

The entertaining correspondent; or, newest and most compleat polite letter writer. In three parts ... To which is prefixed, a large introduction, containing directions and proper forms to be observed in writing familiar letters on all occasions, and addressing persons of eminent rank and station. For the use of young gentlemen, ladies, tradesmen, &c; / [John Tavernier].

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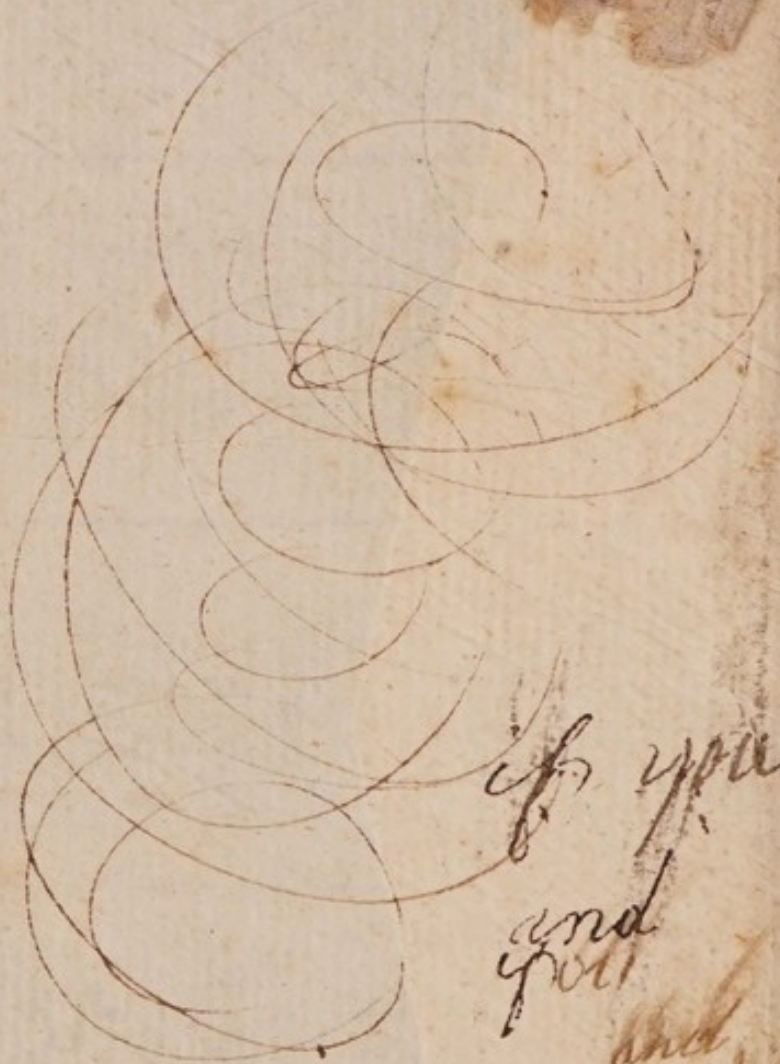
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T H E

Entertaining Correspondent;

Or, Newest and most Compleat

Polite LETTER WRITER.

In THREE PARTS.

PART I. Thirty six Letters from the Author to his Friend, containing A New Historical Account of the Political State of EUROPE, with an exact and particular Description of its chief Cities, their Government, Manufactures, Commerce, Number of Inhabitants, &c. To which is added, LETTERS Moral and Entertaining by the most Celebrated Writers.

PART II. Seventy two Letters on the most Important Concerns of Life, with a Series of Letters on Courtship and Marriage, by a Writer of distinguished Merit. To which is added, a Collection of the Newest and most Polite MESSAGE CARDS.

PART III. The Rule of Life, being a Collection of Select Moral Sentences, extracted from the most eminent Authors, both antient and modern, directing not only how to think, but to act justly and prudently in the common Concerns of Human Life.

TO WHICH IS PREFIXED,

A Large INTRODUCTION,

Containing Directions and proper Forms to be observed in writing Familiar Letters on all Occasions, and addressing Persons of eminent Rank and Station. For the Use of young Gentlemen, Ladies, Tradesmen, &c.

The whole illustrated with a beautiful Frontispiece, and a Map of the World.

By JOHN TAVERNIER, Esq;

BERWICK, Printed and Sold by R. TAYLOR, and by all the Booksellers in GREAT BRITAIN and IRELAND. MDCCLIX.

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T H E

INTRODUCTION:

C O N T A I N I N G

Some I N S T R U C T I O N S for

EPISTOLARY WRITING.

UPON taking a view of the several species of living creatures our earth is stocked with, we may easily observe, that the lower orders of them, such as insects and fishes, are wholly without a power of making known their wants and calamities: Others, which are conversant with man, have some few ways of expressing the pleasure and pain they undergo by certain sounds and gestures; but man has articulate sounds whereby to make known his inward sentiments and affections, though his organs of speech are no other than what he has in common with many other less perfect animals. But the use of letters, as significative of these sounds, is such an additional improvement to them, that I know not whether we ought not to attribute the inven-

tion of them to the assistance of a power more than human.

THERE is this great difficulty which could not but attend the first invention of letters, to wit, that all the world must conspire in affixing steadily the same signs to their sounds, which affixing was at first as arbitrary as possible; there being no more connexion between the letters and the sounds they are expressive of, than there is between these sounds and the ideas of the mind they immediately stand for: Notwithstanding which difficulty, and the variety of languages, the *powers* of the letters in each are very nearly the same, being in all places about twenty four.

BUT be the difficulty of the invention as great as it will, the use of it is manifest, particularly in the advantage it has above the method of conveying our thoughts by words or sounds, because this way we are confined to narrow limits of place and time: Whereas we may have occasion to correspond with a friend at a distance, or a desire, upon a particular occasion, to take the opinion of an honest gentleman, who has been dead this thousand years. Both which defects are supplied by the noble invention of letters, by this means we materialize our ideas, and make 'em as lasting as the ink and paper, their vehicles. This making our thoughts by *art* visible to the eye, which *nature* had made intelligible only by the ear, is next to the adding a sixth sense, as it is a supply in case of the defect of one of the five *nature* gave us, namely hearing, by making the voice become visible.

HAVE any of any school of painters gotten themselves an immortal name, by drawing a face, or painting a landskip, by laying down on a piece, or canvas a representation only of what nature hath given them ori-

ginals? What applauses will he merit, who first made his ideas set to his pencil, and drew to his eye the picture of his mind! Painting represents the outward man, or the shell; but can't reach the inhabitant within, or the very organ by which the inhabitant is revealed: This art may reach to represent a face, but can't paint a voice. *Kneller* can draw the majesty of the king's person: *Kneller* can draw his sublime air, and paint his bestowing hand; but the historian must inform posterity, that he has one peculiar excellence above all other mortals, and that his chief characteristic is the true father of his people, freely dispensing liberty to all under his mild government.

BUT to drop the comparison of this art with any other, let us see the benefit of it in itself. By it the *English* trader may hold commerce with the inhabitants of the *East* or *West Indies*, without the trouble of a journey. Astronomers seated at a distance of the earth's diameter asunder, may confer; what is spoken and thought at one pole, may be heard and understood at the other. The philosopher who wish'd he had a window in his breast, to lay open his heart to all the world, might as easily have reveal'd the secrets of it this way, and as easily left them to the world, as wish'd it. This silent art of speaking by letters, remedies the inconvenience arising from distance of time, as well as place, and is much beyond that of the *Egyptians*, who could preserve their mummies for ten centuries. This preserves the works of the immortal part of man, so as to make the dead still useful to the living. To this we are beholden for the works of *Demosthenes* and *Cicero*, of *Seneca* and *Plato*; without it the *Iliad* of *Homer*, and *Æneid* of *Virgil* had died with their authors, but by this art those excellent men still speak to us.

I shall be glad if what I have said on this art, give any new hints for the more useful or agreeable application of it.

LETTER-WRITING is but a sort of literary conversation, and that you are to write to the person absent, in the manner you would speak to him, if present. The best and only way to do this, and to avoid being unnatural and affected, is, for the writer after he has duly considered the subject he is upon, and formed the letter in his mind, to sit down and write it immediately, in the words that nature dictates to him, neither hunting after elegant phrases, nor rejecting them, if they naturally occur. They mistake, who suppose that perspicuity depends on expression only; 'tis rather a character of the thought; for he who thinks clearly, will generally write so; but if there be a confusion in the head, perspicuity will never flow from the pen. Accustom yourself, therefore, to think justly, and then let your words follow one another from the pen, as they would from your tongue, if you were speaking upon some subject, with which you were perfectly well acquainted, and to a person, whose abilities you thought not superior to your own. This sort of confidence prevents the mind from being disturbed by that diffidence which generally attends men of merit, and which often obscures and envelopes the rich talents they possess: For what is done with pain, is seldom done with grace.

THOUGH you ought to write down your thoughts in the first words that occur, I would not have you neglect a careful revival of them, when the whole letter is finished.

BUT there is no obtaining a natural, easy stile, and a graceful manner, either of writing or speaking, but by practice; custom overcomes many difficulties.—The

young student, therefore, should in this, imitate the rules laid down by the most eminent painters, and both read and write something every day, till he has acquired a proficiency in the art. Nor need he ever be afraid of writing too well, if what he writes is natural, and to the purpose. For writing, if a man is not over diffident, and has the requisite talents, may be acquired by practice, founded upon a few good rules, to a greater degree of perfection, and with more ease than is generally imagined.

WITH regard to the manner, form and superscription of letters, the following rules may be observed.

WHEN you write to a person of consequence, let it be on gilt paper, and inclose it in a cover, and not write the superscription on the letter itself; unless it be to go by the post, in which case, it will be necessary to save expence.

IT is usual with polite people, to sign their names at a considerable distance from the bottom of their letter, which is a needless and useless compliment; and, as it may expose the writer to some difficulties, I would have him avoid it, and sign his name immediately under, and nearly close to the latter part of the letter; for when it is set at too great a distance, if the paper should fall into bad hands, that part may be taken off, and a promissory note wrote over the name, and the person obliged to pay it: For the hand-writing can be proved, which supposes the value received; and who, in this case, can prove a negative? This caution may likewise serve for members of parliament, who frank letters for their friends.

THE first letter in any title, as also the personal pronoun, if you are writing to any one of eminence and distinction, should begin with a capital.

You should not be too particular in the superscription of your letters to those who are well known, for it is in some measure, an affront, as it supposes the person not to be conspicuous.

EXPLANATIONS of common abbreviations or contractions of words.

Note, A point, or full stop, is always to be written after a word thus abbreviated.

Answ. <i>answer.</i>	Mrs. <i>mistress.</i>
A. D. <i>anno Domini, or the year of our Lord.</i>	Mty. <i>majesty</i>
Acct. <i>for account.</i>	Rev. <i>reverend.</i>
Abt. <i>about.</i>	S. T. P. <i>professor of, or doctor in divinity.</i>
Ag. <i>against.</i>	Sr. <i>sir.</i>
B. A. <i>batchelor of arts.</i>	St. <i>saint.</i>
Bp. <i>bishop.</i>	Obj. <i>objection.</i>
B. D. <i>batchelor in divinity.</i>	Qu. <i>question.</i>
Bart. <i>baronet.</i>	Sol. <i>solution.</i>
Chap. <i>chapter.</i>	ye. <i>the.</i>
D. D. <i>doctor of divinity</i>	yt. <i>that.</i>
Dr. <i>doctor.</i>	yo. <i>you.</i>
Esq; <i>esquire.</i>	yn. <i>then.</i>
i. e. <i>id est, that is.</i>	yr. <i>your.</i>
Empr. <i>emperor.</i>	ym <i>them.</i>
Honb. <i>honourable.</i>	& <i>and.</i>
Kt. <i>knight.</i>	Viz. <i>Videlicet, to wit, or, that is to say.</i>
L. L. D. <i>doctor of laws.</i>	&c. <i>et cetera, and the rest (or what follows).</i>
M. D. <i>doctor of physic.</i>	
Mr. <i>master.</i>	

BUT one ought to avoid those contractions of words as much as possible, unless it be for one's own private use, and where it would be ridiculous to write them in letters at length; as, &c. for *and so forth, or the rest,* Mr. *master,* Mrs. for *mistress.* &c. It argues likewise a disrespect and slighting to use contractions to your

bettors, and is often puzzling to others, except in such cases as aforesaid.

*How to address persons of distinction either in writing
or discourse.*

HAVING frequently observed, that young persons, for want of proper instructions, are liable to great mistakes in the stile and title due to their superiors, or to such as are of high rank and dignity; I shall in this place give them suitable directions of address to all persons of distinction, the chief of which being once known, the rest will soon be attained.

To the Royal Family.

To the king's most excellent majesty, *Sir*, or, *may it please your majesty.*

To his royal highness George prince of Wales, *Sir*, or, *may it please your royal highness.*

IN the same way to the rest of the royal family, altering the address according to the different ranks and degrees of dignity.

To the Nobility.

To his grace Z, duke of A. *my lord duke*, or, *may it please your grace*, or, *your grace.*

To the most noble J. marquis of L. *my lord marquis*, *your lordship.*

To the right hon. R. earl of D. *my lord*, *your lordship.*

To the right hon. O. lord viscount Q. *my lord*, *your lordship.*

To the right hon. W. lord M. *my lord*, *your lordship.*

THE ladies are addressed according to the rank of their husbands.

THE sons of dukes, marquisses, and the eldest sons of earls, have by the courtesy of England, the title of *lord*, and *right honourable*; and the title of *lady* is given to their daughters.

THE younger sons of earls, the sons of viscounts and barons, are stiled *honourable*, and all their daughters *honourable*.

THE title of *honourable* is likewise conferred on such persons as have the king's commission, and upon those gentlemen who enjoy places of trust and honour.

THE title of *right honourable* is given to no commoner, excepting those who are members of his majesty's most honourable privy council, and the three lord mayors of *London*, *York*, and *Dublin*, and the lord provost of *Edinburgh*, during their office.

To the Parliament.

To the right honourable the lords spiritual and temporal, in parliament assembled. *My lords*, or, *may it please your lordships*.

To the right honourable the knights, citizens, and burgessees in parliament assembled, *gentlemen*, or, *may it please your honours*.

To the right honourable H. S. Esq; speaker of the house of commons, who is generally one of his majesty's most honourable privy council, *Sir*.

To the Clergy.

To the most reverend father in God K. lord archbishop of Canterbury, *my lord*, or, *your grace*.

To the right reverend father in God W. lord bishop of H. *my lord*.

To the right reverend lord bishop of S. lord almoner to his majesty, *my lord*.

To the reverend B. A. D. D. dean of F. or archdeacon or chancellor of O. or prebendary, &c. *reverend doctor, Mr. dean, reverend Sir, &c.*

All rectors, vicars, curates, lecturers, and clergymen of other inferior denominations, are stiled *reverend*.

To the Officers of his Majesty's Household.

THEY are for the most part addressed according to their rank and quality, though sometimes agreeable to the nature of their office, as, *my lord steward, my lord chamberlain, Mr. vice-chamberlain, &c.* and in all superscriptions of letters, which relate to gentlemens employments, their stile of office should never be omitted; and if they have more offices than one, you need mention only the highest.

To the Commissioners and Officers of the Civil List.

To the right honourable C. earl of B. lord privy seal, or lord president of the council, or lord great chamberlain; earl marshal of England, one of his majesty's principal secretaries of state, &c. *my lord, your lordship.*

To the right honourable the lords commissioners of the admiralty, or of the treasury, or of trade and plantations, &c. *my lords, your lordships.*

THE commissioners of the customs, excise, stamp-office, salt-duty, navy, &c. must be stiled *honourable*; and if any of them are privy-counsellors, 'tis usual to stile them collectively, *right honourable, Sir, your honour.*

To the Soldiers and Navy.

IN the army all noblemen are stiled according to their rank, to which is added their employ.

To the honourable W. M. Esq; lieutenant-general,

major-general, brigadier-general of his majesty's forces,
Sir, your honour.

To the right honourable X. earl of Y. captain of his majesty's first troop of horse guards, band of gentlemen pensioners, band of yeomen of the guards, &c.
my lord, your lordship.

ALL colonels are stiled *honourable*; all inferior officers should have the name of their employment set first; as for example, to major C. W. to captain H. T. &c.

IN the navy all admirals are stiled *honourable*, and noblemen according to quality and office. The other officers according to their rank in the army.

To the Ambassadors, Secretaries, and Consuls.

ALL ambassadors have the title of *excellency* added to their quality, as have also all plenipotentiaries, foreign governors, and the lords justices of *Ireland*.

To his excellency Sir C. B. baronet, his Britannick majesty's envoy extraordinary and plenipotentiary to the *Ottoman Port*, *Sir, your excellency.*

To his excellency G. H. Esq; ambassador to his most Christian majesty, *Sir, your excellency.*

To his excellency baron d'X. his Prussian majesty's resident at the court of *Great Britain*, *Sir, your excellency.*

To seignior G. W. secretary from the republic of *Venice*, *Sir.*

To M. K. Esq; his Britannick majesty's consul at *Smyrna*, *Sir.*

To the Judges and Lawyers.

ALL judges, if privy counsellors, are stiled *right honourable*, as for instance;

To the right honourable S. N. lord high chancellor of Great Britain, *my lord, your lordship.*

To the right honourable V. X. master of the rolls, *Sir, your honour.*

To the right honourable Sir G. L. lord chief justice of the king's Bench, or of the common pleas, *my lord, your lordship.*

To the right honourable E. F. lord chief baron, *Sir, or, may it please you, Sir.*

To the right honourable D. A. Esq; one of the justices, or to judge W. *Sir, or, may it please you, Sir.*

To Sir H. R. his majesty's attorney, solicitor, or advocate general, *Sir.*

ALL others in the law, according to the offices and rank they bear, every barrister having the title of *esquire* given him.

To the Lieutenancy and Magistracy.

To the right honourable F. earl of C. lord lieutenant and *custos rotulorum* of the county of Oxford, *my lord, your lordship.*

To the right honourable C. D. knight and lord mayor of the city of London, *my lord, your lordship.*

ALL gentlemen in the commission of the peace, have the title of *Esq;* and *worshipful*, as have also all Sheriffs and recorders.

THE aldermen and recorder of London, are stiled *right worshipful*, as are all mayors of corporations, except lord mayors.

To X. Z. *Esq;* high sheriff of the county of Y. *Sir your worship.*

To the right worshipful M. M. alderman of towerward, London, *Sir, your worship.*

THE governors of hospitals, colleges, &c. which consist of *magistrates*, or have any such among them, are

stiled *right worshipful*, or *worshipful*, as their titles allow.

To the Governors under the Crown.

To his excellency G. lord T. lord lieutenant of *Ireland*, *my lord*, *your excellency*.

To the right honourable E. earl of F. governor of *Dover-castle*, &c. *my lord*, *your lordship*.

THE second governors of colonies appointed by the king, are called lieutenant governors.

THOSE appointed by proprietors, as the East-India company, &c. are stiled deputy-governors.

To Incorporate Bodies.

Incorporate bodies are called honourable, as,

To the honourable court of directors of the united company of merchants trading to the *East-Indies*, *your honours*.

To the honourable the sub-governor, deputy-governor, and directors of the *South-Sea* company, *your honours*.

To the honourable the governor, deputy-governor, and directors of the bank of *England*, *your honours*.

To the master and wardens of the worshipful company of mercers.

'Tis usual to call a baronet and a knight *honourable*, and their wives *ladies*.

To the honourable W. W. baronet at O. near M. *Sir*, *your honour*.

To the honourable H. H. knight, at T. Surry, *Sir*, *your honour*.

To T. G. Esq; at *Wickham*, or to Mr. J. ditto, *Sir*.

To Men of Trade and Professions.

To doctor W. T. in *Hemlock-court*, London, *Sir*, or *doctor*.

To I. L. merchant in *Leadenhall street, London, Sir.*

BUT the method of addressing men of trade and business, is so common and so well known, that it does not require any further examples.

Some necessary Orthographical Directions for writing correctly, and when to use capital letters, and when not.

Direction 1. Let the first word of every book, epistle, note, bill, verse (whether it be in prose, rhyme or blank verse) begin with a capital.

Direction 2. Let proper names of persons, places, ships, rivers, mountains, &c. begin with a capital; also all appellative names of professions, callings, &c.

Direction 3. 'Tis esteemed ornamental to begin every substantive in the sentence with a capital, if it bears some considerable stress of the author's sense upon it, to make it the more remarkable and conspicuous.

Direction 4. None but substantives, whether common, proper, or personal, may begin with a capital, except in the beginning, or immediately after a full stop.

Direction 5. Qualities, affirmations, or particles, must not begin with a capital, unless such words begin, or come immediately after a period; then they never fail to begin with a capital.

Direction 6. If any notable saying or passage of an author be quoted in his own words, it begins with a capital, though not immediately after a period.

Direction 7. Let not a capital be written in the middle of a word among small letters.

Direction 8. Where capitals are used in whole words and sentences, something is expressed extraordinary great. They are also used in the titles of books for ornament sake.

Direction 9. The pronoun I, and the exclamative O, must be written with a capital.

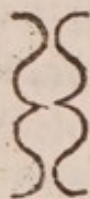
Direction 10 The letter *q* is never used without the letter *u* next following.

Direction 11. The long *f* must never be inserted immediately after the short *s*, nor at the end of a word.

TAKE an explanation of these three last observations, with the seventh, by an example or two; I having seen the errors too frequent in letters, bills, &c.

Irregular Orthography, with true Spelling. *Regular Orthography, with true Spelling.*

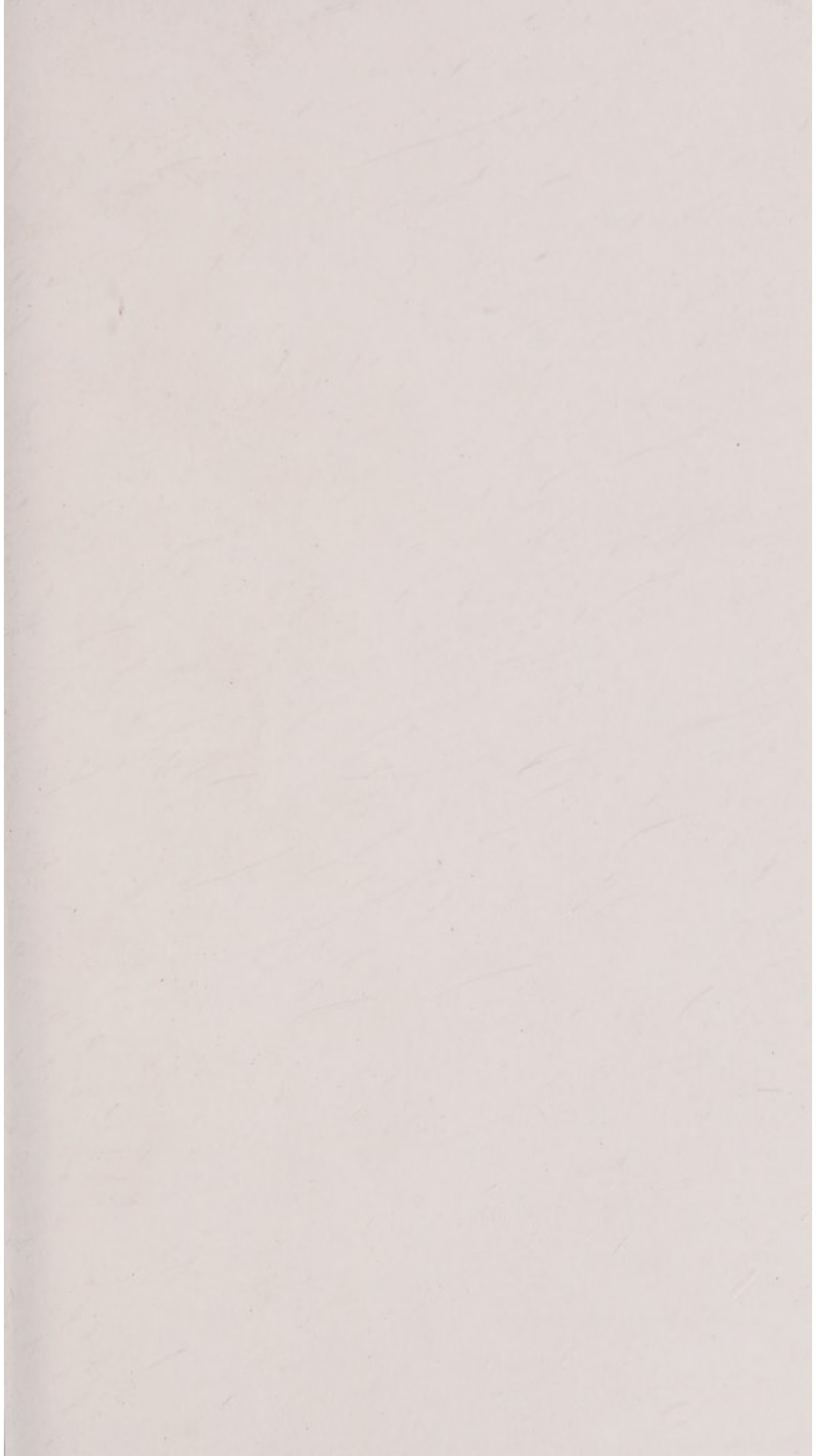
1. i expResf
2. o the Expressionf
3. who Questions
4. to Trespaff



1. I express.
2. O the Expressions!
3. Who questions?
4. To trespass.

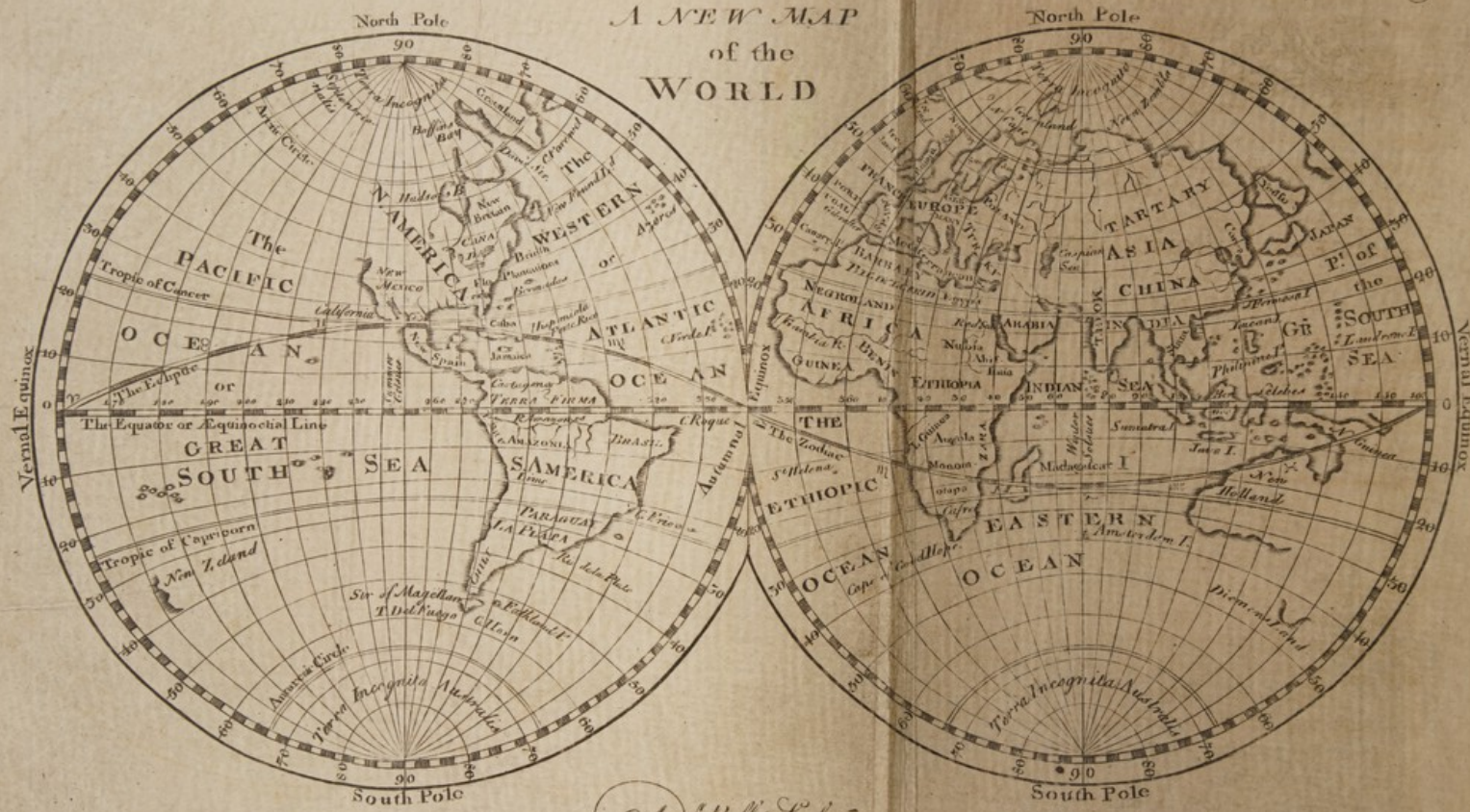
On EPISTOLARY WRITING.

BLEST be the man! his memory, at least,
 Who found the art, thus to unfold his breast;
 And taught succeeding times an easy way,
 Their secret thoughts by letters to convey;
 To baffle absence, and secure delight,
 Which till that time was limited to sight.
 The parting farewell spoke, the last adieu,
 The less'ning distance past, when loss of view;
 The friend was gone, which some kind moments gave,
 And absence separated, like the grave.
 When for a wife the youthful patriarch sent,
 The camels, jewels, and the steward went,
 And wealthy equipage, tho' grave and slow,
 But not a line that might the lover show,
 The ring and bracelets woo'd her hands and arms;
 But had she known of melting words, the charms
 That under secret seals in ambush lie,
 To catch the soul when drawn into the eye;
 The fair Assyrian had not took his guide,
 Nor her soft heart in chains of pearl been ty'd.



To front the Title

A NEW MAP
of the
WORLD



And Bell's Sculp.



PART FIRST.

LETTERS Historical and Moral,

CONTAINING

A particular ACCOUNT of the Political
State of *EUROPE*, and a DESCRIP-
TION of its chief Cities.

L E T T E R. I.

Dear Sir,

ACCORDING to promise, I hereby send you an account of the political state of England. In my opinion, the majesty of the people of England has nothing in common with that of the people of Rome; much less is there any affinity between their governments. There is in London a senate, some of the members whereof are accused, doubtless very unjustly, of selling their voices on certain occasions, as was done in Rome; this is the only resemblance. Besides, the

two nations appear to me quite opposite in character, with regard both to good and evil. The Romans never knew the dreadful folly of religious wars, an abomination reserved for devout preachers of patience and humility. Marius and Sylla, Cæsar and Pompey, Antony and Augustus, did not draw their swords and set the world in a blaze, merely to determine whether the Flamen should wear his shirt over his robe, or his robe over his shirt; or whether the sacred chickens should eat and drink, or eat only, in order to take the augury. The English have hanged one another by law, and cut one another to pieces in pitched battles, for quarrels of as trifling a nature. The sects of the Episcoparians and Presbyterians quite distracted these very serious heads for a time. But I fancy they will hardly ever be so silly again, they seeming to be grown wiser at their own expence; and I do not perceive the least inclination in them to murder one another merely about syllogisms, as some zealots among them once did.

BUT here follows a more essential difference between Rome and England, which gives the advantage entirely to the latter, viz. that the civil wars of Rome ended in slavery, and those of the English in liberty. The English are the only people upon earth who have been able to prescribe limits to the power of kings, by resisting them; and who, by a series of struggles, have at last established that wise government, where the prince is all-powerful to do good, and at the same time is restrained from committing evil; where the nobles are great without insolence, though there are no vassals; and where the people share in the government without confusion.

THE house of lords and that of the commons divide the legislative power under the king; but the Romans

had no such balance. The patricians and plebeians in Rome were perpetually at variance, and there was no intermediate power to reconcile them. The Roman senate, who were so unjustly, so criminally proud, as not to suffer the plebeians to share with them in any thing, could find no other artifice to keep the latter out of the administration, than by employing them in foreign wars. They considered the plebeians as a wild beast, whom it behoved them to let loose upon their neighbours, for fear they should devour their masters. Thus the greatest defect in the government of the Romans raised them to be conquerors. By being unhappy at home, they triumphed over, and possessed themselves of the world, till at last their divisions sunk them to slavery.

THE government of England will never rise to so exalted a pitch of glory, nor will its end be so fatal. The English are not fired with the splendid folly of making conquests, but would only prevent their neighbours from conquering. They are not only jealous of their own liberty, but even of that of other nations. The English were exasperated against Lewis the fourteenth, for no other reason but because he was ambitious; and declared war against him merely out of levity, not from any interested motives.

THE English have doubtless purchased their liberties at a very high price, and waded through seas of blood to drown the idol of arbitrary power. Other nations have been involved in as great calamities, and have shed as much blood; but then the blood they spilt in defence of their liberties, only enslaved them the more.

THAT which rises to a revolution in England, is no more than a sedition in other countries. A city in Spain, in Barbary, or in Turkey, takes up arms in defence of its privileges, when immediately it is stormed

by mercenary troops, it is punished by executioners, and the rest of the nation kiss the chains they are loaded with. The French are of opinion, that the government of this island is more tempestuous than the sea which surrounds it: which indeed is true; but then it is never so but when the king raises the storm; when he attempts to seize the ship of which he is only the chief pilot. The civil wars of France lasted longer; were more cruel, and productive of greater evils than those of England: but none of these civil wars had a wise and prudent liberty for their object.

IN the detestable reigns of Charles the ninth, and Henry the third, the whole affair was only whether the people should be slaves to the Guises. With regard to the last war of Paris, it deserves only to be hooted at. Methinks I see a croud of school-boys rising up in arms against their master, and after whipped for it. Cardinal de Retz, who was witty and brave, but to no purpose; rebellious without a cause; factious without design, and head of a defenceless party, caballed for caballing sake, and seemed to foment the civil war merely out of diversion. The parliament did not know what he intended, nor what he did not intend. He levied troops by act of parliament, and the next moment cashiered them. He threatened, he begged pardon; he set a price upon cardinal Mazarine's head and afterwards congratulated him in a public manner. Our civil wars under Charles the sixth were bloody and cruel, those of the league execrable, and that of the † Frondeurs ridiculous.

† *Frondeurs*, in its proper sense *Slingers*, and figuratively *Cavillers*, or lovers of contradiction; was a name given to a league or party that opposed the French ministry, i. e. cardinal Mazarine in 1648. See *Rochefcauli's memoirs*.

THAT for which the French chiefly reproach the English nation, is, the murder of king Charles the first, whom his subjects treated exactly as he would have treated them, had his reign been prosperous. After all, consider on one side, Charles the first defeated in a pitched battle, imprisoned, tried, sentenced to die in Westminster-hall, and then beheaded: and on the other, the emperor Henry the seventh, poisoned by his chaplain at his receiving the sacrament; Henry the third stabbed by a monk; thirty assassinations projected against Henry the fourth; several of them put in execution, and the last bereaving that great monarch of his life. Weigh, I say, all these wicked attempts, and then judge.

I am ever, &c.

L E T T E R II.

Dear Sir,

THAT mixture in the English government, that harmony between king, lords and commons, did not always subsist. England was enslaved for a long series of years by the Romans, the Saxons, the Danes, and the French successively. William the conqueror particularly ruled them with a rod of iron. He disposed as absolutely of the lives and fortunes of his conquered subjects as an eastern monarch; and forbid, upon pain of death, the English both fire or candle in their houses after eight o'clock. Whether he did this to prevent their nocturnal meetings, or only to try, by this odd and whimsical prohibition, how far it was possible for one man to extend his power over his fellow creatures. It is true indeed that the English had parliaments before and after William the conqueror; and

they boast of them, as though these assemblies then called parliaments, composed of ecclesiastical tyrants, and of plunderers entitled barons, had been the guardians of the public liberty and happiness.

THE Barbarians who came from the shores of the Baltic, and settled in the rest of Europe, brought with them the form of government called states or parliaments, about which so much noise is made, and which are so little understood. Kings indeed were not absolute in those days, but then the people were more wretched upon that very account, and more completely enslaved. The chiefs of these savages, who had laid waste France, Italy, Spain and England, made themselves monarchs. Their generals divided among themselves the several countries they had conquered, whence sprung those margraves, those peers, those barons, those petty tyrants: who often contested with their sovereigns for the spoils of whole nations. These were birds of prey, fighting with an eagle for doves, whose blood the victorious was to suck. Every nation, instead of being governed by one master, was trampled upon by an hundred tyrants. The priests soon played a part among them. Before this, it had been the fate of the Gauls, the Germans, and the Britons, to be always governed by their druids, and the chiefs of their villages, an ancient kind of barons, not so tyrannical as their successors. These druids pretended to be mediators between God and man. They enacted laws, they fulminated their excommunications, and sentenced to death. The bishops succeeded, by insensible degrees, to their temporal authority in the Goth and Vandal government. The popes set themselves at their head, and armed with their briefs, their bulls, and reinforced by monks, they made even kings tremble; deposed and assassinat-

ed them at pleasure, and employed every artifice to draw into their own purses monies from all parts of Europe. The weak Ina, one of the tyrants of the Saxon heptarchy in England, was the first monarch that submitted, in his pilgrimage to Rome, to pay St. Peter's penny (equivalent very near to a French crown) for every house in his dominions. The whole island soon followed his example; England became insensibly one of the pope's provinces, and the holy father used to send from time to time his legates thither to levy exorbitant taxes. At last king John delivered up, by a public instrument, the kingdom of England to the pope, who had excommunicated him; but the barons, not finding their account in this resignation, dethroned the wretched king John, and seated Lewis, father to St. Lewis king of France in his place. However they were soon weary of their new monarch, and accordingly obliged him to return back to France.

