love for a young apprentice in the house, with circumstances that ought not to have been told. And I once also knew another young lady of fashion, in a dream, told a female companion in bed with her, her marriage with a footman, and expressed herself in terms of tenderness to her companion, as if it was the happy lover himself. I knew another remarkable business, equally worthy of a place in this work,

namely, an extraordinary big lady, unmarried, who had the ill fortune to wear a bandage cross her waist, on account of a little rupture. A lover of her's, witty, humorous and passionate, wrote her a letter, filled with terms of tenderness, painting his thoughts with much fire and delicacy. This extraordinary corpulent lady unfortunately received this letter *when at dinner*; she laughed so immoderately, that the bandage broke, and being in company, and not easily removed from her great weight, the disorder encreased upon her, a mortification ensued, and ended in a few days in her death—declaring in her latest moments, that this cursed love-letter was the cause of her death——It seems hence very proper, for all who write love-letters to ladies extremely fat, first to enquire whether they have any complaint of this sort, that their lovers may not be accused of a crime so capital, as to shorten their days by their tales of tenderness.

I cannot finish these remarks on tenderness better, than by relating what was once told me by a celebrated lady, who, *in the phrase of the wits, loved without ceremony,*
and

and believed, that honour was a better security for her, of her lover, than all the ceremonies of the church and state—I once asked this *easy fair one*, as she was an enemy to form, how happened it, that she did not confine her affection to one object only; for we find it absolutely impossible to have an equal fondness for a pair of lovers, much less *a pair of dozen*? on which this kind, generous loving lady, gave me the following answer—*My darling treasure!* one of the phrases out of a thousand *used on these occasions*, how you talk! — Certainly you forget that man is the image of the Lord. If I see then this image sighing, suffering at my feet, and reflect whose image he represents, should I treat him unkindly, should I neglect the copy, whose original we all most humbly revere. Man also is the deity of our sex; *and you, yourself have agreed*, that we are given to them as the greatest of all human blessings; blame me not, Sir; be assured, if ever I was a victim to man, it was not as man that I was so tender of him, but from my memory of *whom he was a picture*. On which, interrupting the lady, I said, *you go too far, we are only* spiritually the image

of the Lord. On this she silenced me by the following observation—I have heard so, *Sir, said she, before*; but as I can have no idea of spiritual images, you must excuse my continuing my regard to what I do understand. On which a celebrated genius then present, who had been attentive to this discourse, addressing himself to the fair one; your argument, lady, said he, *in giving peace to man*, is much the same as another I have heard, *in giving peace to a family*. On being desired to explain himself: suppose, *said he*, that I was a witty, charming fellow, and came into a house by accident, where there was a lady, who had a husband and children. If this lady received my image at the bottom of her eye, and was by it surprized at the time when her heart was not on its guard, and from any wild curiosity in her, she should lose her temper, be disrespectful to her husband, quarrel with the children, beat her servants, and put the whole family in confusion, would it not become me (tho' the innocent cause) to do my best to restore peace to this family? and have I not the same reason to do it, as you have shewn to have for the sufferings of your

your despairing lovers? The good lady's peace of mind being restored by my care, she would, in all probability, return to her duty, and be as kind, and as affectionate as ever to her husband, her children, and her servants.

This tender and loving lady, perceiving how delicately her own wit was explained, by a system equally as unjustifiable, and as easy to be destroyed, she could not help being pleased, tho' I did not discover in her the least inclination to change her opinion.

Having, agreeable to the order I have laid down, I hope, sufficiently proved, that fixing the attention of the fair on affairs of tenderness, is a certain way to gain the heart, I come now to shew, that troubling their attention, when busy on these delicate matters, or, *in the phrase of the wits* — keeping their souls in motion, is a certain cure for this dangerous, though darling passion — In this, I speak the sense of the *philosophers in all ages*; for, as they all with one voice agree, that every passion of the mind, when got beyond the

power of reason to govern, is a *species of madness* — Love is a *passion*, and, when it passes beyond the power of the judgment to command, may then be called a *species of madness*; and consequently, when arrived to such a height, whatsoever adds to this passion, increases the *madness*, and whatsoever calls from it, *that is, call off the attention*, must not only lessen this *madness*, but direct the mind in the way of cure. It is for this species of tenderness, only, where reason is retired, and where the passion reigns alone, without the judgment — That I am to talk of remedy. Not for that which is inspired by just affection, and defended by the strongest reason; for that would be depriving both sexes of the greatest comforts of the human soul.

Many are the ways that have been proposed to remedy this evil; some recommend music, others dancing — And lastly, there are those who, in my opinion, speak with the best judgment, who talk of curing this irregular passion, by pain; that is, in other words, so far engaging the attention elsewhere, on some part of the material

rial self, that the reason shall have time to reassume its empire.

For the satisfaction of many of my noble and intelligent readers, I shall now treat of all these methods of cure, and begin with *music* — The favourers of this method *are not the Italians*; for they agree, that music is the voice of love; and, in defence of their own *music*, say that it is enough to hear the sound, without understanding the words *of their songs*, being both separately sufficient to employ our attention; and, if we labour to understand the meaning of the words, *when they are singing*, we lose the joy of the music; and it is the music only that we can call justly *the voice of love*. To which the *English* give *this excellent answer*; it is necessary that the understanding, as well as the ear, should be pleased, *when others sing*. Thus we act as rational beings; for, by understanding the words of the *song*, as well as the *music*, our joy must be increased, and not diminished; because the music ceases when over, *to be any thing*; whereas the other often dwells in our memory, and
gives

gives us comfort when the music is forgot; and, it is this last sort of music, accompanied with words to be understood, that is said to be an assistant in the cure of love; because the intention is often employed, when the music is over.

With regard to the next remedy, namely, dancing, I have, indeed, a large field to speak of; but, before I shall give my thoughts in favour of dancing, agreeable to my promise in the title page of this work, I shall relate the following remarkable instance of the cure of an immoderate tenderness of a beauteous lady by dancing.

I was at the wedding of a young officer, and a beauteous young lady: who had not been married above seven or eight days, before there came an order from the government for the officer to cross the sea for the service of the state: I was in company with this new-married couple the very evening that was fixed for the husband's departure. The anxiety of the lady was so excessive, that she was continually in fits, weeping bitterly, and discovering
much

much sorrow, as to excite pity from all about her. The officer and myself said all that was possible to ease her afflicted heart, but to no purpose; she was determined to die: for, in the absence of her husband, it was impossible for her to live one day. At length, about seven in the evening, notice came that the boat was ready to carry him off; the wind was fair, and all fit to sail. The lady, at this news, appeared like one distracted, talked wildly, sighed heavily, and all discovered that her reason was in danger, from the excess of her grief. At last, overcome with passion, she once more fainted, and was laid upon the bed in a dying position: her dear husband took this opportunity of departing, which appeared to be as solemn as *Jaffeir's* parting with *Belvidera* in *Venice Preserved*, when going to death; leaving me with several ladies, his friends, to endeavour to restore her to herself, and save her from the grave. Being seated by her, with all the gravity proper to so melancholy an occasion, I observed, in a short time, that the lady breathed with less difficulty; and turning her eyes towards me,
and

and with a deep sigh, asked where was her *darling husband*, To which I answered, that he was already at sea, with a fair wind; and, if she loved him, she should remember that she was the half of himself, and she could not well injure one half without injuring the whole: therefore, if she really loved him, she would not wrong that half which was absent, by destroying the other which remained with her. This innocent thought had all its weight; her eyes became drier; her heart appeared, by her pulse, to beat with greater temperance, and she breathed with less pain. By degrees we got this beauteous fair one off the bed, when she became much more calm. The violent motion of her blood was greatly abated, and I perceived with joy, that she was on the way to be again herself. Finding her in so happy a way of recovery, I turned my eyes upon her with all the circumstances of the most respectful modesty, and spoke to her to the following effect — *Excellent amiable lady!* what think you now of a little music? I have been often told, that *music is the voice of love*; suppose, even lady, that we add a
 little

little dancing to this music. You have often heard me say, that the best cure for violent tenderness is to put the *lady's soul in motion*; and what can do it more innocently than a dance? On this the beautiful fair one raised her heavy eyelids, and turned her face my way, betraying all the afflictions of a wounded heart, and, for a time, seemed lost in thought. At length she lifted up her pretty head—Her charming eyes again appeared with that of their accustomed brightness; her colour came, and all discovered, that her griefs were disappearing, and that dreadful storm, that had exposed her precious life to so much danger, was now near over. At last, with a gentle smile, she said, *just as we are told of the picture of patient Grizzle, who discovered a pleasing countenance and consenting heart: Dear Chevalier! I must in all be advised by you.*

Thus encouraged to proceed in my attempt, and finding all signs of the lady's death entirely disappeared, I gave immediate orders for music, for more company, and a supper. When all with the latter
was

was ready, my next step was to employ all my eloquence to persuade her, that eating was not always a bad remedy for love. The whole ceremony of supper being over, and by my tender sayings and address having persuaded the fair one to give proofs at table, that life was a little longer worthy her care. About eleven I opened the *Ball*; about twelve our dying beauty joined in the dance; about three in the morning, what with my arguments, and the amazing effects of this most innocent and delightful exercise, she appeared in the highest spirits: but alas! all human comforts are uncertain; for the husband, who had been some hours at sea, was by contrary winds drove back, and put again on shore, just at the time that his *dear loving lady* had almost forgot that he ever existed; but let me be understood, not for want of love of him; for that might call in doubt the system I have so long, and I hope so well defended, namely, *that the fair cannot err by following their own will, but by that of others*; because I was her teacher, therefore it was my will she followed, and not her own ——— But, from
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the effect of music, and dancing, in calling off her attention, by keeping her soul in motion.

This happy husband now, as I have said, again on shore, expecting to find his *dear distracted lady* in a state of *despair*, if not *dead*, trembled every step he set on his way home; being at length arrived at his own door, and hearing *music* above in his *dining-room*, and the sound of many feet on the floor, he appeared for a time to be in much astonishment, insomuch that he was scarce himself from the greatness of his surprize. At length venturing to knock softly, the door being opened, the servant, on seeing him, turned pale, not knowing *whether 'twas his master*, or his *ghost*. The master leaving the servant below to reflect on these things, tripped slowly up stairs, and opened the dining-room door, just in the middle of an admirable dance; and the first object he beheld was his lady, as merry as the rest—I'll leave my readers to judge of the beauty of this scene.—The musicians suddenly stopped, on beholding the master of the house. The lady fixed both her hands in
those

those of her partner, raised them on high, and gazed upon him, just like the representation between *Hamlet* and *the queen*, on the appearance of the *ghost*; and the husband's situation well answered that of the *ghost*. At length she suddenly quitted her partner, flew into his arms, and wept for joy. The dear happy husband was so puzzled how to judge of this mark of tenderness, that he did not meet her half way with his arms open, as became him *on so joyous an occasion*, but received her, and supported her only from falling on the ground, without any sign of great comfort. I perceiving this, and well remembering that I had been the conductor of all this business, ran instantly to them both, seated the lady in a great chair, called for cordials to comfort her, and told the husband, that he ought to fall before me *on his knees*; for that he was to me alone indebted for the life of his lady; adding, that without my aid we had, in all probability, been now mourners for the loss of her. The good husband was not in a situation to reason much upon this affair; he seemed to believe me at my word, perceiving, in a little time, that the
 lady

lady began to be again herself, partly from her good understanding, and partly perhaps from turning an ear my way, and being attentive a second time to the goodness of my doctrine. I called out, without any regard to her husband's situation or commands, for the music to play ; crying out to all the assembly, Let us call this *a second wedding*, and let us be all as merry as we were at the first. The whole company highly applauded this thought. The lady that instant revived at my expressions, and gladness was seen in every face. The husband indeed did not shew so much of the lover as might have been expected, from a man who saw his beloved lady so surprizingly revived, and who but a few hours before appeared to be so near her end. However, by a little of my reasoning, assisted by some good punch, then moving about the room, we warmed his brain, and from the connection there ever was between the heart and the brain, as the latter grew warmer, the former kept closer, and shared part of the joy. Thus by degrees we got the husband to mix in our dance. His kind lady, to convince him of her desire to please, imitated his example. The whole ended as usu-

al on these occasions—The husband and his lady retired to their apartments; to wait the change of the wind, and I have much reason to hope, from my industry, that he had time to persuade the fair one to submit to his absence, with less danger of the loss of her life.

Thus we see the great power of music and dancing, in removing those heavy sorrows arising from violent tendernefs; I could give numberless instances of the wonders this way brought about — and all by its amazing power of keeping the soul *of the fair in motion* — but I have no room in this volume to mention them; therefore shall now proceed to speak more largely on the virtues of dancing, and doubt not but to demonstrate, that dancing is essential to the happiness of both sexes, in body and mind.

I first observe, that whatsoever sets the blood in gentle motion, without pain, is greatly conducive to our healths. Dancing is not only a great means of procuring us health, of improving our genius, and enabling us to reflect with greater judgment,

judgment, but we are less liable to fall into error. And that I may proceed with order, on so important a concern, I shall begin with infants—This exercise is not only essential to their healths, and to their growth, by enabling them to breath freely, to carry their heads elevated (without saying one word of their advantages in figure and address) but assist in the supplies being carried regularly thro' every part of the body, whence numberless disorders are avoided; but the mind of all such, must, by dancing, be greatly improved; because it takes off from the pain of study, it gives a relaxation to the fatigues of thinking, so as to encourage them to return to their studies with new vigour. And thus, very often find, the finest genius amongst infants, is by degrees brought to perfection, which otherwise might probably be lost. For me, I declare that I have ever remarked, that infants of fine genius, and much fire and vivacity, suffer greatly by dry study, and all for want of this admirable relief; they have been even believed, by their masters, to have an error in their judgment, and by them consider-

ed as ungovernable and unworthy; whereas, in truth, they had a better understanding, *in proportion* to themselves, but only for want of the admirable relaxation of dancing, had not patience to bear the pain of reflecting, on subjects that could no way, *as they thought*, improve their genius; and it is thus, that some of the brightest capacities, amongst infants, are disregarded; and as they grow up, *thro' fault of education*, they become libertines, and dangerous to society.

I shall now endeavour to shew, that the advantages of dancing are equally great to grown persons, and in my opinion essential to their well-being in this life, and I make no doubt but that I shall be able to make it appear, that our well-being in the next world greatly depends on this admirable exercise. By dancing we cease to think of our afflictions, and that way ease the pains of life; we give over, for a time, reflecting on our griefs, and we are then better enabled to support them, because they are not so long the objects of our attention. That dancing

ing procures more effectually these desirable ends, than riding or walking, is evident, because the former requires little or no thought, but both the latter keep our minds in a perpetual state of reflection. With regard to its consequences for our peace hereafter, it enables us to keep up our courage, and to support those reflections, arising from the calamities of want, till the remedy is found out; whereas, without this relief, how many have I known, who have fallen into despair; and neglected their duties in religion, so essential to the happiness of the soul, and some have even put an end to their own lives. This has been given as a reason why, in those nations, where dancing is more practised than with us, that we have fewer examples of self-murder. And, indeed, I never knew a man, who loved dancing, put a period to his own life.

Thus far with regard to its advantages in the other world. With respect to this, so large a field have I to talk on, that I could fill a volume in its praise; it sets

the blood gently in motion, and causes its particles to be so well divided, and the whole mass so regularly to mix, that the supplies thro' the several parts of the body are continued in the most perfect order, and thus we are secured from numberless dangerous disorders. I have ever remarked, that the gout, rheumatism, gravel, head-ach, and many other diseases, are less frequent in those countries, where dancing is more practised than with us; and in many nations, in proportion to the greatness of these exercises, these dreadful complaints are more or less to be found; and, I believe, I should have little difficulty to prove, that two thirds of the distempers of the human body would be avoided, if dancing was practised as I would recommend it. With regard to the improvement of our genius, nothing is more clear; because if the motion of the blood is encreased, by any other exercise that demands thought; or if it be increased by pain, it cannot have the effect as by dancing; because here the judgment is preserved, and the mind no way attentive on particular objects: and *yet more* I could add,

add, that it is a great help, not only to make our days pass away to a great age, with less danger of diseases, but I question whether a man of eighty, of a sober life, *for of such only I would be understood*, who practised dancing as he ought, would not be younger in constitution than we generally find men of fifty; for my own part, I found this so true, with regard to myself, that though I have passed a little *the meridian of life*, from the practice of dancing (for a little merit in which I am so well known) I am not only, in constitution, equal with any man half my age, but I am, and ever was, freed from every one of the above-mentioned disorders, which brings so many of my neighbours to their latter end.