WHILST that the barons, the bishops and the popes, all laid waste England, where all were for ruling; the most numerous, the most useful, even the most virtuous, and consequently the most venerable part of mankind, consisting of those who study the laws and sciences; of traders, of artificers; in a word, of all who were not tyrants; that is, those who are called the people; these, I say, were by them looked upon as so many animals beneath the dignity of the human species. The commons in those ages were far from sharing in the government, they being villains or peasants, whose labour, whose blood were the property of their masters, who entitled themselves the nobility. The major part of men in Europe were at that time what they are to this day in several parts of the world; they were villains or bondsmen of lords, that is, a kind of cattle bought and sold with

the land. Many ages past away before justice could be done to human nature; before mankind were conscious that it was abominable numbers should sow, and but few reap: and was not France very happy, when the power and authority of those petty robbers was abolished by the lawful authority of kings and of the people?

HAPPILY in the violent shocks which the divisions between kings and nobles gave to empires, the chains of nations were more or less heavy. Liberty, in England, sprung from the quarrels of tyrants. The barons forced king John and king Henry the third, to grant the famous Magna Charta, the chief design of which was indeed to make kings dependent on the lords; but then the rest of the nation were a little favoured in it, in order that they might join, on proper occasions, with their pretended masters. This great charter, which is considered as the sacred origin of the English liberties, shews in itself how little liberty was known.

THE title alone proves, that the king thought he had a just right to be absolute: and that the barons, and even the clergy forced him to give up the pretended right, for no other reason but because they were the most powerful.

MAGNA CHARTA begins in this stile, *We grant, of our own free will, the following privileges to the archbishops, bishops, priors and barons of our kingdom, &c.*

THE house of commons is not once mentioned in the articles of this charter, a proof that it did not yet exist, or that it existed without power. Mention is therein made, by name, of the freemen of England, a melancholy proof that some were not so. It appears by the thirty second article, that these pretended freemen owed service to their lords. Such a liberty as this was not many removes from slavery.

By article XXI, the king ordains that his officers shall not henceforward seize upon, unless they pay for them, the horses and carts of freemen. The people considered this ordinance as a real liberty, though it was a greater tyranny. Henry the seventh, that happy usurper and great politician, who pretended to love the barons, though he in reality hated and feared them, got their lands alienated. By this means the *villains*, afterwards acquiring riches by their industry, purchased the estates and country-seats of the illustrious peers, who had ruined themselves by their folly and extravagance, and all the lands got by insensible degrees into other hands.

THE power of the house of commons increased every day. The families of ancient peers were at last extinct; and as peers only are properly noble in England, there would be no such thing in strictness of law, as nobility in that island, had not the kings created new barons from time to time, and preserved the body of peers, once a terror to them, to oppose them to the commons since become so formidable.

ALL these new peers, who composed the higher house, receive nothing but their titles from the king, and very few of them have estates in those places whence they take their titles. One shall be duke of D——, though he has not a foot of land in Dorsetshire; and another is earl of a village, though he scarce knows where it is situated. The peers have power, but it is only in the parliament house.

THERE is no such thing here, as * *haute, moyenne,*

* *La haute justice, is that of a lord, who has power to sentence capitally, and to judge of all causes civil and criminal, those of the crown excepted. La moyenne justice, is empowered to judge of actions relating to guar-*

et basse justice, that is, a power to judge in all matters civil and criminal ; nor a right or privilege of hunting in the grounds of a citizen, who at the same time is not permitted to fire a gun in his own field.

No one is exempted in this country from paying certain taxes, because he is a nobleman or a priest. All duties and taxes are settled by the house of commons, whose power is greater than that of the peers, though inferior to it in dignity. The spiritual as well as temporal lords have the liberty to reject a money bill brought in by the commons ; but they are not allowed to alter any thing in it, and must either pass or throw it out without restriction. When the bill has passed the lords, and is signed by the king, then the whole nation pays, every one in proportion to his revenue or estate, not according to his title, which would be absurd. There is no such thing as an arbitrary subsidy or poll-tax, but a real tax on the lands, of all which an estimate was made in the reign of the famous king William the third.

THE land tax continues still upon the same foot, though the revenue of the lands is increased. Thus no one is tyrannized over, and every one is easy. The feet of the peasants are not bruised with wooden shoes ; they eat white bread, are well clothed, and are not afraid of increasing their stock of cattle, nor of tiling their houses, from any apprehensions that their taxes will be raised the year following.

I am, &c.

dianships and offences. La basse justice takes cognizance of the fees due to the lord, of the havoc of beasts, and of offences. The moyenne justice is imaginary, and there is perhaps no instance of its ever being put in execution.

L E T T E R III.

S I R,

THE king of England receives all his honour, power, and authority from the laws, and therefore at his mounting the throne, he binds himself by a solemn oath, to make them the rule of his conduct, and before he receives one oath of allegiance, is obliged to swear to observe the great charter of the English liberties, and thus, at his coronation, renews the original compact between the king and his subjects. He then becomes the head of the state, the supreme earthly governor, and is himself subject to none but God and the laws, to which he is bound to pay as much obedience, as the meanest subject. Though he has not the power of making laws, yet no law can be enacted without his consent; and though the execution of them is always intrusted to his care, he cannot seize the property of the most inconsiderable man in his dominions, except it be forfeited by law: On the contrary, the subject may without the least danger sue his sovereign, or those who act in his name, and under his authority; he may do this in open court, where the king may be cast, and be obliged to pay damages to his subject. He cannot take away the liberty of the least individual, unless he has by some illegal act forfeited his right to liberty; or except when the state is in danger, and the representatives of the people think the public safety makes it necessary that he should have the power of confining persons, and seizing their papers on a suspicion of guilt: but this power is always given him only for a limited time. The royal prerogative consists, in the right of declaring war and making peace, in giving

his assent to such new laws as he apprehends will be for the good of his subjects, and with-holding it, when he believes that they would be hurtful; he is invested with the power of assembling, adjourning, proroguing, and dissolving the two houses of parliament, and consequently of putting a stop to the consultations of both, when he believes that they are acting inconsistently with the rights of each other, and the good of the community. He has the liberty of coining money. He is the fountain of honour; but though he gives nobility, their independence is secured by his not having it in his power to take it away. He has the right of commanding the army, and the militia is under his controul. His person is sacred, and a subject, for a single act of treason, not only loses his life, but his heirs are deprived of his estate. He is allowed a privy council to assist him with their advice, and the persons of those members of which this council is composed is also sacred. He has the supreme power in all causes, ecclesiastical as well as civil, by which the clergy is divested of all dominion over the conscience, which is wisely left to him to whom it properly belongs, to that God who alone can search the heart: by which means persecution is prevented, and religious liberty secured. The king has a right to pardon, † but neither he nor the judges, to whom he delegates his authority, can condemn a man as criminal, except he be first found guil-

† *The king may pardon a person condemned for murder after being tried on an indictment, which is always at the suit of the king; but he cannot pardon if tried on an appeal, which is at the suit of the party injured, as the widow, son, father, or brother of the person murdered. And if a person be tried by indictment and acquitted, or after his conviction procures a pardon, yet an appeal may be brought; and if he be thereupon con-*

ty, by twelve men, who must be his peers, or his equals. That the judge may not be influenced by the king, or his ministers, to misrepresent the case to the jury, they have their salaries for life, and not during the pleasure of their sovereign. Neither can the king take away, or endanger the life of any subject, without trial, and the person being first chargeable with a capital crime, as treason, murder, felony, or some other act injurious to society: nor can any subject be deprived of his liberty for the highest crime, till some proof of his guilt be given upon oath before a magistrate; and he has then a right to insist upon being brought, the first opportunity, to a fair trial, or to be restored to liberty on giving sufficient bail for his appearance. If a man is charged with a capital offence, he must not undergo the ignominy of being tried for his life, till the evidences of his guilt are laid before the grand jury of the town or county in which the fact is alledged to be committed, and not without twelve of them agreeing to find a bill of indictment against him. If they do this he is to stand a second trial before twelve other men, whose opinion is definitive. In some cases, the man, (who is always supposed innocent till there is sufficient proof of his guilt) is allowed a copy of his indictment, in order to help him to make his defence. He is also furnished with the pannel, or list of his jury, who are his true and proper judges, that he may learn their

victed, notwithstanding his former acquittal or pardon, he must suffer death. Every appeal must be brought within a year and a day after the fact was committed, but if the widow marries again, her appeal is gone, tho' the second husband should die within the year and a day after the murder of the first; or if she marry while it is depending, it will be thrown out.

character, and discover whether they want abilities, or whether they are prejudiced against him. He may in open court peremptorily object to twenty of the number, * and to as many more as he can give any reason for their not being admitted as his judges, till at last twelve unexceptionable men, the neighbours of the party accused, or living near the place where the supposed fact was committed, are sworn, to give a true verdict according to their consciences. By changing the jury, the prisoner prevents all possibility of bribery, or of the influence of any superior power: By their living near the place where the supposed fact was committed, they are supposed to be men who know the prisoner's course of life, and the credit of the evidence. These only are the judges, from whose sentence the prisoner is to expect life or death, and upon their integrity and understanding, the lives of all that are brought in danger ultimately depend, and from their judgment there lies no appeal: They are therefore to be all of one mind, and after they have fully heard the evidence, are to be confined without † meat, drink, or candle, till they are unanimous in acquitting or condemning the prisoner. Every juryman is therefore invested with a solemn and

* *The party may challenge thirty-five in case of treason, and twenty in case of felony, without shewing any cause, and as many more as he can assign cause against.*

† *If they eat or drink before they bring in their verdict, they are to be fined, as also if they eat or drink before they are agreed; yet if it be at their own charge the verdict shall stand good; but if they eat or drink at the charge of the party for whom they find, it shall then be set aside, 1 Leon. 133. Dyer 137. Some have been fined for having fruit in their pockets when they were withdrawn to consider of their verdict, though they did not eat them, 1 Leon. Dyer 137.*

awful trust: If he without evidence submits his opinion to that of any of the other jury, or yields in complaisance to the opinion of the judge: if he neglects to examine with the utmost care: if he questions the veracity of the witnesses, who may be of an infamous character; or, after the most impartial hearing, has the least doubt upon his mind, and yet joins in condemning the person accused, he will wound his own conscience, and bring upon himself the complicated guilt of perjury and murder. The freedom of Englishmen consists in its being out of the power of the judge * on the bench to injure them, for declaring a man innocent, whom he wishes to be brought in guilty.

* *“ Some jurymen, says Mr Clare in his English liberties, may be apt to say, that if we do not find as the judge directs, we may come into trouble, the judge may fine us, &c. I answer no judge dares offer any such thing; you are the proper judges of the matter before you, and your souls are at stake; you ought to act freely, and are not bound, though the court demand it, to give the reason why you bring it in thus or thus; for you of the grand jury are sworn to the contrary, viz. to keep secret your fellows counsel and your own: and you of the petty jury are no way obliged to declare your motives, for it may not be convenient. In Q. E. Elizabeth’s days a man was arraigned for murder before justice Anderson; the evidence was so strong that eleven of the jury were presently for finding him guilty, the twelfth man refused, and kept them so long that they were ready to starve, and at last made them comply with him, and bring in the prisoner not guilty. The judge, who had several times admonished him to join with his fellows, being surprized, sent for him and discoursed him privately; to whom, upon promise of indemnity, he at last owned, that he himself was the man that did the murder, and the prisoner was innocent, and that he was resolved not to add perjury, and a second murder to the first.”*

Was not this the case, juries would be useless; so far from being judges themselves, they would only be the tools of another, whose province it is not to guide, but to give a sanction to their determination. Tyranny might triumph over the lives and liberties of the subject, and the judge on the bench be the minister of the prince's vengeance.

I am, &c.

L E T T E R IV.

S I R,

THE legislative power is committed to two bodies, to that of the nobles, and that of the representatives of the people, each of which have separate views and interests. But here there is this essential difference; for while the individuals who compose the house of commons enjoy their power but for a limited time, and can only be restored by new powers given them by their constituents, the privileges enjoyed by the members of the house of lords are in their own nature hereditary. And this is the more necessary, as their high prerogatives render them subject to popular envy, and consequently their privileges must in a free state be always in danger. The only disadvantage that can possibly arise from this is, that as their power is hereditary, they might be tempted to pursue their own interest to the prejudice of the public, and therefore to prevent this, where they might receive the greatest pecuniary advantages from being corrupt, as in the case of granting supplies, they have only the power of refusing, while the commons alone have that of enacting.

THE great, we have already said, are always ob-

noxious to popular envy; and therefore, were they to be judged by the people, they might be in the greatest danger from their judges; they would then want the privilege of being tried by their peers, a privilege enjoyed by the meanest subject. They are therefore not to be tried by the ordinary courts of judicature, but by that part of the legislature of which each is a member. As all human compositions must be defective, and the best laws in some instances too severe; and as the national judges are mere passive beings, incapable of moderating either the force or rigour of the laws, this part of the legislature is here, as well as in the former case, a necessary tribunal, to whom it belongs to moderate the law. In their decisions they give not their opinions upon oath; but each laying his right hand on his heart, gives his verdict upon the single testimony of his honour. Thus are the lords invested with every outward mark of dignity, and with all the privileges necessary to maintain their rank in all its splendor; and yet are so limited, that they have not the power to encroach upon the rights and liberties of the inferior subjects.

BUT while the privileges of the lords are preserved, and other wise purposes answered by their having a share of the legislative power, the privileges of all inferior persons are secured by every man's having either in person, or by his representative, a share in the legislature, by which means no laws can be enacted or repealed, without the consent of the representatives of the majority of the nation. Thus the liberties of the commons are as strongly secured as the royal prerogatives, or as the privileges of the lords. The commons are the guardians of the public liberty: They are the deputies sent up from all quarters to make such laws

as shall best promote the interest of the whole collective body. And though they have not the power of examining the meanest subject upon oath, yet they can search into the conduct of the highest peer in the realm, and in the name of the people, impeach the favourite, or minister of the king. They can call the judges to an account for the male-administration of their office, and bring all those to justice who make an ill use of their power. Thus the commons are the grand jury of the nation, but as it would be improper that those who are impeached in so high a court should be tried by a lower, which might be intimidated and over-awed by the power of the commons, therefore to preserve the dignity of the people and the security of the subject, those whom they impeach are tried by the lords, whose superior dignity sets them above all influence, and who have neither the same interest, nor the same passions.

I am, &c.

L E T T E R V.

S I R,

FIFTY days before the meeting of every new parliament, every lord spiritual and temporal is summoned by the king's writs, commanding each to appear at a certain time and place to treat and advise of certain weighty affairs relating to church and state.

AT the same time writs are also sent to the sheriff of every county, to summon those who have a right to vote for representatives, to elect two knights for each county, two citizens for each city, and two burgesses for each borough, according to ancient custom. And that these representatives may be in circumstances suf-

ficiently easy to preserve them from the temptation of betraying their trust, every candidate for a county in England ought to be possessed of an estate of 600 l. per annum; and every candidate for a city or borough, of 300 l. per annum.

AT the opening of the parliament, the king comes to the house of lords in his royal robes, which are put on in a room just by, with the crown on his head, and the sword of state borne before him. His majesty sits on his throne. The temporal lords are in their scarlet robes of state, every one according to his degree, and the spiritual lords in their episcopal habit. On the king's right hand a form is set for the prince, and on the left, another for the duke.

ON the king's right hand, next the wall, the two arch bishops sit on a form by themselves. Below them the bishops of London, Durham, and Winchester; and all the other bishops according to the order of their consecration.

THE lord treasure, lord president, and lord privy seal sit upon forms on the king's left hand, above all dukes except the royal blood. Then the dukes, marquisses, and earls, according to their creation.

CROSS the room are placed the woofsacks, on the first of which, before the throne, sits the chancellor, as speaker of the house of lords, with the great seal and mace lying by him. Below which are forms cross the room for the viscounts and barons, who sit in order according to their creation.

THE judges, masters in chancery, and king's council, who when called upon are to give their advice in points of law, sit on the other woofsacks. But they all stand up till the king gives them leave to sit.

THE lowest woofsack is for the clerk of the crown,

and clerk of the parliament. The first concerned in all parliamentary writs and pardons, and the last in keeping the records of all that passes in parliament. This clerk has two under clerks, who, kneeling behind the woofsack, write upon it.

IN the house of peers the lord chancellor or keeper for the time being, is always speaker: But the commons elect their speaker, who must be approved by the king. No person of the Romish religion can sit in either house, nor any member vote, till he has taken the the oaths to the government.

IN the house of peers every lord gives his vote (beginning with the youngest) declaring that he is content or not content. And both here and in the house of commons all things are carried by a majority. But the lords have the privilege of appointing proxies to vote for them in their absence, which the commons have not.

THE commons only have the power of introducing money bills, which, though the lords may throw out the whole, they will not suffer them to alter.

ANY member of the commons may offer a bill, but he must first give some reasons for its being admitted, which is called *making a motion*. If it be agreed to, he presents it to the house, and it being read a first time, the speaker reads an abstract of it, and puts the question, if it shall have a second reading; and upon a second reading it is usually referred to a committee, or thrown out.

WHEN the committee has gone through the bill, the chairman makes his report at the side bar, reading such alterations as have been made by the committee, and the question is put on every one of them separately; when such alterations are either agreed to, or rejected by the house; and the question being again put, when

ther the bill so amended shall be engrossed and read a third time, on a further day, and resolved on in the affirmative, the speaker at that day puts the question, if the bill shall pass; which if agreed to it is then carried to the lords.

THERE must be forty members present to constitute a house of commons, and at least eight in a committee: but the full number of the house of commons is 558.

No bill that is rejected can be brought in again the same sessions.

THE speeches of the members are only directed to the speaker, and if any one answers, the first is not allowed to reply the same day. And in any debate no member can speak more than once to a bill in the same day, unless the house be turned into a committee, and then, if the chairman thinks proper, every man may speak to it as often as he pleases.

THE speaker is not to argue for or against any side. 'Tis his part to see the orders of the house observed; to hear the arguments of the debate, and collect the substance. Neither has he any vote, except when the house is equally divided, and then he has the casting vote.

THE commons give their votes by ay's and no's, and if it be uncertain which is the majority, the house divides. If the question be to bring any matter into the house, as a bill or petition, then the ay's go out; but if it relates to any thing the house has already in hand, the no's go out. If it be in a committee of the whole house, they change sides, the ay's taking the right, and the no's the left hand of the chair.

THE bill is carried up to the lords by several members appointed by the house: And as they approach the bar of the house of lords, in a respectful manner,

their lordships rise from their seats and come forward to meet them ; when the title of the bill being read by the chief messenger, it is delivered to the lord chancellor.

ON the contrary, when a bill is sent by the lords to the commons, they send none of their members, but only some of the masters in chancery, or some other persons whose places are on the woolfacks, who, coming up to the speaker, bow thrice, and after one of them has read the title, and desired it may be taken into consideration, deliver the bill to the speaker. In matters of great importance the lords send the judges.

WHEN the two houses differ about a bill, or any other affair, a conference is demanded in the painted chamber, where a deputation from each house meet, the lords sitting covered at a table, and the commons standing bare. If they cannot agree a new conference is sometimes demanded, and if their debates prove ineffectual the bill is lost.

A bill for a general pardon coming from the crown is read but once, in each house, though every other bill is read three times.

AFTER an adjournment things continue in the same state they were in till the next meeting, and may then be resumed ; but by a prorogation, which ends the session, all bills that did not receive the royal assent are lost.

THE parliament of England was formerly dissolved by the king's death, but now on such an event they are to continue sitting, or assemble if they are not sitting, and so to continue till dismissed by the successor.

I am, &c.

L E T T E R VI.

S I R,

TH E following letter contains remarks on the other parts of the constitution, and particularly of the courts of justice. — Upon the calling of every parliament, a national synod of the clergy are constantly convened to consider of the state of the church; the king directing his writs to the archbishop of each province to summon all bishops, deans, and archdeacons, &c. to assemble at a certain time and place. On which the archbishop of Canterbury directs his mandate to the bishop of London, as dean provincial, to cite all bishops, deans, archdeacons, directing that one proctor be sent for each cathedral and collegiate church, and two for the body of the inferior clergy of each diocese. The convocation of the clergy of Canterbury generally assemble in St. Paul's cathedral, and from thence remove to the chapter-house, or to Westminster.

TH E upper house is composed of twenty two bishops, of whom the archbishop is president. And the lower house, of all the deans, archdeacons, one proctor for every chapter, and two for the clergy of each diocese, in all 166.

AT the same time the archbishop of York may hold a convocation of his clergy. The business of the convocation is chiefly to preserve the purity of the christian faith, to punish those convicted of error, and to suppress all heretical books: But how far these censures are allowable in a church who makes no pretensions to infallibility, and what an injury this may be to the cause of truth, and to a free and honest enquiry, which protestants claim as their peculiar privilege, is not for

me to determine. However, though they have been reckoned an essential part of the constitution, and as such have been regularly summoned to meet with every parliament, they have not for many years been suffered to enter upon business.

THE highest ecclesiastical court is that of the delegates, which consists of commissioners appointed by his majesty, under the broad seal, to hear appeals from the inferior courts.

THE second in order is that of the arches, to which are directed appeals in ecclesiastica causes in the province of Canterbury. The judge here determines the cause without a jury, and all the proceedings in this run in the name of the judge.

IN the court of audience, the archbishop avocates a cause to his own hearing.

THE prerogative court takes cognizance of wills, and of the estates of those who die intestate.

THE court of peculiars takes cognizance of causes in such parishes as are exempt from the jurisdiction of the bishop of any diocese.

IN every diocese the bishop hath a court held in his cathedral, that takes cognizance of wills, intestates, estates, &c. of which his chancellor is judge; and if the diocese be large he hath commissioners in the distant parts, who sit as judges in the places assigned them, and these are called consistory courts.

EVERY archdeacon hath also his court, and judges of causes of an inferior nature within his jurisdiction.

THE court of chancery is a court of equity, of which the lord chancellor alone is judge; he searches into frauds, breaches of trust, and secret practices, and, in many cases, moderates the rigour of the common law. The witnesses are here examined in private, and the

proceedings are carried on by bills, answers, and decrees; but these decrees can only bind the person of the suitors, and not their lands or goods.

THE twelve masters in chancery are assistants to the lord chancellor; the first of whom is called the master of the rolls, or records of the court of chancery, and he, in the absence of the chancellor, hears causes at the rolls, and sometimes in the court of chancery. In his gift are the offices of the six clerks, whose business it is to enroll commissions, pardons, patents, &c. which pass the great seal. They are also attorneys for the suitors in all causes depending in this court. Under these clerks are sixty more, who dispatch all the business of that office. In the court of chancery there are also two examiners, who examine all witnesses on oath, and take their depositions.

THE court of chancery enquires into such frauds and abuses as may have been committed where estates or money has been given to any charitable use, obliging the trustees to perform their trust according to the intent of the respective donors.

THE masters in chancery sit three at a time, by turns, on the bench with the lord chancellor, and to them are usually referred matters of account, but never the merits of any cause.

THE court of king's bench takes cognizance of such criminal causes as treason, felony, breaches of the peace, &c. and can examine, controul, and correct the judgments and proceedings of other inferior courts, not only in pleas of the crown, but in all others, except those of the exchequer. In this court there are four judges, created by patent, who hold their places for life, viz. the lord chief justice, who has a salary of 2000l. per annum, and the three puisne judges, each

of whom have 1500 l. per annum. This court grants prohibitions to other courts, both ecclesiastical and civil, when they exceed the bounds of their jurisdiction; and here all matters of facts relating to civil and criminal causes are tried by a jury.

THE court of common pleas takes cognizance of none but civil causes; and real actions are pleadable no where else; nor can fines be levied, nor recoveries suffered in any other court. The judges of this court are the lord chief justice of the common pleas, and three other judges, who are created by patent for life; the salary of the first is 2000 l. and each of the others 1500 l. per annum. None but serjeants at law can plead in this court, and all facts are tried by a jury.

BEFORE the court of exchequer are brought all causes relating to the public revenues, as well as those of private right between party and party; it is also a court of equity, as well as of law, and suitors proceed by way of bill and answer. The salary of the lord chief baron is equal to that of the other chiefs, and the other three barons have a salary of 1500 l. per annum each, and enjoys his place for life.

THAT justice may be regularly administered in the country, the counties of England are divided into six circuits, and two of the twelve judges are assigned to go each of these circuits twice a year, when, at the assizes held for the respective counties in spring and autumn, they determine all causes both of a criminal and civil nature; all facts being tried by a jury, as they are in the courts of common law at Westminster-hall.

FOR the same reason Wales is divided into two circuits, and two judges appointed annually to hear and determine causes in each.

CIVIL and criminal causes of a trivial nature are tri-

ed in every city, and in all incorporated towns by the magistrates, who have the power of holding courts; but they determine no capital cases, nor pleas of land.

COURTS-LEET and courts-baron are also held by the lords of manors, where their tenants are obliged to attend and receive justice. The business of courts-leet is chiefly to present and punish nuisances; and at courts-baron, the conveyances and alienations of the copy hold tenants are enrolled, and they are admitted to their estates on a descent or purchase.

THERE are also sheriffs courts and hundred courts where little matters are controverted. Justices of the peace are also appointed in every county, to whom is entrusted the power of putting great part of the statute law in execution, in relation to the high-ways, the poor, vagrants, treasons, felonies, riots, the preservation of the game, &c. but in capital offences they only commit or bind over to the sessions.

BESIDES these, there are courts of conscience settled in many parts of England for the relief of the poor, in the recovery or payment of small debts, not exceeding 40 s.

MOST of the above courts are guided by common law. I come now to one ruled by the civil law, viz. the court of admiralty, whose judge is therefore a doctor of the civil law. In this court, which is held in the common hall at doctors commons, maritime affairs are tried, and all its writs and decrees run in the name of the lord high admiral.

THE court of the earl marshal, or court of honour, judges of any suit concerning the arms of the nobility and gentry, and the earl marshal of England, or his deputy, is the proper judge thereof. He is invested with a power of ordering and determining all matters

relating to arms, supporters, pedegrees, &c. making rules and degrees for granting new devices of arms, and putting in execution the laws and ordinances relating thereto.

I am, &c.

L E T T E R. VII.

S I R,

LONDON is the principal or chief city of the British empire, and is one of the largest, richest, and most populous cities in the world, and at this time the adjacent parts not only of its own immediate suburbs, but Westminster, &c. are vulgarly called by the same name; it is a prodigy of streets and buildings, filled with the palaces of its kings, queens, princes, and noblemen, as well as the great houses of the gentry, and common ones of its tradesmen, together with a great number of magnificent churches, and publick halls and offices; it is said to be originally built 1107 years before the birth of Christ, and 350 before Rome; in the time of the Britons, it was always the chief city of the Trinobantes, and the royal seat of their kings; under the Romans, it was governed by a prefect, like Rome itself, who was sent yearly by the senate to administer justice to the inhabitants; in after times it was under diverse sorts of laws, and its chief civil magistrate at first was called a port-reeve, which by king Richard I, was changed into a bailiff, and by king John into lord mayor, as it still remains; Henry III. ordered not only the mayor and sheriffs to be chosen yearly, but also certain persons to assist him, who were called aldermen, were to be annually elected; but this proving inconvenient, in a few

years after the said king made the office of aldermen to be perpetual during life ; anno 1224, he granted to the commonalty of the city of London, to have a common seal ; in 1226, he further granted the citizens the liberty of free warren, and that they should pass toll-free throughout England ; king Edward I. ordered that the mayor should be apparelled like the aldermen ; these, with many other great privileges, were granted them by sundry other kings, which they enjoyed till the year 1683, when by a *quo warranto*, they were deprived of them all, and so remained till Christmas, 1688, when the lord chancellor Jefferies brought them their charter again ; but lest this restitution should be defective, they procured an act of parliament 2 William and Mary, which revers'd the said judgment, made their several acts vailid, &c. so that now the civil government thereof is by the chief magistrate, called the lord mayor, who sits every morning in the house or place where he keeps his mayoralty, to hear the complaints of and do justice to the citizens, and once in a month or six weeks as chief judge of oyer and terminer, or goal delivery of Newgate, both for the city of London and county of Middlesex ; his ordinary jurisdiction extends all over the city, and part of the suburbs, and on the river Thames eastward to Yendale and the mouth of the river Medway, and westward as far as Colney-Ditch, above Stanes-Bridge ; the aldermen, who are 26 in number, have each his particular ward or district particularly to attend, and each of these have their deputy or deputies under them, and formerly only such of them as had been mayors, and the three next below the chair, were justices of the peace by their charter, but now they have all that privilege ; the lord mayor is annually chosen on Michaelmas-day, and sworn the 28th of October following at

Guild-Hall, and the 29th before the barons of the exchequer at Westminster ; but if the person thus chosen (who is commonly the alderman next below the chair) refuse to act, the citizens may fine him at pleasure, unless he can shew a sufficient reason. When an alderman is to be chosen, the mayor calls a wardmote within that ward, who return two persons to the lord mayor and court of aldermen, who chuse one of them, and if the person, so chose, refuse to hold the office, he is liable to be fined 500 *l.* The sheriffs, who are two, are chose by the livery-men at Guild-Hall on Midsummer-day, but they are not sworn in till Michaelmas-eve following, when each of them give bond to serve the corporation faithfully ; he that refuses to serve after being thus chose, must either swear himself not worth 15,000 *l.* or be fined 400 *l.* and 20 marks, of which the 400 *l.* is paid into the common fund of the city, and the 20 marks to the officers of the several prisons ; the sheriffs, by a grant of king Edward IV. dated 1473, are to have 16 serjeants, and each serjeant his yeoman ; also a secondary, six clerks, a clerk of the papers, four under clerks, and two under sheriffs. There are 72 companies of different trades, 12 of which are the chief. *viz.* 1. Mercers ; 2. Grocers ; 3. Drapers ; 4. Fishmongers ; 5. Goldsmiths ; 6. Skinners ; 7. Merchant-Tailors ; 8. Haberdashers ; 9. Salters ; 10. Ironmongers ; 11. Vintners ; 12. Clothworkers ; and if the mayor is not a member of one of these, he must be transferred from that of which he before was free, to one of these 12, but of late that is not regarded ; each ward annually, on December 21, chuses a certain number of the most noted inhabitants, who are called common-council-men, who have a share in the government of the city ; it is now a bishop's see, who was formerly an archbishop ; it is situate upon a rising bank,

along the side of the river Thames, which is one of the most noted in the whole world, especially for its easy navigation, wholesome water, and great number of ships constantly coming in and going out with all sorts of merchandize to all parts of the world ; it was for many hundred years surrounded with strong walls, the remainder of which are still visible, but much neglected, and in most places intirely erased, tho' the several gates are still kept up with much magnificence, two of which are publick prisons, *viz.* Newgate and Ludgate. And that nothing may be wanting to render this metropolis compleat in every respect, there are a great number of other prisons, besides the two above, in and near it, each of which have their peculiar privileges : The publick markets, which are many, are constantly and daily supplied with all sorts of provisions, both within the immediate districts of the city and the adjacent suburbs ; for tho' that part called Westminster is a city by itself, and under a particular government, yet by vulgar account, all that and the prodigious increase of new squares, streets, courts and all other contiguous buildings, are called by one general name, *viz.* London ; and the number of inhabitants are computed at about one million of persons. The two cathedrals of St. Paul's and Westminster are two extraordinary structures of magnificence, the first for its being a curious production of moderen architecture, the last of the old Gothick way of building.

I am, &c.

L E T T E R VIII.

S I R,

THE public courts for the administration of justice in Scotland, before the union were; 1. The parliament, which was the supreme court, is now, by the act of union, merged into the parliament of England; and by representatives of sixteen lords, and forty five commoners, is part of the parliament of Great Britain.

THE shires and burghs that are privileged by the union to return members to the British house of commons are these, viz.

- 1 Shire of Aberdeen.
- 2 Shire of Air.
- 3 District of burghs of Air, Irvin, Rothsay, Inverara, and Cambleton.
- 4 Shire of Argyle.
- 5 Shire of Banff.
- 6 District of burghs of Banff, Elgin, Cullen, Kintore, and Inverury.
- 7 Shire of Berwick.
- 8 Shire of Bute.
- 9 Shire of Clackmannan.
- 10 Shire of Dumbarton.
- 11 Shire of Dumfries.
- 12 Shire of Edinburgh.
- 13 City of Edinburgh.
- 14 Shire of Elgin.
- 15 District of burghs of Forreths, Inverness, Nairn and Fortrose.
- 16 Shire of Fife.
- 17 District of burghs of Pittenweem, Anstruther-Easter, Anstruther-Wester, Craill and Kilrennie.

- 18 District of burghs of Inverkeithen, Sterling, Dumferline, Culrofs and Queensferry.
- 19 District of burghs of Bruntisland, Dysert, Kircaldie and Kinghorn.
- 20 Shire of Forfar.
- 21 District of burghs of Dundee, Perth, St. Andrews, Coupar and Forfar.
- 22 District of burghs of Montrose, Aberdeen, Brechine, Aberbrothick and Inverbervy.
- 23 Shire of Haddington.
- 24 Shire of Inverness.
- 25 Shire of Kincardine.
- 26 Stewardry of Kirkcudbright.
- 27 District of burghs of Kirkcudbright, Dumfries, Lochmaban, Annan and Sanquhar.
- 28 Shire of Lanyrk.
- 29 District of burghs of Lanyrk, Linlithgow, Selkirk and Peebles.
- 30 Shire of Linlithgow.
- 31 Shire of Nairn.
- 32 Stewardry of Orkney and Zetland.
- 33 Shire of Peebles.
- 34 Shire of Perth.
- 35 Shire of Renfrew.
- 36 District of burghs of Renfrew, Glasgow, Ruglen, and Dumbarton.
- 37 Shire of Ross.
- 38 District of burghs of Dingwall, Tain, Dornock, Weick and Kirkwall.
- 39 Shire of Roxburgh.
- 40 District of burghs of Jedburgh, Haddington, Dunbar, North-Berwick and Lauder.
- 41 Shire of Selkirk.
- 42 Shire of Sterling.

43 Shire of Sutherland.

44 Shire of Wigton.

45 District of burghs of Wigton, Whitehorn, New-Galloway and Stranrayer.

THE next supreme court was the privy council, who performed all the royal part of the administration, under, and with the king, or his high commissioner. But this court was annihilated by an act of the sixth of Q. Anne; and one privy council appointed for Great Britain.

The courts now in use, are:

1. THE college of justice, wherein the particular officers appointed for that purpose (consisting of the clergy and laity) administer justice (according to the rules of equity, and not the rigour of the law) from the 1st of November to the 15th of March, and from Trinity-Sunday to the first of August, every day except Sunday.

2. The justice court, which is the law court for causes criminal as well as civil. It consists of a justice general, justice clerk, and five other judges, who are lords of the session: by these, being joined with a pannel of 15 out of 45 cited, all causes are judged. By statute in K. Charles's reign, this court was ordered to hold assizes all over the kingdom once every year; and now by statute 6 of Q. Anne, the same assizes are commanded to be held twice every year.

3. THE court of exchequer, which, by statute 6 of Q. Anne, is reformed, and made like that in England.

4. THE court of chancery.

5. THE sheriff court in every county; where the sheriff or his deputy decides controversies among the inhabitants, relating to matters of inferior concernment. The sheriffs are many of them hereditary, others for life, and others *durante bene-placito*. And in some districts the officer of like kind is called steward.

6. BY the statute 6 of Q. Anne, that takes away the privy council, it is provided, That justices of the peace, shall be established in Scotland, in like manner, and with like power as in England.

7. THE commissariat, wherein are pleaded actions relating to wills, tythes, and other ecclesiastical affairs.

8. THE court of admiralty.

The several orders or degrees, are,

1. The king ; to whom the constitution allows much the same power and authority as in England.

2. THE princes of Scotland, the king's eldest son: the rest of the king's children are stiled simply princes.

3. DUKES (who were brought into Scotland about the year 400) marquisses, earls, viscounts and barons, as in England.

4. THEIR knights are the same; only proclaimed and created with more solemnity.

5. LAIRDS, which were anciently such only as held lands of the king *in capite*.

6. Gentlemen.

7. Citizens, merchants, &c.

THE religion of the kingdom by law established, is that which is contained in the confession of faith, authorized in the first parliament of K. James VI.

I am, &c.

L E T T E R. IX.

S I R,

THE city of Edinburgh is placed in 3 degrees of longitude west from London, and in $55^{\circ} 55'$ of northern latitude, is about a mile long, and, in several parts, near half as broad. It stands chiefly on the ridge of a hill, which, at its lowest part, the palace of Holyrood-house, is 94 feet higher than the level of the sea, and gradually ascends from thence, in a direction betwixt the points W. by S. and W. S. W. to its highest part, the Castlehill; the perpendicular height of this ascent being 180 feet. All this ridge of a hill is one large fine street, which is divided near the middle by cross building, and a gate, (the Netherbow). The upper division is properly the city, and commonly is called the High-Town, and the lower half is named the Cannongate.

THE lanes (closes) going off from the high-street, are narrow and steep, especially those of the north-side, on which side the houses are not continued down to the foot of the hill, but on the brow there are gardens between the buildings and the fresh water lake (the Norelough). On the side of this lough, nearest the town, the butchers have their slaughter houses, and the tanners and skinners their pits. Several lanes (the Wynds) on the southside of the street are larger, and not so steep as the others above mentioned, are built on both sides, and terminate in a narrow street (the Cowgate) that runs parallel every where with the high-street. It is a common tradition that this low part of the town was formerly a lough, in regard of which the one now remain-

ing on the opposite side of the city was called Norelough; and there are now plenty of springs every where in the Cowgate; and after violent rains, the water makes its way, in great quantities, through the floors of the ground-storeys there. From the Cowgate other lanes are continued southwards to the city-wall, which is built on another ridge, almost parallel to the high-street: where these lanes are not, there are gardens, burying-places, &c. within the wall; and beyond it, from the gates, are some large suburbs.