Were I to confine these reflections, in favour of dancing, to the fair only, I could speak whole days on its advantages *to that amiable sex*; but for want of room in this volume, shall only add to what I have said in general, of the peace it gives to the mind, in this world, and the prospect in consequence of that hereafter, by

not only enabling them to endure with greater ease the pains of life, but it procures them health — strengthens their memory — fortifies their genius — gives a fair colour to their faces — adds lustre to their eyes — displays their graces in the most advantageous light, and impowers them, with our sex, to do the greatest wonders. And if any should doubt of these truths, I give this for answer; which *I hope will ever silence all such unhappy unbelievers.* We know in painting *from the life* (I have seen it in *Rome*, and in various other academies) the students are seated in a circle, and the man or woman fixed on a table in a particular position, and maintaining the same position, every student in the whole circle, though several hundreds are employed in drawing, each one draws a different figure; here comes the application; if we see a beauty in one position, and receive her image at the bottom of our eye, as innocent variety is ever agreed, by the wise of all nations, to be essential to the happiness of man, if the impression of a lady in one beautiful attitude, should be sufficiently powerful to disturb our peace,

how

how infinitely more so in the action of dancing, when we see her in so many different attitudes; and thus, if the front view does not make a conquest in our hearts, the side view may, and by every position, in every turn, there is a constant succession of new images striking at the bottom of our eyes; and if any one of these images should chance to strike the eye, when the door of our hearts is unguarded, *which may easily happen in dancing*, from the relaxation it gives the thought. We all then must agree, that the advantages of dancing to the fair, is of the highest importance, because we are hence engaged with greater certainty, to acknowledge and revere their charms, and most respectfully submit to their power.

To return to the cure of an ungovernable passion of tenderness, by keeping the soul of the female in motion, and that way calling off their attention, I come now to the third remedy, which I would never recommend, for the love I bear the fair; but when all other remedies fail of a cure—
Of

Of a remedy of this kind here follows one admirable I ever met with.

A nobleman abroad, who did me the honour of his friendship, told me, that he was of all men the most miserable, for he feared that his lady dishonoured him. The phrase shocked me, *being so remarkable an advocate for that sex*; however, I was determined, on this occasion, to display the force of my genius, and told his excellency, that if he would please to take my advice, I would recommend to him a certain remedy for this evil; and being asked my meaning, after demanding of him whether his lady loved music or dancing? and being answered in the negative in both; I said there was a third remedy to set the soul of the lady in motion, which was admirable to the cure of those complaints. His excellency desirous of knowing this secret; I replied, that he should hereafter, and begged that he would permit his physician to meet me next day at his table, and I would open my heart to him.

This

This being agreed to, the time arriv-
 ed, and my brother doctor making up
 the third man, I spoke to him to this
 effect: You have heard, Sir, said I, of
 the motive of our present consultation: his
 excellency is uneasy about the conduct of
 his lady; I have told him often, that the
 cure for this extraordinary tenderness of
 his lady, was by putting her soul in mo-
 tion. That his excellency had employed
 every method in his power without suc-
 cess: that the most easy means to procure
 this effect, namely, dancing and music,
 could be of no use here, as the lady was
 an enemy to both; therefore, when easy
 means cannot succeed in the cure, we must
 recommend those which are more violent;
 and being once more desired *to explain my-*
self, I told him, that I had thought of a re-
 medy that never yet entered the imagination
 of man, nor even my own till the prece-
 ding day: a remedy! said I, of such cer-
 tainty in its success, that it carries with it
 three excellent virtues, namely, that it
 will call off the lady's attention by *setting*
her soul in motion: that it will infallibly
 free

free his excellency, her lord, *from all fears of her conduct*; and lastly, said I, brother, which, *by the bye, is none of the least consideration*; you, as the instrument of this good, shall be amply rewarded. His excellency and my brother doctor, half astonished at this news, discovered the utmost impatience to hear my tale. At length, turning myself to my brother doctor, I spoke to this effect: Have you an absolute government over the lady's constitution; *and being answered in the affirmative*, I thus proceeded: Do you wait upon her this afternoon, and, after feeling her pulse, assure her, as becomes you, that all is not right in her health; and that it was proper for her to go to bed, and to apply to the calf of each leg *a small blister*. The marvels to be expected from this remedy are easy to conceive; for the mind of the lady, or, which is the same thing, the soul of the lady, will be directed towards her extremities, and her attention will be entirely called off from those objects which gave his excellency so much pain. His excellency, from remembering where the attention of his lady will be, during her cure,
 most

most certainly will have peace of mind : and, lastly, said I, brother, you *will get money*, and my council will be applauded.

His excellency smiled at the novelty of the thought, and the doctor was not angry that I meddled in his prescriptions ; because this was an advice that must tend to his own advantage : for me, I had no other views but the pleasure of doing good, and the reflection that virtue carries its own reward ; I did not expect that this remedy would be accepted for the love I bear the fair ; but I was in hopes, by this respectful satyr, to call him to himself ; to give peace to his mind, by diverting his attention, and, at the same time discover to my brother, what wonders we might do in desperate diseases.

I come now in order to speak of that dangerous passion, called jealousy, a subject, I hope, to treat of in such a manner, that cannot fail of being most agreeable to my intelligent readers.

I lay

I lay it down as a certain rule for the fair, that the happiness in the married life chiefly depends on maintaining the lover in the husband ; and the way to obtain this, is to seem, at least to believe, that all he says and does is right ; because every man naturally wishes for peace in his own mind ; and if that peace is disturbed, *no matter for the cause*, just or unjust, it is certain he will go where he can find it ; and if he cannot find it at home, that home must be necessarily painful to him. Besides, we all wish that the fair should be strangers to our follies ; and if a wife, above all, discovers that she is no stranger to them, the pride of man is such, that he looks upon this notice as an insult *offered to his judgment* ; and thus regards with horror that woman that he was sworn to love ; whereas, if the wife has prudence, and wishes to preserve his heart for herself, it must be with gentleness, meekness, and affection, and never discover, by any signal whatsoever, that she believes he does wrong, *though she saw with her eyes*, as we are told of the lady
in

in the *Careless Husband*; because no man in his senses will incline to return evil for good; as we have seen by the good effect of that lady's conduct; and this goodness of his lady will, in his intervals of passion, so affect his mind, as to make him often remember, that he sometimes *does that which is not right*; and the moment he begins to be conscious of his errors, his reason is on the road to reassume its empire — he will return back to himself; he will meet his wife with joy, on the way; will study to forget his foibles, and reward her love.