BETWEEN the low street or Cowgate and this south-wall, most of the brewers have their work-houses, for the convenience of water.

THE Cannongate or lower part of the town, the larger share of which is properly without the liberties of the city, has narrow lanes going off from each side of the street; but the houses not being built far down, there is considerable space for gardens, that are all planted and laboured.

THE houses in Edinburgh are of stone, and are allowed by law to be five storeys high to the street, but are generally higher backwards. They are built very close on each other; and one stair often serves two houses, each of which contains a family in every storey; the height of the houses, narrowness of the lanes, and number of people entering by one stair, may therefore in some measure apologize for neither stairs nor lanes being so clean as in some other places where such crowds are not confined to such a narrow spot of ground.

No river or rivulet runs through the town, or nearer it than three-fourths of a mile; but the city is plentifully provided with fine spring-water, conveyed about three miles through leaden pipes. The markets are here plentifully furnished with fleshes, fishes, fruits, herbs and

roots. The common draught is small ale sold at two pence a pint, which is about $4\frac{1}{2}$ pounds apothecary measure, the people of fashion having plenty of claret, and all other sorts of wines. All except the poorer labourers use wheat-bread; these indeed feed much on oatmeal; and all sorts burn pit-coal in their fires.

THE number of inhabitants in Edinburgh and Cannongate is reckoned to amount to some hundreds more than thirty two thousand, allowing the number of those that die to be one thirtieth of the whole, or estimating every family to consist of five persons; this we judge to be rather too small a calcul for such a crouded healthy place as this is.

AT the upper end of the high-street there is a large piece of waste ground (the Castle-hill), at the west-end of which, the castle is raised on a very high rock, and commands the whole town. The Nore-lough begins on the north-side of the foot of the castle-rock, and is continued at the foot of the ridge on which the town stands; for about three fourths of the high-street, being at its westmost half 300 feet broad, and only 250 in its lower half. The ground on the north-side of this lough is not so high as that on which the town stands. The Cannongate is overtopp'd on its north side by a contiguous craggy hill (the Calton Craigs). Beyond the lowest extremity of the Cannongate, a sloping plain runs eastward to the sea; but to the south of Holy-rood-house two very high hills (Arthur's seat and Salzberry craigs) are at a very little distance. The ground to the south of the Cannongate is rather higher than the houses there; but the ground on the south of the High-Town is much on a level with it, and has considerable suburbs built on it; and towards the castle-hill, the High-street is much higher than any place at a mile's distance.

THUS we see the castle higher than the town between W. S. W. and W. by S. The Calton-Craigs is interposed between some part of the town and the N. E. Winds, and protects the Cannongate on the North; Arthur's Seat and Salzberry Craigs are a defence from the E. and the south-side of the Cannongate and Cowgate are defended by their low situation: while the High-Town is open from the west to the N. E. point, and from the W. S. W. to the E. S. E.; and all parts of the town are open to the winds between N. E. and E.

AT two miles distance from Edinburgh, westward, are the Corstorphin hills, somewhat higher than the city. At a mile's distance from the middle and lower part of Edinburgh, where the town of Leith is built, is the frith of Forth, which is a branch of the German ocean, that begins to be land lock'd at twenty miles E. N. E. distance, and gradually becomes narrower to the place just now mentioned, where it is commonly said to be seven miles in breadth, but it is only about five; and then the shore advancing North-ward, while the town is turned south-ward, the distance between the town and frith is gradually increased. The frith is still more and more straitened, till it is named the river of Forth. The tide however rises at some more than twenty miles distance from Edinburgh.

TEN miles south from Edinburgh are very high hills (Soutry Hills) extended from west eastward: and at two miles distance on the south of the high town are two hills (Blackford and Braid) higher than any part of the town. And five miles south the great range of Pentland Hills, which are extended many miles S. W. take their beginning; betwixt which and Corstorphin hills, with some others beyond these, a fine spacious plain is

extended for a great many miles westward from the castle, and is water'd with several rivulets.

I am, &c.

L E T T E R X.

S I R,

SINCE Ireland became subject to the crown of England, the constitution of the government there varies but little from that of the mother country. The kings of England have always sent vice-roys thither to administer the publick affairs in their name, and by their authority, who in different ages, have in their letters patent and commissions been stiled by divers names, as *custos* or keeper, justiciary, warden, procurator, senechal, constable, justice, justices, deputy, and lieutenant; all which names import the same thing in effect, namely, the administrator of the publick justice, and affairs of the kingdom, under the authority, and by the commission of the king, and were like the proconsuls of the ancient Romans. The jurisdiction and authority of these officers is ample and royal, yet modified by the terms of their commissions; in some restrained, and in other enlarged, according to the king's pleasure, or the exigencies of the times. When any chief governor enters upon this honourable office, his letters patent are publickly read in the council-chamber; and having taken the usual oath before the lord chancellor, the sword, which is to be carried before him, is delivered into his hands, and he is seated in the chair of state, attended by the lord chancellor, the members of the privy-council, the peers and nobles, the king at arms, a serjeant at arms, and other officers of state. So that if he be considered in regard

to his jurisdiction and authority, or his train, attendance, or splendor, there is no vice-roy in Christendom that comes nearer the grandeur and majesty of a king. He has a council composed of the great officers of the crown, namely, the chancellor, treasurer, (when in the kingdom) and such other of the archbishops, earls, bishops, barons, judges, and gentlemen, as his majesty is pleased to appoint. When a chief governor dies, or his place becomes vacant by surrender or departure out of the realm without licence, the chancellor issues writs to the king's counsellors, in certain shires, to appear, and make an election of another, to serve until the king authorize one, and he be sworn; and this is done by virtue of a statute made in the reign of king Henry VIII.

As in England, so in Ireland, the parliament is the supreme court, which is convened by the king's writ, and prorogued or dissolved at his pleasure: yet during the late reigns, they have been continued during the king's life; which is no diminution of his prerogative, since his majesty can call and dissolve them when he pleases. By the statute of the 10th of Henry VII chap. 14, commonly called Poyning's act, the legislature of Ireland received a considerable alteration: for whereas before that act it consisted of the king, by his representative, the chief governor or governors for the time being, and the lords and commons, it was now provided,
“ That no parliament be holden for the time to come
“ in Ireland, but at such season as the king's lieutenant
“ and council there do first certify the king, under the
“ great seal of that land, the causes and considerations,
“ and all such acts as to them seemeth should pass in
“ the same parliament, and such causes, considerations
“ and acts affirmed by the king and his council to be
“ good and expedient for that land, and his licence

“ thereupon, as well in affirmation of the said causes and
“ acts, as to summon the said parliament under his great
“ seal of England had and obtained ; that done, a par-
“ liament to be had and holden after the form and effect
“ afore rehearsed. And if any parliament be holden
“ in that land hereafter, contrary to the form and pro-
“ vision afore said, it be deemed void and of none effect
“ in law.” By this act the privy councils of the two
kingdoms became branches of the legislature of Ireland,
which before consisted only of the king, by his represen-
tative, and the lords spiritual and temporal, and com-
mons. A statute made in the 3d and 4th of Philip and
Mary explains and enlarges Poyning’s act. For as in
that act the king’s lieutenant and council were the per-
sons only named to certify the acts necessary to be pas-
sed, and the causes and considerations of holding a par-
liament it was doubted, whether such a certificate from
a lord deputy, justice, or justices, or other chief go-
vernor, or governors and council, were sufficient with-
in the terms thereof ; it was therefore by the said sta-
tute of Philip and Mary declared, “ That the certifi-
“ cate of any of the said chief governors and council
“ should be sufficient.” And it was further provided,
“ That after the summons of every parliament, and dur-
“ ing the sessions, such chief governor or governors
“ and council may, under the great seal, certify all such
“ other considerations, causes, tenors, provisions, and
“ ordinances, as they shall think good to be enacted, and
“ upon return thereof under the great seal of England,
“ such and no other shall and may pass and be enacted
“ in the parliament of Ireland, in case the same be agreed
“ and resolved upon by the three estates of the parlia-
“ ment of Ireland.” Now since these acts, laws take
their first motion either from the privy council of Ire-

land, or from either of the houses of parliament, but they must be certified over by the council, and upon their return under the great seal of England, either the lords or commons have a negative to them. Parliaments thus constituted make laws to bind the kingdom, and raise taxes for the support of the government, and for the maintenance of an army of 12,000 men, which are cantoned into barracks in several parts of the kingdom, and kept to a constant discipline: and from this excellent nursery are draughted into his majesty's service wherever his affairs require it.

THIS parliament is constituted of 4 archbishops.

35 earls.

45 viscounts.

18 bishops. And

35 barons.

(Among whom are 7 Roman catholicks, who may qualify themselves to sit when they please) and 300 members of the house of commons.

THERE are also in Ireland, as in England, four terms held yearly for the dispatch of controversies between party and party, and four courts of justice, namely, the chancery king's-bench, common-pleas, and exchequer; in the first of which a single person presides under the name of the king's high-chancellor, and keeper of the great seal. In the king's bench, and common-pleas, are three judges in each, and in the exchequer, the treasurer, chancellor, and three barons, and in all of them subordinate officers.

HERE is also a court of exchequer-chamber, for correcting errors at law in the other courts, in which the lord chancellor, and lord treasurer preside, with other assistant judges.

THERE are also judges of assize and goal-delivery, being those of the supreme courts, who travel twice a year into the several counties (except that of Dublin) for the trial of prisoners and suits of *nisi-prius* between party and party; as also court of admiralty, which has jurisdiction in maritime affairs, and is administered by commission from the admiralty of England. Besides these, are spiritual courts, as the convocation, which used to be held at the same time with the parliament; but has not been convened, I think, since the year 1709; the courts of prerogative, where a commissary judges of the estates of persons deceased, whether intestate, or by will; and in every diocese a consistory court, from whence appeals lie to the supreme court of prerogative, and from thence to a court of special delegates appointed by the king.

THERE are also governors of counties, and justices of the peace appointed by the king's commissions through the several counties to preserve the peace where they reside, whose power is grounded upon several statutes: and high and petty constables, and other officers instituted for the same end. But the chief officer of every county is the high-sheriff, who was heretofore chosen in the county court by the suffrages of the people: but now is nominated by the chief-governor.

WHEN to these we add seven commissioners appointed by the king to manage his revenue, and other inferior officers for collecting and getting it in; together with 118 cities and corporate towns, we may see how little the constitution of England and Ireland differ.

L E T T E R XI.

S I R,

DUBLIN, or Develin, which is called in Latin Dublinium, or Dublinia, by the Saxons Duffin, by the Welsh Dinas-Dulin, and by the Irish Balacleigh, *i. e.* a town upon hurdles, on which the people think the city is founded, the ground being soft and quaggy about it.

THAT 'tis very antient appears from Ptolemy; but we meet with no certain history of it till the Danish wars, when Saxo Grammaticus says, it was sadly shattered; after which it became subject to Edgar king of England. Next the Norwegians got possession of it; and we read that Harald, supposed to be that Harfager (or Fair Hair) the first king of Norway, after he had subdued the greatest part of Ireland, built Dublin. On the first arrival of the English in Ireland, they soon took Dublin, and gallantly defended it, when it was vigorously attacked by Ausculph, prince of Dublin, and afterwards by Gothred, king of the isles. A little after this an English colony was transported hither from Bristol, by king Henry II. who gave them this city; with all the liberties and free customs which those of Bristol enjoyed from the king. From that time it flourished more and more, and in times of the greatest difficulty has given many and ample proofs of its loyalty to the kings of England, and has been always defended by them, tho' it has been often attacked by the enemies of England, and has been sometimes sorely distressed, as particularly at the time of the massacre in 1641. And if we except some part of the years 1689 and 1690, when the earl of Tyrconnel and the Irish army had possession of it for the abdicated K. James II,

it always held out, and remained faithful to the English. And as Ireland had from time to time been very liable to domestic troubles and rebellions, as well as foreign invasions, the late lord Wharton, when lord lieutenant, obtained 31,000*l.* sterling of Q. Anne, to be applied for building and furnishing an arsenal near this city, with a sufficient provision of arms and stores of war to be in a readiness for opposing all future attempts to disturb the tranquillity of this island.

AN ancient writer (Joscelinus de Farnesia in the life of St. Patrick) describes this city to be nobly peopled, very pleasantly situate among sweet plains, woods of oak, and fine parks, famous for trade, and well supplied with fish from the river and the sea; and William of Newburgh said long ago, that for its trade and concourse of merchants, it even rivalled London. Its situation is indeed particularly pleasant and wholesome, having hills on the south, plains on the west, and a navigable river running through it to Dublin-haven in the sea hard by it on the east.

THIS river is the Liffy, the noblest in the whole country; and though the spring of it is but 15 miles from the mouth, it first goes south, by that called St. Patrick's land, and then west; afterwards it runs north, watering the county of Kildare, and then east to Castleknoc and Kilmainham, with banks erected on it to break the violence of the water, which are called Kays, from the old Latin *caiare*, which Scaliger says signifies to restrain, check, or hinder.

THIS is indeed, what Camden justly calls it a royal city, and a most noble emporium, it being without dispute, the largest, the best built, and the most populous of all the cities in the king's dominions, London only excepted; far beyond Edinburgh or Bristol, or both of

them put together, as well for extent of ground on which it stands, as for wealth and number of inhabitants, which is by some computed at 200,000 the least, and by others at 300,000, a number that will not be thought extravagant, if it be true, as has been credibly asserted, that there was full 200,000 in the time of king Charles II.

It has six gates, besides a large stone bridge over the Liffy. The entrance of the city on the east side is by Dammer-gate, near which stands the king's castle upon a rising ground.

'T WAS formerly governed by a provost, but anno 1309, king Henry IV. gave them the privilege of chusing every year a mayor with two bailiffs, and of carrying a gilt sword before him. King Edward VI. changed these bailiffs into sheriffs. King Charles II. anno 1665, allowed its mayor to have the title of lord, gave 500 l. to support the dignity and a collar of S S, as a badge of it, which being lost when king James II. was there, king William gave them another of near 1000 l. value. Every third year the city and its suburbs are surveyed by the lord mayor and its 24 corporations or trading companies, which are, 1 merchants, 2 taylors, 3 smiths, 4 barber-furgeons, 5 bakers, 6 butchers, 7 carpenters, 8 shoe-makers, 9 fadlers, 10 cooks, 11 tanners, 12 tallow chandlers, 13 skinners and glovers, 14 weavers, 15 sheer-men and dyers, 16 goldsmiths, 17 coopers, 18 felt-makers, 19 stationers, cutlers and painter-stainers, 20 bricklayers and plaisterers, 21 curriers, 22 hosiers, 23 brewers and maltsters, 24 joiners and wainscoters.

I am, &c.

L E T T E R XII.

S I R,

BEFORE the administration of cardinal Richlieu, the nobility of France were powerful, and the meanest of the people in some measure free; but at his decease, the crown had almost swallowed up all, and the safety and fortunes of the people, as well as power and preferments depended on the will of the king and his ministers. Mazarine and Colbert finished what Richlieu began, made Lewis XIV. an absolute sovereign, deprived his parliaments of their share in the government, of their right to make laws and raise money, and confined their power to passing such arrets, or laws, as the king was pleased to send to them for that purpose, and to the single privilege of being still the last resort in civil causes. The parliaments now consist of a certain number of presidents and inferior judges, who purchase their places, and the crown makes a considerable revenue of such sales. The parliament of Paris is by far the most considerable, as it consists of the dukes and peers of France, as well as of the ordinary judges, and takes cognizance of all offences committed by the peers, where the king does not issue a special commission to try them. Hither the king frequently comes in person to see his royal acts recorded: but the other parliaments are excluded from taking cognizance of any causes which relate to the crown, or peers of the realm. Thus the parliaments of France are only the shadows of what they anciently were, or rather they are become the instruments of that power they were instituted to restrain. The liberty of [the subject is entirely at the mercy of the king,

he imprisons whom he pleases, without giving any account; and whenever he finds it requisite, appoints such judges for the trial of offenders as he thinks fit; and, in short, the registering of edicts is become a mere form; for though the parliament of Paris sometimes remonstrates, the king's will and pleasure always prevails.

BUT what was equally surprizing is, that though the three last kings of France have exerted their power over the protestants with such vigour as to drive vast numbers of their most useful subjects to seek shelter in other countries, they have had so little bigotry, as to dare to make themselves supreme in church as well as state. The clergy of France are a very considerable body, and have now 18 archbishops, and 113 bishops, all named and appointed by the king, who, in spite of papal authority, has also the nomination of 770 abbies, and of the superiors of 317 convents of nuns: by which means his influence must be exceeding great over a body who were formerly but little attached to the crown.

I am, &c.

L E T T E R XIII.

S I R,

PARIS is of a circular form, encompassed by a wall, divided by the river Seine into two almost equal parts; and the houses are generally built of stone. It is divided into three principal parts, the town, the university, and the city. The town, which is the largest, contains the suburb of St. Anthony, the Temples, St. Martin, and St. Dennis; and stands on the north side

of the river. The city consists of three little islands in the middle of the Seine, called the Palais, the isle of Notre Dame, and the Louvers, which have a communication with the rest of the town and with each other, by several bridges. The university lies on the south side of the river, and comprehends, besides the colleges, the suburbs of St. Germain, St. Michael, St. James, St. Marcellus, and St. Victor. These, as well as the others on the north side of the water, have the name of suburbs (though within the walls) because they were all built since that part which is still by way of eminence, called the City. This is the general divisions of Paris; but about the year 1702, by act of their council of state, it was divided into twenty quarters or wards, as follows: viz. 1 the City; 2 St. James's of the shambles; 3 St. Opportune; 4 the Louvre quarter; 5 that of the palace royal, or St. Honorius; 6 Mont Martyr; 7 St. Eustace; 8 the Hales; 9 St. Dennis; 10 St. Martin's; 11 the Greve; 12 St. Paul's or the Mortellerie; 13 St. Avoys, or the Verrerie; 14 the Temple, or Du Marais; 15 St. Anthony's; 16 the Place Maubert; 17 St. Bennet's; 18 St. Andrew's; 19 the quarter of Luxemburg; 20 St. Germain de Prez.

ACCORDING to the calculations of those, who have lately drawn up a plan of Paris, that city contains twenty four thousand houses, divided into eight hundred and thirty streets: and in order to shew that they are inhabited by a prodigious number of people, it may be observed that they consume at Paris, yearly, above an hundred thousand muids of corn (a muid is a quantity of corn weighing 2,640 pound) and they kill there near an hundred and forty thousand oxen and cows, five hundred and fifty thousand sheep, an hundred and twen-

ty five thousand calves, and forty thousand hogs. They drink in that city three hundred thousand muids of wine, each muid containing three hundred of our quarts, besides beer and cyder.

CONCERNING the number of the houses and inhabitants of Paris, the French writers have exaggerated very much: But this subject being judiciously handled by the ingenious Sir William Petty, in his computation will be the best account we can give the reader: it is as follows. The number of houses are 23,223, together with 32 palaces, and 38 colleges, in which do live 81,280 families; and allowing to each family six persons, the number will be 487,680; to prove this account, he argues from the number of burials in Paris, which according to a reasonable medium are 19,877 *per annum*, whereof 3,506 in the hospital called Hotel Dieu are not to be reckoned, which being therefore deducted, the number of burials of the inhabitants is *communis annis* 16,381; and then allowing one of thirty to die yearly, the number of souls in Paris will be 491,430. The medium of these two accounts is, 488,055. Whereas in London the same author proves the number of inhabitants to be 695,718, and the number of houses 105,315; and that London contains above 100,000 inhabitants more than Paris and Rome together.

I am, &c.

L E T T E R XIV.

S I R,

THE kingdom of Spain is an absolute hereditary monarchy at present, where the females inherit in default of male issue; but the king seems to have the power of leaving his crown to what branch of the royal family he pleases; of which we have an instance, when Charles II. gave his dominions to the late king, the duke of Anjou.

BUT notwithstanding the king of Spain is an absolute sovereign, he seldom violates the laws, or transacts any affairs of state, without the advice of the several councils or boards established for the respective branches of business; of these,

1. **T**HE junra, or cabinet-council, consists of the principal secretary of state, and five or six more of the king's nomination, which finally determines all matters relating to the government.

2. **T**HE privy council, which consists of a greater number, and prepares all matters for the cabinet.

3. **T**HE council of war.

4. **T**HE council of Castile, which is the highest court of judicature in the kingdom, for civil and criminal causes, and receives appeals from all inferior courts within its jurisdiction.

5. **T**HE seven courts of royal audiences, *viz.* of Galicia, Seville, Majorca, the Canaries, Saragossa, Valencia, and Barcelona. These take cognizance of all causes within five leagues of their respective capital cities, in the first instance; and by way of appeal of all causes removed from inferior courts within their respective jurif-

dictions, as those of the alcades, baliffs corregidors, regidors, viguers, &c.

THERE is also a supreme council for the affairs of the Indies, composed usually of governors and great officers, who have actually served in some considerable post in America.

THERE are councils or boards also established, to take care of the royal revenues, and for every other branch of business. The vice roys and captains general of the provinces, are presidents of the several courts of audience, and have the command of the forces in their respective provinces.

I am, &c.

L E T T E R XV.

S I R,

THE city of Madrid is the capital of the whole Spanish monarchy, and the residence of the king. The territory on which this metropolis and the neighbouring country stands, for a considerable number of miles, was anciently the country of the Carpetani; and here was a Roman colony called Mantua Carpetana, or Carpetanorum, from which some think it to have been the same with it, though different and built since, and at two or three miles distance from the ancient Mantua, now Villa Mantua.

MADRID at present contains four hundred streets, most of them wide and handsome: The houses are fair and lofty, but built of brick, and with lattice windows, mostly of canvass, or some slight oiled cloth. The rich indeed have them glazed, some with casements, and others with sashes; but these they take down during the

heat of summer, and put others in their stead, of a thin sort, as gauze, and such like stuff to let in the fresh air. Here are fourteen stately squares, eighteen parishes, fifty seven monasteries and nunneries, a great number of chapels, twenty two hospitals and charitable foundations. Among them the general hospital for all nations, and distempers seldom entertains less than five hundred sick persons, and sometimes even one thousand, with a hundred persons appointed to attend them. The yearly revenue amounts to 30,000 ducats, besides greater sums that come in by charitable gifts, contributions, legacies and other private ways.

MADRID is governed by a principal officer, whom they call Corregidor, and is somewhat like our lord mayor, but not chosen by the town, but by the king. He acts as a superior judge, and hath under him forty one regidores not unlike our aldermen, who compose his council, and act as inferior judges and magistrates under him.

I am, &c.

L. E. T. T. E. R. XVI.

S I R,

PORTUGAL has a considerable foreign trade, especially with England, exchanging their wines, salt and fruit for the British manufactures, with which they furnish their colonies and subjects in Asia, Africa, and America. Their plantations in Brazil in South America are immensely rich; yielding gold, silver, diamonds, sugar, indigo, copper, tobacco, train oil, brazil, and other dying woods, gums, and drugs. They have very extensive plantations also on the east and west coast

of Africa, from whence they bring gold, ivory, and slaves, sufficient to manure the sugar and tobacco plantations in Brazil. They carry on a considerable trade also with the East Indies, being still possessed of Goa, their capital, and several other places.

LISBON is the greatest port in Europe, except London and Amsterdam: Oporto and Viana also are considerable ports, as well as St. Ubes, where English ships frequently load with salt, when they are bound to America.

THE king of Portugal, as well as the king of Spain, is looked upon to be an absolute prince: The Cortes, or three estates having long since sold their part in the legislature to the crown, and only serve to confirm or record such acts of state as the court resolves upon, to declare the next heir to the crown when the king is pleased to nominate him, or to ratify contracts with foreign princes who still esteem their consent of any weight.

Note, LISBON is still esteemed the metropolis of Portugal; but it suffered so much by an earthquake some time ago, that it is unnecessary to give any description of it.

I am, &c.



L E T T E R XVII.

S I R,

GERMANY is divided into nine circles, whereof three are in the north, three in the middle, and three in the south.

The northern circles	{ Upper Saxony Lower Saxony Westphalia
The circles in the middle	{ Upper Rhine Lower Rhine Franconia
The southern circles	{ Austria Bavaria Swabia

THE emperor is a limited monarch, in regard to the empire, though he is an absolute sovereign in most of his hereditary dominions; and every prince of the empire also is arbitrary, or under very few restrictions, in his German territories. The imperial cities also are sovereign states, and the hans towns were imperial cities and port towns, situate on the Baltic and German seas, which entered into a confederacy for the promotion of trade, and had great part of the traffic of Europe in their hands. In every nation they had their factories; in London they resided in the Still-yard, or rather Steelyard, so called from the steel and iron, that these merchants imported from the Baltic.

THERE is a matriculation-book, or register, kept by the elector of Mentz, chancellor of the empire, containing the names of all the princes and states who are members of the empire, with the time of their investiture; the forces and treasure every one is obliged to

contribute for the defence and support of it. Here also are entered the admission of all persons to honours or offices in the empire, which is called a matriculation, and gives them the possession of their estates and dignities.

By this matricula every circle was at first obliged to contribute the following forces, or a sum of money in lieu of them.

The circle of Austria 174 horse, 1097 foot, or 5714 florins.

The circle of Bavaria 231 horse, 1060 foot, or 6930 florins.

The circle of Franconia 249 horse, 1219 foot, or 8100 florins.

The circle of Upper Saxony 278 horse, 1167 foot, or 7972 florins.

The circle of Lower Saxony $321\frac{1}{2}$ horse, $1054\frac{1}{2}$ foot, or 8992 florins.

The circle of Swabia 341 horse, $2100\frac{1}{2}$ foot, or 12623 florins.

The circle of the Upper Rhine, 433 horse, 1950 foot, or 12280 florins.

The circle of the Lower Rhine $190\frac{2}{3}$ horse, $805\frac{3}{8}$ foot, or 8964 florins.

The circle of Westphalia 309 horse, 2019 foot, or 8964 florins.

The circle of Burgundy 180 horse, 831 foot, or 5484 florins.

Total 2707 horse, $13192\frac{3}{8}$ foot, or 82891 florins.

N. B. EVERY German florin is 40 pence, which is double the French florin or livre.

THERE is another tax the states of the empire are

obliged to pay [towards the charges of the imperial chamber or sovereign courts of Spire and Vienna, amounting to 48925 florins.

I am, &c.

L E T T E R XVIII.

S I R,

THE several princes of the empire of Germany are able to maintain and pay the following number of forces, which seems a very moderate calculation. The ecclesiastical princes are supposed to maintain the the following number, viz.

The elector of Mentz	—	—	6000
The elector of Triers	—	—	6000
The elector of Cologa	—	—	6000
The bishop of Munster	—	—	8000
The bishop of Leige	—	—	8000
The archbishop of Saltzburg		—	8000
The bishop of Wirtzburg	—	—	2000
The bishop of Bamburg	—	—	5000
The bishop of Paderborn	—	—	3000
The bishop of Osnabrug	—	—	2500
The abbot of Fulda	—	—	6000
The other bishopricks of the empire		—	6000
The abbies and provostships of the empire			8000

Total of the ecclesiastical princes 74500

The emperor for Hungary	—	—	30000
For Bohemia, Silesia and Moravia	—		30000
For Austria, and his other dominions			30000
The king of Prussia	—	—	40000
The elector of Saxony	—	—	25000

The elector Palatine	————	————	15000
The duke of Wirtemberg	—	————	15000
The langravate of Hesse Cassel	————	————	15000
The prince of Baden	————	————	10000
The elector of Hanover	—	————	30000
The duke of Holstein	————	————	12000
The duke of Mechlenberg	—	————	15000
The princes of Anhalt	—	————	6000
The prince of Lawenberg	—	————	6000
The elector of Bavaria	————	————	30000
The dukes of Savoy	————	————	10000
The princes of Nassau	————	————	10000
The other princes and imperial towns			50000
			<hr/>
The secular princes	—	————	379000
The ecclesiastical princes	————	————	74500
			<hr/>
		Total	453500
			<hr/>

THE emperor's annual revenues as emperor, exclusive of the revenues which the late emperors of the house of Austria received from the hereditary dominions of Bohemia, Hungary, &c. were inconsiderable.

BUT then as the emperor has the disposal of all offices, the creation of princes and noblemen, and is entitled to all confiscations and forfeitures, and invests the several princes in their estates, the profit of these articles may amount to a large sum, and all the imperial troops are paid by the several princes and states of the empire, in such proportions as the diet appoints.

I am, &c.

L E T T E R XIX.

S I R,

VIENNA, the capital city not only of lower Austria, but of all the queen of Hungary's dominions, stands in a fine fruitful plain, on the south side of the Danube, 24 miles west of the frontire of Hungary, 40 of Presburg, 97 east of Lintz, 110 north west of Buda, 180 south-west of Cracow, 450 north of Rome, 560 east of Rotterdam, 500 from Paris, 600 from London, and 570 west of Constantinople.

It is call'd by the natives, Wien from the little river of that name which falls near it into the Danube. It was antiently called Vendum, Vindomina, Vindobona, Ala Flaviana, Costra Flaviana, and also Colonia Fabiana, because of a Roman colony here under general Fabianus; and here their classis isfrica, or navy on the Danube, lay, under the protection of the tenth German legion. Some think too, it was Ptolemy's Juliobona. It appears, however, from Cluverius, that it was one of the chief towns in Pannonia. It was famous for the actions of several of the Roman emperors against the Marcomanni and the Quadi, particularly for the wars of Marcus Aurelius Antoninus Philosophus, who defeated those nations, and is said to have dy'd here. Whether 'twas afterwards destroyed, does not appear; for we find little or no account at all of it till 1158 when Henry I. of Austria is said to have rebuilt it; and it was enlarged, beautified, and walled round in 1192. by the ransom-money which the marquis of Austria obliged king Richard I. of England to pay, when he took him prisoner, in his return from the Holy Land at Tirnstein, because he took down the Austrian banner at Joppa, and

threw it into a house of office. This ransom was 140,000 marks of silver, in Cologne weight, so prodigious a sum for those times, that the English were forced to sell their church-plate to raise it; and the marquis likewise employ'd part of it in walling the towns of Newstadt, Ens, and Hainbourg. It was made an imperial city by Frederick II. in 1236. but four years after 'twas made subject to the house of Austria. Aeneas Sylvius, who wrote at least 220 years ago, says this city abounded with palaces fit for kings, and churches which vied with those of Italy: A character which it deserves much better now, even tho' it has sustained divers very memorable sieges; viz, 1. By Matthias Corvin, king of Hungary, who took it in 1490 and dy'd here in 1495. 2. By the grand seignior Soliman the Magnificent, in 1529 when he made 20 attacks upon it with 300,000 Men; but Philip, elector Palatine bravely defended it, and the emperor Charles V. coming to its relief with 90,000 men, obliged the Turks to raise the siege on the 14th of October following. It was again attacked by the Turks in 1532. and 1543. and again in 1683. when Kara Mustapha, grand visier, besiged it with 100,000 men, who cannonaded it from the 24th of July to the beginning of September, and laid part of the imperial palace, as well as several other grand structures in ashes: but count Staremburg, tho' reduc'd to great streights, gallantly held it out till relieved by John Sobieski, the king of Poland, who came up with his army; and, being joined by the imperialists under the late electors of Saxony and Bavaria, our late king, then prince of Hanover, Charles late duke of Lorraine, and the brave prince Eugene, attacked the besiegers on the 12th of September N. S. and totally routed them; so that they not only quitted their camp, but

their cannon and baggage: and the visier, who left his tent for the king of Poland to sleep in, was, by the grand seignior's order, strangled, on his return to Belgrade.

ON the 19th of April 1725. O. S. a treaty of peace was concluded here between the emperor and Spain, after four years had been spent, in little but ceremony, at the congress of Cambray. On the 26th of march 1731. that call'd the second Vienna treaty of peace and alliance, was concluded here, between the emperor and Great Britain, where by the latter guaranteed the Pragmatick sanction, and the former consented to the introduction of the 6000 Spaniards into Italy, and soon after agreed to the same with the king of Spain himself by that called the third treaty of Vienna concluded the 22d of July following, between the emperor, Great Britain, and Spain.

BESIDES the old inner wall, which was built with the ransom-money of our king Richard I. this city is well fortified, after the modern way, with large broad bastions, faced with brick, and edged with freestone; viz. two towards the river, ten towards the land, and a very deep ditch, into which they can let the river, but generally keep it dry, for the sake of their cellars. Including the suburbs, 'tis a very large circuit; but the city itself is not above 3 miles round, and, both together, not above a quarter so big as London and Westminster. It is very populous, and never without strangers, in the habits of most of the European nations; here being generally not less than 30 ambassadors, and other ministers at a time, from foreign princes and states, and from the princes and states of the empire, besides vast numbers of quality of the hereditary dominions, who are often at court: But no Turkish ambassador is ever permitted to lodge in this city. One of its late

yearly bills of mortality was 5500 births, and 6700 and odd burials, and it contains about 180,000 souls. Some of the houses are well-built of stone, six stories high, with flat roofs, after the Italian manner; but those which are otherwise, are generally contemptible; being covered with pieces of timber, in the shape of tiles. The streets are of a middling size: and many of the houses have four cellars, one under another, with an open space in the middle of each arched roof, for a communication of air; and from the lowermost of all there's a tube to the top, to let in the air from the streets, which, however, says Martiniere, is neither wholesome, nor agreeable; in somuch that *Vienna vel ventosa, vel venenosa* is an universal proverb: For the winds blow so hard here the greatest part of the year, that 'tis troublesome to walk the streets. The malignity of the air, which might be more unwholesome were it not for those winds, is generally ascribed to the loads of mud and dirt in the streets, owing to the neglect of the scavengers.

I am &c.

L E T T E R XX.

S I R,

THE following letter contains remarks on the kingdom of Prussia—— The electors of Brandenburg have always been distinguish'd by the most amiable and heroic qualities. Several successive princes of this family having encreased their power by recovering the territories that had been taken from their ancestors, by gaining new acquisitions, by rendering populous those parts that were before thinly peopled, by encouraging French refugees to settle among them, and

by encouraging trade. Frederick III. the grandfather of the present king, caused himself in the month of January 1701 to be crowned king at Koningsberg, and was immediately acknowledged as such by the emperor Leopold, and all his allies, and soon after by the pope, and the rest of the powers of Europe. This was the beginning of that monarchy which now makes so considerable a figure, and whose glory will doubtless be raised to a still greater height by the wisdom and conduct of the present king, Charles Frederick, who mounted the throne in the year 1740, in the 29th year of his age, and who is now esteemed one of the wisest kings that the present, or any former age has ever produced. His majesty is now engaged in a war with the empress queen, the king of France, the empress of Russia, the Swedes, and the elector of Saxony. In September 1756. he entered Saxony, the first of October defeated marshal Brown in the battle of Lowoschitz, and the Saxons surrendered their strong camp at Pirna the 14. The 5th of November 1757. he defeated the French and the army of the empire at the battle of Rosbach, December 5. the Austrians at the battle of Lissa, and August 23. 1758. and the following days, the Russians at the battle of Lustrin.

THOUGH this prince has an unlimited and arbitrary power, he has hitherto made no other use of it than to extend his dominions, and to render his people happy, by enacting the wisest laws; amongst which, that for securing the morals of youth, and that for contracting the laws into a small compass, and shortening all legal processes, must give the highest opinion of his capacity, and his concern for the welfare of his people.

I am, &c.

by encouraging trade, Frederick III. the grandfather
of the present king, caused himself to be made of Ja
and **L E T T E R XXI.**

S I R,

BERLIN, in Latin Barolinum, is the usual residence of the king of Prussia, and the metropolis of his dominions, lies on the banks of the Spree, twenty four miles east of Brandenburg, forty two west of Frankfort, forty one northwest of Wittemberg, sixty northeast of Magdeburg, seventy four southwest of Stetin, one hundred and fifty northwest of Prague, three hundred northwest of Vienna, and three hundred and twenty south of Koningsberg. 'Tis situate in a sandy soil indeed, amongst woods full of game and marshes; yet it is encompassed with agreeable and fruitful gardens and vineyards. 'Twas built by Albertus Urlus (*i. e.* the bear) about 1148. from whom it derived the name, as Angelus a Werdenhagen (who describes the hans towns) says all the places do in this marquisate which begin with the monosyllable Ber. It was fortified in the year 1222. by John, surnamed the Prudent, and the works are now so regular and strong, that it is capable of sustaining a long siege. In 1380. it was burnt to the ground, but the elector Sigismond, afterwards emperor, encouraged the rebuilding of it by the privileges he granted to the citizens, who thereby grew so opulent and insolent, that in 1440. they revolted; whereupon the margrave Frederick was obliged to curtail their privileges, and to build a citadel to curb them; to which the electors of Brandenburg removing their residence, it became a town of very great importance. The canals from it to the Haval, the Oder, and the Elb, not only stock it with fish better than any city in Germany,

but make it one of the best trading towns in the empire, for they open a communication, by small vessels, from Silesia to the Mouth of the Elb. At the same time it must be owned, that the French refugees have contributed, in an extraordinary degree, to the aggrandisement and embellishment of this city, by the introducing and establishing in it the arts, and all kinds of manufactures. 'Tis, in short, one of the largest, finest, and best built cities of all Germany. The streets are spacious, regular, well paved, and neat. 'Tis divided into five wards, exclusive of the large suburbs; and the wards are generally separated by fine canals, with draw-bridges over them, after the manner of Holland.

I am, &c.

L E T T E R XXII.