It is dreadful to reflect on the horrors of jealousy, and the heavy ruin that this ungovernable passion brings on families; and yet this passion, rightly considered, is no more than love carried to excess — However desirable tenderness is to a thinking man, here, *as I have said above*, it makes us neglect the very object that we are bound to regard, above all others, because they make that very passion, which ought to be our greatest joy, the destroyer of our peace. We see, in common life, how wretched

wretched we are, when mistrustful one of another? How infinitely more so then in affairs of this kind, where mutual tenderneſs ought to be the cordial of our lives; and when that is wanting, *that houſe is a houſe of ſorrow*. It is not ſufficient for the lady to ſay, that there is love enough in the houſe when it is all on her ſide: ſhould ſhe divide it, and give half of it to her huſband; and there is no other way of giving that half, but on appearing, at leaſt, to believe, that all the huſband *ſays and does is right*. The ladies, whoſe cauſe I was ever remarkable for defending, may, *if they pleaſe*, call this a terrible ſentence; but my experience in the world has long ſince taught me, that this is the only way to call a huſband back to himſelf; becauſe man will ever regard with diſlike, that lady he wiſhes to think he does right, who tells him that he does wrong; for, as it has been ſaid, by a very great author, that there is nothing ſo difficult as to tell a friend his faults, who is not inclined to hear them, and much leſs deſirous that we ſhould know them; we often loſe that way a friend that we want to preſerve; for however pleaſing advice is when
asked,

asked, it is seldom pleasing when given unasked; if this is true amongst friends in our sex, how much more so must it be in the married state? let me therefore, as an experienced man, with becoming meekness and respect, advise all the married ladies of rank and condition, to whom alone I speak; *for those of the lower class do not come under my consideration*; that they would artfully conceal all these foibles of their husbands; that they would never discover to them, that they have the least doubt of their affection; that to all others they would throw a *veil* over their errors, and plead on all occasions in their defence, as one whose happiness depends on the support of that cause; and, to compleat all, let them remember never to be out of humour with themselves, but to maintain so high an opinion of their own merit, as to be indifferent to those who do not know its value.—This resolution will give these ladies infinite satisfaction in all occurrences in life: it will secure them so well their reason, as never to permit any jealous fears to deprive them of their peace; and, to sum up all, I most humbly

recommend, that they would ever observe that golden rule amongst the great lovers abroad, the courtiers and high personages, — *advance in tenderness as the lover advances, retire from tenderness as the lover retires* — Thus, in the former, they will meet the joys, and in the latter, they will avoid the pains; but, if the one advances when the other retires, the first suffers by pursuing the impossible, and the last is displeased by being pursued.

From what I have said, I hope it will not appear, that I have, in any manner, changed my opinion in favour of the fair, namely, that that sex *never err by following their own will, but by that of others*; because I have shewn, that the husband is the aggressor, and not the wife; and, if the lady has erred by her excessive love, the husband is the cause by his neglect of it; thus the fair are in all excused, and the man alone is to blame.

Amongst a thousand instances that I could give within my own knowledge, I shall only for want of room give the two follow-

following, which are most excellent for my design, and shew to demonstration, the justness of all I have related.

I knew a lady of great quality, whose lord was immensely rich, who, by scattering his deeds of tenderness abroad, deprived his lady of her lawful right; coming home one night late, he saw in the kitchen a trifling maid servant, and being in a loving humour, he took her by the arm, and marched with her to see his horses in the stable—His lady knowing his knock at the door, and surprized at his not approaching her apartments, indiscreetly got out of bed, threw on her night-gown, and went down stairs, in hopes to find the true cause of her lord's not appearing — passing by the hall, she there found a candle burning, and the servants asleep; when looking from the hall, through the window, she saw a light in a stable, where she knew could not be the coach-horses employed in the service of the day — Being at this surprized, she tripped in the dark, crossed the yard, and when reached the stable window, seeing her lord and the maid to-

gether in a very unbecoming situation, at least for her to see, she cried out with great violence, *My lord! my lord!* I am ashamed of you! Her lord astonished at hearing her voice, and at the same time extremely angry at his lady's unwelcome visit, raised himself from the earth, and in terms of fury, commanded her instantly to go to bed: his lady indeed *did obey*; but behold the consequence, from that moment, he resolved never to forgive her, to quit her bed from that instant; and to this hour he has kept his word. He took the girl that he had in the stable into high keeping, and planted in her company several sons and daughters; maintained her and them in a very noble equipage, whilst he allowed his own lady only a few hundred pounds a year to keep her from poverty and contempt.

I shall make no other remarks on this singular adventure, than that if this lady had continued in bed, and never troubled herself about the business of the stable, but received him, *at his own hour*, with all *duty and affection*, not even to seem to know

know of any foible of this kind, she would have avoided numberless of the most heavy woes, and lived in her usual grandeur and respect. Her imprudence in opposing her lord's pleasure brought all this misery upon her. An admirable lesson for all the charming sex, ever to be blind to all the follies of him, they *have sworn to obey* : I have elsewhere shewn to a demonstration, in my introduction to this relation, that there is no other remedy to reclaim the heart of man, and call him to himself, but tenderness and respect, and a resolution to seem at least to believe that all the husband *says and does is right*.

The next of the exorbitant folly of jealousy, which I have room to give in this volume, is the following, as worthy of attention as the preceding — I knew a married lady, who, from an extravagant love of her husband, was so excessive jealous of him on all occasions, that she deprived him of all peace, brought him almost to want, and often exposed his life to the greatest danger — He was a gentleman remarkable for a fine person, for a great

wit, had the most perfect knowledge of the world; and, to sum up all, was master of the most amiable address: a man of this cast ever was, and ever will be a *man of gallantry*; because, as he is pleasing to the eyes of others, charming and entertaining in his conversation, he must feel by degrees his own merit, and a consciousness of such excellent qualities, when nourished by delicate flattery, must unavoidably engage him to set such a value on himself, that whoever wants to lessen that value, must fall in his opinion: I say, a man of this genius, of these happy qualities, which must make him every where desired, and esteemed, is the man on earth the most improper for a jealous wife; because, by being by others flattered, he is taught to flatter others; and, as flattery has an irresistible power with both sexes, *as I have elsewhere sufficiently proved, when with delicacy and the appearance of truth,* the wife, above all, should indulge that opinion, by engaging her husband to think well of himself, and cause him to conclude from thence the greatness of her judgment; if, I say, she fails in this, and
instead

instead of giving him joy on all occasions, is busied in giving him pain, she must by him be judged unworthy in his eye, and her presence most hateful to him. This husband was thus made, of all men, the most unhappy *when at home* ; and, as misery we all wish to avoid, there was no way for him to escape, but by flying where his lady could have no power to destroy his peace. He was far from being a vicious man ; for take him for all and all, I never knew a man of fewer vices, or of greater virtues, he was sober, studious, industrious *to a fault* ; he was so good-natured, and so remarkably easy in his temper, that nothing could ruffle him, unless what called his judgment and conduct in question ; and he believed whoever did this did wrong, not from any idle vanity in himself ; *for he was bred a scholar, and master of as many branches of useful knowledge as the man who lives* ; but from his having been so often assured *almost to his own heart's conviction*, that the voice of the world was in his favour ; his principles were naturally just, to a degree ; and, if ever he appeared to err in this, it was not the dic-

tates of his own heart, but that of necessity — This gentleman, this unhappy husband, who wanted not goodness of heart in all his deeds, neither did he incline to deprive his lady of his just affection. As his natural tendency to love and respect could not be encouraged by his own lady, being of a disposition *serious* and *proud*, and believed, for *want of thought*, that affection was to be commanded — *monstrous folly!* it cannot be wondered, that he sought for happiness where it was to be found; for his home, by his lady's foibles, *was the house of sorrow.* — This man, this husband, this admired lover — the best companion for the fair; for his manner, the delicacy of his discourse; his choice of words; his inimitable address; that it would be difficult to find his equal amongst men — Being one morning at tea with a young lady; and some were idle enough to suppose, that that visit had continued since the preceding night, a treacherous servant informing his dear *jealous lady* of the situation and company of his master, affected her, that *without reflecting on the consequences*, that she
came

came furiously into the room, tore the lady's cap, and abused her in the most dreadful terms, and imitated so much the lady in the new play of the *Jealous Wife*, that it seems as if the author had borrowed the chief of his plot from this lady. The event proved, that the abused lady was irreparably injured—the husband exposed to the greatest danger; and, in consequence, ruin attended all his concerns, but with this difference with regard to the above-mentioned play, that the lady there, before the curtain fell, discovered her error; but here, though the curtain is not fallen, *that is, neither her own, nor her husband's eyes are yet closed*—The lady, the *heroine* of this relation, is not yet convinced that she has done wrong, though it is demonstrable, that from this cause only, she has brought on her own, and her husband's destruction.