S I R,

EA C H of the seventeen provinces of the Netherlands was anciently ruled by its prince or lord; but afterwards were united together by inheritance, marriages, or contracts, till most of them fell to the house of Burgundy, from whence they came under the dominion of Spain, by the marriage of Maximilian I. to Mary the daughter of Charles, surnamed the Hardy: and were afterwards all united under Charles V. emperor of Germany, and king of Spain, who governed them with great moderation. But Philip II. his son, and successor to the crown of Spain, treating them with rigour, the severity of those he entrusted with the government drove the people to take up arms, when William Nassau, prince of Orange, not being able to see with patience his country ruined, became their deliverer, and in 1579, laid the foundation of their liber-

ties, by engaging the provinces of Guelders, Holland, Zealand, Freezland, and Utrecht, to associate for their mutual defence; but before his views were fully accomplished, he was assassinated, and the people lost their protector, their patron, and their friend. After this, queen Elizabeth granted them her assistance, under the conduct of the earl of Leicester; and in return, they contributed to the destruction of the Invincible Armada of Spain, in 1588. But it was many years before the public tranquillity was perfectly established.

THE treaty of union above mentioned, which was concluded at Utrecht in 1579, was a confederacy of so many different republics, as there were provinces that entered into it, and the states general were properly and distinctly, the states of all these provinces taken together; but such meetings being found inconvenient, a kind of committee was appointed to sit at the Hague, composed of deputies from each of the states, and these have been since stiled the states general, though, in reality, they are rather the representatives of the states general. These have such powers as are requisite for the management of public affairs. But though in the assembly of the states general, there are no more votes than there are provinces, whatever the number of the members may be that compose that assembly; yet it is otherwise in the council of state: for, though some provinces send two deputies, and others but one, yet every member has a distinct vote. However, with respect to sovereignty, it remains in the states of each province, who separately coin money, raise taxes, &c. The senate, or council, in all the cities, are, and always were for life; but upon the demise of any member, a new one was chosen by the burghers, but afterwards the right of filling up such vacancies was either

yielded to, or assumed by those assemblies. Thus in the city of Amsterdam the sovereign power is lodged in 36 senators, and when one dies, the surviving senators elect another in his room; the senate also elects the deputies to be sent to the states of Holland; and the government of the other cities is much the same as that of Amsterdam, it being lodged in the principal magistrates, while the people have no share in it, or in the election of their governors.

THE religious persecutions that have been set on foot in France, and the rest of Europe, have greatly contributed to fill the united provinces with people, who have resorted thither for the sake of enjoying their consciences, and the fruits of their industry in peace. New manufactures were set up every day, their fisheries were annually improved, new branches of commerce were continually opened, their naval power daily increased, and, in a shorter time than can well be imagined, they became rich and formidable; so that the republic of the united provinces, though the last erected, is now the most powerful republic in Europe.

THE original constitution of this government was indeed attended with great advantages, for their military and naval power being entirely under the direction of the stadtholders, or captain generals, they enjoyed all the benefits, without feeling any inconveniencies of a monarchy; while the states general having all civil affairs under their direction and management, and the safety and power of the governors depending on the success of their measures, it was as much their interest as their duty to behave with probity. Thus, for the first forty years, the constitution was carried to the highest degree of perfection. But William, the second prince of Orange, dying, the states general assumed the

executive, as well as the legislative power; and dreading least the government should fall into the hands of a single person, made it their sole attention to provide against it, and the Louvestein party projected the perpetual edict for abolishing the stadtholdership, and by this means destroyed the constitution that had been the parent and nurse of their liberties. Their best officers were dismissed; their old troops disbanded; and by degrees they filled all posts of honour, trust, or profit, with their own faction, excluding such as were well affected to the prince of Orange. From whence it has naturally followed, that those in power treated such as they had excluded, as if they had been enemies to their country, while the oppressed regarded all in possession of employments, as so many tyrants, and usurpers. This happened at the very height of their power, when those at the head of affairs entered into a war with England, which was then become a republic: But this only served to exhaust their naval strength, and lessen their credit. But after the restoration a second war was carried on with much better success. After this they courted the favour of Lewis XIV. but the haughty spirit of their administration provoking that monarch to seek the destruction of the republic, the two De Wits were murdered by the mob, the Louvestein faction was dissolved, and William III. prince of Orange, was restored to the office which his ancestors had discharged with so much glory. The bravery and prudence with which this prince carried on the war, secured his authority, and he still retained the office of stadtholder after being raised to the crown of Great Britain. But he dying without issue, and the father of the present prince stadtholder being drowned in his passage, at Mardyke, the steps taken to secure the succession proved abortive; and e-

very method was employed to render all future attempts unsuccessful. Instead of having any regard for the welfare of the public, they only studied to preserve it in peace; because they saw that a war would destroy their system, and bring in the stadtholder, and his friends.

THIS was the source of their misconduct in the last war, and of those measures which at last opened the eyes of the people, and engaged them once more to have recourse to such measures as obliged the states to resume their old constitution, and to chuse the late prince of Orange for their stadtholder.

I am, &c.

L E T T E R XXIII.

S I R,

AMSTERDAM, in Latin Amstelodumum, or Amsterodamum, though not the first in rank among the cities that send deputies to the states of the province, it nevertheless the most considerable by her extent, trade, and the share she contributes towards the expences of the state. This city is situated on the conflux of the Y, and the Amstel, from the latter of which is borrows its name, being built near the dike or bank raised to keep off the waters of the Amstel from overflowing the country, Dam in Dutch signifies a dike. The Amstel is not properly a river, but rather a collection of waters from the Drecht, the Miert, or Mydrecht, and some other rivulets, the waters of which are swell'd by their communication with lakes and rivers, and with the canals cut for the conveniency of carriage, or for draining the lands; for which reason it is not an easy

matter to point out the rise of that kind of river. It does not take the name of Amstel but at the village of Uythoorn, about four miles and an half distant from Amsterdam to the south-west. The Amstel divides that city into two parts, fills its fine canals, and, joining with the Y, runs with it to the Zuydersee. The Y, (called in Dutch Het Y, and by abbreviation 't Y) is a gulph of that sea, and does almost intirely part South-Holland from North-Holland: It forms the harbour of Amsterdam, which is built on one side of it in the form of a crescent or half-moon. This city is about seventeen miles distant from Hoorn in North Holland towards the south, ten from Haerlem to the east, twenty from Leyden, and twenty-eight from the Hague towards the north-east, one more from Rotterdam, with almost the same bearing; forty-five from Breda to the north, fifty-two from Nimeguen, and sixty from Cleves to the north-west, eighty from Groneningen, and sixty-one from Leeuwarden towards the south-west. Though this city be not above twelve miles distant from the coast of the north-sea to the east, yet in all Holland there is not one single harbour upon that coast, and the vessels from Amsterdam are obliged to sail round the coast of North-Holland through the Zuydersee, and to come into the German ocean or north sea, by the island of Texel. Amsterdam is but of modern structure, being not mention'd in history before the Year 1299. nor then but as a small fisher-town only. De Wit has published maps of its several conditions, whereof the first shew is in the Year 1342. a small town, on the east side only of the Amstel, with one street in the middle, and five or six cross ones; which before the year 1400. was increased to as much more on the other side of the river: About 1482. it was again increased on both sides, and surrounded with strong

walls: In 1585. being grown populous, and beginning to be the chief seat of trade in this new erected commonwealth, it was much enlarged: as it was again in 1612. and in 1650. it was enlarged so as to contain 600 acres of ground, whereas it had at first but 200; and, finally, in 1675. it received the vast extent it has at present, though some part of it is not built yet, but is planted with several rows of trees, and is called the Plantagie, serving for a walk to the inhabitants. The city is surrounded with brick walls, and a large ditch, and the gates are built with free-stone. The walls are high, kept in good repair, and flanked with twenty-six bastions. The harbour is shut up with large stakes or piles drove perpendicularly into the bottom of the water, and joined together on the top by strong beams placed horizontally, with openings between them for ships to go in and out; but these openings are every night shut up by booms laid across and locked, after the ringing of a bell, to give notice to those who would go out or come in, to make haste. Beyond the ditch that surrounds the walls, there is a dike to support the water of the canals, which would overflow the neighbouring meadows, which are a great deal lower than the water in the canals. On each of the bastions there is a windmill to grind corn, and round the whole city there is such a prodigious quantity of mills for sawing of boards, preparing tobacco, making gunpowder, and many other uses, that from a distance they look like a large forest. The gates of this city are very fine, particularly that of Haerlem, which is a noble piece of architecture: It is all of free-stone, and adorned on each side with large columns, with a lion's head on the top of each. This gate is twenty-four foot high, and the arch of it nineteen. In the middle is placed the new coat of arms of the city, supported by

two lions. The side of the gate towards the town is of white stone, and on the frize is placed the antient coat of arms of the city, which was a ship without a rudder; and on each side of the gate there is a guard-house, the one for the burghers, and the other for the soldiers of the garison, who are paid by the magistrates, and are under their command. There are four other principal gates, all very fine; out of each of them there is a bridge of several arches, with draw-bridges, and another stone gate, which is shut every night before the bridges are drawn up.

I am, &c.

L E T T E R XXIV.

S I R,

IN this and the following letter I shall give an account of Italy, which was anciently esteem'd, and is still justly allowed to be the most celebrated country in the world, not only as it was the seat of the Roman empire, whence laws and decrees were issued out over the greatest part of the globe, for the government of those mighty kingdoms which it had swallowed up, and brought under its yoke; but as it was then, and still is in a great measure, one of the fertilest and healthiest, and, consequently, most delightful spots on the whole earth: So much doth it appear to excel all others, in the blessings of sun and heaven, that, to use the words of a modern traveller, "Mother nature seems to have indulged it even to wantonness." Witness those fertile and luxuriant provinces of Lombardy and Campania, &c.

WHAT numbers of valiant and experienced generals has Italy produced! such as Camillus, Fabius Maxi-

mus, the Scipios, Pompey, Cæsar, &c. of the finest orators, as Cicero, Hortensius, Antonius, and many more; of the finest poets, as Virgil, Ovid, Catullus, Tibullus, Plautus, Horace, Terence, Juvenal, Persius, &c. all admirable of their kinds; also Livy, Tacitus, Sallust, Florus, &c. famed historians, and an infinite number of other great personages, who have in their different ways been an honour to their country, and have endeared their memories to posterity. Add to these the stupendous and lasting monuments of their magnificent power, buildings, temples, academies, aqueducts, highways, baths, amphitheatres, and other public buildings. And though the modern Italians have cultivated the martial art less than their progenitors, and seem more inclined to the soft and gentle ones, as architecture, painting, music, &c. yet have they produced some great heroes; as the famed Alexander Farnese, the great Duilis, the brave Castrucio, who, from a common centinel, advanced himself, by dint of merit, to the highest post in the emperor's army; the noble marquis Spinola; John Doria, the Ligurian admiral, &c.

THESE latter ages have likewise produced a good number of other great men, all excellent in their ways; such as Th. Aquinas, Bellarmine, Baronius, &c. were great divines in their way; Volateranus, Rodolphus, the noble Picus of Mirandula, father Paulo of Venice, and others were excellent humanists; Ficinus, Cardan, Galileo, Torricelli, Malpigi, Borelli, Redi, &c. good mathematicians and philosophers; Pangarolo, Manzini, Varchi, and Loredano, were fine orators; and Guicciardine, Bentivoglio, Davila, and Strada, good historians: Taffo, Sanizario, Marino, Fracastorio, Erithreo, Petrarcha, and Guarini, famous poets. As for painters, sculptors, architects, and musicians, they are with-

out number; and if it hath not produced such bold philosophers as the French Descartes, or such eminent ones as Sir Isaac Newton, it ought to be considered how far religion may have cramped the genius of some of those great men just named; and how far the fate of Galileo may have intimidated them from venturing too far in that kind of dangerous learning, or at least from publishing their sentiments to the world. I shall close this letter with an observation of Charles V. that whilst the French appear not wise, yet are so; the Spaniards appear so, and are not; and the Dutch neither appear nor are so; the Italians both appear, and are really wise.

I am, &c.

L E T T E R XXV.

S I R,

ITALY contains almost all the various kinds of government that are to be found in the rest of Europe; but the sovereignty of the pope is peculiar to this country, as it is invested in a supposed spiritual person, exercising a temporal power in as absolute a manner, and perhaps with greater policy than any other monarchy. Those who arrive to this high dignity, are frequently raised from very inferior stations, and are sometimes of mean families, and without any support from their relations; they derive a great part of their revenues from the subjects of other princes, of whom they claim a share in their allegiance; and exercising an authority founded on opinion, frequently assume a superiority over those to whom themselves have owed obedience, and even rendered them domestic offices, in the nature of servants. Other monarchies have ridiculously claimed a divine right; but

the pope goes still farther, and claiming the title of holiness, pretends to have a divine power; and the papal character being given by those who are the best judges of religion, it seems in the opinion of the vulgar papists, to alter the very nature of the man.

THE dominions of the two crowned heads that lie in the limits of Italy, are, at the one end, those of his Sardinian majesty, and at the other, those of the king of the Two Sicilies. The duchy of Milan, once the largest and richest in this part of the world, with the duchy of Mantua and its dependencies, belong to the house of Austria. His imperial majesty is considered as one of the Italian powers, not only as he claims a title to the greatest part, but as grand duke of Tuscany. The infant duke of Parma is at last in possession not only of that duchy, and Placentia, which was the patrimony of his ancestors by the mother's side, but also of Guastella. The duke of Modena holds that duchy, and the duchies of Reggio and Mirandola. These and several others have the power of sovereign princes.

THE republic of Venice is an unmixed aristocracy; but its glory is at present much inferior to what it was when without any assistance, she was a match for the whole Ottoman power by land and sea. For upwards of twelve centuries she has preserved her freedom. She is not only a very ancient republic, but might justly have been stiled the bulwark of Europe. Her very losses do her the greatest honour, and the long war which she in defence of Candia carried on against the Turks, tho' it in a manner exhausted her treasure, was almost as fatal to them as to her, since they have ever since been declining in power and reputation.

THE strength and prodigious wealth of this people a-

rose from their commerce, which was once much greater than it is at present; for they formerly brought the merchandize of Asia from Alexandria, and distributed it to all the countries in Europe. The sovereign power is lodged in the nobility, of whom 1500 noblemen form the grand council, or assembly of the states, and are stiled noble Venetians, whose honours descend to their posterity. The doge, or duke of Venice, is paid the honour of a sovereign prince, though he has but little share in the government. The legislative power is lodged in the great council, and there are several other councils to whom distinct branches of the administration are committed; and what is very remarkable, there is one of these that has a power superior to that of the doge himself: They have keys to every apartment in the doge's palace; the members of this council may enter at any time of the night; they may imprison and put to death the greatest nobleman, and even the doge himself, if they find him carrying on any designs contrary to the interest of the state.

THE republic of Genoa is also an aristocracy, but not quite so pure as that of Venice. They owe their present form of government to the virtue of Andrew Doria, who, after rescuing them out of the hands of the French in 1527, refused the sovereignty that was offered him, and fixed their condition as a free state; regulating their ancient nobility so as to make it consist in 28 families, and their new nobles in 24. The legislative authority is lodged in the great senate, which consists of the signiory and 400 nobles and principal citizens, annually elected out of the freemen. The signiory consists of the doge and 12 other members, who hold their places two years, to whom, and some other councils, is committed the administration of public af-

fairs; but no laws can be enacted without the agreement of four parts in five of the senate. When the doge is elected, a crown of gold is placed on his head, and in his right hand a scepter, on account of his being king of Corsica; he is also clothed in robes of crimson velvet. He is obliged to reside in the palace the two years he is in office, with two of the signiory and their families, but after this time is expired, he retires to his palace for eight days, while his administration is approved or condemned, and if the latter be the case, he is then proceeded against as a criminal.

BESIDES Venice and Genoa, each of the Swiss cantons, the Grisons, their allies, and the city of Geneva, are so many different republics, each having its particular form of government, but owing their strength to their confederacy, which renders them truly great and formidable. Besides these, there are two free states, the dominions of which are surrounded by those of sovereign princes, of whom they are nevertheless entirely independent; the first of these is the commonwealth of Lucca, in the neighbourhood of Tuscany, and the other the republic of St. Marino in the midst of the territories of the pope.

I am, &c.

L E T T E R .XXVI.

S I R,

ROME, once the mistress and conqueress of the world, and, since, the seat of the head of the Roman catholick church, is by most authors agreed to have been built by Romulus: Not but there are some who pretend that it was much antienter than that prince, and quote several testimonies which favour that opini-

on ; but which we shall wave in this place, to avoid running into too great a length. Only we cannot forbear mentioning a stupid notion of the Jews, who make one Tsepho, a grandson of Esau, or Edom, to have passed into Italy, after he had freed himself from his confinement in Egypt, where Joseph had held him prisoner, at the head of some Jews, and other forces, which Æneas king of Carthage had lent him ; and having defeated Turnus king of Benevento, and killed a monstrous beast that infested the country, became king of Italy, and was afterwards worshipped there under the name of Janus and Saturnus. Him they make the founder of Rome, and called the Romans Edomites, tho' they allow Romulus to have much enlarged the city. Long after this, in the days of king David, two of his officers having revolted from him, *viz.* Adareser and Zir, retired into Italy, and there founded the antient city of Alba, and reigned there. Thus, according to them, the greatest part of Italy, but this especially we are upon, was inhabited and governed by Edomites. Neither is this opinion peculiar to them ; for the Arabs, and the present Mahometans, have a tradition much of the same nature, and stuffed with monstrous fables not worth a place in this work ; only thus much we thought proper to say on this subject, because it is not taken notice of by any geographers or travellers. Those who are curious in these things may read the whole account in the Jewish author Josephus Bengorion, and Basnage's History of the Jews. But to return.

THE foundation of Rome is generally ascribed to Romulus, and the ceremony of it was performed with great solemnity. It is out of our province to describe either that, or the antient state of this city (see Universal History, Vol. IV.) ; but shall only observe here,

that as the first limits or place where the walls were to be circumscribed by a small trench made in the earth with a plough, whenever they came to the space appointed for a gate, they lifted up, and carried the plough upon their shoulders; and hence came the Latin name of Porta. How small its compass was at first, how inconsiderable its figure, and how it was enlarged by degrees, may be read with pleasure in the book above-mentioned, and in other historians: But when it came to take up the whole seven hills on which it was antiently built, it had the name of Septicollis given it. This number afterwards increased to twelve, or rather thirteen: *viz.* Monte Capitolino, Palatino, Aventino, Celio, Esquilinio, Viminale, Quirinale, Monte Cavallo, Janicolo, Pincino, Vaticano, Citorio, and Giordano.

THE reader must not think, therefore, that the extent of Rome is so great as some authors have cried it up, because it stands on so many hills. Vopiscus, indeed, an author who lived in the reign of Dioclesian, or at least some corrupter of his text, affirms, that the walls built round it by the Emperor Aurelian were 50 miles in compass; but that is an egregious mistake; for those walls are the very same that surround it now; and with all the allowances and advantages which authors (fond of magnifying every thing they describe, especially if of any antiquity) have made to them of windings and turnings, &c. they do not exceed 13 miles; and a modern author (Misson) affirms, that if it were possible to draw a circle about Rome with a compass, so as to inclose those walls within it, one might be able to walk quite round it in two hours time; which shews that he thought they came very short of those 13 miles. It is true, the suburbs extended a vast way on all sides, and made the city appear almost boundless; but these

were for the most part without the walls ; and even of what is inclosed within them, there is not now above one third part inhabited ; the rest is either all turned into gardens, or gone into ruin, especially on the east and south sides.

As to the number of its houses and inhabitants, 'tis not easy to come at any certainty, authors differ so widely in their computations of them. What we may observe in general is, that the inhabitants have mostly followed the fate of the city. It had, when in its infancy, we are told (Dionysius), but 3000 ; and when in its greatest glory, above 3,000,000 ; infomuch that, in the times of pestilence, it hath been computed to bury 10,000 people, one day with another (Eusebius). And as 'tis not easy to reconcile those antient accounts, since the number hath been raised to 3, 4, and even 5 millions, in the time of Augustus ; whereas in that of his immediate successor, they are computed only at 1,600,000 (Suetonius) ; so, likewise, in the modern computation of them, some raise it greatly above 200,000 ; whilst others sink it as much below it : So that we can only give that number as the most probable, and a medium between the other two.

ROME is situate on the river Tyber, which, by its frequent overflowings, is supposed to do it more real harm than good. One sees, in many places, inscriptions of the day and year in which its waters have reached up thus far. There's a kind of south wind, that blows at some certain times with such force, that 'twill not suffer its waters to run into the sea ; and when the heat of the sun hath melted the snows of the Apennine mountains, it swells to such a height and breadth, tho' in its usual dimensions 'tis not above 300 feet wide, that it sometimes carries whole edifices along with it :

Neither have any means been yet found out, tho' many have been try'd, to remedy it. The river runs through the city, from north to south, and forms an island in the city. That part of the town which stands on its right side is not above a 5th or 6th part of the other, and is called Trastevere, or over the Tyber, and hath a communication with the opposite side by five bridges, one of which is now quite decayed, and called *Il Ponte rotto*, or the broken bridge: The others, which are still whole, are called *Ponte Sixto*, de S. Bartholomeo, de Quatro capi, and S. Angelo. We have already given the nearest dimensions of the walls, and circuit of the whole: Those walls are adorned with above 300 towers, many of them gone to decay, and 20 gates. The whole city is divided into 14 parts, or quarters, called, in Italian, *Rioni*, or Regions; viz. 1. Del Borgo, or Borgo S. Petro. 2. Trastevere, or over the Tyber. 3. Del Ponte, or Ponte S. Angelo. 4. Della Arenuala, or Regola, from the sand and mud which the Tyber throws upon the shore. 5. Di Porione, from the tipstaff-officers that live in it. 6. Di S. Eustacio. 7. Della Columna, from the pillar of Antoninus. 8. Del campo Marzo, or the field of Mars. 9. Di Trevi, from the fountain of that name. 10. Della Pigna, or of the Pine-apple. 11. Di S. Angelo della Pescaria. 12. Della Ripa, or the Strand. 13. De Monti, from the mounts *Cœlius* and *Quirinal*. 14. Del Capitello, or of the Capitol.

I am, &c.

L E T T E R XXVII.

S I R,

TURKEY in Europe, or that part of Europe, now subject to the Turks, and by their arbitrary government rendered in a great measure depopulate, was anciently the most considerable of all this continent, and has been inhabited by nations that make the greatest figure in ancient history. The valour, wisdom, and learning of the old Grecians is known to all the world. Thrace, Mœsia, Dacia, Pannonia, and Illyricum were for many ages the seats of mighty nations, whose glorious actions are often recorded in history; and these parts were by far the best cultivated and most populous in Europe. But as wealth begets luxury and pride, and these breed effeminacy and animosities, these people lost their primitive virtue, and waging war against each other for superiority, they were in time so weakened, that they became a prey, first to the Macedonians, and afterwards to the Romans, who made all these countries provinces of the empire. However this country was so considerable, that Constantine the Great, the first Christian emperor, removed the seat of his empire into Thrace, and the successors of that monarchy continued there, after it was terminated in Italy. But as the numerous swarms of Goths and other northern nations, had over-run Spain and Italy, so the Huns, Sclavi, &c. as much infested the eastern empire in Europe, as the Sarazens did in Africa and Asia: So that the later emperors had little more than the title of that dignity (their dominions and power being reduced to a small compass) before the Turks attacked them.

THE grand seignor is an absolute despotic tyrant, disposing of the lives, liberties, and properties of his subjects at pleasure. The principal officers are, 1 the grand visier; 2 visiers of the bench, or bassa's of three horse tails; 3 belgerbeks; 4 bassa's, simply stiled so. The officers and other persons in the grand seignior's seraglio may be divided into five classes, namely, the eunuchs, the ichoglans, the azamoglans, the women, and the mutes; to whom may be added the dwarfs and the buffoons.

I am, &c.

L E T T E R XXVIII.

S I R,

ALL travellers who have visited Constantinople, and even ancient historians, agree in this, that its situation is the most delightful and advantagious of any in the universe. It stands on a point or tongue of land jutting eastwards into the entrance of the Thracian Bosphorus, now called the Canal of the Black Sea, or Streight of Constantinople; having the Propontis or White Sea on the south, a fine harbour to the north, and on the west the continent of Thrace or Romania. One would think that nature had formed the canal of the Dardenelles, and that of the Black Sea, on purpose to bring the riches of the world to this city: By the latter it receives the treasures of the Indies, China, Japan, and the remotest north; by the former come the merchandises of Arabia, Egypt, Ethiopia, all the coast of Africa, and whatever Europe or America produces. As to the harbour of Constantinople, it is naturally, without the help of art, one of the finest in the world,

being at least seven miles in length, in most places a mile broad, having good anchorage in every part of it, and so bold a shore that the largest merchant ship may unlade close to Galata, and have several fathom water under her keel. The entrance of this port, which begins at the point of the Seraglio, is scarce half a mile broad; from whence it extends to the west like a crooked horn or bow, and terminates to the north-north-west, where it receives the river Lycus, now called Barbyses. This river consists of two streams, both of which are navigable for a few miles, and have bridges over them in the road from Pera to Adrianople. They are of vast use in cleansing the harbour, and also help to preserve the shipping; for we know by experience, that ships are less subject to be worm-eaten in ports where there's a mixture of fresh water, than where there's only salt; besides that the fish take greater delight in such waters, and are better tasted. In short, this admirable haven has even given a name to Constantinople, which is frequently called *The Port*, by way of eminence.

THE situation of Constantinople is not only delightful, but contributes much to its security against an enemy; and I cannot help thinking, that if it were fortified according to the modern improvements, it would be the strongest fortress in Europe. The figure of the city so called properly, is triangular, two sides whereof are washed by the sea, namely that of the port, which is almost a semicircle, and that which goes from the point of the Seraglio to the Seven Towers. Each of these sides are reckoned seven miles in length, and that on the land nine, which together make twenty three; but if we include the suburbs of Galata, Cassumpacha, Pera, Topana, and Fundukli, this vast city will be above thirty miles in circumference. The walls of Constan-

tinople are tolerably good, especially those of the land-side, where there is a double range, the outer wall being about ten foot high, and the inner twenty. Each of them is secured by a flat-bottomed ditch, and flanked with abundance of little towers, those of the higher wall exactly answering to those of the lower. The walls from the Seven Towers to the Seraglio, and those along the port, seem to be more disregarded, and in some places are ruinous, having probably been little repaired since the time of the Greek emperors, who took particular care to make good the damage the towers received from storms or other accidents, as appears from several inscriptions upon them, which are still legible. Some parts of the walls are built with free-stone, others with rough stones and brick; and on the sides towards the sea and the harbour there's no going round them, because of the square towers jutting out into the water at equal distances. There are six gates towards the land, seven on the side of the Propontis, and eleven along the harbour, with their respective stairs and landing-places; and so lofty is the situation of the city, that whatever gate we enter at, we mount an ascent. I shall only add, with respect to the figure of Constantinople, that its first angle is at the Seven Towers, the second at the point of the Seraglio, and the third at the mosque of Ejoup, towards the fresh waters, at the north-west part of the harbour.

I am, &c.

L E T T E R XXIX.

S I R,

I shall not here pretend to give a history of any of the kings of Poland, since this could never lead us to form any idea of the government of this country. No nation upon earth enjoys a more destructive constitution than Poland; nor no people are more fond of what they falsely call liberty: A liberty that is destructive of the freedom of the most useful part of the community. The power of the king is so extremely limited, that the kingdom is justly stiled a republic: the authority of the nobles so unbounded, that they may all be considered as sovereign princes, who have no law but the caprice of their own humours, and the subjection of the peasants to these is so extreme, that they are the most abject slaves.

POLAND has scarcely any of those commodities on which trade is founded, and which may be called the moveable effects of the universe, except the corn, which is the produce of its lands. Some of their lords possess intire provinces; they oppress the husbandman, in order to have greater quantities of corn, which they send to strangers, to procure the superfluous demands of luxury. If Poland, says a celebrated writer of the present age, had no foreign trade, its inhabitants would be more happy: the grandees who would have only their corn, would give it to their peasants for their subsistence; as their too extensive estates would become burdensome, they would therefore divide them amongst their peasants; every one would find skins or wool in their herds or flocks, so that they would no longer be at an immense expence in providing clothes: the great,

who are always fond of luxury, not being able to find it in their own country, would encourage the labour of the poor. This nation would then be more flourishing, at least if it did not become barbarous; and this the laws might easily prevent. How wretched then must the constitution of that country be, in which trade, the source of plenty and happiness to other states, is the source of poverty, and of the misery of the people.

THE common people are without property; they have no possessions, nor can they have any, and being obliged to work three or four days in a week for their masters, the rest of their time is employed in procuring a miserable subsistence for themselves and families. All they possess is at the will of their lords; and if one of them gives a piece of land to a peasant, he orders his other peasants to furnish him with a cow, hens, geese, as much rice as will serve him for a twelvemonth, and to build him a house. If they are ill used they bear it, and if used with the least indulgence are thankful. Any gentleman for killing a peasant pays only a fine of about the value of twenty shillings. A lord condemns his vassal to die sometimes on the most frivolous pretences; and what is no small aggravation of their slavery, without any form of trial.

THEIR councils, assemblies, and diets, where order and moderation should principally preceide, are filled with orators in arms, and military blusterings. Scarce a motion or speech can be made but with sword in hand: every one imagines that he has a right to speak first, or at least to contradict the first speakers, when there soon arises a confused clamour, which is only encreased by the voices of those who would silence it. In the midst of all this confusion the affairs of state are laid

before them, discussed, and at last, when after long contentions, and furious debates, they seem coming to some conclusion, they are often prevented by the expiration of the session, which cannot exceed six weeks. At other times, losing all regard to decency, and giving way to a fury incited by the heat of contest, and of separate interests, they lay aside their debates, and making use of their arms, conclude in a general skirmish.

THUS anarchy seems to be settled by the constitution of the country, and slavery by the liberty indulged to the nobles.

WHEN the throne becomes vacant, the archbishop of Gnesna summons a general convocation of the gentry to meet at Warsaw. Mean while care is taken to guard the roads from thieves, and the frontiers from invasions, while spies are sent to discover the designs of the neighbouring countries.

AT the time of the election, the diet forms an act for the security of their liberties, which is stiled the *pacta conventia*, which the king, before he is recogniz'd, swears to observe, and again repeats the oath at his coronation. This is the rule of his government, and contains the maxims which he is obliged to follow. As this may give some idea of his limited authority, we shall here give an abstract of this royal capitulation, only observing that other articles are occasionally added to these, according as particular circumstances may require; but the following are never omitted.

“ THAT the king shall not appoint any successor, but
“ preserve all the laws for the freedom of the election;
“ that he shall pretend to no right of coining money,
“ but leave that in the hands of the republic; that he
“ will ratify and confirm all the treaties made with
“ foreign princes; that he will maintain the tranquil-

" lity of the public; that he will not declare war a-
 " gainst any prince, bring foreign troops into the king-
 " dom, or suffer any to go out, nor levy any new
 " troops, without the consent of the diet; that all
 " field-officers, and officers of the guards, shall be ei-
 " ther Poles, Lithuanians, or the natives of those pro-
 " vinces depending on the crown of Poland; and all
 " swear to be subject to the grand marshal; that he
 " shall give no man more places than the law allows;
 " that after a place has been vacant six weeks, he shall
 " bestow it on some well-qualified Polish gentleman;
 " that he shall not marry without the consent of the
 " senate, who shall assign his queen what revenues they
 " please; that he shall regulate the number of his
 " troops by consent of his council; that he shall build
 " no fleet without the advice of his senate; that he
 " shall not diminish his treasure in the castle of Cra-
 " cow, but rather encrease it; that he shall borrow no
 " money without the consent of the diet; that he shall
 " always administer justice by the advice of his sena-
 " tors; that he shall be content with the revenue of
 " his predecessors; that no strangers be introduced
 " into his councils, and that he shall bestow no offices
 " or dignities upon them; that he shall not diminish
 " any of the offices at his disposal; that he shall main-
 " tain and defend all rights, liberties, and privileges
 " granted by former kings to the Poles or Lithuanians
 " or to any of the provinces that depend on these two
 " nations."

; THE king bestows all employments; but then they
 are enjoyed for life, by which means those on whom he
 has bestowed them are rendered entirely independent
 of the crown, since he cannot take away what he has
 once given. The king, though always of the Romish

profession, swears to protect four religions, the Romish, the Protestant, the Greek, and that of the Jews, for which the latter pay upwards of 12,000 l. a year. From such a constitution as we have just described, it is not at all to be wondered at, that the country is the poorest, and that by far the greatest part of the people, are the most miserable of any in Europe.

I am, &c.

L E T T E R XXX.

S I R,

WARS^AW, on the west side of the Weiffel, in the very centre of Poland, is 120 miles east of Gnesna, and west from the confines of Lithuania, 151 south from Koningsberg, 154 south-east of Dantzick, and 133 north of Cracow and Posen, 300 north-east of Vienna, and 450 south of Stockholm. Dr. Connor places it three Polish miles (each of which are four Italian miles) from Lesser Poland, 24 from Landscut, as many north-east from Lublin, 29 south-east from Thorn, and 30 north from Sandomir. 'Tis a large, handsome, populous, and trading city, defended by a double wall, and a ditch. The kings of Poland usually keep their court here in a noble large square palace, built by Sigismund III. and beautified by his successors; and the grand dyets of the kingdom have their sessions here. The city is divided into four parts, *viz.* the old and new towns, the suburbs of Cracow, and the Brag or Prag. The chief church, dedicated to St. John Baptist, is very fine; as are the arsenal, the castle, the market-place, and other publick buildings. There is a wooden bridge of excellent workmanship over the river, and beyond it the king's palace,

called Viasdow, were the general dyet meets. It was built by Laudislaus VII, and stands amidst delicate gardens and groves; and not far from it, in the suburb called Cracow, there is a small chapel erected by the king of Poland, in token of a victory over the Moscovites; wherein is a sepulcheral monument of Demetrius Suiscius, great duke of Moscovy, who, being taken prisoner, died a captive in Poland.

Goods are brought to this city by the neighbouring rivers, and sent from hence to Dantzick. The king of Sweden took possession of this city in 1704. put a garrison into the castle next year, when he demanded 2400 florins a week for their subsistence; but in 1706. king Augustus recovered both the town and castle, and the town paid him 50,000 rixdollars to be exempted from plunder. In 1705. the Swedes defeated the Saxons and Lithuanians near this city, when the Saxons general Patkul was taken prisoner; and next year Stanislaus, king Augustus's rival, was crowned here with his queen. In 1707. the Moscovites plundered the palaces and gardens of the king and nobility here, and sent the statues, &c. to Moscow. Next year a plague raged here, that's said to have carry'd off near 40,000 people; and a fire broke out, which continued burning nine days, and almost reduced the whole city to ashes. In 1712. king Augustus returned hither, and held a general dyet, which re-acknowledged his title. In 1715. he ordered this city to be fortified with intrenchments, to prevent surprize by the Swedes, and their confederates.

THE baron de Pollnitz, who spent some time in this city, says, he observed the same politeness here as at Paris; that the king maintains a set of French comedians, and frequently gives balls and concerts, with noble feasts, for the entertainment of the nobility: And that the

ladies, especially, are passionately fond of musick and plays; are very amiable, witty, and sprightly; and have a most delicate taste for every thing that passes under the name of diversion. *I am, &c.*

L E T T E R XXXI.

S I R,

THOUGH Russia includes a far greater extent of dominions than is subject to any other prince in Europe, yet two hundred years ago it was scarcely known, and hardly ever heard of. It was a barbarous nation, without arts, unacquainted with navigation, and the people were enemies to the only means by which they could gain improvement, till the late Peter the Great new modelled their manners, and became the father and founder of the Russian empire, which now makes so glorious and formidable a figure.

THE first prince of the present reigning family was Michael Foedorowitz, who was succeeded by his son Alexius Michaelowitz who dying in 1675, left by his first wife two sons, Fedor and Iwan, and three daughters, Sophia, Mary, and Catherine; and had by his second consort a son and a daughter, Peter Alexowitz and Natalia. Fedor the eldest son succeeded his father, but being of a sickly constitution, was assisted by his eldest sister Sophia; this prince died in 1682, but before his decease nominated his younger brother Peter for his successor; however, by the interest of the princess Sophia, Peter's elder brother Iwan was associated with him in the government, though his incapacity made him incapable of having any great share in the administration.

PETER Alexowitz, who was born on the 11th of June

1672, by his uncommon talents, and indefatigable labours rendred his name immortal. At the time when he ascended the throne, he found his country but thinly inhabited, fill'd with vast desarts, and scarcely defended by any fortresses; it had no port of the least consequence, except Archangel. His frontiers were ravaged by the Tartars at their pleasure. He was despised by the Turks, and contemn'd by the Swedes and the Poles. But he who travell'd in search of knowledge, before his decease, entirely changed the face of affairs. He recover'd from Sweden the provinces they had torn from his ancestors, and in them built his new capital of Petersburg. From being entirely unacquainted with navigation, he both learn'd to build ships, and to command them. He learned to conquer from being conquered; introduced arts, encouraged manufactures, and justly merited the title of the father of his country, and assuming that of emperor, left it to his successors

PETER dying in the year 1725, was succeeded by Catherine, his second consort, whom merit had raised from the dregs of the people, and who was the worthy successor of so great a monarch; but she dying in 1727, left the empire to Peter II. the grandson of her deceased lord, who was the only heir male of the family, and who succeeded to the throne in the twelfth year of his age; but in that early season had the resolution to banish, and confiscate the estate of prince Menzicoff, who had framed a design to subvert the government, and to raise his daughter to the rank of empress. But this prince dying of the small-pox in the year 1730, the regular succession of the empire was at a stand: but at last the princess Anna Iwanowna dutchess of Courland, second daughter of Iwan, or John who had shared the empire with Peter the Great, was raised to the

throne, though she had an elder sister living, who had been married to the duke of Mecklenburg. The management of this affair was transacted by the princes Dologorouki and their faction, who framed a new constitution of the empire, and limited her authority as they thought proper. To these regulations she consented, but was no sooner fixed on the throne than she cancelled them all, banished the contrivers of them, chose new ministers, and gave the command of her armies to the most experienced generals. In 1740 her elder sister, the princess of Mecklenburg, was delivered of a son, whom the czarina, according to the constitution established by Peter the Great, chose for her successor; and the czarina dying the same year, the emperor was immediately acknowledged by the senate and people; but soon the person of the duke of Courland, who had been declared regent, was seized, and he and his family banished into Siberia; and this was a prelude to a revolution of the greatest importance. There was still living a daughter of Peter the Great, whose name was Elizabeth Petrowna, a lady of distinguished merit, but who had, during the last reign, lived in a manner very unsuitable to her birth. On the 5th of December she was a kind of prisoner in the imperial palace, and the next day was seated on the throne, and by the voice of the people saluted empress of all the Russias.