The next instance of the power of jealousy, which, in my sense, deserves the highest attention of my readers; I once was acquainted, in my travels, with a married lady of great distinction, of the
finest

finest accomplishments, who had every grace to charm and inspire tenderness in the heart of man ; having the happiest figure ; talked in terms the most delightful in every sentence ; displayed a most admirable genius, painted her thoughts with the most engaging delicacy, and was in all so perfect, that the eye of man could not behold her without fear, without love, and without pain : This pretty, tender, lovely, charming, endearing, ravishing beauty ; this engaging softness, this inestimable fair one, kept her dear loving husband in continual anxiety, he not daring to leave her a moment for fear of some unlawful attack *on her virtue*. The young fellows employed every artifice to get acquainted with this gentleman, for the love they had for his lady —— The lady herself, though she loved her husband, yet being conscious of her excellent endowments, could not avoid being pleased to find the number of her admirers daily to encrease —— When the husband thought himself in the greatest danger, his mind in perpetual torment, the virtue of his lady hourly in the most eminent peril ;

peril ; a change for him, a happy change ! arrived, which eased him of all his pain, *though fatal to his beauteous lady* ; some little accident, by a cold, fell in her nose, which in a few months ended in its entire loss. This misfortune, however terrible to the lady, gave an amazing quiet to the husband's mind : I saw her afterwards with a bandage over her face, to conceal her deformity ; and being acquainted with this gentleman and his lady, before this misfortune happened, I asked him as a friend, how all was with him ? he told me in answer, that his mind was at peace. You knew me, Sir, said he, of all men the most wretched ; before I gained my lady I suffered torture ; since in possession of her, my pain, if possible, encreased, thro' fears of dishonour, from the numberless wild pretended friends who were daily at her feet ; in a word, added he, my life was one continual scene of sorrow, from the extraordinary charms of my wife—these charms being now ceased, the motive of my pain is gone ; I am grieved at her misfortune, but heaven has relieved me,

me, by giving ease to my mind, and I am content with my fate.

I shall make no other remarks, on this admirable relation, than that we here perceive, that the jealousy ceases with the loss of beauty, *a terrible remedy!* never to be recommended; for though it may be happy for the man, it is most lamentable for the fair, and it can make no man happy but the husband; and he who prays for such a remedy is unworthy of love, because I have shewn him a way for an easier cure; namely, by engaging her love, and calling her to himself, by believing, or at least seeming to believe, that all his lady says and does is right. Thus the remedy for both sexes is the same, and both will have an equal share in the event.

I am at length come, agreeable to my promise, to speak of despotick countries; but as these are national concerns, and difficult to talk on, without hazarding to give offence to some; and as this work, *like many of my others*, may appear in other
languages

languages than our own, I will not now vary from the resolution I first took ; namely, *to employ my best care to give offence to none* ; and I flatter myself, in the relations I have given of my adventures, I have not so far forgot the courtier, as to have quarrelled with others for their different opinions ; if I have offered my thoughts, it has been as the most impartial judge ; and if ever man may be called *neutral* in his writings, I am greatly deceived if I am not that man. If then, I have been cautious in favouring the opinion of any nation, either in religion, or in affairs of tenderness, it becomes me, if possible, to be even yet more so in those of state ; where the safety of the crown, and the happiness of a whole people are depending. I shall therefore give only two or three remarkable instances within my own knowledge, leaving my intelligent readers to draw their own conclusions. It is sufficient for me to say, that I relate them with no other view, but as a man freed from all idle prejudices, and who calls himself a *citizen of the world*, from my knowledge of so many

many nations, and from my acquaintance with the languages, religions, customs, and manners of so many different people. To introduce my speaking of the happy state of the subjects of our own country, as I cannot but be supposed to be one of the best judges of this question now existing; namely, with regard to the happiness of the people, between *nation* and *nation*; because no man ever had an equal opportunity. I desire only to be called before the greatest *judges*, whether in *politics* or general *knowledge*, by the *courtier*, by the *scholar*, by the *physician*, by the *soldier*, or by the man of the *world*, to personally defend all I have said through this whole work, and to shew in all, that *I am myself the author—that I am myself the man.*

To begin then with these relations; I was well acquainted with an officer of the first rank in one of these countries, and being with him at table, and the subject of our discourse being *the policy of certain nations*, he spoke to me to this effect; Chevalier, said he, on *Thursday* evening last (and this was on a *Monday*) I was com-
manded,

manded, by authority, to go just at twelve o'clock to such a gentleman's house, *naming his name*, with a small party of men, to desire him, if in bed, to rise and to go with me ; accordingly I executed this commission, I went and found the gentleman in bed, and who, in obedience to my authority, came down to the door in his night-gown — The moment we saw him, my soldiers seized him with as little noise as possible, and put him into a coach, without permitting him to change his dress, or speak to the servant then in waiting. We instantly conducted him, continued he, to such a castle (a prison a few miles from town.) When arrived, the governor was called out of bed, to whom I delivered, added he, a letter which contained the order — The governor having read this letter with seeming respect, desired the gentleman in the night-gown to go along with him, and ordered me to stay below in the apartments, and he would give me an answer. The governor, and the gentleman in the night-gown, retired, and after waiting about half an hour, the governor returned to me, and spoke

spoke as follows — I beg, Sir, you will be so good as to go early in the morning to *his excellency*, from whom you brought this letter, and tell him, that in obedience to our master's commands, *the prisoner's head* *be below*; that is, in the other language, *be is shorter by the head* — I shall make no remarks on this adventure, for the reasons I have given in my introduction to this relation, but proceed to a second instance, as well worthy of attention.

I knew a gentleman of large fortune and great virtues, who, by some secret accuser, about some hidden affair of state, was put into a dark room, there confined for upwards of two years, without ever being brought to trial, knew nothing of his crimes nor his accuser; and what was yet more, without being allowed pen, ink, paper, or books for his amusement.

This unhappy man, who, on his first being put into prison, was a healthful, well-made man, came out so changed in his figure, that it was difficult to know him to
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be the same, his legs swelled, his skin turned black, his body filled with pain from affliction, and all about him excited pity and compassion ; and to compleat all, his sight near lost, partly from constant weeping, and partly from the sudden effect of light on his first coming abroad—I shall make no further remarks on this relation, but that 'twas from this last circumstance of his sight, I was informed of his history, and I believe I may venture to say, that he continues to this hour, if living, a stranger to the crime for which he was imprisoned.

The next remarkable relation of this kind, that I shall here give a place, is as follows—A gentleman and his lady were found one morning both murdered in their beds, and none in the house but the maid servant. This poor girl, tho' not supposed guilty of the murder, was believed an accessary, and that she had let some persons into the house to commit this fact. She was accordingly put to the torture, which she submitted to three different times, *with the greatest resolution*, always declaring her innocence. This over, she was freed from any further punishment,

tho' lame and disfigured, because the law supposes few capable of resisting the torture a third time ; but this was a most extraordinary instance to the contrary—About twelve months afterwards, when this girl was hobbling in the street, supported by one of her acquaintance, she stopped at a baker's door to buy some bread ; the baker, after delivering her the bread, whispered her in the ear, and seemingly in a merry humour, and spoke to her to this effect ; *Do you know, child, what a pretty figure a woman makes when she is naked.* The girl did not at first give much attention to these words, believing this baker only intended to divert himself by this idle speech ; but on her return home, she spoke to the woman that was with her as follows. Did you perceive, say'd she, the *baker whisper to me* ; yes replied the woman, I did—Do you know what he said—And being answered in the negative—Good God, says she, he has reminded me of the oddest affair that ever happened to me *in my life.* When being asked the meaning, she said, This speech of the baker has called to my memory, that the night my poor master and mistress were murdered, undressing myself

myself before the glass; I took it in my head to put on a clean shift, as all my work was done, *and being on a saturday night*, and seeing myself in the glass, and taking off the first shift before I put on the second, I could not avoid laughing at my own figure; and said, without a thought, to myself, mercy! *what a strange figure is a woman when she is naked.* Her companion hearing this, cried out, who knows but this baker heard you say this. They instantly both agreed to communicate their thoughts to others. The baker was immediately taken up on suspicion, and soon confessed, that he had concealed himself in a closet in the maid's room, saw her in this situation, heard her say to herself *those idle words*, and that afterwards he murdered both the master and mistress, and robbed the house. The consequence was, that the man received the punishment due to his crimes, but I never heard that the maid was any way rewarded for her great sufferings, unless by the recovery of her reputation.

I could mention numberless other affairs of this kind, with regard to the effects of despotism, and of giving the torture to innocent people, but for want of room can give them here no place.

This short account of the effects of despotick power naturally leads me to give the Eloge I promised on our own country——Which I address with all becoming respect,

To the subjects of Great Britain in general, and in particular to the merchants and citizens of this great metropolis.

From what I have said of the state and dependency of the people in absolute government, we are taught, by the most powerful arguments, to judge rightly of our own country.——We perceive, with the strongest evidence, the happiness of being subjects where the laws are so excellent, and so wisely calculated for a reasonable freedom of the people, and the well-being of society.

I flatter

I flatter myself, that my opinion on so important a concern will have great weight with all my intelligent readers; because of my having been in every nation in *Europe*, as well as in every province, city and town of the least consideration in each nation; and having had the best opportunities of any man living to be instructed in the customs and manners of each country; and what has greatly assisted me in my acquiring this knowledge is, my being acquainted with so many languages——The reception I met with from the great and the highest personages now living, as appears by their own testimonies in the course of this work; and lastly, the opportunities my profession has given me to be informed of the sense and opinion of the people in every state thro' which I have passed.

It follows from what I have said, that as no man living can be so proper as myself to determine this point, not only from my great travels and knowledge of the world, but having passed almost all my days in foreign nations, I must necessarily be freed from those prejudices which man has of his

own country, in proportion as he is a stranger to every other—hence 'tis plain, that I cannot but deserve, by every nation, to be considered as a judge of all others the most impartial, and as such I hope I shall be considered by all thinking people.

Having thus far prepared the minds of my readers to expect from me the most faithful determination, I begin, by affirming, *after all I have seen, and after all I have said*, of all the nations within my knowledge, I give *Britain* the preference, as well for the perfections of the state, as the happiness of the people; and if I am called to prove these truths, *here follows my answer*.

I never yet have been amongst any set of people, whether the *courtier* or the *mechanick*, whether those of the *first* or the *last class*, who had the least knowledge of the laws of *England*, but on conversing on that topick, they have ever betrayed in their conversation, that they were envious of our situation; and I have ever remarked in all despotick governments, that no sooner a description has been given
of

of the true happiness of our own countrymen, even where those of the best education, and of the highest rank were auditors, but a certain gloom has appeared in their countenances, and followed by other circumstances, which shewed that they were sensible, they were far, very far, from being in so blest a situation.

With regard to the riches, and of the plenty of every necessary of life, I shall shew, that our country greatly exceeds any other yet come to my knowledge. In every nation where I have been, there are, in general, but two classes of people, the rich and the poor; some indeed there are who are exorbitantly rich, and *much more so than with us*; but the poor, which are almost infinite in proportion, are so *to the highest degree*. Whereas we have three classes of people, namely, the *nobles*, the *merchants*, and the *mechanicks*. The merchants within this age, with the highest reason, are esteemed the support and bulwark of the state — The nobles are enabled, through the extent of our commerce, to maintain their greatness; and *thousands* and tens of *thousands* of the poor are impowered,

by *their* labours, to keep themselves and family from misery and want. Thus we see, that the merchants are the great instruments of the happiness of a whole people—The state is not only supported, but nourished by their care——The nobles are made happy by their industry; and the people, from the many comforts thence arising, are daily sending up their prayers for their preservation.

Thus we perceive, that all in the first class of the subjects have cause to decline their heads, to thank the merchants; and all in the last from the same motive, to turn their eyes upwards to them, in gratitude for their care; for 'tis they alone who secure them from that slavish dependency, we almost every where observe amongst the people in other nations. The common people in other lands are indeed allowed to breathe, but they cannot properly say the air they breathe is their own; whereas here, their lives —— their properties —— they equally enjoy, if worthy, with us all. So that the poor here may be justly said to live for them-

themselves ; whereas, in other nations, they live but for their masters.

But nothing can discover more evidently, the veneration we now hold the merchants and trading people of this nation in, than that within this fifty years. The nobility, *by looking on their great utility*, have at length themselves agreed, that *he is the most noble who is the most useful to man* ; and 'tis from this just, this admirable reflection, that the nobles have thought them so well worthy a union with themselves, that we have frequent instances of their preserving, by that channel, their own posterity.

In my early days, in some of the neighbouring nations that I could mention, the nobles held the merchants and trading people with little respect—but what was the consequence ? the former often discovered, that they wanted their assistance for the means of supporting their greatness ; and when, by a mistaken pride, they had been forced to submit to the greatest sufferings, they carried their eyes over the water, and looked our way, they
saw

saw the blessings we enjoyed by a contrary way of thinking. They awoke by degrees from that idle vision, which had brought them to so many woes, and now they begin to imitate our example; and till they did so, they were strangers to many of those comforts they now enjoy.

With regard to the other essentials to the happiness of man between these nations and those abroad; I shall begin first with the most respectable, and the most worthy of the attention of a thinking man; I mean, the religion of the country. I have already shewn, and I hope to the satisfaction of all my readers, that every religion has its beauties; that they are all calculated for the wisest ends; that they are the support of all government, and the cause of peace: our's thence has it's charms; their's the same; to give a preference to either, *in a question like this*, I should err; because, as the happiness of their nations as much depend on the support of their religion, as our's can of our own, whatever I could say must discover in me that I am a partial, not an impartial judge,

judge, agreeable to my promise — Religion is a prejudice of so great a concern to our well-being, both here and hereafter, that whoever would attempt to strengthen his own religion, by abusing that of another; with the other he gains no credit, but is looked upon by them with contempt, and regarded as an enemy to their peace: I therefore, as a friend to truth, and a lover of peace, shall say no more on this important subject, than repeat what I have elsewhere said, *They are in the right, and so are we.*

As to the other essentials to our happiness with regard to virtue and vices, all nations are the same; they differ only in the manner, but little in the degree — the lower class of people in all countries are the same; their reason is but small, and consequently their passions easily inflamed, *and seldom regular*; their want of judgment for their own government cause them to fall into enormous errors, and nothing but the laws can keep them in bounds; it is not argument that can make them just, because they are strangers to argument;
but

but the fear of punishment. Their ideas being confined to their senses, it is only those matters that affect their senses which can keep them obedient to government, and bring them to reason. This, as I have shewn in this work, is the great and glorious design of the religion of every nation ; and he who knows not its value, is unworthy to partake of its advantages ; this weakness of the minds of the people do indeed expose them to be guided by artful teachers, which may lead them into many errors, of which we have so many examples ; but they are all productive of the same good, namely, *to bring them from their follies, and make them better men* ; and there is no other danger, but in carrying their project too far, and that way so warm their brains *with visionary ideas*, as make them either forget the duties of this life, or lead them on to madness, both dreadful evils for the state and for the people !

With respect to the upper class of people — the serious seek after knowledge — the gay pleasure ; and, I should be highly blameable, did I deny these advantages, to
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be as great in other nations as in our own ; nothing can be more ridiculous and unjust than the writings we find so frequently amongst us, which condemn the lives, manners, and customs of other nations : such unguarded authors forget that customs are accidental, and manners are peculiar to each nation——Their prejudices are the same as our own ; when we talk *wantonly of them*, they talk *as wantonly of us* ; whenever we blame their *dress* or *conduct* in aught, they give us, in terms as severe, *measure for measure*.

With regard to the common people, I do not wonder at their wild talk, [not only as I have said from their being entirely ignorant of what concerns other nations, but from that prejudice, which is so artfully encouraged by the policy of every country, with a view of teaching them to set a proper value on their own country, and consequently take from them a desire to go abroad ; which, by weakening the state by their absence, and by conveying branches of knowledge to other nations, might end in the loss of the well-being of
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of a whole people—The advantages to the state arising from this sort of credulity of the people, is so great, that, like their prejudices in favour of their own religion, they cause thousands, and tens of thousands, to remain amongst their fellow subjects, which might be wandering abroad, to the irreparable loss of their own country; and I could mention some nations, that are by these prejudices only secured from being swallowed by their powerful neighbours, by being each one ready to die a martyr in defence of his opinion. Services like these to the state, and to the people, all wise men would encourage, and no man in his senses would deprive the people of these prejudices, that are so essential to the happiness of the sovereign and themselves.