THIS lady now governs with the utmost wisdom, she has gained the affections of her people, and secured the succession by sending for her young nephew, Charles Peter Ulric, duke of Holstein *, who was born on the

* *His mother was the princess Anne, a daughter of Peter the Great, by his second wife, and sister to the reigning princess. This lady was married to Frederic, duke of Holstein.*

10th of Feb. 1728. and declaring him grand duke of Russia, and the heir apparent of the empire.

THE government of Russia is entirely despotic. Peter indeed, who was the legislator of his dominions, seemed desirous of limiting the power of his successors, and though he himself was as arbitrary as any prince upon earth, he established a senate, whose consent was necessary to give the will of the prince the form and authority of laws. But the imperial power is rather strengthened than diminished by their proceedings.

I am, &c.

L E T T E R XXXII.

S I R,

MOSCOW, Moskova, now the metropolis of, and the greatest city in the whole Russian empire, is seated in a fine spacious plain, on the river of its name, over which it hath a stately bridge of twelve arches, of a prodigious height and breadth, because that river often overflows. It was built by prince Gafschin, on the design of a Polish monk, and is the only stone bridge that we know of, in all Russia. The town stands in a gravelly soil, and wholesome air, and almost in the centre of the best provinces of Moscovy. It was founded in the year 1334. and we are told very strange things concerning its largeness, populousness, and number of houses, which, it seems, once amounted to above 80,000; tho', if we may guess at these by what they are now, the far greater part of 'em might be more properly called low wooden huts than houses: On which account, this city has been always liable to such violent conflagrations as seldom failed of consuming near two parts in

three of it. It was, moreover, taken, and almost burnt down, by the Tartars, anno 1572. and by the Poles anno 1611. in which last, we are told, 41,000 houses were destroyed, besides the vast number of men and women that perished, either in the flames, or by the sword. Notwithstanding which loss, we find in 1662. when my lord Carlisle was ambassador there from our king Charles II. 'twas so well recovered as to be twelve miles in compass, full of houses and inhabitants; inso-much that the number of the former is, by the lowest calculations, said to have amounted to 40,000; and by the Russians affirmed to have been double that number.

Moscow is of a circular form, and consists of four distinct prats, or quarters, all surrounded with a distinct wall; *viz.* 1. Cataigorod. 2. Czargorod. 3. Skorodum. 4. Strolitze-Slaboda, so called because 'twas formerly the quarter of the Strelitzes, or Czar's guards. The Cataigorod, or middle city, is surrounded with a brick wall; and on this stands the castle, which is two miles in circuit, and fortified with three stout walls, stately towers, and a fosse: And in the castle are, 1. Two palaces of the czars, one of timber, the other of stone, and built after the Italian manner. 2. The patriarchal palace, a large ancient building. 3. The exchequer, chancery, and other offices. 4. The grand magazine. 5. Two handsome monasteries. 6. Five large churches, among which is that of St. Michael. This quarter is washed on the south-west by the river Mosca, and on the north or northwest by the Negliga, which falls into the former at the back of the castle.

THE Czargorod, or ducal city, encompasses the Cataigorod, and is itself surrounded with a white stone-wall, whence 'us called the White City.

THE quarter called Skorodum, or Scoradum, stands on the northwest side of the Czargorod, and is chiefly inhabited by timber-mongers and carpenters, who sell houses ready made.

THE Strelitze Slabode, formerly the quarter of the soldiers, or guards, stands on the east and southeast side of the Cataigorod and the castle; and is itself surrounded and fortified with wooden ramparts; and is divided from the rest by the river Mosca; for which reason it is stiled a Slaboda, or suburb.

THE houses are generally mean, being built of wood, except the houses of the nobility, &c. of which there are about 3000, of stone or brick. The streets are not paved with stones, but boarded with thick fir planks.

CHURCHES and chapels, including those that belong to monasteries, are here in such plenty, that they are computed by some to amount to 1500, and by others to 2000. Betwixt Moscow and Petersburg there is a canal cut, by the order and direction of the late Peter the Great, which opens a communication with the Baltic and German ocean, and is near 90 leagues long.

MOSCOW stands about 650 miles from Caffa in Crim Tartary, 950 miles N. E. from Constantinople, 720 E. from Cracow, 660 E. from Stockholm, and 1320 from London; lat. 55. 42. lon. 38. 45. E.



L E T T E R XXXIII.

S I R.

NEXT to Russia, Sweden is the most formidable of the northern powers. This kingdom was raised from obscurity, and obtained the influence which it at present enjoys, by the wisdom and bravery of its princes: Gustavus Adolphus, was in some measure to Sweden, what Peter the Great was to Russia. This prince ascended the throne in 1611, and soon after, the states had such an extraordinary opinion of his great abilities, that though he was but eighteen years of age, they trusted him with the entire administration of affairs. He found his kingdom in the weakest and lowest condition, and left it great and powerful. He extended the dominions, raised the reputation of Sweden, acted the part of a legislator, and in a great measure, reduced the constitution into order: but was killed whilst pursuing the imperialists, after a victory obtain'd by him on the 16th of Nov. 1632, in the plain of Lutzen. In virtue, however, of his regulations, the crown, which was before entail'd on the male line, descended to his daughter Christina, a child of six years old.

CHRISTINA, who had a great deal of learning and a very extensive capacity, was esteemed by all the courts of Europe; but in 1654 resigning the crown to her cousin Charles Gustavus, and embracing the popish religion, she retired to Rome, where she lived in a very magnificent manner till the time of her decease, which happened on the 9th of April 1689.

CHARLES Gustavus, or Charles X. was the son of John Cassimir, prince palatine of the Rhine; and Ca-

therine of Sweden, daughter of Charles IX. and sister to Gustavus Adolphus. He was a brave, and in general, a successful prince; for the progress of his arms was at first so rapid, that it surprized and alarmed all Europe. But at his death he left his son, who was but five years old, involved in a war against six of the greatest powers in Europe.

CHARLES XI. was at first governed by his mother, who brought about a very advantageous treaty. In 1680, he married the princess Ulrica Eleonora, daughter to Frederick II. and sister to Christian V. kings of Denmark; he applied himself with the greatest diligence to the government of his kingdom, to the correcting abuses, and determining suits at law; he paid off the publick debts, humbled the pride of the nobility, was kind to the citizens. He took a proper care of foreign affairs, and by his wife and steady management, maintained his own power at home, and supported the credit of the crown of Sweden abroad. This prince gained the affections of his subjects to such a degree, that the states of the kingdom, at his request, consented to take away a great part of the power, which, till that time, the senate had enjoyed; and afterwards made such further alterations in his favour, as rendered him as absolute as any monarch in Europe. The militia in particular was settled in such manner, that he had always 17,000 horse, and 43,000 foot, kept up at the expence of his subjects.

THIS prince died in the year 1694. in the 42d year of his age, leaving behind him three children, Hedwig-Sophia-Eleanora who espoused the duke of Holstein Gottorp, Ulrica-Eleanora, late consort to the present king of Sweden, and Charles his only son.

CHARLES XII. ascended the throne in his minority, and was declared by the states to be of age before he

was sixteen. His neighbours Frederick IV. king of Denmark, Augustus, II. king of Poland and the czar Peter the Great, taking advantage of his youth, without the least provocation, entered into a confederacy against him. He penetrated this scheme, besieged Copenhagen, and reduced the king of Denmark to seek for peace. He relieved Narva, and obtained the most compleat victory over a mighty army with but a handful of men. He turn'd his arms against the Poles, forced them to depose king Augustus and make choice of a new king. His ambition knew no bounds, he resolved to drive the czar out of his territories, but was defeated with the loss of 30,000 men, and obliged to seek shelter in Turkey. At this the king of Poland entered again into the possession of his dominions, Denmark made a descent on Schonen, and the Russians repossessed the most valuable parts of the Swedish territories on the Baltic. He returned, and on the first of December 1718 was shot at the siege of Frederickshall.

AT his death his youngest sister Ulrica Eleanora was declared queen, and her husband, the hereditary prince of Hesse Cassel, embracing the Lutheran religion, was two years after raised to the throne of Sweden, and soon after a peace was made with all the powers with whom they had been at variance.

THE advantage the Swedes reaped from raising this princess to the throne was, the recovery of their ancient freedom. They then put such restraints on the crown, that their sovereign now enjoys little more than the name of a king; the senate recovered its privileges, and the states not only resumed, but extended their power. The legislative power is entirely invested in the states of the kingdom, while so much of the executive is given to the states as is thought necessary for the

publick good. The body of the nobility are represented by one of each family, and this body of nobles with the colonel, lieutenant colonel major, and one captain of each regiment sit together, and form the chamber of nobles. As to the clergy, besides the bishops and super intendants, every ten parishes chuse one, who is maintained at the expence of the electors. The representatives of the burghers are chosen by the magistrates and common council of each corporation: while the peasants in each district chuse one of their own quality, whom they instruct in what they think proper to be redressed, and whose expences they bear.

EACH of these houses has a negative voice; but in their respective houses every thing is decided by a majority. They have each a right separately to represent their grievances to the king, who gives each a separate answer; and at the conclusion of the diet, every member of each order has an extract of their whole proceedings, and the king's answer to their respective grievances, which each carries to his constituents. The senate takes an oath of fidelity to the kingdom, and in their behaviour are only accountable to the state. The king can undertake nothing of importance, without the concurrence of the senate who have authority to advise him in all important affairs, and who admonish and overrule him when he attempts to act contrary to law. Thus the Swedes, who have been always remarkable for their love of liberty, are now one of the freest nations in the world.

I am, &c.

L E T T E R XXXIV.

S I R,

STOCKHOLM, in Latin *Holmia*, or *Stockholmia*, the capital of the whole kingdom, and the residence of the king, had its name from its situation, and the great quantity of timber used in building it; *Stock* signifying timber, and *Holm* an island. It stands 280 miles N. E. from Copenhagen, 224 from Gottenburg, 342 from Wyburg, 387 W. from Petersburg, 465 from Warsaw, 660 N. from Vienna, 840 from Paris, and 790 N. E. from London. It is built upon piles, in several little islands which lie near one another. It takes up at present 6 of those islands, together with the southern and northern suburbs; the one in the peninsula of *Toren*, and the other in *Athundria*. It is commonly divided into four parts, which is *South-Malm*, and *North-Malm*, the two suburbs, between which the city stands in an island; the fourth part is called *Garceland*: these four make together one of the greatest towns in Europe, with regard to the number of houses. The isle within which the greatest part of Stockholm is inclosed, is surrounded by two arms of a river, which run with great force out of the lake *Maeler*: Over each of these arms there is a wooden bridge. There are some other islands separated from the city but by small canals. From the city there is a prospect, on one side over the lake, and on the other over the sea, which here forms a gulph, which, running between several rocks, seem as if it were another lake. The water is so little brackish before Stockholm, that it might be drank; which is owing to the great quantity of fresh water which runs into the sea from the lake.

ABOUT 300 years ago this place was only a bare island, with about two or three cottages for fishers; but upon the building of a castle there, to stop the inroads of the Russians, and the translation of the court thither, it grew by degrees to surpass the other more ancient cities, and is now supposed to be as populous as Bristol. The castle, which is covered with copper, is a place of no strength or beauty, but of great use; for it is a spacious building where the court lodges, and which also furnishes room for most of the great officers, the national court of justice, the colleges of war, chancery, treasury, reduction, authority, chapel, library, the public records, &c. It lodges very few of the inferior officers and servants of the court; they, together with the foot-guards, being quartered upon the burghers, at their landlords charge for lodging, fire, and candle.

IN this city are nine large churches, built with bricks, and covered with copper; and three or four wooden chapels.

I am, &c.

L E T T E R X X X V .

S I R,

THE Danes formerly enjoyed that kind of freedom which is more insupportable to the common people than all the rigour of arbitrary and despotic power invested in a single person. In time of peace the king was little better than president of the council, and in war no more than general of the army; while the nobility and gentry were, in their own estates almost as absolute as sovereign princes; and the farmers little above the rank of slaves. They sent, however, their representatives to the general diet; but they had little more

to do there, than to give their consent to the taxes by which they were oppressed.

FREDERIC III. after losing a considerable part of his dominions, and at a time when himself and his kingdom were in the utmost distress, projected the scheme of altering the constitution, and, what is most amazing happily affected it, in less than a week, without the assistance of foreign forces, or spilling a drop of blood.

AFTER this nation had almost been undone by a tedious and bloody war, a peace was concluded in 1660, and a diet called, to consider of proper means to re-establishing their affairs. The king foreseeing the difficulties with which this would be attended, took care to have it insinuated to some of the clergy, and to the speaker of the house of commons, that this might be easily brought about, if every body would do their part, as they had seen the king do his. On this the commons, by their speaker, laid before the nobility the unhappy condition of the kingdom, and the impossibility there was of raising money for the support of government, if they did not consent to bear their proportion. The nobility, who were exceeding numerous, and entirely ignorant of the intrigue, behaved with their usual insolence, told the commons, that it was high presumption in them to enquire into their privileges, and that it shewed great ignorance of their own condition, for they were their vassals, and vassals they should remain.

ON this the speaker of the commons, rising up, boldly told the lords, that since they would not contribute to the preservation of their privileges, they were unworthy to enjoy them; that their answer to the reasonable requests of the commons was as insolent as it was cruel; and that though they could not make themselves noble, the nobility would find to their cost, that they could

bring the weight of subjection to fall as heavy upon other people, as hitherto it had lain upon themselves.

AFTER this brave speech, the commons and all the clergy went out, and retired to a hall they had provided for that purpose, where coming to a speedy resolution, they went to court, and demanding an audience of the king, were immediately admitted; when a bishop and the speaker of the commons having represented, that, as, in their opinion, the then present constitution did not answer the end of government, they resolved to make the crown hereditary in his majesty's family, and to leave the administration entirely in his hands; when the king thanking them for their good intentions, let them know, that the consent of the nobility must be had. And then ordering the gates to be shut, that none might enter or leave Copenhagen without his leave, he speedily brought things to a conclusion, and the nobility, after a fruitless and dishonourable struggle, found themselves obliged to comply, and a few days after the king, queen, and royal family, being seated under rich canopies, in the sight of the army, received the homage of the senators, nobility, and commons, while all made a formal surrender of their liberties to the crown.

THIS change in the constitution of Denmark has been attended with the most happy consequences; the commons have reaped the highest advantages from it, and have found, by experience, that a greater freedom results from the subjection to the power of one prince, than ever was experienced by a nation governed by a multitude of tyrants. And their princes, wisely sensible that their happiness must result from the prosperity of the people, have reigned with moderation, and raised the reputation of Denmark. And his present majesty (the great great grandson of this first absolute prince)

who espoused the princess Louisa, of Great Britain, has hitherto made it his study, by his oeconomy, and prudence to ease the weight of taxes, to introduce manufactures, and to promote the trade of his subjects. But what is most worthy of remark is, that the laws of this country are comprised in a moderate quarto volume.

I am, &c.

L E T T E R XXXVI.

S I R,

COPENHAGEN, in Latin, Copenhaga, Hafnia, Haphnia, Haunia, or Codania; in Danish, Kiøbenhavn; and in Dutch, Kopenhagen; the chief of the island, and the capital of the whole kingdom, being the residence of the king; is thus called from its safe and commodious harbour, which is sheltered by the island of Armack, its name signifying the merchant's port. It stands 90 miles southeast of Aarhus, 118 northeast of Sleswick, 152 northeast of Hamburg, 81 northeast of Straelsund, 120 almost south of Gottenburg 290 S. W. of Stockholm, 634 S. W. of Petersburg, 340 N. E. of Amsterdam, 580 N. E. of Paris, and 560 N. E. of London. It was at first but a village named Stegelburg, where there were only a few fishers huts. A bishop of Roschild, named Axel-Gui, who was afterwards bishop of Lunden in Schonen, seeing that pirates invaded it, and laid it waste, built a fortified house there, which was called Axel-Hull, or Axel-Huys, that is to say, Axel's house. It was built about the year 1167. or 1168. The conveniency of the harbour, and the protection afforded by the new castle, drew thither many merchants; the fishers huts made room for better

built houses, and the bishops of Roschild omitted nothing that might contribute to the improvement of a town which was built on a spot of ground which belonging to them. James Erland, bishop of Roschild, was the first who gave it the name of a city, and granted it several privileges in March 1254. The kings of Denmark seeing that it became considerable by trade, caused their sovereignty to be acknowledged there, and their laws received in 1284. In 1318. Erick VII. established there an officer to receive the revenues of the crown, and administer justice in his name, according to the laws then in force. In 1443. Christopher of Bavaria appropriated it to himself, by an agreement he made with the bishop of Roschild; so that it became part of the demesnes of the crown, whereas it belonged formerly to the bishops. He granted it the same rights and privileges which the rest of the king's cities enjoyed. The kings of the family of the counts of Oldenbourg took a delight to enlarge and beautify it; so that it became one of the most considerable cities in the north. The first of June 1479. Christian I. founded an university there. Erick of Pomerania had indeed the same design before him, but he was so much taken up with the wars, which disturbed his reign, that he was obliged to leave the execution of that design to his successors. John, the son of Christian I. having put an end to the war he had been engaged in against the hanse towns, the city of Lubeck, and the king of Sweden, employed the leisure which peace procured him, in improving the university, where he founded several professors chairs. Christian III. increased their number and salaries, and settled, in 1539. pensions for twenty students. In 1569. Frederick II. added fourscore more, and increased also the professors salaries. This city has suffered prodigi-

ously several times: In 1242. the inhabitants of Lubec sacked it, and carried off a rich booty; and six years after they reduced it to ashes. In 1260. Parimar, prince of the island of Rugen, took this town and demolished the castle. In 1361. the Swedes, in a confederacy with the hanse towns, seized upon Copenhagen and its castle, and plundered it: They returned again in 1369. and committed the same outrages: but they besieged it without success in 1427. In 1647. the arsenal was burnt down, but the fire did not reach the vaults where the powder was lodged. October the 25th, 1728. this city was entirely reduced to ashes: I mean that part of it which stood on the island of Zeeland: It was mostly built of timber; but it has been rebuilt since, chiefly of bricks and free-stone: The king's palace, particularly has been made most stately, and most of the churches, noblemen and rich merchants houses have been rebuilt in a grand manner.

THE island of Armack, is part of the city, and renders its harbour, which is one of the best in the world, and capacious enough to hold five hundred sail, where neither the wind nor the enemy can do them the least mischief, very safe. The city is regularly fortified, and the fortifications make the city of a round form. The houses, which are not above seven thousand in number, do not take up half the ground inclosed.

I am, &c.

L E T T E R XXXVII.

Mr. POPE to Mr. STEEL.

YOU formerly observ'd to me, that nothing made a more ridiculous figure in a man's life, than the disparity we often find in him sick and well: thus one of an unfortunate constitution is perpetually exhibiting a miserable example of the weakness of his mind, and of his body, in their turns. I have had frequent opportunities of late to consider myself in these different views, and, I hope, have received some advantage by it, if what Waller says be true, that

The soul's dark cottage, batter'd and decay'd,
 Lets in new light thro' chinks that time has made.
 Then surely sickness, contributing no less than old age to the shaking down this scaffolding of the body, may discover the inward structure more plainly. Sickness is a sort of early old age; it teaches us a diffidence in our earthly state, and inspires us with the thoughts of a future, better than a thousand volumes of philosophers and divines. It gives so warning a concussion to those props of our vanity, our strength and youth, that we think of fortifying ourselves within, when there is so little dependance upon our out works. Youth at the very best is but a betrayer of human life in a gentler and smoother manner than age: 'Tis like a stream that nourishes a plant upon a bank, and causes it to flourish and blossom to the sight, but at the same time is undermining it at the root in secret. My youth has dealt more fairly and openly with me; it has afforded several prospects of my danger, and given me an advantage not very common to young men, that the attractions of the

world have not dazzled me very much : and I begin, where most people end, with a full conviction of the emptiness of all sorts of ambition, and the unsatisfactory nature of all human pleasures. When a smart fit of sickness tells me, this scurvy tenement of my body will fall in a little time, I am e'en as unconcern'd as was that honest Hibernian, who being in bed in the great storm some years ago, and told the house would tumble over his head, made answer, What care I for the house? I am only a lodger. I fancy 'tis the best time to die when one is in the best humour; and so excessively weak as I now am, I may say with conscience, that I am not at all uneasy at the thought, that many men, whom I never had any esteem for, are likely to enjoy this world after me. When I reflect what an inconsiderable little atom every single man is with respect to the whole creation, methinks, 'tis a shame to be concerned at the removal of such a trivial animal as I am. The morning after my exit, the sun will rise as bright as ever, the flowers smell as sweet, the plants spring as green, the world will proceed in its old course, people will laugh as heartily, and marry as fast, as they were used to do. The memory of man (as it is elegantly expressed in the book of Wisdom) passeth away, as the remembrance of a guest that tarrieth but one day. There are reasons enough, in the fourth chapter of the same book, to make any young man contented with the prospect of death, " For honourable age is not that which standeth in length of
" time, or is measured by number of years. But wisdom is the grey hair to men, and an unspotted life is old
" age. He was taken away speedily, lest wickedness
" should alter his understanding, or deceit beguile his
" soul," &c.

I am your, &c.

L E T T E R XXXVIII.

*Mr. POPE to the Bishop of ROCHESTER.**May, 1723.*

ONCE more I write to you, as I promised, and this once, I fear, will be the last! The curtain will soon be drawn between my friend and me, and nothing left but to wish you a long good night. May you enjoy a state of repose in this life, not unlike that sleep of the soul which some have believed is to succeed it, where we lie utterly forgetful of that world from which we are gone, and ripening for that to which we are to go. If you retain any memory of the past, let it only image to you what has pleased you best; sometimes present a dream of an absent friend, or bring you back an agreeable conversation. But upon the whole, I hope you will think less of the time past than of the future; as the former has been less kind to you than the latter infallibly will be. Do not envy the world your studies; they will tend to the benefit of men against whom you can have no complaint, I mean of all posterity; and perhaps, at your time of life, nothing else is worth your care. What is every year of a wise man's life, but a censure or critic on the past? Those, whose date is the shortest, live long enough to laugh at one half of it: The boy despises the infant, the man the boy, the philosopher both, and the christian all. You may now begin to think your manhood was too much a puerility, and you'll never suffer your age to be but a second infancy. The toys and baubles of your childhood are hardly now more below you, than those toys of our riper and of our declining years, the drums and rattles of ambition, and

the dirt and bubbles of avarice. At this time, when you are cut off from a little society, and made a citizen of the world at large, you should bend your talents not to serve a party, or a few, but all mankind. Your genius should mount above that mist in which its participation and neighbourhood with earth long involved it; to shine abroad and to heaven, ought to be the business and the glory of your present situation. Remember it was at such a time, that the greatest lights of antiquity dazzled and blazed the most, in their retreat, in their exile, or in their death: But why do I talk of dazzling or blazing? It was then that they did good, that they gave light, and that they became guides to mankind. Those aims alone are worthy of spirits truly great, and such I therefore hope will be yours. Resentment indeed may remain, perhaps cannot be quite extinguished, in the noblest minds; but revenge never will harbour there: Higher principles than those of the first, and better principles than those of the latter, will infallibly influence men, whose thoughts and whose hearts are enlarged, and cause them to prefer the whole to any part of mankind, especially to so small a part as one's single self. Believe me, my lord, I look upon you as a spirit entered into another life, as one just upon the edge of immortality; where the passions and affections must be much more exalted, and where you ought to despise all little views and all mean retrospects. Nothing is worth your looking back; and therefore look forward, and make (as you can) the world look after you: But take care that it be not with pity, but with esteem and admiration.

I am with the greatest sincerity and passion for your fame, as well as happiness, your, &c.

L E T T E R XXXIX.

A Character of Mr. WYCHERLEY,

By the Hon. Mr. GRANVILLE.

*Of all our modern wits, none seems to me
Once to have touch'd upon true comedy,
But hasty Shadwel, and slow Wycherley.
Shadwel's unfinish'd, &c.*

*But Wycherley earns hard what'er he gains,
He wants no judgment, and he spares no pains.*

Earl of ROCHESTER, &c.

S I R,

THIS is part of a character given of Mr. Wycherley, by one of the greatest wits our later ages have produced. There are some other lines, which I have forgot, relating to the same purpose, but their sense, as I remember, is this; that as Mr. Wycherley excels in the strength and variety of his thoughts, so is he guilty of the fewest errors: He is not only the greatest wit, but the most correct, or somewhat to that signification.

THIS character, however just in other respects, yet injures Mr. Wycherley in one particular, being represented as a laborious writer; which every one can contradict, who has the least personal knowledge of him. Those indeed who form their judgment only by his writings, may be apt to imagine, that so many admirable reflections, such diversity of images and characters, such strict enquires into nature, so thorough an inspection, and such close observations upon the several humours, manners, sentiments, and affections of men, and, as it were, so true and so perfect a dissection of

human-kind, as appears in his comedies, could be no other than the work of extraordinary labour and application. Whereas others, who have the happiness to be acquainted with the author as well as his works, are able to affirm, that all these perfections are due to his genius, and natural penetration. We owe the pleasure and advantage of having been so well entertained and instructed by him, to his facility of doing it; for if I mistake him not extremely, had it been a trouble to him to write, he would have spared himself that trouble. What he has performed would, indeed, have been difficult for a genius of less force; but the club, which a man of ordinary size could not lift, was no more than a walking-staff for Hercules.

MR. WYCHERLEY, in his writings, is severe, and bold in his undertakings; in his conversation, gentle, modest, inoffensive. In his writings he seems without mercy; in his nature he is all tenderness. He makes use of his satire, as a man truly brave of his courage, only upon public occasions, and for public good: He compassionates the wound he is under a necessity to probe; or, like a good-natured conqueror, grieves at the occasion that provokes him to make such havoc.

THERE are some who object against his versification; but a diamond is no less a diamond for not being polished. Versification is in poetry, what colouring is in painting, a beautiful ornament: But if the proportions are just, the posture true, the figure bold, and the resemblance according to nature, though the colours happen to be rough, or carelessly laid on, yet the picture shall lose nothing of its esteem. Such are many of the inestimable pieces of Raphael; whereas the finest and the nicest colour that art can invent, is but labour in vain, when the rest is in disorder; like paint

bestowed on an ill face, whereby the deformity is rendered but so much the more conspicuous and remarkable. It would not be unseasonable to make some observations upon this subject, by way of advice to many of our present writers, who seem to lay the whole stress of their endeavours upon the harmony of words: Like eunuchs they sacrifice their manhood for a voice, and reduce our poetry to be like echo, nothing but sound. In Mr. Wycherley every thing is masculine; his muse is not led forth as to a review, but as to a battle: Not adorned for parade, but for execution: He would be tried by the sharpness of his blade, and not by the finery: Like your heroes of antiquity, he charges in iron, and seems to despise all ornament, but intrinsic virtue; and, like those heroes, has therefore added another name to his own; and, by the unanimous assent of the world, is called *The Manly Wycherley*.

I am, &c.

L E T T E R XL.

Q. ANN BOLEYNE'S *last letter to K. HENRY VIII.*

S I R,

YOUR grace's displeasure and my imprisonment are things so strange unto me, as what to write, or what to excuse, I am altogether ignorant: Whereas you send unto me (willing me to confess a truth, and so obtain your favour) by such a one, whom you know to be mine ancient professed enemy, I no sooner received this message by him, than I rightly conceived your meaning; and if, as you say, confessing a truth indeed may procure my safety, I shall, with all willingness and

duty, perform your command. But let not your grace ever imagine, that your poor wife shall ever be brought to acknowledge a fault, where not so much as a thought thereof preceded. And to speak a truth, never prince had wife more loyal in all duty, and in all true affection, than you have ever found in Anne Boleyn; with which name and place I could willingly have contented myself, if God and your grace's pleasure had been so pleased. Neither did I at any time so far forget myself in my exaltation, or received queenship, but that I always looked for such an alteration as I now find; for the ground of my preferment being on no surer foundation than your grace's fancy, the least alteration I knew was fit and sufficient to draw that fancy to some other object. You have chosen me from a low estate, to be your queen and companion, far beyond my desert or desire. If then you found me worthy of such honour, good your grace let not any light fancy, or bad counsel of mine enemies, withdraw your princely favour from me; neither let that stain, that unworthy stain, of a disloyal heart towards your good grace, ever cast so foul a blot on your dutiful wife, and the infant princess your daughter. Try me, my good king, but let me have a lawful trial, for my truth shall fear no open shame; then shall you see either mine innocence cleared, your suspicion and conscience satisfied, the ignominy and slander of the world stopped, or my guilt openly declared. So that whatsoever God or you may determine of me, your grace may be freed from an open censure, and mine offences being so lawfully proved, your grace is at liberty, both before God and man, not only to execute worthy punishment on me as an unlawful wife, but to follow your affection, already settled on that party, for whose sake I am now as I am; whose

name I could, some good while since, have pointed unto, your grace not being ignorant of my suspicion therein.

BUT if you have already determined of me, and that not only my death, but an infamous slander must bring you the enjoying of your desired happiness; then I desire of God that he will pardon your great sin therein, and likewise mine enemies, the instruments thereof; and that he will not call you to a strict account for your unprincipely and cruel usage of me, at his general judgment seat, where both you and myself must shortly appear, and in whose judgment I doubt not (whatsoever the world may think of me) mine innocence shall be openly known, and sufficiently cleared.

My last and only request shall be, that myself may only bear the burden of your grace's displeasure, and that it may not touch the innocent souls of those poor gentlemen, who (as I understand) are likewise in strait imprisonment for my sake. If ever I have found favour in your sight, if ever the name of Anne Boleyn hath been pleasing in your ears, then let me obtain this request; and I will so leave to trouble your grace any farther, with mine earnest prayers to the Trinity to have your grace in good keeping, and to direct you in all your actions.

FROM my doleful prison in the tower, this 6. of May.

Your loyal and ever faithful Wife,

ANNE BOLEYN.

L E T T E R XLI.

Sir WALTER RALEIGH *to Prince* HENRY, *Son of*
King JAMES I.

May it please your Highness,

THE following lines are addressed to your highness, from a man who values his liberty, and a very small fortune in a remote part of this island, under the present constitution, above all the riches and honours that he could any where enjoy under any other establishment. You see, Sir, the doctrines that are lately come into the world, and how far the phrase has obtained, of calling your royal father God's vicegerent; which ill men have turned both to the dishonour of God, and the impeachment of his majesty's goodness. They adjoin vicegerency to the idea of being all powerful, and not to that of being all-good. His majesty's wisdom, it is to be hoped, will save him from the snare that may lie under gross adulations; but your youth, and the thirst of praise which I have observed in you, may possibly mislead you to hearken to these charmers, who would conduct your noble nature into tyranny. Be careful, O my prince! hear them not, fly from their deceits; you are in the succession to a throne, from whence no evil can be imputed to you, but all good must be conveyed from you. Your father is called the vicegerent of heaven; while he is good, he is the vicegerent of heaven. Shall men have authority from the fountain of good to do evil? No, my prince; let mean and degenerate spirits, which want benevolence, suppose your power impaired by a disability of doing injuries. If want of power to do ill be an incapacity in a

prince, with reverence be it spoken, it is an incapacity he has in common with the deity. Let me not doubt but all pleas, which do not carry in them the mutual happiness of prince and people, will appear as absurd to your great understanding, as disagreeable to your noble nature. Exert yourself, O generous prince, against such sycophants, in the generous cause of liberty; and assume such an ambition worthy of you, to secure your fellow creatures from slavery; from a condition as much below that of brutes, as to act without reason is less miserable than to act against it. Preserve in your future subjects the divine right of being free agents; and to your own royal house, the divine right of being their benefactors. Believe me, my prince, there is no other right can flow from God. While your highness is forming yourself for a throne, consider the laws as so many common-places in your study of the science of government; when you mean nothing but justice, they are an ease and help to you. This way of thinking is what gave men the glorious appellations of deliverers and fathers of their country; this made the sight of them rouse their beholders into acclamations, and mankind incapable of bearing their appearance, without applauding it as a benefit. Consider the inexpressible advantages which will ever attend your highness, while you make the power of rendering men happy the measure of your actions. While this is your impulse, how easily will that power be extended! The glance of your eye will give gladness, and your very sentence have a force of bounty. Whatever some men would insinuate, you have lost your subjects when you have lost their inclinations, You are to preside over the minds, not the bodies of men; the soul is the essence of the man, and you cannot have the true man against his inclinations.

Chuse therefore to be the king, or the conqueror of your people; it may be submission, but it cannot be obedience, that is passive. I am, Sir,

Your Highness's most faithful servant,

WALTER RALEIGH.

L E T T E R XLII.

CHARLES I. *to the Earl of STAFFORD.*

Stafford,

THE misfortune that is fallen upon you by the strange mistaking and conjecture of these times, being such, that I must lay by the thought of employing you hereafter in my affairs; yet I cannot satisfy myself in honour or conscience, without assuring you (now in the midst of your troubles) that, upon the word of a king, you shall not suffer in life, honour, or fortune. This is but justice, and therefore a very mean reward from a master to so faithful and able a servant, as you have shewed yourself to be; yet it is as much as I conceive the present times will permit, though none shall hinder me from being

Your constant faithful friend,

CHARLES R.

L E T T E R XLIII.

*Earl of STAFFORD to his Son.**My dearest WILL,*

THES E are the last lines that you are to receive from a father that tenderly loves you. I wish there were a greater leisure to impart my mind unto you; but our merciful God will supply all things by his grace, and guide and protect you in all your ways; to whose infinite goodness I bequeath you; and therefore be not discouraged, but serve him, and trust in him, and he will preserve and prosper you in all things. Be sure you give all respects to my wife, that hath ever had a great love unto you, and therefore will be well becoming you. Never be wanting in your love and care to your sisters, but let them ever be most dear unto you: for this will give others cause to esteem and respect you for it, and is a duty that you owe them in the memory of your excellent mother and myself: Therefore your care and affection to them must be the very same that you are to have of yourself; and the like regard must you have to your younger sister; for indeed you owe it her also, both for her father and mother's sake. Sweet Will, be careful to take the advice of those friends, which are by me desired to advise you for your education. Serve God diligently morning and evening, and recommend yourself unto him, and have him before your eyes in all your ways. With patience hear the instructions of those friends I leave with you, and diligently follow their counsel. X For, till you come by time to have experience in the world, it will be far more safe to trust to their judgments than your own. Lose not the

time of your youth, but gather those seeds of virtue and knowledge which may be of use to yourself, and comfort to your friends, for the rest of your life. And that this may be the better effected, attend thereto with patience, and be sure to correct and refrain yourself from anger. Suffer not sorrow to cast you down, but with chearfulness and good courage go on the race you have to run in all sobriety and truth. Be sure with an hal-
lowed care to have respect to all the commandments of God, and give not yourself to neglect them in the least things, lest by degrees you come to forget them in the greatest; for the heart of man is deceitful above all things. And in all your duties and devotions towards God, rather perform them joyfully than pensively; for God loves a chearful giver. For your religion let it be directed according to that which shall be taught by those which are in God's church, the proper teachers thereof, rather than that you ever either fancy one to yourself, or be led by men that are singular in their own opinion, and delight to go ways of their own finding out: For you will certainly find soberness and truth in the one, and much unsteadiness and vanity in the other. The king, I trust will deal graciously with you; restore you those honours and that fortune, which a distempered time hath deprived you of, together with the life of your father; which I rather advise might be by a new gift and creation from himself, than by any other means, to the end you may pay the thanks to him without having obligations to any other. Be sure to avoid as much as you can, to enquire after those that have been sharp in their judgments towards me, and I charge you never to suffer a thought of revenge to enter into your heart; but be careful to be informed who were my friends in this prosecution, and to them apply yourself to make

them your friends also; and on such you may rely, and bestow much of your conversation amongst them. And God Almighty, of his infinite goodness, bless you and your children's children; and his same Goodness bless your sisters in like manner, perfect you in every good work, and give you right understandings in all things. *Amen.*

Your most loving father,

T. WENTWORTH.

L E T T E R XLIV.

Mr. POPE to Mr. CROMWELL.

I Believe it was with me when I left the town, as it is with a great many men when they leave the world, whose loss itself they do not so much regret as that of their friends whom they leave behind in it. For I do not know one thing for which I can envy London, but for your continuing there. Yet I guess you will expect me to recant this expression, when I tell you, Sappho (by which heathenish name you have christened a very orthodox lady) did not accompany me into the country. Well, you have your lady in the town still, and I have my heart in the country still, which being wholly unemploy'd as yet, has the more room in it for my friends, and does not want a corner at your service. You have extremely obliged me by your frankness and kindness: and if I have abus'd it by too much freedom on my part, I hope you will attribute it to the natural openness of my temper, which knows how to shew respect where it feels affection. I would love my friends as my mistress, without ceremony; and hope a little rough usage some.

times may not be more displeasing to the one, than it is to the other.