But, what to me is astonishing, how men of education and abilities can fall into such egregious errors, as to find fault with other nations, because they differ from ourselves in their religion, dress, customs, and manners, when they were all the effect of prejudices they imbibed
from

from their infancies; and we are equally blameable in their eyes as they are in ours.

With respect to other considerations; namely, in our knowledge in the various branches of science; in many we excel; in others we are far behind. First, *as being myself a physician*, I must give ours the preference to all other nations in *Physic*; and I am furnished with a variety of arguments in favour of this truth; and certainly no man can doubt of my being the best judge; because no man existing ever had such an extensive acquaintance as myself, with the chief of the faculty in so many nations; and, I declare, in honour to my well educated brethren, that they, in all, undoubtedly deserve the first rank amongst men. With regard to surgery and anatomy, many are great amongst us, but certainly there are those abroad who are at least their equals in all, if they go not beyond them; not for want of capacity in ourselves, that we exceed not all mankind in these particulars; but our opportunities are not so many for our improvements.

With

With regard to that branch of phyfic, for which I have been fo long remarkably diftinguifhed; much I owe to my being regularly educated in the general branches; but for the improvements, that I hope my enemies, if any, as well as my friends, will agree, that I muft have made in the art of reftoring fight, I owe chiefly to foreign nations, where my profeffion is, with great juftice, diftinct and independant of every other; becaufe there I was acquainted with all who called themfelves judges in every country through which I paffed, who were pleafed to communicate to me their theory, fhew me their practice, and call me not a rival, but a friend.

Thus far in refpect to our excelling other nations in physical enquiries. — With regard to the mathematical and poetical profeffors abroad, they are certainly equal to us in all (except two or three remarkable geniuffes of this age, who have claimed the laurels from all mankind) In other branches of knowledge, we are far behind; as painting, mufic, architecture, *Italy* for number-
lefs

less reasons I could give, is, in my opinion, to be preferred to every nation under the sun.

From what I have already said, I doubt not, but that I shall be asked what country, of all others, I would prefer to procure happiness to a thinking man — If I would divide the thinking man into the serious and the gay, we must also go a little farther, and consider both in the different stages of our lives: for the gay and the man of pleasure, we must give the preference to other nations; when young, when old, no matter where they are, since their thoughts and knowledge can furnish them with little entertainment. The serious, in all ages, whose delight is study, and, to reflect on the great deeds of the learned, in former ages, *Rome* has the first place. But, in every age, if the good things of this world, with regard to the luxuries of life, have a share in the prize, I know no nation under the sun can equal our own.

With regard to the female sex, whose cause I have so carefully defended through this whole work, I shall now endeavour to shew, without discovering the least partiality, that *Britain* is a paradise for the fair, in respect to other nations.

The freedom of that sex in foreign nations, as I have shewn on affairs of honour, is every where in extreme : in one part of *Europe*, their liberty is to excess, and the consequence is, that their virtue is often trembling, and the husband's best security for his peace is indifference. In another they are deprived of all liberty, and the husband's greatest pain is the fear of dishonour : thus we see, in all these nations both parties suffer — The wives, by too much liberty in the one, are strangers to that tenderness and affection, they would otherwise receive from their husbands ; and the husbands are deprived of those endearing joys, those engaging marks of love, which to convince him of ought to be, the daily study of an affectionate wife.

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The husband of the other, who confine the persons of their wives, do not that way, in the poet's phrase, *put a padlock on their minds*; but, on the contrary, it is by that very *padlock on their persons*, that their minds are set at liberty: for I have elsewhere shewn, speaking of the fate of *religious beauties*, that *things prohibited are most desired*. We ought not then to wonder, that the brains of the fair, thus confined, are continually busy in finding some way to free themselves from their chains, and their being, from this confinement, necessary strangers to the artful and delicate babble of our sex, no man can doubt, but that such beauties must fall by the least assistance of their lovers; and consequently, if their husbands but think on this matter, they must be in perpetual alarm.

I must not omit here to mention, that being once in a great assembly of persons of rank, where were present many of these unhappy husbands, I undertook, with all becoming respect, to defend their ladies cause, having so many years, for my defence of the whole charming sex, ac-

quired, in the first assemblies of the world, the title of their *chief advocate, and defender of their virtue*, I was going on in my usual strain, with a view of supporting my accustomed argument, namely, *that the fair never err by following their own will, but by that of others* ; when I was in the high road to prove this great truth, as I have so often done amongst the great in so many nations,——All the husbands cried out with one voice, stop ! Sir ! stop ! we do not regard how these things are in other nations ; but this we know, that were we to follow such customs as you recommend, we should soon find that every forehead would ach. Are you well assured, said I, gentlemen, as you govern your ladies at present, that you have no cause for such complaints ? No, they replied, we believe not ; and that is our greatest comfort. — *Hence silenced*, I concluded with an humble prayer, that heaven might preserve them in that opinion.

Thus I say, we see, in affairs of tenderness, as in quarrels of honour, all nations,

tions, but our own, are in extreme. How happy then are we in this country? The medium in all! nothing in extreme. Neither in love, nor in affairs of honour, do we exceed the bounds of reason. The first we gain, by a fair conquest, and our wish is acquired sooner or later in proportion to the greatness of our genius, and the delicacy of our address: and in the last, we do not give an unfair enemy leave to kill us; neither do we send others to revenge our quarrels, by murder. Hence it is demonstrable, equity, with us, reigns in all, in the highest degree, as well in love, as in our resentment of offences. The fair, above all, as they have the most reasonable freedom of any other nation, their conduct convinces us, that they best deserve it. They answer thus; “Confidence you repose in us, and we alone are guilty if we fail of being happy.” Thus we may truly say, that heaven has poured down every kind of happiness on this nation—to the government—to the fair—and to our sex—to the great—to the people of every class—and all those amongst us, who fail in acknowledging these truths, discover

in my judgment, that they are every way unworthy of these blessings.

I believe I cannot better conclude this volume, than by the following humble appeal to the nobility, to the learned in every class of knowledge, who shall judge me worthy of their care. If in any part of this work, I have forgot the gravity that becomes the physician and the scholar; if I have neglected the dignity that the noble profession I exercise deserves, it was but for a time; it was but to defend the cause I was engaged in; if I this way erred, *my fault is passed*, and I am *again myself*: reserving this great consolation, namely, that when I begun this work, I resolved never to be out of *humour* with those, who should find fault with any part of it; having sufficiently shewn the folly of being angry with others, because they think not like ourselves; were I to blame them, I might give myself pain; I therefore declare all such objects of my compassion; and as pity is a mark of tenderness, no anger can follow. I had two great views in this undertaking; the one was,

was, that those of high rank, in my own country, might know the sense of the great, in my favour in other nations, and thence be encouraged to put it in my power, by acts in my profession, to be found worthy a similar regard. — My next view was, that by shewing my knowledge of the world ; telling my adventures ; and giving such evidence of my acquaintance amongst the great, and those of the highest rank ; I might, in example to other nations, excite the curiosity of those of high rank to personally know me, and thence put it in my power to deserve that esteem, so essential to my well-being.

Perhaps some will say, that a desire, which I thus consider as the most worthy of praise, may carry some appearances that may look like vanity ; to all which I respectfully answer, that when I am convinced that I am wrong, I shall without their aid, change my opinion ; but till I am so convinced, I hope all sensible people will with me agree, that all *I have done in this is right*. For my brethren in particular ; should those amongst them, who

know me personally, and are therefore my friends, *For I have no enemies that I know of either amongst them, or others, but those who know me not* ; should these, I say, my friends, discover the least wish, that I had talked less, on affairs of gallantry, and more learnedly in my profession ; and if, for want of the latter, I have fallen in their opinion ; I shall soon make them ample amends ; because, by the former, I hope to be known to the great, which is all I want, to be happy ; and being happy, I shall certainly be in such a good humour, as to conceal no important secret from them, that might improve their knowledge in my profession, and make me more worthy of their esteem.

The following is a Specimen of Academical Discourses on the changes of the Eye, from the affections of the mind, as given by the Author, before almost all the crown'd heads and sovereign princes in Europe, in their several palaces.

I. **I**NTRODUCTION general.

II. The eye is the index of the mind—
In the eye we read the will of the heart.

III. Tho' we cannot conceive how that which is *not* matter affects that which *is*, we know that there is such a union between the mind and the body, that the latter is always obedient to the will of the former.

IV. The glass of the eye changes and becomes more or less elevated, or convex, from the affections of the heart; and it is in consequence of these changes, that we can, with so much certainty, learn the will of the mind.

V. This

V. This elevation, or increase of the convexity of the glass of the eye, cannot happen without pressing proportionably on that part from whence the tears are sent. — Thus it is, that the eye becomes more or less pellucid — or, in other words, more or less lively or quick. The glass of the eye cannot be elevated or increased in its convexity, but the coloured part must be elevated in proportion — and it is, from the different refractions of light, by passing through its transparent parts, and falling on the coloured, and from the appearances which, in an eye thus changed, offer to our view — that we learn by the eye the will of the mind.

VI. Notwithstanding it is agreed by all, that the eye is differently changed from the various affections of the mind, yet to know that way the exact state of the heart, is a study that few with us have considered, though in the highest esteem in many foreign nations.

VII. The great use and excellency of this knowledge cannot but appear to every
just

just and good mind, because it discovers, by the strongest evidence, the marvellous power of the Creator, in forming the eye to be the instrument of so much happiness to man ; not only in enabling the soul that way to behold the works of Heaven, but in telling us how all is in the heart of those we wish to know.

VIII. The intimate correspondence between the eye and the mind is, in no case more evident than in the eye of a public speaker*——for there the feelings of the heart are plainly pictured, and the merit of the speaker better known, than by all his actions and declamations.

IX. To know the will of the mind by the eye, it is essential, in the polite phrase——that we are present both in body and mind——for, as the sight is a faculty of the soul, and not the eye, but the mind that sees, it follows that, when not

* *Vide* the address to Mr. Garrick at the beginning of the second volume.

present in mind as well as body, no judgment can be given by the eye of the state of the heart.

X. It cannot be denied, but a knowledge of the world is a great help towards obtaining any excellence in this most pleasing and important study; for, by thus having it in our power frequently to observe the appearances of the eye, and remarking its connection with the heart, of the person we desire that way to discover, we may, by degrees, arrive to such a perfection as to learn the mind by the eye, with a certainty almost equal to that of a master of music, who determines the perfection of harmony, when called on as a judge.

XI. It is a most certain argument of the goodness of the heart, when the will of the mind may be read in the eye; for such is the correspondence between the one and the other, that in every honest, noble, and good mind, the eye betrays the will of the heart.—Hence we learn how it is, that the minds of the fair in this country are
more

more easily known by the eye than perhaps any nation under the sun — because, by being strangers to the study, which teaches to conceal from the eye the will of the mind, the desires of their hearts are always written in their eyes. Thus it is, amongst all the fair now blessing this nation, we learn by the eye the purity of their intentions; and it is thus, by the eye they engage our attention, and teach us to be worthy.

The Author has given other lectures before the same high personages on the art of pleasing, of which so much has been said in divers parts of this work; also others immediately in his own way, namely, on the art of preserving healthful sight, in a stile calculated for all of learning and distinction — of which here follows a specimen.

I. Introduction general.

II. A Definition of sight, perfect and imperfect.

III. The

III. The art of preserving healthful sight, in the sense of the author, is no more than to be acquainted with the means by which we may apply ourselves to reading, or working fine needle-work, without exposing the sight to lose, in any degree, its natural perfection.

IV. A description of the several weaknesses of sight, with arguments to shew, that the natural consequences is nothing less than the total loss of sight, notwithstanding the many examples where the sight continues defective for numbers of years, without any alteration.

V. An essential difference between these weaknesses of sight, when from our infancy, and when from too great application to reading, or fine works; the former being not dangerous, but the latter gives the greatest cause to fear (unless timely prevented) a total loss of sight.

VI. In

VI. In order to understand how the sight becomes defective from too great application in reading, or working fine needle-work, it is necessary to observe that the eye is a camera obscura.

VII. There is, however, an essential difference between the opening, named the pupil in our eye, and that of the opening of a window. In the human eye, the pupil changes its diameter in different degrees of light. The diameter of the other must be determined; and thus it is, that there is a perfection in the eye which the art of man cannot imitate.

VIII. It is also further necessary to observe, that at the bottom of our eyes, there are found great variety of small blood vessels; and it is from these vessels being more or less filled, in consequence of too great application of sight, that all these weaknesses are brought on.

IX. It remains now to shew how it is, that, by too great application of sight, these

these little vessels are distended beyond their natural diameter ; and, consequently, the whole art of preserving healthful sight, consists in shewing in what manner we may apply our sight with the greatest freedom ; and that these little vessels should not be enlarged beyond their healthful state.

X. General rules for the preservation of sight.

The following, published by authority from the government of Rome, relating to the author's being attacked on his way from Naples to that metropolis, and robbed of pictures, enriched with brilliants and other precious effects, to exceed in value thirty thousand crowns, dated the 31st of May, 1755 — Being omitted in page the 22d of the first volume, was judged necessary to be inserted here.

WE, &c. by supreme authority, give notice, that between the 23d and 24th instant, the Chevalier Taylor was attacked on his road to Rome, near Sermo-
netta,

netta — His coach was broke open, and taken out, amongst other things, a small box, containing a great quantity of pictures, enriched with brilliants, diamonds, rings, numberless valuable instruments, &c. The governor of this holy city, by authority reposed in him, hereby requires all offices, &c. to employ their best care to arrest the criminals, and give, with the utmost expedition, notice to this government, &c. &c. &c.

T O T H E
R E A D E R.

TH E public cannot but have observed, in several papers, particularly in the *Public Advertiser* of the 5th of December, 1761, proposals to the nobility, &c. from the Chevalier, the author's son, in favour of one of the most useful charities that has been ever recommended in this nation.— We mean with regard to the numberless distressed blind, and others afflicted in the eye, who we see, in all parts of this great metropolis, suffering for want of proper relief, every human misery.— It has been sufficiently shewn, in page 51, in the first volume of this work, by the Chevalier himself, that his and his son's profession in the art of curing distempered eyes, is a part of physic entirely distinct and independant of every other; and whosoever is a judge, and denies this truth, speaks not only against the dictates of his own heart, but against the sense of *all the world* in foreign nations; who all agree, that this profession alone, to acquire useful knowledge, *from the great difficulty*
and

TO THE READER.

and delicacy of it, is sufficient to employ the life of man; and whosoever makes this his only study, cannot but deserve the highest applause, from its importance to the well-being of society — And thence it is, that this is esteemed as a distinct profession in all nations *but our own*, and the judgment of those, who make it their only study, preferred to all others.

As this most useful and important profession has been the business of the author's life; and whose practice and experience, as sufficiently appears in this work, has greatly exceeded any in our days, it was natural for him to wish that his labours might descend to his posterity, and that way be useful to mankind, when he himself is no more — His only son, has given sufficient proofs to the world, by innumerable instances of his success, whilst his father was travelling for improvement abroad, that he is worthy, and able to carry on to future ages, the services so long begun by his father. — We refer then all our intelligent readers to what has been said by the father himself in various

TO THE READER.

parts of this work, and *by the great in favour of his deeds*, and return to this great and important charity, which cannot but meet with encouragement from all good minds, because it tends to the preservation of thousands from the most dreadful of all human calamities; and enable them to procure for themselves and families the means of life. But, as this charitable undertaking, from the necessary expences attending it, cannot be supported but by public aid, several of the great of this nation have already shewn their *approbation* of this laudable design; by subscribing the small sum of *two guineas* yearly, by which all who follow their example, are intitled to send, during the whole year, the poor thus afflicted, to the Chevalier's son's *house in Hatton-Garden*. And the Chevalier himself is so sensible of the great excellency and advantages of this charity to the public, that he will gladly assist, his son in the speedy and perfect recovery of all those who complain of distempered eyes, thus recommended.

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