IF you have any curiosity to know in what manner I live, or rather lose a life, Martial will inform you in one line.

Prandeo, poto, cano, ludo, lego, cœno, quiesco.

EVERY day with me is literally another yesterday. for it is exactly the same: it has the same business, which is poetry; and the same pleasure, which is idleness. A man might indeed pass his time much better, but I question if any man could pass it much easier. If you will visit our shades this spring, which I very much desire, you may perhaps instruct me to manage my game more wisely: but at present I am satisfied to trifle away my time any way, rather than let it stick by me; as shop keepers are glad to be rid of those goods at any rate, which would otherwise always be lying upon their hands. Sir, if you will favour me sometimes with your letters, it will be a great satisfaction to me on several accounts; and on this in particular, that it will shew me (to my comfort) that even a wise man is sometimes very idle; for so you must needs be when you can find leisure to write to yours, &c.

L E T T E R XLV.

Mr. POPE to Mr. CROMWELL,

I Have nothing to say to you in this letter, but I was resolved to write to tell you so. Why should I not content myself with so many great examples of deep divines, profound casuists, grave philosophers; who have written, not letters only, but whole tomes and voluminous treatises about nothing? Why should a fellow

like me, who all his life does nothing, be ashamed to write nothing? and that to one who has nothing to do but to read it? But perhaps you'll say, the whole world has something to do, something to talk of, something to wish for, something to be employed about; but pray, Sir, cast up the account, put all these somethings together, and what is the sum total, but just nothing? I have no more to say, but to desire you to give my service (that is nothing) to your friends, and to believe that I am nothing more than your, &c.

L E T T E R XLVI.

From Mr. POPE to a Lady.

IAM not at all concerned to think that this letter may be less entertaining than some I have sent: I know you are a friend that will think a kind letter as good as a diverting one. He that gives you his mirth, makes a much less present than he that gives you his heart; and true friends would rather see such thoughts as they communicate only to one another, than what they squander about to all the world. They who can set a right value upon any thing, will prize one tender, well-meant word, above all that ever made them laugh in their lives. If I did not think so of you, I should never have taken much pains to endeavour to please you by writing, or any thing else. Wit I am sure I want; at least in the degree that I see others have it, who would at all seasons alike be entertaining: But I would willingly have some qualities that may be (at some seasons) of more comfort to myself, and of more service to my friends: I would cut off my own head, if it had nothing better than wit in it; and tear out my own heart, if it had no

better dispositions than to love only myself, and laugh at all my neighbours. I know you 'll think it an agreeable thing to hear that I have done a great deal of Homer; if it be tolerable, the world may thank you for it: For if I could have seen you every day, and imagined my company could have every day pleased you, I should scarce have thought it worth my while to please the world. How many verses could I gladly have left unfinished, for people to say what they would of, had I been permitted to pass all those hours more pleasingly? Whatever some may think, fame is a thing I am much less covetous of than your friendship; for that, I hope, will last all my life: the other I cannot answer for. What if they should both grow greater after my death? alas! they would both be of no advantage to me! Therefore think upon it, and love me as well as ever you can while I live.

Now I talk of fame, I send you my Temple of Fame, which is just come out: But my sentiments about it you will see better by this epigram:

What's Fame with men, by custom of the nation,
Is call'd in women only reputation:
About them both why keep we such a pother?
Part you with one, and I'll renounce the other.



L E T T E R XLVII.

*Mr. POPE to EDWARD BLOUNT, Esq;**June 2. 1724.*

YOU shew yourself a just man and a friend in those guesses and suppositions you make at the possible reasons for my silence; every one of which is a true one. As to forgetfulness of you or yours, I assure you, the promiscuous conversations of the town serve only to put me in mind of better and more quiet to be had in a corner of the world (undisturbed, innocent, serene, and sensible) with such as you. Let no access of any distrust make you think of me differently in a cloudy day from what you do in the most sun-shiny weather. Let the young ladies be assured I make nothing new in my gardens, without wishing to see the print of their fairy steps in every part of them. I have put the last hand to my works of this kind, in happily finishing the subterraneous way and grotto: I there found a spring of the clearest water, which falls in a perpetual rill, that echoes thro' the cavern day and night. From the river Thames you see thro' my arch up a walk of the wilderness, to a kind of open temple, wholly composed of shells in the rustic manner; and from that distance under the temple you look down through a sloping arcade of trees, and see the sails on the river passing suddenly and vanishing, as thro' a perspective glass. When you shut the doors of this grotto, it becomes on the instant, from a luminous room, a *camera obscura*; on the walls of which all objects of the river, hills, woods, and boats, are forming a moving picture in their visible radiations: And when you have

a mind to light it up, it affords you a very different scene; it is finished with shells interspersed with pieces of looking-glass in angular forms; and in the ceiling is a star of the same material, at which, when a lamp (of an orbicular figure of thin alabaster) is hung in the middle, a thousand pointed rays glitter, and are reflected over the place. There are connected to this grotto, by a narrow passage, two porches, one towards the river, of smooth stones, full of light, and open; the other towards the garden, shadowed with trees, rough with shells, flints, and iron ore. The bottom is paved with simple pebbles, as is also the adjoining walk of the wilderness to the temple, in the natural taste, agreeing not ill with the little dripping murmur, and the aquatic idea of the whole place. It wants nothing to complete it but a good statue with an inscription, like that beautiful antique one which you know I am so fond of:

“ Hujus nymp̄ha loci, sacri custodia fontis,

“ Dormio dum blandæ sentio murmur aquæ.

“ Tace meum, quisquis tangis cava marmoro, somnum

“ Rumpere; sive bibas, sive lavere tace.

Nymph of the grot, this sacred spring I keep,

And to the murmur of these waters sleep:

Oh! spare my slumbers, gently tread the cave!

And drink in silence, or in silence lave!

You'll think I have been very poetical in this description, but it is pretty near the truth. I wish you were here to bear testimony how little it owes to art either the place itself, or the image I give of it.

I am, &c.

L E T T E R XLVIII.

S I R,

AMONG men there are some, who have their vices concealed by wealth; and others, who have their virtues concealed by poverty. Wherefore, in this, as well as in other respects, the middle condition seems to be advantagiously situated for the gaining of wisdom; because poverty turns our ways too much upon the supplying our wants; and riches upon enjoying our superfluities. It is true, humility and patience, industry and temperance, are very often the qualities of a poor man: and humanity and good nature, magnanimity and a sense of honour are the qualifications of the rich. But, on the contrary, poverty is apt to betray a man into envy; riches into arrogance and pride: poverty is too often attended with fraud, vicious compliance, repining, murmur, and discontent; and riches expose a man to pride and luxury, a foolish elation of heart, and too great fondness for this life. So that our prayer should always be, that God would remove far from us vanity and lies; to give us neither poverty nor riches, and to feed us with food convenient for us; lest we be full and deny him, and say, who is the Lord? or lest we be poor, and steal, and take the name of our God in vain.

I am, &c.



PART SECOND.

FAMILIAR LETTERS

On the most ordinary and important

OCCASIONS IN LIFE.

LETTER I.

*Mr. POPE to Lady * * * * **

ALL the pleasure or use of familiar letters, is to give us the assurance of a friend's welfare; at least 'tis all I know, who am a mortal enemy and despiser of what they call fine letters. In this view, I promise you, it will always be a satisfaction to me to write letters and to receive them from you; because I unfeignedly have your good at my heart, and am that thing, which many people make only a subject to display their fine sentiments upon, a friend: which is a character that admits of little to be said, till something may be done. Now, let me fairly tell you, I don't like your stile: 'tis very pretty, therefore I don't like it; and if you write as well as Voiture, I would not give a farthing for such

letters, unless I were to sell them to be printed. Methinks I have lost the Mrs. L—— I formerly knew, who writ and talked like other people (and sometimes better.) You must allow me to say, you have not said a sensible word in all your letter, except where you speak of shewing kindness and expecting it in return: but the addition you make about your being but two and twenty, is again in the stile of wit and abomination. To shew you how very unsatisfactorily you write, in all your letters you've never told me how you do. Indeed I see 'twas absolutely necessary for me to write to you before you continued to take more notice of me, for I ought to tell you what you are to expect; that is to say, kindness, which I never failed, I hope, to return; and not wit, which if I want, I am not much concerned, because judgment is a better thing; and if I had, I would make use of it rather to play upon those I despised, than to trifle with those I loved. You see, in short, after what manner you may most agreeably write to me: tell me you are my friend, and you can be no more at a loss about that article. As I have opened my mind upon this to you, it may also serve for Mr. H——, who will see by it what manner of letters he must expect, if he corresponds with me. As I am too seriously yours and his servant to put turns upon you instead of good wishes, so in return I should have nothing but honest plain How-d'ye's and Pray remember me's; which not being fit to be shown to any body for wit, may be a proof we correspond only for ourselves, in mere friendliness; as doth, God is my witness,

Your very, &c.

L E T T E R II.

*Mr. POPE to Lady * * * * **

IT is with infinite satisfaction I am made acquainted that your brother will at last prove your relation, and has entertained such sentiments as become him in your concern. I have been prepared for this by degrees, having several times received from Mrs. * that which is one of the greatest pleasures, the knowledge that others entered into my own sentiments concerning you. I ever was of opinion that you wanted no more to be vindicated than to be known. As I have often condoled with you in your adversities, so I have a right, which but few can pretend to, of congratulating on the prospect of your better fortunes: and I hope, for the future, to have the concern I have felt for you overpaid in your felicities. Tho' you modestly say the world has left you, yet I verily believe, it is coming to you again as fast as it can: for, to give the world its due, it is always very fond of merit when 'tis past its power to oppose it. Therefore, if you can, take it into favour again upon its repentance, and continue in it; but if you are resolved in revenge to rob the world of so much example as you may afford it, I believe, your design will be vain; for even in a monastery your devotions cannot carry you so far toward the next world as to make this lose the sight of you; but you'll be like a star, that, while it is fixed to heaven, shines over all the earth.

WHERESOEVER providence shall dispose of the most valuable thing I know, I shall ever follow you with my sincerest wishes, and my best thoughts will be perpetually waiting upon you, when you never hear of me nor

them. Your own guardian angels cannot be more constant, nor more silent. I beg you will never cease to think me your friend, that you may not be guilty of that which you never yet knew to commit, an injustice. As I have hitherto been so in spite of the world, so hereafter, if it be possible you should ever be more opposed, and more deserted, I should only be so much the more

Your faithful, &c.

L E T T E R III.

To Mrs. Arabella Fermor, on her marriage.

YOU are by this time satisfied how much the tenderness of one man of merit is to be preferred to the addresses of a thousand. And by this time the gentlemen you have made choice of is sensible, how great is the joy of having all those charms and good qualities which have pleased so many, now applied to please one only. It was but just, that the same virtues which gave you reputation, should give you happiness; and I can wish you no greater, than that you may receive it in as high a degree yourself, as so much good humour must infallibly give it to your husband.

It may be expected, perhaps, that one who has the title of poet should say something more polite on this occasion: But I am really more a well-wisher to your felicity, than a celebrator of your beauty. Besides, you are now a married woman, and in a way to be a great many better things than a fine lady; such as an excellent wife, a faithful friend, a tender parent, and at last, as the consequence of them all, a saint in heaven. You ought now to hear nothing but that, which was

all you ever desired to hear (whatever others may have spoken to you) I mean truth: and it is with the utmost that I assure you, no friend you have can more rejoice in any good that befalls you, is more sincerely delighted with the prospect of your future happiness, or more unfeignedly desires a long continuance of it.

I hope, you will think it but just, that a man who will certainly be spoken of as your admirer, after he is dead, may have the happiness to be esteemed, while he is living,

Your, &c.

L E T T E R IV.

From a Father to his Son.

Dear Son,

I AM sorry you should have any misunderstanding with your master: I have a good opinion of him, and I am unwilling to entertain a bad one of you. It is so much a master's interest to use his apprentices well, that I am inclinable to think, that when they are badly treated, it is oftener the effect of provocation than choice. Wherefore, before I give myself the trouble of interposing in your behalf, I desire you will strictly enquire of yourself, whether you have not, by some misconduct or other, provoked that alteration in your master's behaviour, of which you so much complain. If, after having diligently complied with this request, you assure me, that you are not sensible of having given cause of disgust on your side, I will readily use my best endeavours to reconcile you to your master, or procure you another. But if you find yourself blameable, it will be better for you to remove, by your own amendment, the occasion of your

master's displeasure, than to have me, or any other friend, offer to plead your excuse where you know it would be unjust to defend you. If this should be your case, all your friends together could promise your better behaviour, indeed; but as the performance must even then be your own, it will add much more to your character to pass through your whole term without any interposition between you. Weigh well what I have here said; and remember that your future welfare depends greatly on your present behaviour. I am,

Your loving father.

L E T T E R V.

Against a sudden intimacy, or friendship, with one of a short acquaintance.

Cousin ANDREW,

I AM just setting out for York, and have not time to say so much as I would on the occasion upon which I now write to you. I hear that Mr. Blandford and you have lately contracted such an intimacy, that you are hardly ever asunder; and as I know his morals are not the best, nor his circumstances the most happy, I fear he will, if he has not already done it, let you see, that he better knows what he does in seeking your acquaintance, than you do in cultivating his.

I AM far from desiring to abridge you in any necessary or innocent liberty, or to prescribe too much to your choice of a friend: Nor am I against your being complaisant to strangers; for this gentleman's acquaintance is not yet a month old with you; but you must not think every man, whose conversation is agreeable, fit to be im-

mediately treated as a friend: Of all sorts, hastily-contracted friendships promise the least duration or satisfaction; as they commonly arise from design on one side, and weakness on the other. True friendship must be the effect of long and mutual esteem and knowledge: It ought to have for its cement, an equality of years, a similitude of manners, and, pretty much, a parity in circumstance and degree. But, generally speaking, an openness to a stranger carries with it strong marks of indiscretion, and not seldom ends in repentance.

FOR these reasons, I would be glad you would be upon your guard, and proceed cautiously in this new alliance. Mr. Blandford has vivacity and humour enough to please any man of a light turn; but were I to give my judgment of him, I should pronounce him fitter for the tea table than the cabinet. He is smart, but very superficial; and treats all serious subjects with a contempt too natural to bad minds; and I know more young men than one, of whose good opinion he has taken advantage, and made them wiser, though at their own experience, than he found them.

THE caution I here give you, is the pure effect of my experience in life; some knowledge of your new associate, and my affection for you. The use you make of it will determine, whether you merit this concern from

Your affectionate kinsman.



L E T T E R VI.

*An Apprentice to his Brother, about a fraud committed
by his fellow apprentice to their master.*

Dear Brother,

I AM under greater uneasiness than I am able to express. My fellow 'prentice, for whom I had a great regard, and from whom I have received many civilities, has involved me in the deepest affliction. I'm unwilling to tell you, and yet I must not conceal it; that he has forfeited the confidence reposed in him, by a breach of trust, to which he ungenerously gained my consent, by a pretence I did not in the least suspect. What must I do? My master is defrauded: If I discover the injury, I am sure to ruin a young man I would fain think possessed of some merit; if I conceal the injustice, I must at present share the guilt, and hereafter be partaker in the punishment. I am in the greatest agony of mind, and beg your instant advice, as you value the peace of

Your dutiful, tho' unfortunate brother.

L E T T E R VII.

The Brother's Answer.

Dear Brother,

YOUR letter, which I just now received, gives me great uneasiness: And as any delay in the discovery may be attended with consequences which will probably be dangerous to yourself, and disagreeable to all who belong to you; I charge you, if you value your own happiness, and my peace, to acquaint your master instantly with the injustice that has been done him;

which is the only means of vindicating your own innocence, and prevent your being looked upon as an accomplice in a fact, to which I wish you may not be found to have been too far consenting. As to the unhappy young man who has been guilty of so fatal an indiscretion, I wish, if the known clemency and good nature of your master may pardon this offence, he may let his forgiveness teach him the ingratitude and inhumanity of injuring a man, who is not only the proper guardian of his youth, but whose goodness deserves the best behaviour, tho' he be generous enough to excuse the worst. Let not a minute pass after you receive this, before you reveal the matter to your master. For I am in hopes that your application to me, and your following my advice, will greatly plead in your behalf. I will very speedily call on your master; and am, as far as an honest regard for you can make me,

Your loving brother,

L E T T E R VIII.

*From a Father to his Son, on his keeping bad company,
bad hours, &c. in his apprenticeship.*

Dear Son,

I Am very much concerned to hear, that you are of late fallen into bad company; that you keep bad hours and give great uneasiness to your master, and break the rules of his family; that when he expostulates with you on this occasion, you return pert and bold answers; and, instead of promising or endeavouring to amend, repeat the offence; and have entered into clubs and societies of young fellows, who set at nought all good example, and make such persons as would do their duty,

the subject of their ridicule, as persons of narrow minds, and who want the courage to do as they do.

LET me, on this occasion, expostulate with you, and set before you the evil of the way you are in.

IN the first place: What can you mean by breaking the rules of a family you had bound yourself by contract to observe? Do you think it is honest, to break thro' engagements into which you have so solemnly entered; and which are no less the rules of the corporation you are to be one day free of, than those of a private family?— Seven years, several of which are elapsed, are not so long a term, but that you may see it determined before you are over fit to be trusted with your own conduct: twenty-one or twenty-two years of age is full early for a young man to be his own master, whatever you may think; and you may surely stay till then, at least, to chuse your own hours, and your own company; and, I fear, as you go on, if you do not mend your ways, your discretion will not then do credit to your choice. Remember, you have no time you can call your own, during the continuance of your contract; and must you abuse your master in a double sense; rob him of his time, especially if any of it be hours of business; rob him of his rest; then break peace in his family, and give a bad example to others? and all for what? why, to riot in the company of a set of persons, who contemn, as they teach you to do, all order and discipline; who, in all likelihood, will lead you into gaming, drinking, swearing, and even more dangerous vices, to the unhinging of your mind from your business, which must be your future support.

CONSIDER, I exhort you, in time, to what these courses may lead you. Consider the affliction you will give to all your friends, by your continuance in them. Lay together the substance of the conversation

that passes in a whole evening, with your frothy companions, after you are come from them; and reflect what solid truth, what useful lesson, worthy of being inculcated in your future life, that whole evening has afforded you; and consider, whether it is worth breaking thro' all rule and order for?—whether your present conduct is such as you would allow in a servant of your own? whether you are so capable to pursue your business with that ardour and delight next morning, as if you had not drunk, or kept bad hours, over night? if not whether your master has not a double loss and damage from your mispent evenings; whether the taking of small liberties, as you may think them, leads not on to greater? for, let me tell you, you will not find it in your power to stop when you will; and then, whether any restraint at all will not in time be irksome to you?

I have gone through the like servitude with pleasure and credit, I found myself my own master full soon for my discretion; what you think of yourself I know not; but I wish you may do as well for your own interest, and reputation too, as I have done for mine; and I'll assure you, I should not have thought it either creditable or honest to do as you do. I could have stood the laugh of an hundred such vain companions as you chuse, for being too narrow minded to break through all moral obligations to my master, in order to shew the bravery of a bad heart, and what an abandon'd mind dar'd to perpetrate. A bad beginning seldom makes a good ending, and if you were assured that you could stop when you came for yourself, which is very improbable, how will you answer it to equity and good conscience, that you will do so for your master? There is, let me tell you, more true bravery of mind in forbearing to do an injury, than in giving offence.

YOU are now at an age when you should study to improve, not divert, your faculties. You should now lay in a fund of knowledge, that in time, when ripened by experience, may make you a worthy member of the commonwealth. Do you think you have nothing to learn, either as to your business, or as to forming of your mind? would it not be much better to chuse the silent the sober conversation of books, than of such companions as never read or think; an author never commits any but his best thoughts to paper; but what can you expect from the laughing noisy company you keep, but frothy prate, indigested notions, and thoughts so unworthy of being remember'd that it is the greatest kindness to forget them?

LET me intreat you then, my dear son, for your family's sake, or for your own sake, before it be too late, to reflect, as you ought, upon the course you are enter'd into. By applying yourself to books, instead of such vain company, you will be qualified in time for the best of company, and to be respected by all ranks of men. This will keep you out of unnecessary expences, will employ all your leisure time, will exclude a world of temptations, and open and enlarge your notions of men and things, and, finally, set you above that wretched company which now you seem so much delighted with. And one thing let me recommend to you, that you keep a list of the young men of your standing within the compass of your knowledge, and for the next seven years, observe what fate will attend them; see, if those who follow not the course you are so lately entered into, will not appear in a very different light from those who do; and from the industry and prosperity of the one, and the decay or failure of the other (if their vain ways do not blast them before, or as soon as they begin the world) you'll find

abundant reason every day to justify the truth of the observations I have thrown together. As nothing but my affection for you could possibly influence me to these expostulations, I hope for a proper effect from them, if you would be thought well of by, or expect any favour from,

Your loving father.

L E T T E R IX.

From an elder to a younger Brother, representing to him the fatal consequences that must inevitably attend his persisting in his extravagance.

Dear PETER,

YOU must imagine, if you give yourself time to reflect, that your misfortunes, as being an only brother, affect me almost as much as my own; which, you are sensible, are not a few: But then you know very well, that mine are owing to unforeseen accidents, and not to wilful profusion. This consideration supports me under them; but as to what I have suffered on your account, that indeed has been occasioned by my own indiscretion. Whilst my father and mother were living, they not only supplied you with every thing that was necessary and convenient, but even indulged you in your extravagance. What they left behind them is now devolved upon me; and both nature and prudence direct me to make the best use of it I am able. I acknowledge I am inclined to serve you to the utmost of my power; but, my dear brother, which way can I do it effectually? The many supplies you received from our indulgent parents were actually thrown away, because, through your own misapplication of them, they gave you no real assistance: And, pray, what measures can I take to re-

lieve you? Had you made a proper use of your friends readiness to serve you, you had been happy long ago; but, to speak freely, your present distress is entirely owing to your own folly. The fortune you had, with prudent management, would have afforded you a comfortable subsistence all your life: whereas you have squandered it away in less than two years time. Were I able and willing to give you as much more, what reason is there to suppose you would be a better oeconomist for the future? All I am worth in the world, at your rate of living, would support you but a few years; and as I think it my duty to take care of my own family, I must not injure them by relieving you. Were I to send you the money you require, what other purpose would it serve, than to lengthen your credit, and involve you farther in debt? This has always been the case, whenever I have assisted you; and therefore it is now time to withdraw my favours. Nevertheless, when I am sufficiently convinced of your reformation, you may depend upon all reasonable assistance from

Your affectionate brother,

G. CAMPBELL.

L E T T E R X.

From a Guardian to his Ward, on his irregular course of life during his apprenticeship.

Dear JOHN,

YOU are sensible that a true friendship always subsisted between your father and myself, and that he was pleased to constitute me the sole executor of his last will and testament, wherein he committed you to

my care during your minority. I have accordingly had a watchful eye over your deportment, and am sorry to hear that you keep bad company and bad hours, are frequently overtaken with liquor, and transgress the rules of your master's house, so as to give great uneasiness to the whole family. I am likewise informed, that you treat your master's coolest expostulations in a manner that no way becomes you, giving him pert answers, and putting on saucy airs. Nay, instead of amendment, you repeat the offence for which he reproves you, and turn his admonitions to ridicule amongst your profligate associates. Give me leave, therefore, to set before you, in a true light, the fatal consequences that must attend you without a speedy reformation.

IN the first place, how can you in conscience break thro' that solemn contract, which you have bound yourself faithfully to observe? Or what excuse can I make to your master, to whom I stand engaged for your good behaviour? You are now but seventeen, an age too young to be your own master, and to act without restraint. Stay, then, till you are one or two and twenty at least, before you take the liberty of keeping what hours and what company you please; and even then it will be necessary to controul yourself, for fear of contracting vicious habits, which are not easily forsaken.

CONSIDER, I beg of you, before it is too late, into what inconveniencies and distresses such a course of life may lead you; and what trouble you will give your sincerest friends, by persevering in your evil ways. And then again, have an eye to the golden rule, of doing as you would be done by. Ask yourself, whether your present behaviour is such as you would approve of in an apprentice of your own? Are you so capable of pursuing your master's business the next morning, as if you had

gone to bed sober, and in proper time? If not, your mis-spent evenings, are a double disadvantage to your master. And will not these small liberties (as you call them) lead you on, in time, to others of a more dangerous and destructive nature? Believe me, it is not in every one's power to stop when he pleases; and by ill-habits long persisted in, you may arrive to such a pitch of obduracy, as to bid defiance to all laws, both human and divine.

FOR my part, I served seven years, not only with pleasure, but (I hope) with reputation; and though I was not my own master till I was two and twenty, I thought it was full soon enough. I don't know what your sentiments may be on the like occasion; but I wish you may consult you own interest and credit as much as I have done, and not take such liberties as I cannot think either reputable or honest.

YOU are now at an age, wherein you should study to cultivate your mind, not to indulge yourself in pleasures. By reading proper books, and keeping good company you will acquire a large stock of wisdom and experience; you will usefully employ your leisure hours; avoid many temptations; enlarge your ideas of men and things; contract your expences; and, in a word, you will learn to look down with an eye of contempt on those frothy companions, who now give you so much satisfaction and delight.

NOTHING but my sincere regard for your future welfare could have induced me thus to represent to you the dangerous tendency of your present conduct? and I hope my friendly admonitions will have the desired effect, so that I may not have cause to repent of taking upon me the important trust which your father reposed in me. If I should hear of the success of these re-

monstrances, you shall want for no encouragement from,

Your affectionate guardian,

JOHN KEITH.

L E T T E R XI.

From an Apprentice to his Master in the country.

S I R,

SINCE you left home nothing material has happened in the family, nor any business offered, but what we have been able to accomplish to the satisfaction of the customers. This I thought it my duty to inform you of (as I find your affairs will detain you longer in the country than you expected) and to assure you that business here, during your absence, shall be carried on with as much care and fidelity, as if your eye was over us. Sir Walter Baltimore has discharged his account, and bought six pieces of the same holland, with which he is perfectly well pleased. Captain Thomson arrived yesterday. I saw him last night, and he tells me he has executed your commission much to his satisfaction, and hopes it will be to yours. The good family are all well. Every body longs for your return, and my good mistress begins to be impatient; however, nobody expects you till the business you went about is compleated, and if in the mean time any thing of consequence should happen, you may depend on hearing immediately from, Sir,

Your most faithful and obedient servant,

L E T T E R XII.

From a Tradesman to his Correspondent requesting the payment of a sum of money.

S I R,

A Very unexpected demand that has been made on me for money, which I was in hopes of keeping longer in my trade, obliges me to apply for your assistance of the balance of the accompt between us, or as much of it as you can spare. When I have an opportunity to inform you of the nature of this demand, and the necessity of my discharging it, you will readily excuse the freedom I now take with you; and as 'tis an affair of such consequence to my family, I know the friendship you bear me will induce you to serve me effectually.

I am, Sir,

Your most obedient servant,

THOMAS HILLS.

L E T T E R XIII.

The Answer,

S I R,

IT gives me singular satisfaction, that I have it in my power to answer your demand, and am able to serve a man I so much esteem. The balance of the accompt is two hundred pounds, for which I have procured a bank note, and for security divided it, and sent one half by the carrier, and inclosed the other. I wish you may surmount this and every other difficulty that lies in your road to happiness, and am,

Sir, Yours sincerely,

ANDREW JONES.

L E T T E R X I V .

From a Lady to a Maid-Servant, who had left her. In which is contained an useful lesson for all persons in that state of life.

Dear BETTY,

I Had your letter very safe, and tho' I have failed to answer it before, yet my daily prayers, and best wishes, have constantly attended you. I trust you have the good fortune to please where you are, as I hear nothing to the contrary: I go by the old saying, No news is good news. If you are so happy as to be in favour with the good family that you have the honour to serve, I make no question of your continuing in it by a constant endeavour to deserve it. I told you above, and I told you truth, that I daily remember you in my prayers; and at the same time I will not suppose that you forget to remember yourself. I fancy you lie with the other maid, and know not that you have a closet or retiring place to yourself; but whether you have or not, I intreat you let no pretence whatever prevail on you to omit an indispensable duty: Let no false notion of modesty suffer you to neglect an action that is your utmost glory to perform; I hope your fellow-servant thinks as she ought on this occasion, but if she be so unhappy as not to do it, endeavour to gain her over by your example, but beware of being perverted by hers: To wake in a morning, and without addressing the throne of grace, to commit ourselves to the hazards of the day, is such a degree of impiety and fool hardiness as shocks one but to think on; and surely it is equally the blackest ingratitude to close our eyes at night, without retur-

ning our unfeigned thanks for the dangers we have escaped; those eyes, for ought we know, may never be again unclosed in this world. — I was going to offer some advice of another kind, but I recollect that, perform but your duty to your Creator, and all the rest is included. Be sure in whatever you are about to do, think always on what is due to the dignity of your nature. Consider, that although you are placed by providence in the degree of a servant, yet your immortal soul is of equal rank with that of an empress. This counsel at the first glance may appear to encourage pride, but if duly attended to, it will be far otherwise, and prove the most effectual means to extinguish it; for a proper consideration on the several degrees of men in the order the wisdom of God has placed them with relation to this life, will teach you to condescend to your superiors without meanness, and learn you to distinguish yourself from those below you without arrogance; it will hinder adversity from oppressing you; and if prosperity be your lot (as I heartily wish it may) it will find you worthy of it; in a word, it will make you equal to good fortune, and superior to ill. Mr. W — joins me in the best respects to your master and lady, and Mr. —. I desire you, whenever you are inclined to write to me, that you would chuse out half an hour when you can best be spared, and ask leave; this will save you the confusion of equivocating, if you are demanded what has been your employment, and prevent your turning an indifferent action into a guilty one: for be sure never to forget, your time is not your own, but is entirely due to those you serve, and that you can never justly employ any of it on your own occasions without leave. Pray, good Betty, think of that. I was concerned to find you had laid out so much money in play-things for

the children, however, I acknowledge myself obliged to your good nature; I shall take the hint from you of sending this free to London, and save half the postage; observe my method, and be not above being taught by any one, any thing that is worth the trouble of learning; no matter who it is teaches, provided the instructions are good. Adieu, dear Betty, do me the justice to believe this letter dictated from a heart full of the warmest wishes for your welfare, from one who will always regard every piece of happiness that befalls you as an additional one to herself, for I am,

Your very sincere friend,

C—— B——.

L E T T E R XV.

From a young Man nearly out of his apprenticeship to the Father of a young Lady who visited in the family.

S I R,

IF I was not conscious that my behaviour, during my apprenticeship to Mr. Jones, would plead in my favour with one, whose intimacy in the family has made him not entirely unacquainted with it I should not dare to write to you on this occasion.

BUT, before I presume to mention the subject of this letter, permit me to observe, that my apprenticeship will expire at Christmas next; when, besides my expectations from a maiden aunt, and some other of my relations, I shall have two thousand pounds at my own disposal, which, together with my natural industry, love of business, and the knowledge I have acquired under so good a master, will enable me to enter into business with

some degree of reputation, and with a prospect of success. Having laid before you, Sir, a faithful account of the present state of my affairs, I must beg your permission to add, that I have for a long time secretly admired your eldest daughter. I say secretly, because I have not ventured to mention it before, and never shall to the young lady, unless this meets with your approbation. In what light this address will appear to you, I am wholly ignorant, and am as little acquainted whether my fortune bears any proportion to that you intend to give your daughter; but of this I am certain, that tho' the lady may, in point of outward circumstances, meet with a more advantageous offer, yet in true and sincere affections for Miss Rogers, none can exceed him who is, Sir,

Your most obedient humble servant.

L E T T E R X V I .

The Answer.

S I R,

WHAT thoughts my daughter may have of your proposal I know not, and must observe to you, that I am determined never to influence her in an affair of this sort, where I think she ought to have her own free choice. What I have heard Mr. Jones frequently say of your behaviour makes any farther enquiry into your character unnecessary. And if your affairs are as you represent them, I shall have no objection; but here you must allow me to make proper inquiries.

As I have a son, I do not propose to give each of my daughters above a thousand pounds at their marriage, though at my death, their fortunes will be at least equal to yours. I must confess that I am pleased, Sir, with your writing to me on this subject before you mention-

ed it to my daughter, and I give you my free consent to acquaint her with your sentiments ; however I would not advise you to do this by letter ; for, as she is often at Mr. Jones's, you may open your mind to her by degrees, which will be much better than an abrupt declaration ; and if she is disposed to favour your passion, she will meet with no opposition from me. I shall be ready, whenever you think proper to talk with you farther on this subject, and am, Sir,

Your very humble servant,

T. ROGERS.

L E T T E R X V I I .

From a young Gentleman to a Lady of superior fortune.

Madam,

NONE surely can labour under greater disadvantages than he who presumes to write to a lady to whom he is entirely unknown : But a man who has been so long condemned to silence as I have, has some plea for taking a liberty to write that would be otherwise unpardonable : This, Madam, I beg you would see as my apology for giving you this trouble, and for presuming to ask whether the person who had the happiness of sitting by you at the opera last night, and who has in vain long waited for an opportunity of speaking to you, might, if all things were favourable to his wishes, be admitted to the honour of your acquaintance. Another favour, Madam, I humbly request : It is that you will find a way (for I protest I know of none) by which I may be honoured with your determinations.

I am sensible, Madam, that I have gone too far in presuming to take this liberty ; but I beg to be for-

given. No words can describe what I feel, while I write this to you, and which I shall continue to suffer, at least till I have the happiness of receiving your answer.

I am, Madam,

Your most obedient,

And most humble servant.

L E T T E R XVIII.

The Answer by a Friend of the Lady.

S I R,

I AM now perhaps taking as strange a liberty as you took yesterday, but if you hope for pardon from one woman, you must be ready to grant it to another. I have seen your letter to Miss Tompkins, and as I think it impossible for that lady to answer it, my regard for her makes me take the task upon myself. I am surprized, Sir, and doubtless she is more so, that an absolute stranger should take the liberty to write to her, especially as Miss Tompkins has so universal an acquaintance, that I cannot think it very difficult for a man of fashion to get himself introduced to her, without his taking this extraordinary method; however, you must permit me to say, that there are few people to whom Miss Tompkins would wish to be known as an acquaintance, beyond the number of those who have at present that honour. We are not more ignorant of you than we are of your meaning; but if you have any farther thoughts, I do assure you there will require a great deal to support such an application. I am sincerely the lady's friend, and in this instance, I am persuaded that I am acting the part of a friend to you. I have only ob-

erved what I think you ought to have done, and in what manner, and I leave the rest to your discretion.

I am, Sir,

Your humble servant,

ELIZ. TRUSTY.

L E T T E R XIX.

From a Gentleman of fortune, who had seen a lady in public, to her Mother.

Madam,

IT will be happy for me, if you are not unacquainted with the name at the bottom of this letter, since that will prevent the necessity of my saying what will appear with a better grace from others. I shall flatter myself that this is really the case, and will only say that I am of a family of some consideration, and am not entirely destitute of fortune.

I was a few days ago, Madam, at the Oratorio, and have just learnt, that a lady who commanded all my attention there, has the happiness to be your daughter. It is on that lady's account I now presume to write to you; and as it is my settled opinion that nothing can justly deserve censure, that is honourable and undisguised, I take the freedom to own, that though I do not doubt of your daughter's being worthy of a much better offer, yet I am persuaded that my happiness or misery will depend upon her accepting or refusing this; I therefore beg the favour, Madam, of your letting me know whether the young lady be engaged, and if she be not, I intreat, that after you have informed yourself who it is that requests the honour of being introduced to her, you will favour me with an answer. I am as great an enemy as possible, Madam, to the nonsense us-

ed on these occasions, but it would be doing myself injustice to conclude without saying, that my mind will be very little at ease, until I know how this address is received. I have the honour to be, Madam,

Your most obedient humble servant,

J. LOVELY.

L E T T E R XX.

The Answer.

S I R,

THE letter I had the honour to receive from you, bespeaks you a gentleman and a man of sense. After such a prepossession in your favour, I am sorry to inform you that I am induced, from several reasons, to decline the offer you are pleased to make of an alliance to my family. My daughter, who is very dear to me, is, I think, already engaged; I wish it may be as worthily: besides, I cannot approve of this unaccountable manner of placing your affections, and then pleading in favour of a passion built on so poor a foundation as that of seeing a person once at an oratorio. I wish, Sir, that you had known my daughter before you had said so much, and by having met with me among our acquaintance, had found an opportunity to mention it. 'Tis very probable, Sir, that you are more than an equal match to her, for though she (if you will suffer a mother to say it) has merit, her fortune, though not quite inconsiderable, is not great. You see, Sir, that I waver in my opinion on this subject, but you must attribute it to the true cause, and believe that every thing that has, be it ever so remote, a tendency to my daughter's welfare, will make me very cautious of determining. To give

you my final sense, (at least what is final to me at present) I have not a thought of asking who it is that has thus favoured us, nor would advise my daughter to remember it. However, I thank you, Sir, in her name, as well as my own, for the honour you intended us, and am, Sir,

Your most obedient servant.

L E T T E R X X I .

From the Gentleman, in reply to the former.

Madam,

AS before you receive this letter Sir Andrew Saville will have waited on you in my behalf, you cannot be offended at seeing it subscribed by the name of a person whose addresses in some measure you had declined. You now, Madam, know who it is that is ambitious of the honour of being related to you; and I sincerely assure you, that I think myself happy that the lady's fortune is less than might be expected by a person with mine, who proceeded on the ordinary scheme of marriage. I would fain flatter myself, that what you said of the lady's being already engaged, was rather an excuse against me, than a determination in favour of another; and I beg I may have permission to wait on you this afternoon, to assure the lady of my inviolable affection, and to declare to you, Madam, with how much sincerity, I am,

Your most obedient servant.

L E T T E R XXII.

From a young Lady to her Father, to inform him of her having received a proposal of marriage.

Dear and honoured Sir,

MY duty and affection both oblige me to inform you, that since I have been here, I have received several visits from one Mr. Black a grocer of this place, who professes to have entertained a sincere affection for me. His person is not disagreeable, and my aunt gives him an extraordinary character: She tells me, that he has been set up for himself three or four years, and has a considerable trade: That he began with a capital of a thousand pounds; and bids fair for being a wealthy tradesman: She also says, that she has known him from his infancy, and that he was always remarkable for the excellence of his temper. But, notwithstanding this favourable description, I hope, Sir, you will think me sincere, when I assure you that he has not yet made the least impression on my heart. It was contrary to my inclinations that he was ever brought into my company, or allowed to profess a passion that wanted your approbation; but my aunt has considerable dealings with him, and was unwilling to disoblige him, by refusing to let him see and speak to me. I have, however, ventured to tell him, that as he has neglected writing to you, I have resolved to do it myself, and that I insist upon his not paying me another visit, till I have received your answer. The remembrance of your indulgence and affection would have made me reproach myself for ever, had I not now taken the first opportunity to inform you and my mamma of this affair, and to beg your advice, while I am in a condition to take it.

I am, with my humble duty to you and my dear mamma,
honoured Sir,

Your most dutiful and obedient daughter.

L E T T E R XXIII.

*The Father's Answer, on a supposition that he does not
entirely disapprove of the young man's address.*

Dear POLLY,

YOUR mother and I are equally pleased with the instance you have given us of your duty and discretion. Our tender affection will induce us to take the first opportunity, to enquire into Mr. Black's character, and if it be answerable to our hopes, we shall gladly consent to an union that affords you an agreeable prospect of happiness. However it is necessary that you should still keep yourself on your guard. His professions may be nothing more than the idle unmeaning flattery of a person who has no other view, but that of trifling away a leisure hour; his designs may be even most dishonourable; he may seek your ruin, only for the gratification of his own loose desires: And even supposing all you have heard of him be true, he may have private vices that may tarnish all his good qualities. Do not think, my dear, that these suppositions are a proof of an uncharitable spirit: his not acquainting me with his intentions gives but too much ground for such injurious suspicions, and the importance of an event, on which your happiness or misery must depend, calls for the utmost caution. Keep him therefore at a distance. Desire your aunt to intimate to him, (if she or you have not done it already) that you are not at your own disposal. But if you find you have an aver-

sion to his person, or if any part of his behaviour is so disagreeable, as to make it impossible for him to gain your affection, I would not have your aunt give him any hopes that my approbation is of any advantage to him; for let him be ever so worthy of your esteem, I will never desire you to marry the man you cannot love. I shall endeavour to obtain as perfect a knowledge of him as possible; and if your mother and I have reason to think him worthy of our child, and you are disposed to favour his passion, we shall rejoice in contributing all in our power to your felicity. Your mother sends you her blessing with mine. I am, my dear Polly.

Your ever affectionate father.

L E T T E R XXIV.

From a Maid-servant to her Father in the country, to ask his advice whether she should marry her master's apprentice.

Dear Father,

LONDON is certainly the best place in the world for those who are to maintain themselves by their own labour, provided they have good sense enough to withstand the temptations and snares they are daily subject to. I have got a very good place, and am well respected by my master and mistress. I therefore, return you my thanks in the most dutiful manner, for persuading me, though contrary to my inclinations, to come to town.

BUT the particular reason of my writing at this time is to inform you, that a young man who is an apprentice to my master, presses me to marry him; he has

good friends, and has served five years ; but as my master or mistress might be displeas'd with him, were they to know it, I have conceal'd it from them though I thought it my duty to write to you to know whether you approve of it. I am,

Honoured Sir,

Your dutiful daughter,

L E T T E R XXV.

The Father's Answer.

Dear Child,

I AM very glad to hear you are in a good place, and that you are so happy as to please your mistress. I am sure you have reason to believe, that I always gave you the best advice in my power, and you have in more than one instance, when it has cross'd your inclinations, found it of great advantage ; I therefore desire you to pay a strict regard to what I am going to say. I do not doubt but you are pleas'd with the thoughts of being mistress of a shop, and keeping servants of your own : but let me tell you, that by marrying an apprentice, you would take a most unlikely method of obtaining that happiness. You tell me, the young man has served five years, he has then two to serve ; but with what difficulties would he labour under, and, how uncomfortable would those two years be to you ? I almost tremble at the very thoughts of what you would suffer. In this time, you probably would have one child and be far gone with another ; while your husband had no honest means of supporting his increasing expences. The difficulties he would labour under, and the knowledge of this imprudent step, would destroy his credit ; and if his

friends should at last forgive him, and furnish him money to open a shop of his own, you would both begin the world under the greatest disadvantages, under great expences, and a shattered credit; but if they should never forgive him, he would be obliged to become a journeyman, and, at the same time, be burthened not only with a family, but with a load of debt, which he would never be able to pay. In either of these cases, can you imagine, that the continual uneasiness of his mind, and the slights he received from all his friends, and even from those whom he now looks upon as his inferiors, would not sour his temper, and make you still more wretched by his ill humour? He will reflect with anguish of heart, on what he might have been, had he never known you; and what quarrels, what distress, what misery would then be your portion.

LET me, therefore, my dear child, advise you by all means, and as you have a regard for your own happiness, not to marry till he is out of his time; and not even then, till he has obtained the consent of his friends. Mean while be careful of allowing him even innocent liberties; and, if possible, never give him an opportunity of being with you alone: If you cannot do this where you are, let no considerations of present advantages prevent your leaving your place. God grant that you may follow this advice; and with my earnest prayers that you may, I remain,

Your affectionate father.

L E T T E R XXVI.

From a Gentleman to a Lady, whom he accuses of inconstancy.

Madam,

YOU may be surpris'd, but cannot surely be displeas'd with a letter, instead of a visit, from a person, to whom that will probably be as welcome as his company.

WHY should you suppose, that if lovers have lost their sight, they must also be deprived of their other senses? I have, indeed, refus'd to believe my eyes, when they told me you were inconstant, but cannot refuse to hear of it, when I am told it by others. 'Tis time, Madam, that we should come to a better understanding. Am I, then, an object of your esteem; is my fortune worthy your acceptance; and do you really encourage my pretensions? Or do I vainly fancy this, while you make me the subject of your ridicule? If this be not the case, pray what means that coquetry in public? Why are you pleas'd with the flattery of every fool? and why am I told, that last night, you was for two hours together, in close conversation with Mr. Carter, and are so wherever you meet him, if I am not in company? You cannot think of us both, and while I have given you my heart so entirely, I am distract'd at the thoughts of only sharing yours with another.

ANSWER, Madam, these questions, and, I think I have a right to expect that you should do it generously and fairly. But do not mistake, what is produced by the distraction of my heart, for want of tenderness and respect. While I thus write, that heart is fill'd with a love that lays claim to an equal return; and I cannot

bear to be deceived, where all my hopes are centered. I shall only add, that you made me most unhappy, and that I am still,

Madam, your's, &c.

L E T T E R XXVII.

The Lady's Answer, in vindication of her conduct.

S I R,

IF I did not make you all the allowances you seem to require at the conclusion of your letter I should return you no answer. But though I am now unhappy at finding that you are so, and the more as I myself am the cause, I can hardly tell how to impute the severity and unkindness of your expressions to what you would persuade me was the occasion of them. However, as I would not be thought guilty of a conduct that might justify this undeserved treatment; I think it is necessary to inform you, that there is no more foundation for what you have heard, than for what you have seen; and that the sight of others may be as much sharpened by unprovoked malice, as yours by undeserved suspicion. I will also add, that whatever may be the end of this dispute (for I do not think so lightly of lovers quarrels as many do) I have never entertained an affectionate thought of any one, except yourself: and if the faults of your temper should make me afraid to enter into the strictest alliance with you, I have reason to believe from the present disposition of my mind, you will never see me married to any other.

I have never had the least thought that the gaiety of my temper gave you uneasiness; if I had I should have taken some pains to correct it, and you ought to

have told me of it with less severity. I am sensible that you would have no reason to complain was I to resent your treatment more than I do: I might refuse to see you; and I certainly should do so, had you not an advocate that pleads for you much better than you do for yourself. I am,

Yours, &c.

L E T T E R XXVIII.

A Mother to a Daughter jealous of her husband.

My dear SALLY,

I AM very much concerned at your thinking you have any reason to suspect the fidelity of your husband: Let me intreat you, as you love your own happiness, to suppress these early risings of a passion, that can procure you nothing but the keenest anguish of heart, and to give no ear to the idle tales of those officious and wicked people, who, perhaps, find an interest in setting you at variance. O my child, take care of a suspicion, which will not only give you present uneasiness, but by spoiling your temper, wean from you the affections of your husband. If he is innocent, your suspicions are one of the greatest injuries; one of the highest marks of injustice that can be offered him, and you are in danger if you give a loose to your resentment, of precipitating him on the course you dread, and rendering those evils real, which are now only imaginary.— For I cannot think a man of his sense can be guilty of any thing so base, and so foolish.

BUT supposing that what you heard is but too true, your reproaches would only make him fly from home, and from you, to one who will side with him, and har-

den his heart against you. Thus would you yourself contribute to her triumph; while he, seeing that he can no longer have occasion for reserve, will grow hardened in vice, and pursue that course openly, which he would otherwise, for fear of its coming to your knowledge, have followed privately and by stealth. Let me, therefore, beg of you to summon all your prudence; instead of loading him with reproaches, and by your ill humour, driving him to her you would have him shun, strive to make home agreeable to him, and let him see, that it is not in the power of a strumpet to surpass you in sweetness of temper, and an obliging behaviour; and though he is so abandoned as to forget his duty, you will keep steadily to yours. By this means, you will, in time, over power him by your goodness: You will force conviction into his soul, and obtain the noblest of all conquests; you will recover his heart, and, perhaps, save him you love from eternal ruin. This conduct, your own conscience will approve, and your children will have the greatest reason to rejoice in the prudence of such a mother. I am,

My dear daughter,

Your affectionate mother.

L E T T E R XXIX.

From a Lady to a Gentleman, who was jealous of his wife.

S I R,

NOTHING but the most inviolable friendship and esteem for you and your family could induce me to take this liberty; a liberty, which, perhaps, you will never forgive, tho' it proceeds from the most generous

motive, and is only intended to secure to you and yours that happiness, which I think your virtue deserves.

I was at the play last night with your lady, and the rest of the good company that dined at Mr. Richards's: You was to have been of the party, but excused yourself on account of business, and pretended you had a prior engagement that you could not possibly break through. But how amazed and confounded was I, when I saw you disguised in a horseman's coat, mixt with a croud in the pit, and observing every look, every gesture and action of your wife! 'Tis true, she is of a gay and chearful disposition; but what of that, chearful people, though the most liable to misrepresentation, are generally the most innocent; for those in truth and reason, can only be merry, who have no evil in the mind, no canker in the heart. But jealousy always sees with jaundiced eyes; every thing is misrepresented or discoloured; and I am sorry to find that you are seeking your own unhappiness; for all that you feel is founded upon fear, and the mischief is entirely of your own making. Good God! What do you make of us? Do you think women of sense have no sense of honour?

YOUR lady has never deserved this behaviour from you; I have never seen any thing in her conduct, but what was perfectly innocent and inoffensive. Her affection for you, I know is great and unalterable, and I do not believe there is a worthier woman in the world. How then, can you debase yourself, and scandalize her virtue, by behaving in this manner? I hope nobody perceived it but myself, and I beg, for your sake, for your lady's, and for the sake of your family, that this may go no farther, and that you will excuse this well-intended freedom, from,

Sir, Your most humble servant.

L E T T E R XXX.

*The Gentleman's Answer to the Lady.**Madam,*

TIS true, I am unhappy, and I can't help it. There is something in that lady's conduct that displeases me, nay, and distracts me, and I shall never recover myself, till I am able to clear away some doubts that dwell upon my mind; and which I have been attempting to do for some time; but am still so embarrassed, that I don't know whether her behaviour arises from a gaiety of disposition, and a desire to please the company, or from levity of mind and disregard to me. If I did not love her, I should not be thus unhappy, but she has ever had my whole heart, and 'tis natural for a man to center all his cares, where he has placed all his treasure. I am obliged to you for your letter, and beg it may be a secret; but I shall never be able so fully to pursue your advice as I would do, till some circumstances respecting her conduct, are cleared up, and which time and due attention, may perhaps effect. I do not intend to lead a life of jealousy, Madam, but I want to be satisfied. I am, with the most perfect respect and esteem,

*Madam,**Your obliged,**and most obedient servant,*

L E T T E R XXXI.

From a Lady to her Husband, who was jealous of her.

My dear Husband,

MRS. M—— has done me the friendship and justice to send me your letter, and directed me to make an apology to you in her behalf for the step she has taken; but I am so terrified, so amazed at the contents, that I know not what I do. —— Speak to you I cannot, but I can tell the truth in writing; and the truth, my dear, is this; I never swerved from my duty to you, in any respect; I never had a thought to your disadvantage, nor ever did any thing with design to make you uneasy. If my gay deportment displeas'd you, or any part of my conduct gave you pain, you should have told me so——indeed you should—— and have prevented my going on in a daily course of disobliging you. Had you given me the least hint of your uneasiness (and sure it would have come better from you, and with less pain to me, than from any other) I should have immediately changed my conduct; for a more restrained behaviour will be as easy to me as this. I can judge, what you feel, from the pain my apprehension of the kind would have given me; and I am truly unhappy in having been the cause of making you so. I don't blame you, my dear, for this groundless suspicion, (though it reflects on my character) because, I believe, it proceeds from the affection you bear me; but lest any mutual friends, who are often mutual enemies, should have done me this kindness, I beg for your sake, as well as my own, that my conduct may be brought to the most strict and severe scrutiny; and that you will do me the justice and kindness, to write down every thing that you have heard

or seen amiss in me, that I may have an opportunity of clearing up every doubt that may be fixed in your mind; for till that is done, it will be impossible for us to be perfectly happy. I am, and ever shall be,

Your dutiful, and truly affectionate wife.

L E T T E R XXXII.

From an Uncle to his Nephew, against sudden intimacies.

Dear Nephew,

AS nothing in the conduct of human life is of greater importance than the choice of your friends; you will permit me, I hope, to advise you in all cases where your happiness is concerned. I am sorry to hear, that you have lately contracted a close intimacy with Mr.— who, notwithstanding all that vivacity and humour, which makes him generally thought an agreeable companion, is of an abandoned character, of very loose principles, and by his vices, has rendered his circumstances not the most happy. I am, therefore, the more concerned at hearing, that you are hardly ever asunder: I dread, lest he should lead you into his debaucheries; lest you should learn of him, to treat every serious subject with contempt; and lest he should involve you in that ruin, which by his vicious conduct, he is bringing upon himself. Let me, my dear nephew, prevail on you to break off an acquaintance that can be attended with no advantage on your side, tho' it may be on his. You must not think that every man, whose conversation is agreeable, is fit to be treated as a friend. You ought to put some restraint upon that openness of heart, and frankness of disposition, which is, in other respects, so

commendable; and always remember, that friendships too hastily contracted, generally end in repentance, and if you proceed with him, I am afraid he will teach you that wisdom at your own expence, or ruin, which you may have by only following the advice of

Your affectionate uncle.

L E T T E R X X X I I I .

To a young Lady, on keeping company with a gentleman of a bad character.

Dear Sister,

MY affection for you, and the natural concern I have in whatever respects your reputation, obliges me to inform you, that people begin to talk very freely of you and Mr. Harcourt, who has been seen with you at both theatres, and other public places. It gives me pain to tell you, that this must, at least, reflect upon your prudence, as he is known to be a professed rake, and makes a common boast of the favours he has received from your sex, whose criminal fondness is the constant subject of his mirth and ridicule. There is but too much reason to fear that his idle boasts of this kind are not entirely without foundation; and to conclude, that the designs of such a man are far from being honourable. How many arts may such a profligate make use of to undermine your virtue? But though all his endeavours of this kind should prove ineffectual, yet you cannot be known publicly to converse with him, and give him your company, without receiving a terrible wound in your reputation; for though I know you publickly make a game of him, as I think every woman of sense must of so arrogant and so stupid a coxcomb, yet, as it is a universal

maxim, that people are known by their company, you'll find the most innocent actions will be misrepresented, and turned to your disadvantage. Therefore, my dear sister, if you love your friends, if you value your peace of mind, or that jewel, your reputation, avoid him, and all such company. I am, my dear,

Most affectionately yours,

L E T T E R XXXIV.

To a young Lady on her first going to London, containing proper advice on that occasion.

My dear MARY.

AS your brother informs me you are going to London, a place replete with every kind of vice, you must give me leave to offer you some instructions with regard to your conduct there; for there, my dear, you may expect many solicitations will be made, and snares artfully laid, to robe you of your innocence and your virtue.

As we have so many more male than female writers, it is no wonder that the vices and foibles of women are most maliciously satirized, and placed in an unfavourable light, while little notice is taken of the villainous behaviour of our masters the men: these lords of the creation who trample innocence and justice under foot, and rejoice in the power that is given them.

In their transactions with each other, they are obliged to keep up an appearance of probity, while with regard to us, every stratagem, every deceit is put in practice, to corrupt the innocent, and betray the unwary. But why it should be less a crime to deceive an innocent unexperienced girl, whose age and situation render

it impossible she should know the world, than it would be to direct a blind man to the extremity of a precipice, I am at a loss to imagine; yet custom, that tyrant custom, has taught us this and many more absurdities.

As example, however, is more prevalent than precept, I shall illustrate what I have said by the following story, which upon enquiry you will find true, and which, I hope, will have a proper effect on your mind, and in some measure influence your future conduct.

Mrs. Jenny * * * * having lately lost her father, that she might not be a burthen to her mother, who had for her own support but a small annuity, determined to apply to a relation in London, for her assistance in getting her a genteel service. In order to this, she took a place in a stage-coach; the other passengers were an elderly gentlewoman and her son, a lad about fifteen, and three gentlemen. The early hour of setting out, and their being entire strangers to each other, kept them almost silent for the first ten miles: By this time the young spark grew exceeding sick, and the indulgent mother insisted on being set down at the first town they came to, saying, her child's health was dearer to her, than all the Londons in the world. They were now near the town where the coach usually puts up that the company might breakfast. They no sooner arrived, than the young man and his mother retired to a chamber, leaving our country woman to pursue her journey, without any of her own sex to accompany her. The first day was passed without any more than the common civility of bearing her expences, which was equally divided between the three men; only now and then a smile of approbation, accompanied with a sigh, seemed as it were to escape from the genteelest and best dressed of them, whenever she by chance cast her eyes on his. At sup-

per, he shewed the utmost assiduity to please her, insisted on her being lodged in the best room in the house, and, in short, spared neither pains nor expence to render himself agreeable. Thus they went on for the first three days; but, on the fourth, which was to be the last of their being together, he appeared disconcerted and uneasy. At noon, he intreated her to permit him to walk with her in the garden of the inn, where they dined, for a few minutes: there he made the warmest professions of love, mixed with the most solemn appeals to heaven, that he had no other views than those which were for her honour and interest; he told her, he must unavoidably be unhappy if she refused to let him know where he might see her again. To all this she reply'd, that providence had placed her in such a situation, that it was impossible she should grant his request, since she did not know where she should be fixed; as her business in town was only to get a service. A service! he returned, with some emotion; no, no, that must never be the case, while I have an estate to maintain, or hands to work for you. I am at present possessed of upwards of 400*l.* a year; and expect by the death of my uncle, to get more than double my fortune. If, dearest creature, I am so happy as not to be disagreeable to you, consent to share it with me. By this time the coachman called, which relieved Jenny from her embarrassment. At length they arrived at their journey's end. She was met at the inn by her cousin, to whose house she went for that night. As they were getting into a hackney coach, she observed her lover speak to the coachman, and look earnestly at the coach-door, but she knew not what this meant. Next day she was surprized at hearing herself called by a voice she knew to be her fellow-traveller's. This interview was the fore-runner of many

more ; till at last, after a strict enquiry into his character and circumstances, she consented to be his wife ; but as their marriage was to be kept private, he proposed the Fleet as the most proper place for the performance of the ceremony. This, with some reluctance, she agreed to ; when, as recollecting himself, he cryed, There can be no occasion for our running the hazard of being seen, since a minister will come to us, and it will be equally valid. This also, weak and unthinking, she consented to. The next day they went to a tavern, and he ordered a drawer, whom he asked for at the bar, to go for a clergy man from the Fleet. This same drawer served for both father and clerk. The solemn ceremony being over, he carried her to genteel lodgings, at the court end of the town where he behaved with the utmost tenderness for three months. She was now with child, and he began to be less frequent in his visits ; when one day, on her desiring leave to acquaint her mother with her happiness, he told her, that happiness was hers no longer than she kept it a secret, and immediately left her. She saw him no more for several days ; and when he came home, was in the height of ill humour, and told her he was going out of town for a fortnight. She asked him for money for her support, when flinging her a guinea, he flounced out of the room. This behaviour, so different from what she had reason to expect, filled her heart with anguish, and her eyes with tears. But who can describe the astonishment, the misery, the torture of this poor creature, when the woman of the house told her she must provide herself with other lodgings ; for the gentleman whom she called her husband, had paid her to that time, and told her, she must expect no more from him ! She ran—she flew to the tavern where she was married ; but on en-

quiry, found the drawer had been discharged two months before : she then asked, if any of the family knew the minister that was sent for by Mr. ——— but they all pretended ignorance. Thus artfully deprived of every resource, to whom could she apply for justice ? The wretch that betrayed her was stown ; her kinswoman refused her succour, called her an infamous creature ; and to compleat her misery, told her, that she had the week before received a letter, which gave her an account of the death of her mother. Loaded with grief, she returned to her lodgings : the woman had compassion enough to let her remain there that night, and the next morning she was in a high fever. The expences of an apothecary and nurse soon dissipated her little store, and the pity of her landlady did not continue much longer. By this time the strength of her constitution got the better of the distemper ; and she lives to feel more distress.

Pray think of this, my dear, and believe me to be,

Dear SALLY,

Your most affectionate

humble servant.

L E T T E R XXXV.

From an Aunt to her Niece, containing some instructions for young ladies to judge of proposals of marriage made them.

Dear POLLY.

THE friendship I had for your dear mother, and the entire confidence she always placed in me, will make me ever solicitous for the welfare of her family ; you'll therefore pardon me, I hope, if in my let-

ters I sometimes presume to offer you advice. I don't pretend to be wiser than you, my dear, but yet I know things that you have not had the opportunity of being acquainted with: and if what I have learned with pains, and with expence can be convenient to you gratis, and without any trouble, you are sure to be no loser by the bargain. You are now, my dear, removed to London; where your personal charms, and endowments of mind, will attract many admirers; and your fortune, which is large, will probably engage many more. Your business, my dear Polly, is to distinguish the one from the other, and to make a due difference between him who makes love to your person, and he whose affection is centered solely in your pocket. But this will be difficult for you to do without the advice and assistance of your friends and guardians; make them therefore your confidents, in this affair; and never lend your ear to impertinent go-betweens and infamous match-makers, who are bribed by the sharpers and coxcombs about town, to betray ladies of fortune into their hands, and this, according to their general method, they will perhaps attempt by representing to you, "That some fine gentleman of great merit, and fortune is deeply in love with you.

" THAT he has seen you at some public place and is impatient to make to you a declaration of his passion.

" That he would not willingly make any overtures to your guardian till he knows what reception he shall meet with from yourself.

" That your guardian may probably raise such objections as may be altogether groundless.

" That in case he has any daughters of his own, he may possibly be inclined to see them disposed of first.

" That your fortune being in his hands, he may have

“ occasion to make use of it and consequently be unwilling
 “ to part with it.

“ That he may have private views in marrying you
 “ to some friend of his own, without consulting your in-
 “ clination or interest.

“ That it would be improper, therefore, for your
 “ guardian to be entrusted with the secret till you have
 “ seen the party proposed.

“ That, after all, it lay in your own breast, either to
 “ admit of or decline his offer.

“ That the proposer, for his part, was altogether
 “ disinterested in the affair, and had no other view than
 “ the bringing about a match that might prove equally
 “ happy for both parties.

“ That, in a word, there could be no harm in ac-
 “ cepting of a letter from a gentleman, if an interview
 “ should be thought improper.

Discountenance with warmth and resentment all such
 officious busy bodies, and boldly assure them,

“ That you are determined to listen to no proposi-
 “ tions, how seemingly advantageous soever, without the
 “ approbation and consent of your guardians, or other
 “ judicious friends.

For they, you may be assured, are the people who
 study your happiness,

Such a prudent conduct as this, my dear, will make
 your officious confidents, or interveners (if they have
 any sense of shame) desist from their designs upon you :
 and hereby you will be convinced, that such persons are
 altogether undeserving of your good opinion or acquaint-
 tance. By such a conduct you will never lose an humble
 servant that is in the least worthy of your encour-
 agement. For, if the person really loves you, and is
 possessed of the fortune he pretends, he will readily ap-

ply to your guardians, and entertain a very favourable opinion of your prudence and discretion: and in case he declines his suit, you may justly conclude that his intentions were basely to betray you; and then you'll have just reason to rejoice, that you returned a deaf ear to all his artful insinuations.

BUT, if without the assistance of a go-between, a young fellow should presume to send you letters, without first making a regular application to your parents, or guardians, you should get some friend to write him in the following manner, but be sure you do not write yourself.

S I R,

I am to inform you, that Miss Jones thinks herself obliged to every one who has a good opinion of her. But she begs that you will not give yourself, or her, the trouble of any more letters: For things are so circumstanced, that she has neither inclination nor power to encourage your address.

I am, Sir,

Your humble servant,

Unknown.

BUT if a proposal should come in this manner, that you have reason to think is not unworthy some attention, your business, my dear Polly, is to rebuke the attempt of a clandestine address, which you may do by getting some friend to write in the following manner, or at least to the same purport.

S I R,

IT may not be improper to acquaint you, that Miss Jones is so happy as to have a friend of experience and

probity, in Mr. Mercer of St. James's Court, who is her guardian, and without whose advice she undertakes nothing of consequence; you may therefore reasonably suppose that she will not care to admit of any proposals of moment to her that has not passed his approbation. This she hopes will save her and you the trouble of any further application.

I am, Sir,

Your humble servant.

THUS, my dear Polly, (emboldened by your friendship and good opinion of me) I have endeavoured to offer you some instructions, which by and by you may find useful, and I doubt not but you will pay a proper regard to what I have said; since you know it comes from the heart of one, who will be ever solicitous of your prosperity; as her happiness must in a great measure depend upon yours.

I am, my dear,

Your ever faithful,

and affectionate Aunt.

L E T T E R XXXVI.

From a young Lady to her Father, expostulating against a proposal of marriage made to her.

Honoured Sir,

I Never till now thought it could be a pain to me to answer any letter that came from my dear papa; but this last of yours distresses me to the greatest degree, as I know not how to send an answer that is consistent with the duty I owe and the affection I bear, to the best of parents, without at the same time offering

up my sincerity, and making a sacrifice of my peace and happiness. — Ah dear Sir, reflect, do reflect on the real worth and use of riches: Do they purchase health? Do they purchase peace? Do they purchase happiness? No. — Then why am I to barter health, and peace, and happiness, for riches? — The man you propose to me I know you would never have thought on but for his immense wealth, for he has nothing else to recommend him. And I, who can live upon a little; I, who at present have no canker in my heart, and am happy in the company of my dear papa and mamma, can never think of giving up this peace and tranquillity, and of throwing myself at the mercy of a brute, that I detest, for the sake of being thought worth a large sum of money that I don't want, and can make no use of. These are truths that I am afraid will be disagreeable to you, and therefore 'tis with pain I write them; but my dear papa, what pain wou'd it give you to see me made for ever miserable. I know what would shorten my days, would put an end to yours, so great is your affection for me. The sense of that affection, and my own love and gratitude to you, the best of parents, will make me submit to any thing. Do by me as you please, but pray think of the consequences; and believe me to be,

Honoured Sir,

Your most dutiful, affectionate,

and obedient daughter.

L E T T E R XXXVII.

Advice from a Father to a young Beginner what company to choose, and how to behave in it.

Dear BOB,

AS you are now entering into the world, and will probably have considerable dealings in your business, the frequent occasion you will have for advice from others, will make you desirous of singling out, among your most intimate acquaintance, one or two, whom you would view in the light of friends.

IN the choice of these, your utmost care and caution will be necessary; for, by a mistake here, you can scarcely conceive the fatal effects you may hereafter experience. Wherefore it will be proper for you to make a judgment of those who are fit to be your advisers, by the conduct they have observed in their own affairs, and the reputation they bear in the world. For he who has by his own indiscretions undone himself, is much fitter to be set up as a land-mark for a prudent mariner to shun his courses, than an example to follow.

OLD age is generally slow and heavy, youth headstrong and precipitate; but there are old men who are full of vivacity, and young men replete with discretion; which makes me rather point out the conduct than the age of the persons with whom you should choose to associate; though, after all, it is a never-failing good sign to me of prudence and virtue in a young man, when his seniors choose his company, and he delights in theirs.

LET your endeavours therefore be, at all adventures,

to consort yourself with men of sobriety, good sense, and virtue; for the proverb is an unerring one that says, A man is known by the company he keeps. If such men you can single out, while you improve by their conversation, you will benefit by their advice; and be sure remember one thing, that tho' you must be frank and unreserved in delivering your sentiments, when occasions offer; yet that you be much readier to hear than to speak; for to this purpose it has been significantly observed, that nature has given a man two ears, and but one tongue. Lay in therefore by observation, and modest silence, such a store of ideas, that you may, at their time of life, make no worse figure than they do; and endeavour to benefit yourself rather by other peoples ills than your own. How must those young men expose themselves to the contempt and ridicule of their seniors, who having seen little or nothing of the world, are continually shutting out by open mouths and closed ears, all possibility of instruction, and making vain the principal end of conversation, which is improvement! A silent young man makes generally a wise old one, and never fails of being respected by the best and most prudent men. When therefore you come among strangers, hear every one speak before you deliver your own sentiments; by this means you will judge of the merit and capacities of your company, and avoid exposing yourself, as I have known many do, by shooting out hasty and inconsiderate bolts, which they would have been glad to recal, when perhaps a silent genius in company has burst out upon them with such observations, as have struck consciousness and shame into the forward speaker, if he has not been quite insensible of inward reproach.

I have thrown together, as they occurred, a few thoughts which may suffice for the present to shew my

care and concern for your welfare. I hope you will constantly, from time to time, communicate to me whatever you shall think worthy of my notice, or in which my advice may be of use to you. For I have no pleasure in this life equal to that which the happiness of my children gives me. And of this you may be assured; for I am, and ever must be,

Your affectionate father.

L E T T E R XXXVIII.

A young Gentleman to the Father of a young Lady, apprising him of his affection for his daughter.

S I R,

York, April 20.

I Take the liberty, though personally unknown to you, to declare the great value and affection I have for your worthy daughter, whom I have had the honour to see at my good friend Mr. Simpson's. I should think myself entirely unworthy of her favour, and of your approbation, if I could have a thought of influencing her resolutions but in obedience to your pleasure; as I should on such a supposition, offer an injury likewise to that prudence in herself, which, I flatter myself, is not the least of her amiable perfections. If I might have the honour of your countenance, Sir, on this occasion, I would open myself and circumstances to you, in that frank and honest manner which should convince you of the sincerity of my affection for your daughter, and at the same time of the honourableness of my intentions. In the mean time I will in general say, that I have been set up in my business in the linnen-drapery way, upwards of three years; that I have a very good trade for the time: That I had 1000*l.* to begin with, which I have improv-

ed to 1500 l. as I am ready to make appear to your satisfaction: That I am descended of a creditable family; have done nothing to stain my character; and that my trade is still farther improveable, as I shall enlarge my bottom. This, Sir, I thought but honest and fair to acquaint you with, that you might know something of a person, who sues to you for your countenance, and that of your good lady, in an affair that I hope may prove one day the greatest happiness of my life; as it must be, if I can be blessed with that, and your daughter's approbation. In hope of which, and the favour of a line, I take the liberty to subscribe myself, good Sir,

Your very, &c.

L E T T E R XXXIX.

From the Cousin to the Father and Mother, in commendation of the young gentleman.

Dear Cousins,

York, April 20.

I Give you both thanks for so long continuing with us the pleasure of cousin Nancy's company. She has intirely captivated a worthy friend of mine, Mr. Coupar, a linnen-draper of this town. And I would have acquainted you with it myself, but that I knew and advised cousin Nancy to write to you about it; for I would not for the world any thing of this sort should be carried on unknown to you, at my house, especially. Mr. Coupar has shewn me his letter to you; and I believe every tittle of it to be true; and really, if you and my cousin approve it, as also cousin Nancy, I don't know where she can do better. I am sure I should think so, if I had a daughter he could love.

THIS much I thought myself obliged to say; and,

with my kind love to your other self, and all my cousins,
as also my wife's, and sister's, I remain,

Your affectionate cousin.

L E T T E R LX.

From the Father in answer to the young gentleman.

S I R,

Hexam, May 1.

I Have received yours of the 30th, and am obliged to you for the good opinion you express for my daughter: But I think she is yet full young to alter her condition, and embark in the cares of a family. I cannot but say, that the account you give of yourself, and your application to me, rather than first to try to engage the affections of my daughter, carry a very honourable appearance, and such as must be to the advantage of your character. As to your beginning, Sir, that is not so much to be looked upon, as the improvement; and I doubt not that you can make good proof of what you assert on this occasion. But still I must needs say, that I think, and so does her mother, that it is too early to incumber her with the cares of the world; and as I am sure she would do nothing in so important an affair without our advice, so I would not, for the world, in a case so nearly concerning her, and her future welfare, constrain her in the least. I intend shortly to send for her home, for she has been longer absent from us than we intended; and then I shall consult her inclinations; and you will excuse me to say (for she is my daughter, and a very good child, though I say it) that I shall then determine myself by that, and by what shall appear to offer most for her good. In the mean time, Sir, I thank

you for the civility and commendable openness of yours;
and am

Your very humble servant.

L E T T E R XLI.

From the young Gentleman to his Mistress, on her arrival at her father's.

Dear Madam,

June 24.

I Have understood, with great pleasure, your safe arrival at your father's house; of which I take the liberty to congratulate your good parents, as well as your dear self. I will not, Madam, fill this letter with the regret I had to part with you, because I have no reason nor merit, at present, to expect that you should be concerned for me on this score. Yet, Madam, I am not without hope, from the sincerity of my affection for you, and the honesty of my intentions, to deserve, in time, those regards which I cannot at present flatter myself with. As your good father, in his kind letter to me, assured me, that he should consult your inclinations, and determine by them, and by what should offer most for your good; how happy should I be, if I could find my humble suit not quite indifferent to your dear self, and not rejected by him! If what I have already opened to him, as to my circumstances, be not unacceptable, I should humbly hope for leave to pay you and him a visit at Hexham; or, if this be too great a favour, till he has made farther enquiry, that he would be pleased to give himself that trouble, and put it in my power, as soon as possible, to convince him of the truth of my allegations, upon which I desire to stand or fall in my hopes of your favour and his. For I think,

far different from many in the world, that a deception in an affair of this weighty nature should be less forgiven than in any other. Since then, dearest Madam, I build my hopes more on the truth of affection for you, and the honour of my intentions, than any other merit, or pretensions, I hope you will condescend, if not to become an advocate for me, which would be too great a presumption to expect, yet to let your good parents know, that you have no aversion to the person or address of, dearest Madam,

Your for ever obliged, and,

affectionate humble servant.

My best respects attend your good father and mother, and the whole family.

L E T T E R XLII.

From a Brother to his Sister in the country, upbraiding her for being negligent in writing.

My dear Sister,

I Write to you to acquaint you how unkindly we all take it here, that you do not write oftner to us, in relation to your health, diversions, and employment in the country. You cannot be insensible how much you are beloved by us all! Judge then if you do right to omit giving us the only satisfaction absence affords to true friends, which is often to hear from one another. My mother is highly disobliged with you, and says you are a very idle girl; my aunt is of the same opinion; and I would fain, like a loving brother, excuse you, if I could. Pray, for the future, take care to deserve a better character, and by writing soon, and often, put it in

my power to say what a good sister I have: For you shall always find me

Your affectionate brother.

DUE respects of every one here to my aunt, and all friends in the country.

L E T T E R XLIII.

The Answer.

Dear Brother,

MOST kindly, and too justly, do you upbraid me. I own my fault, and never will be guilty of the like again. I write to beg my mother's pardon, and that she will procure for me that of my good aunt, on promise of amendment. Continue, my dear brother, to be an advocate for me in all my unintended imperfections, and I will never err voluntarily for the future; that so I may be as worthy as possible of your kind constructions, and shew myself, what I truly am, and ever will be,

Your affectionate and obliged sister.

L E T T E R XLIV.

From the Daughter to her mother, in excuse for her neglect.

Honoured Madam,

I Am ashamed I staid to be reminded of my duty by my brother's kind letter. I will offer no excuse for myself, for not writing oftner, tho' I have been strangely taken up by the kindness and favour of your good friends here, particularly my aunt Bolton: For well do I know, that my duty to my honoured mother ought to take place of all other considerations. All I beg

therefore is, that you will be so good as to forgive me, on promise of amendment, and to procure forgiveness also of my aunt Pope, and all friends. Believe me, Madam, when I say, that no diversions, here or elsewhere, shall make me to forget the duty I owe to so good a mother, and such kind relations; and that I ever shall be

Your gratefully dutiful daughter.

My aunt and cousins desire their kind love to you, and due respects to all friends. Brother Robert has great reputation with every one for his kind letter.

L E T T E R XLV.

From a Son-in-Law to his Wife's Father, acquainting him with his wife's illness.

Honoured Sir,

I Am sorry to acquaint you with the indisposition of your dear daughter. She was taken ill last Wednesday of a fever, and has all the assistance that we can procure in these parts. I hope she is not in danger. However I thought it my duty to let you know in time, that you may satisfy yourself, that no care is wanting; and that you may favour us with a personal visit; which will be a great consolation to her, who craves mean time, your blessing and prayers; and also to, Sir,

Your dutiful son.

L E T T E R XLVI.

From a Father to a Son, to dissuade him from the vice of drinking to excess.

My dear Son,

IT is with a grief proportioned to my love, which is extreme, that I understand you have of late neglected your studies and given yourself up to the odious vice of drinking: What shall I say, what shall I do, to engage you to quit this pernicious practice, before it becomes such an habit, that it will be impossible, or at least very difficult, for you to cast it off? Let me require, let me intreat you, to give a suitable attention to what I have to say on this head, which I shall offer rather as a warm friend, than an angry father; and as I address myself to your reason, I will leave it to yourself to judge the truth of the observations I have to make to you.

IN the first place, with respect to health, the greatest jewel of this life, it is the most destructive of all vices: asthma's, vertigoes, palsies, apoplexies, gouts, cholics, fevers, consumptions, stone, and hypochondriac diseases, are naturally introduced by excessive drinking.

ALL the rest of the vices together, are not so often punished with sudden death as this one: What fatal accidents, what quarrels, what breaches between friend and friend, are owing to it.

THEN, in the second place; how does it deface reason, destroy all the tender impulses of nature, make a wise man a fool, and subject persons of the brightest parts to the contempt of the weakest, and even in time, extinguishes those shining qualities which constitute the difference between a man of sense and a blockhead!

For, as a certain very eminent author observes, fools having generally stronger nerves, and less volatile spirits, than men of fine understandings that which will rouse the one, will make the other either stupid or frantic; and though it sometimes, while the fit continues, strengthens the imagination, yet it always depresses the judgment; and, after the fit is over, both those faculties languish together, till, in time, it quenches the imagination, impairs the memory and drowns the judgment.

MOST other vices are compatible, as the same author observes, with several virtues; but drunkenness runs counter to all the duties of life. A great drinker can hardly be either a good husband, a good father, a good son, a good brother, or a good friend: It lays him open to the worst company, and this company frequently subjects him to lewd women, gaming, quarrels, riots, and often murders. All other vices, even the greatest of vices, as ambition, unchastity, bigotry, avarice, hypocrisy, detest this unnatural and worse than beastly vice; for the beasts themselves, even the uncleanest of them, know nothing of it, much less practise it.

OTHER vices, indeed, make men worse, says this judicious author; but this alters men from themselves, to that degree, that they differ not more from their present companions, than from their former selves. An habitude of it will make the prudent inconsiderate, the ambitious indolent, the active idle, and the industrious slothful; so that their affairs are ruined for want of application, or by being intrusted in the hands of those who turn them wholly to their own advantage, and, in the end, to the ruin of those who employ them.

I have written a long letter already: Yet have I still more to say; which, that I may not tire you, I will

leave to another letter; which the next post shall bring you. And I am, mean time, in hopes this will not lose its proper effect,

Your most indulgent father.

L E T T E R XLVII.

The same Subject pursued.

My dear Son,

BY my former you will see, that hard drinking is a vice that breaks a man's rest, impairs the understanding, extinguishes the memory, inflames the passions, debauches the will, lays the foundation of the worst and most dangerous distempers, incapacitates a person from pursuing his studies, and from applying to the duties of his calling, be it what it will; begets contempt from the world; and, even if a man's circumstances were above feeling the expence, which can hardly be, alters and changes the practiser of it from himself; and if he is not above feeling it, often reduces him to want and beggary: And if he has a family, his children, who by their father's industry and sobriety might have made a creditable figure in life, are left to the mercy of the world; become the out-casts of the earth, possibly foot-soldiers, livery-servants, shoe-cleaners, link-boys, and, perhaps, pickpockets, highwaymen, or footpads; and, instead of a comfortable livelihood, and a station above contempt, are intitled only to shame, misery, and the gallows.

AND do you judge, my son, how a man can answer this conduct to God, to his parents and other relations, to his wife, to his children, to himself, and persist in a barbarous and unnatural vice, which makes himself not only miserable and contemptible, but transmits the mis-

chief to his unhappy and innocent children, if he has any.

ADD to all this, That it is a vice a man cannot easily master and subdue; or which, like some others, may be cured by age; but it is a vice that feeds and nourishes itself by practice, and grows upon a man as he lives longer in the world, till at last, if it cuts him not off in the flower of his days, his body expects and requires liquor: And so, tho' a man, when he enters upon it, may be single, yet if he ever should marry, it may be attended with all the frightful and deplorable consequences I mentioned, and ruin besides an innocent and perhaps prudent woman, rendering her, without her own fault, the joint unhappy cause of adding to the number of the miserable and profligate children, with which the world too much abounds, and which is owing to nothing so much as this detestable sin in the parents.

CONSIDER all these things, my dear son; and, before it be too late, get the better of a vice that you will find difficult to subdue, when it is grown to a head, and which will otherwise creep upon you every day more and more, till it shuts up your life and misery as to yourself, and contempt as to the world; and, instead of giving cause even to your nearest and best friends to remember you with pleasure, will make it a kindness in them to forget they ever had in the world, if a parent, such a son; if a tutor, such a pupil; if a brother or sister, such an unhappy near relation; if a wife, such an husband; if a child, such a father; and if a friend, such a wretched one, that cannot be thought on without pity and regret, for having shortened his days, and ruined his affairs, by so pernicious a habit.

WHAT a joy, on the contrary, will that noblest of

conquests, over yourself, yield to all those dear relations ! And, in particular, what pleasure will you give to the aged heart and declining days, of, my dear child,

Your most indulgent and affectionate father.

L E T T E R XLVIII.

To a young Trader generally in a hurry of business, advising method as well as diligence.

Dear Nephew,

THE affection I have always borne you, as well for your own sake, as for your late father's and mother's, makes me give you the trouble of these lines, which I hope you will receive as kindly as I intend them.

I have lately called upon you several times, and have as often found you in an extraordinary hurry ; which I well know cannot be sometimes avoided ; but, methinks, need not be always the case, if your time were disposed in regular and proper proportions to your business. I have frequently had reason to believe, that more than half the flutter which appears among traders in general, is rather the effect of their indolence, than their industry, however willing they are to have it thought otherwise ; and I will give you one instance in confirmation of this opinion, in a neighbour of mine.

THIS gentleman carried on for some years a profitable business ; but, indulging himself every evening in a tavern society or club, which the promotion of business (as is usually the case) gave the first pretence for, he looked upon those engagements as the natural consequence of the approach of night ; and drove on his business in the day with precipitation, that he might get thi-

ther with the earliest. He seldom kept very late hours, tho' he never came home soon. The night being gone, and his bottle empty'd, the morning was always wanted to dispel the fumes of the wine. Whoever therefore came to him before nine, was desired to call again; and when he rose, so many matters waited for him, as directly threw him into a flutter; so that, from his rising till dinner-time, he seemed in one continued ferment. A long dinner-time he always allowed himself, in order to recover the fatigues he had undergone; and all his table-talk was, how heavy his business lay upon him! And what pains he took in it! The hearty meal, and the time he indulged himself at table, begot an inappetency for any more business for that short afternoon; so all that could be deferred, was put off to the next morning; and long'd for evening approaching, he flies to his usual solace: Empties his bottle by eleven: Comes home: Gets to bed; and is invisible till next morning at nine; and then rising, enters upon his usual hurry and confusion.

THUS did his life seem, to those who saw him in his business, one constant scene of fatigue, though he scarce ever applied to it four regular hours in any one day: Whereas had he risen only at seven in the morning, he would have got all his business over by noon; and those two hours, from seven to nine, being before many people go abroad, he would have met with no interruption in his affairs; but might have improved his servants by his own example, directed them in the business of the day, have inspected his books, written to his dealers, and put every thing in so regular a train, for the rest of the day, that whatever had occurred afterwards would rather have served to divert than fatigue him.

AND what, to cut my story short, was the upshot of

the matter? Why, meeting with some disappointments and losses (as all traders must expect, and ought to provide for); and his customers not seeing him in his shop so much as they expected, and when there, always in a disobliging petulant hurry; and moreover mistakes frequently happening, through the hurry into which he put himself, and every one about him; by these means his business dwindled away insensibly; and, not being able to go out of his usual course, which helped to impair both his capacity and ardor to business, his creditors began to look about them, and he was compelled to enter into the state of his affairs; and then had the mortification to find a balance of 2000 *l.* against him.

THIS was a shocking case to himself; but more to his family; for his wife had lived, and his children had been educated, in such a manner, as induced them to hope their fortunes would be sufficient to place them in a state of independence.

IN short, being obliged to quit a business he had managed with so little prudence, his friends got him upon a charitable foundation, which afforded him bare subsistence for himself; his children were dispersed some one way, and some another, into low scenes of life; and his wife went home to her friends, to be snubb'd and reflected on by her own family, for faults not her own.

THIS example will afford several good hints to a young tradesman, which are too obvious to need expatiating upon. And as I dare say, your prudence will keep you from the like fault, you will never have reason to reproach yourself on this score. But yet, as I always found you in a hurry, when I called upon you, I could not but give you this hint, for fear you should not rightly proportion your time to your business, and lest you should suspend to the next hour, what you could and

ought to do in the present, and so did not keep your business properly under. Method is every thing in business, next to diligence. And you will, by falling into a regular one, always be calm and unruffled, and have time to bestow in your shop, with your customers; the female ones especially; who always love to make a great many words in their bargainings, and expect to be humoured and persuaded: And how can any man find time for this, if he prefers the tavern to his shop, and his bed to his business? I know you will take in good part what I have written, because you are sensible how much I am

Your truly affectionate, &c.

L E T T E R X L I X .

An Excuse for Silence, and assurance that 'twas not out of disrespect.

THERE are times, Madam, in which it is failing in care not to write to one's friends; there are others, in which it is prudence. Methinks it better becomes an unhappy man to be silent than to speak; for he tries, if he speaks of his misery, or he is ridiculous, if he attempts to be diverting. I have not given myself the honour of writing to you since my departure, to avoid one or the other of these inconveniencies. I have too much respect for you, Madam, to importune you with my griefs; and I am not fool enough to have a mind to laugh. I know very well that there may be a mean between these two extremes; but, after all, the correspondence of the unhappy are seldom pleasing to those who are in prosperity. And yet, madam, there are duties with which one ought not to dispense; and

it is to acquit myself of them, that I now assure you that no body can be with more esteem and respect than I am, &c.

L E T T E R L.

To an intimate Acquaintance, to borrow money.

PRAY favour me, Charles, with twenty guineas, by the bearer, who is my servant. I have immediate occasion; but will repay it again whenever you please to make a demand. This letter will answer all the purposes of a note: From

Your obliged humble servant,

JAMES TRUSTY.

L E T T E R LI.

To an Acquaintance, to borrow a sum of money for a little time.

Dear Sir,

IF it be quite convenient and agreeable to you, I'll beg the favour of you to lend me fifty pounds for the space of three months precisely: Any security that you can require, and I can give, you may freely ask. A less time would not suit me; a longer, you may depend on it, I shall not desire. Your answer will oblige,

S I R,

Your most obedient servant,

THOMAS TONSON.

L E T T E R LII.

*Answer to the above.**Dear Sir,*

ANY thing in my power is always very much at your service; the sum you mention, I have now by me, and can very conveniently spare it for the time you fix, and you are heartily welcome to it: Any hour that you shall appoint to-morrow, I'll be ready; and am, with the greatest sincerity,

*Your affectionate friend,**and humble servant,*

JOSEPH JENKINS.

L E T T E R LIH.

Miss W—— to Mrs. ——, making an apology for not answering her letter sooner.

Madam,

July 18. 1758.

'TIS paying you but an ill compliment, to let one of the most entertaining letters, I met with for some years. remain so long unacknowledged. But when I inform you I've had a house full of strangers almost ever since, who have taken up all my time, sure you will excuse, if not pity me. "Who steals my purse, steals trash; 'twas mine, 'tis his, and has been slave to thousands: But he, who filches from me my precious moments, robs me of that, which not enriches him, and makes me poor indeed." 'Tis owing to this want, I should say loss of time (for the hours have not passed by unimproved or unentertaining) that I have not

been able to tell you sooner, how much I envy you that leisure and retirement, of which you make such admirable use. There 'tis the mind unbends and enlarges itself; drops off the forms and incumbrances of this world (which, like garments trail'd about for state, as some author has it, only hinder our motion) and seizes and enjoys the liberty it was born to. O when shall I see my little farm! That calm recess, low in the vale of obscurity, which my imagination so often paints to me! You know I'm always in raptures about the country; but your description of Richmond is enough to intoxicate the soundest head.

ADIEU! I am interrupted and in haste, so obliged to conclude,

Yours, &c.

L E T T E R L I V .

Miss T. to Miss Q. from an inn on the road, giving an account of her journey.

ALAS! the transition!—from yesterday, Henrietta Street, Mrs. L. and Mrs. ———, to a nasty inn, the officious Mrs. Mary, damp sheets, and perhaps the itch before morning. Yet say not I want resolution; never virtue had more. Sick to death from the moment you left me, head-ach beyond description, five men and two women to compliment my way thro' in the afternoon; yet boldly rush thro' them all, and took my place in the stage-coach myself. After all, lost five shillings earnest by a blunder, went in a wrong coach at last, and such a morning!—But then I had worshipful society! All silent and sick as myself; for which I thanked my stars: For if they had spoke, I had been murder'd.

Mrs.—had almost talk'd me into non-existence yesterday morning, and I had been totally annihilated, if you had not come in and restor'd me to my indentivity. Pray tell her this, in revenge for my head-ach.

ALL our friends that we took up in the morning, we dropt gradually one by one, as we do when we set out upon the journey of life; and now I've only a young student of Oxford to finish the evening of my day with, and prepare for the grand events of to morrow. I've just been eating a boil'd chicken with him, and talking about Homer and madam Roland; and am now retiring with Mrs. Mary to my bed-chamber, whom I shall dismiss with her warmingpan in a moment. If you don't permit me to pour out the present set of ideas upon this paper, I'm inconsolable; for I've no book, and was too absent till now to think I should want one.—How sudden, and how capricious are the transitions of this mortal stage! Pleasure and pain are parted but by a single moment. Windsor, Fern-Hill, Brook-Street, and your gray gown, are no more; nor with all Mr. Lock's associations, can I associate a single idea of the past with the present. Even lady —— is defunct. And yet she might — But she is no more; Et de mortuis nil nisi bonum.

While virtue shine, or sinks beneath - -

THIS effort of poetry, and that scrap of Latin, which I don't understand, has so exhausted all my forces, that I find myself gradually sinking into the arms of sleep, and must now resign to the gentle power of dreams.

Farewel—and when, like me, oppress'd with care,
 You to your own Aquinum shall repair,
 To taste a mouthful of sweet country air;
 Be mindful of your friend, and send me word
 What joys your fountains, and cool streams afford:
 Then to assist your rhapsodies I'll come,
 And add new Spirit, when we speak of Rome.

JUVENAL.

L E T T E R L V.

From Miss JONES to Lady—

THE first letter from an absent friend is surely the most agreeable thing to muse over in nature. Yours from Hatfield reviv'd in me those pleasing remembrances which not only enliven, but expand the heart, that very heart, which, but the moment before, felt itself mightily shrunk and contracted at the thoughts of your departure. Lady H. Beauclerk partook of the pleasure. The moment she saw your hand, she crav'd half!—and read it most complacently over my shoulder.

'Tis to no purpose to tell you how much you were miss'd by every body that stay'd in town: how often I cast my eyes up at your dressing room windows, or how many people I've run over in contemplating your dining room shutters. All I have to beg of you is, to write to me very often, to be very mindful of your health, and to order John, when I go to town again, to tye up the knocker. I could tell you many stories of the sensible things; but of all the insensible ones upon this occasion, your lamp provok'd me the most. To see that creature, when I've gone by in the evening, burn so pret-

tily, and with so much alacrity, has put me out of all patience. To what purpose should he light us in your house now? Or who'd be oblig'd to him for his paultry rays?—I took a contemplative turn or two in your dressing-room once or twice; but 'twas so like walking over your grave, that I could not bear to stay—Lady H. departed two days after you; and in short, I liv'd to see almost every body I lov'd, go before me. So last Saturday I made my own exit, with equal decency and dignity; that is, with a thorough resignation of the world I left, and an earnest desire after that I am now enjoying with lady Bowyer and Miss Peggy Stonehouse, I shall begin verging towards my last home, after having just touch'd upon the confines of lady H. B's. world, there to subside, and be at peace, where I shall have nothing farther to hope for, but to meet with a letter from you.

I have implor'd St. Swithin in your behalf, but he either not hears me; or to pay you a greater compliment, weeps plentifully for your absence. I fear you've had a terrible journey, for scarce a day has pass'd that he has not shed many tears.

L E T T E R LVI.

From a Tradesman to his Correspondent requesting the payment of a sum of money.

S I R,

A VERY unexpected demand that has been made on me for money, which I was in hopes of keeping longer in my trade, obliges me to apply for your assistance of the balance of the accompt between us, or as much of it as you can spare. When I have an opportunity to inform you of the nature of this demand, and

the necessity of my discharging it, you will readily excuse the freedom I now take with you; and as 'tis an affair of such consequence to my family, I know the friendship you bear me will induce you to serve me effectually.

I am, S I R,

Your most obedient servant,

TIMOTHY JONES.

L E T T E R LVII.

The Answer.

S I R,

IT gives me singular satisfaction, that I have it in my power to answer your demand, and am able to serve a man I so much esteem. The balance of the accompt is two hundred pounds, for which I have procur'd a bank note, and for security divided it, and sent one half by the carrier as you desired, and have here inclos'd the other. I wish you may surmount this and every other difficulty that lyes in your road to happiness, and am,

Sir, yours sincerely,

JOHN BUCKS.

L E T T E R LVIII

To a Lady inviting her into the country, for the summer.

My dear CYNTHIA,

IDON'T know whether I flatter myself with an opinion of your speaking to me the other day with an uncommon air of friendship, or whether I am so happy as

to hold that place, of which I should be so ambitious, in your esteem. I thought you spoke with concern at our parting for the summer, on our families retiring into the country. For heaven's sake, my dear, what can you do all the dull season in London? Vauxhall is not for more than twice; and I think Ranelagh, one would not see above half a dozen times in the year. What is it then you find to entertain you in an empty town for four or five months together? I would fain persuade you not to be in love with so disagreeable a place, and I have an interest in it; for I am a petitioner to you to stay the summer with us, at least I beg you will try. We go, my dear, on Monday: Will you go with us? For there is a place in the coach: Or will you come when we are settled? I am greatly of opinion that it will please you. I am sure I need not tell you we shall do all we can to render it agreeable, or that you will make us very happy in complying with the invitation.

You have not seen our house; but it is a very pleasant one: There are fine prospects from the park, and a river runs through the garden; nor are we quite out of the way of entertainment. You know there is a great deal of company about the place; and we have an assembly within a mile of us. What shall I say else to tempt you to come? Why, I will tell you that you will make us all the happiest people in the world; and that when you are tired you shall not be teased to stay. Dear Cynthia, think of it; you will confer an obligation on her, who is, with the truest respect,

Your affectionate friend.

L E T T E R LIX.

To a Lady, inviting her to a party of pleasure.

Dear Madam,

PEOPLE are interested who invite you to be of their parties, because you are sure to make them happy: This is the reason why you will not perhaps always comply when you are asked to be of them; but it is certainly a cause of your being solicited oftner than any woman in the world. After you was gone yesterday, Mr. Osburn proposed an expedition to Richmond for to-morrow; and he requested me (for he thought he had no title to such a liberty himself) to tell you that we all understood you to be of the party, though you happened to be out of the way when it was proposed.

I hope you are not engaged; the weather promises to be favourable, and your company you know how we value, I need not tell you that we shall suppose it a matter of form if you are absent: What we shall think of it if you go with us, you will know when you remember what every body thinks who has the pleasure of your company. I beg you will not invent an excuse, but go with us.

I am with the greatest sincerity,

Dear Madam,

Your most obedient servant.

L E T T E R LX.

To an Acquaintance to borrow a sum of money.

Dear Sir,

IF you have fifty guineas, which you can, without any inconvenience, spare for about three months, I shall be greatly obliged to you to lend them to me for so long.

I have been disappointed, and pressed for money at the same time: It is an unlucky, but not an uncommon circumstance. You will believe me, that I would not ask this of you, if I were not certain to give it you back; but if it be the least inconvenience to you to spare the money at all, or to be so long without it, pray refuse me.

I am, dear Sir,

Yours with the greatest sincerity.

L E T T E R LXI.

From a Person in trade to a wholesale Dealer, who had suddenly made a demand on him.

S I R,

YOUR demand coming very unexpectedly, I must confess I am not prepared to answer it. I know the stated credit in this article used to be only four months; but as it has been a custom to allow a moderate time beyond this, and as this is only the day of the old time, I had not yet prepared myself. Sir, I beg you will not suppose it is any deficiency more than for the present, that occasions my desiring a little time of you: and I shall not ask any more than is usual among the trade. If you will be pleased to let your servant call for one half

of the sum this day three weeks, and the remainder a fortnight afterwards, it shall be ready. However, in the mean time, I beg of you not to let any word slip of this, because a very little thing hurts a young beginner. Sir, you may take my word with the greatest safety, that I will pay you as I have mentioned; and if you have any particular cause for insisting on it sooner, be pleased to let me know that I must pay it, and I will endeavour to borrow the money; for if I want credit with you, I cannot suppose that I have lost it with all the world, not knowing what it is that can have given you these distrustful thoughts concerning

Your humble servant.

L E T T E R L X I I .

The wholesale Dealer's Answer.

S I R,

I AM very sorry to press you, but if I had not reason I should not have called upon you. It is not out of any disrespect to you that I have made the demand, but we have so many losses that it is fit we should take care. However, there is so much seeming frankness and sincerity in your letter, that I shall desire leave first to ask you whether you have any dealings with a usurer in Bond-street, and if you please, what is his name? Until you have given me the satisfaction on this head, I shall not any farther urge the demand I have made upon you; but as this may be done at once, I desire your answer by the bearer, whom you well know; for he was, as he informs me, very lately your servant.

I assure you, Sir, it is in consideration of the great opinion I have of your honour, that I refer the demand I have made to this question; for it is not customary,

and is supposed to be not fair or prudent to mention our reasons on these occasions. If this is cleared up to me, Sir, as I wish, but as I fear it it cannot be, I shall make no scruple of the time you mention. I beg your answer without delay, and am sincerely

Your friend and well-wisher.

L E T T E R L X I I I .

From a young Person just out of his apprenticeship, to a Relation, requesting him to lend him a sum of money.

S I R,

I Can remember nothing but kindness from you to our unhappy family ever since my infancy; and I flatter myself that I have not been guilty of any thing that ought to exclude me in particular from your favour, provided you retain the same kind thoughts towards us. I may be mistaken in what I imagine farther, but I have always thought you had no small hand in the putting me out; for I think my father could not have commanded such a sum of money, without the assistance of some generous friend, and I can think of none but you. If this be the case, Sir, I may the more be ashamed to write to you upon the present occasion, since it is ingratitude to make one benefit the cause of asking others: But I will venture to say in my own favour, that I think my behaviour in the time I have been with my master, will not make against me in the application. If I ask what to you shall seem improper, all that I farther request is to be pardoned.

SIR, I have at present before me, the prospect of being a journeyman at a small salary, and just getting bread, and that of being master is one of the most advantage-

ous trades that can be thought of: And this is the time of fixing myself in one station or the other. I am sensible, Sir, you will see the design of this letter, because the becoming a master cannot be done without money, and I have no where to apply for such an assistance but to your favour: A moderate sum, Sir, will answer the purpose; and I think I am so well acquainted with the trade, as to be able soon to repay it; at least I am sure I can take care that the value of it shall always be kept in stock, so that there can be no risk to lose any part of it. I have made the computation, and with one hundred pounds, carefully laid out, I can make all the shew that is necessary, and have all conveniencies about me. If you will be so generous, Sir, to compleat the goodness you have already begun, by lending me this sum, there is nothing shall tempt me to endanger your losing any part of it; nor shall any thing ever make me forget the obligation.

I am, Sir,

Your most obliged,

And most obedient

Humble servant,

T. HUMPHREYS.

L E T T E R LXIV.]

A letter of the utmost consequence, containing the principles of all languages, from Miss Z— to Miss A—.

Dear Miss A—,

THE affair of count B— is now the common talk of the town. The violation of miss C—'s honour has roused the resentment of the duke of D—.

The earl of E—— has applied (though, I am afraid, to no purpose) to major-general F——, whose disposition, my dear, you know, is furious and dissipated. In short, he declares he will come to no terms, till he has had a conversation with captain H——. Is it not astonishing, my angel, that captain H——, who is a man of no letters, and an half-pay officer, should be thought to be of proper authority to arbitrate this business? H—— however has availed himself of the superior understanding of Jack I——. Jack I——, you know his ridiculous way of picking his nose, and scratching his monstrous pig-tail'd wig) a frightful creature! Well, but to go on with my story: I—— has left it to doctor K——. Ha! ha! ha! to be sure, if chewing of tobacco will do the business, the doctor will be infallible; but would you think it! The matter is shuffled off from doctor K—— to doctor L——, from doctor L—— to 'squire M——, from 'squire M—— to Sir Nathan N——, from Sir Nathan N—— to my lord O——. Messrs. P——, Q——, R——, and S——, have certainly behaved in the politest manner in the world; and T——, notwithstanding the closet affair, has acted really beyond expectation. As for miss U——, not depending on her single judgment, she called in the assistance of miss W——. With regard to his excellency count X—— I am obliged to be silent.

I am, my dearest, dearest Miss,

Yours ever,

Z. Z.

P. S. You may depend that in relation to *, and **, and ***, eternal secrecy shall be observed.

IN former days England was very formidable, though nothing like so opulent as at present. We had then commanders who fought for national glory, and private honour; every man consulted the happiness of his country, and every man was fond of defending it. In the reign of queen Elizabeth, the English fleet performed wonders, and obtained more surprizing naval victories than the whole course of history could shew in any other country. These victories were owing to the courage of the commanders, who about this time first began to put rules and signals into practice: but still they would not suffer these to prevent them from fighting in the most advantageous manner they were able. So far from hearing of a naval commander obeying signals to quit an enemy, that we find them desperately attempting things that seemed impossible. Thus in 1591, when lord Thomas Howard, with only six ships, was attacked in the Azores islands by the Spanish admiral Don Alphonso Bassano, with 53 ships, sir Richard Greenville, the vice-admiral, was surrounded by the whole Spanish fleet, which he fought for fifteen hours in his single ship the *Defiance*; and when he was mortally wounded, and his men could no longer make resistance, he ordered the ship to be blown up, rather than fall into the hands of the enemy. The English admiral, who had made his escape with the other five ships, was often determined to have disengaged the *Defiance*, or to have shared the fate of his vice-admiral; but he was prevented by the advice of his officers, who thought it madness to engage with such unequal force. It was such commanders as these, that first raised the glory of the English flag, destroyed the naval power of Spain, and made the reign of Elizabeth appear the brightest in the annals of England.

THERE were then no disputes between sea and land officers ; though the command of the forces was sometimes divided between an admiral and a general ; as particularly in that remarkable expedition, made by the lord admiral Charles Howard and the earl of Essex, against the Spaniards, in 1596. After the destruction of the Spanish Armada in 1588, the English began to shew the Spaniards, that they could invade their enemies, as well as defend themselves. Elizabeth had advice that the king of Spain was preparing to make another invasion : but she was resolved to prevent him ; and for that purpose sent out a fleet of 172 sail, and 7000 soldiers, commanded by Howard and Essex ; the latter of whom wrote the following elegant letter to the queen

L E T T E R L X V .

From the Earl of Essex to Queen Elizabeth, dated at Dover, the 20th of May, 1596.

Most dear, and most gracious sovereign,

WHEN I dispatched away Sir Coniers Clifford, my mind was so afflicted with thinking that I had, in vain, received so honourable a commission, and my body so overtoiled with embarking, and then dispersing you majesty's army, as I could not write. But now that this ship of your majesty hath both given me rest, and taken me from company, I cannot but give your majesty a faithful account, as well of that I think, as that I do.

YOUR majesty is by this time, I doubt not, assaulted with two sorts of persuaders ; the one, amazed with the enemy's good success, and possessed with a general fear, would wish your majesty to do nothing ; the other, out of a self-loving humour, would have your majesty lose

all your royal sea-preparations and use your land forces to serve their turns. Against the first, I could use innumerable arguments; as that princes, that are once in war, when they do little, they must suffer much; that wars being made as much by reputation as by force, heed must be taken how we suffer an enemy to grow great, without seeking to impeach or diminish him: that they are not so much overcome that lose a battle, as they, that by not following their actions, confess a yielding. But, I know, as your majesty's clear judgment confutes this sort of men; so your princely magnanimity will not have patience to hear them, and therefore I will pass them over. When I speak against the other, I beseech your majesty to forget, that I and my friends are engaged to the uttermost that we are worth; but let reason weigh against reason, and not person against person. Princes do ever prefer one enterprise before another, because it is more honourable, more profitable, more safe, or more agreeing and fitting with the present state of their affairs. In point of honour, when you shall compare these two actions, you have this difference, that in the French action, you are but an auxiliary or coadjutor, after the fashion of Switzerland, or petty commonwealths. In this other, you make war, like a mighty prince, of yourself. In the^a, a foreign prince directs the war, disposeth of the lives of your subjects, and shall have the honour of the success. In this, the counsel, execution, and glory of all successes are your own, and none can rob you of any part of them. Lastly, to embrace that would be thought facility and irresolution; to follow this other, strength of mind, and royal constancy and magnanimity. For matter of profit, what question can there be betwixt making a war by sea and land, in a rich country, in the trade of the Indies, where any

One of many such successes, as we may promise to ourselves, shall enrich a state; and fighting with them that have nothing to lose but their cloths, and the earth or stones with which they are fortified? Or how shall he be thought a good husband for your majesty, that should engage you in a new action, the charge whereof will be no whit inferior, and is all to come, and perswade you to leave that you are now in with, wherein all your greatest charges are past already? The safety and danger of both these enterprizes, will best appear, when the places where, and the persons against whom the war is to be made, have been considered. In France and Flanders you shall attempt towns strongly fortified, and provided of all things, and encounter the most disciplined army, that is this day in Christendom. On the coasts of Spain, your troops shall possess ports unguarded, and if you please take towns unfortified, and manned with none but Besognians, who either will quit every place rather than fight, or make a shew of fighting to give your majesty greater glory; when resisted to any purpose they can make none. Lastly, in point of state, there is difference; as that by our journey, your majesty shall weaken the king of Spain, and give him a blow by sea; which being done, he cannot be fearful to your estate. You shall assure Ireland; possess some places which may (if it please your majesty) divert the wars from these parts, and so enrich yourself, as you shall be able long time to make war against Spain, with the wealth of Spain. But by giving it over for this French action, you shall see him, before a year pass, command both the broad and narrow seas. You shall hear, ere summer pass, that Ireland is lost. You shall spend all your own, and your subjects treasure, to get fisher-towns, and if you fail of them, and lose your charge and your army, he

that is not impeached all the while, will come upon you, and put your state in hazard of a conquest. Therefore, I hope the comparison is plain, and the choice easy; but any manner of delay would both overthrow your majesty's service, and undo us all. For our purses being empty, our victuals must spend, and the freight of shipping, and the contenting the troops till they set sail, will amount to an insupportable charge.

THIS letter has done its noble author honour, as a soldier, a statesman, and a scholar: for, like Xenophon, Cæsar, and Polybius, he could write elegantly, and fight valiantly. Essex was young in years; but old in experience. The English council was against this preventive war; but Elizabeth was not to be determined by her council, in any matter against her own conviction, and she had many reasons for coming over to the opinion of Essex, which proved happy in the event. They took Cadiz, and burnt the Spanish fleet in the harbour; for the generals acted as admirals, and the admirals, as generals, wherever glory call'd; and the same commanders, as happened in the most envied state of the Roman greatness, exhibited to their country triumphs, at once, by land and water. The English destroyed 13 Spanish ships of war, and 44 others richly laden: they obtained an immense booty, and the enemy's known loss amounted to upwards of twenty millions of ducats, which was equivalent to twenty millions sterling at present. Thus Spain lost her naval power, after vainly invading England, and being vigorously invaded by the English. But we should remember that Elizabeth had such admirals as the Howards, Raleigh, Drake, Hawkins, Cavendish, Forbisher, and others, who would rather sacrifice their lives than disgrace the glory of their country.

L E T T E R

LXVII.

Mr. STEELE to Mr. POPE.

June 1. 1712.

I AM at a solitude, an house between Hampstead and London, wherein Sir Charles Sedley died. This circumstance set me a thinking and ruminating upon the employments in which men of wit exercise themselves. It was said of Sir Charles, who breath'd his last in this room,

Sedley has that prevailing gentle art,
Which can with a resistless charm impart
The loofest wishes to the chastest heart;
Raife such a conflict, kindle such a fire
Between declining virtue and desire,
Till the poor vanquish'd maid dissolves away
In dreams all night, in sighs and tears all day.

THIS was an happy talent to a man of the town, but, I dare say, without presuming to make uncharitable conjectures on the author's present condition, he would rather have had it said of him that he had pray'd,

Oh thou my voice inspire,
Who touch'd Ifaiah's hallow'd lips with fire!

I have turn'd to every verse and chapter, and think you have preserv'd the sublime heavenly spirit throughout the whole, especially at ——— Hark a glad voice—— and ——— The lamb with wolves shall graze—— There is but one line which I think below the original,

Wipes the tears for ever from our eyes.

You have expressed it with a good and pious, but not so exalted and poetical a spirit as the prophet, The Lord God will wipe away tears from off all faces. If you agree with me in this, alter it by way of paraphrase or otherwise, that when it comes into a volume it may be amended. Your poem is already better than the Pollio. I am

Your, &c.

L E T T E R LXVIII.

Mr. POPE to Mr. STEELE.

Nov. 7. 1712.

I Was the other day in company with five or six men of some learning; where chancing to mention the famous verses which the emperor Adrian spoke on his death-bed, they were all agreed that 'twas a piece of gaiety unworthy that prince in those circumstances. I could not but differ from this opinion: methinks it was by no means a gay, but a very serious soliloquy to his soul at the point of its departure; in which sense I naturally took the verses at my first reading them, when I was very young, and before I knew what interpretation the world generally put upon them.

Animula, vagula, blandula,

Hospes comesque corporis,

Quæ nunc abibis in loca?

Pallidula, rigida, nudula,

Nec (ut soles) dabis joca!

“ Alas, my soul! thou pleasing companion of this bo-
 “ dy, thou fleeting thing that art now deserting it! whi-
 “ ther art thou flying? to what unknown scene? all
 “ trembling, fearful, and pensive! what now is become

“ of thy former wit and humour? thou shalt jest and be
“ gay no more.”

I confess I cannot apprehend where lies the trifling in all this: 'tis the most natural and obvious reflection imaginable to a dying man: and if we consider the emperor was a heathen, that doubt concerning the future fate of his soul will seem so far from being the effect of want of thought, that 'twas scarce reasonable he should think otherwise; not to mention that here is a plain confession included of his belief in its immortality. The diminutive epithets of *vagula*, *blandula*, and the rest appear not to me as expressions of levity, but rather of endearment and concern; such as we find in Catullus, and the authors of *Hendeca-syllabi* after him, where they are used to express the utmost love and tenderness for their mistresses.—If you think me right in my notion of the last words of Adrian, be pleased to insert it in the *Spectator*; if not, to suppress it. I am, &c.

ADRIANI morientis Ad ANIMAM,

TRANSLATED.

Ah fleeting spirit! wand'ring fire,
That long hast warm'd my tender breast,
Must thou no more this frame inspire?
No more a pleasing, chearful guest?
Whither, ah whither art thou flying?
To what dark, undiscover'd shore?
Thou seem'st all trembling, shiv'ring, dying,
And wit and humour are no more!

L E T T E R LXIX.

Mr. POPE to Mr. ADDISON.

Dec. 14. 1713.

I Have been lying in wait for my own imagination, this week and more, and watching what thoughts came up in the whirl of the fancy, that were worth communicating to you in a letter. But I am at length convinced that my rambling head can produce nothing of that sort; so I must e'en be contented with telling you the old story, that I love you heartily. I have often found by experience, that nature and truth, tho' never so low or vulgar, are yet pleasing when openly and artlessly represented: It would be diverting to me to read the very letters of an infant, could it write its innocent inconsistencies and tautologies just as it thought them. This makes me hope a letter from me will not be unwelcome to you, when I am conscious I write with more unreservedness than ever man wrote, or perhaps talked to another. I trust your good-nature with the whole range of my fallies, and really love you so well, that I would rather you should pardon me than esteem me; since one is an act of goodness and benevolence, the other a kind of constrained deference.

You can't wonder my thoughts are scarce consistent, when I tell you how they are distracted. Every hour of my life my mind is strangely divided; this minute perhaps I am above the stars, with a thousand systems round about me, looking forward in a vast abyss, and losing my whole comprehension in the boundless space of creation, in dialogues with Whiston and the astronomers; the next moment I am below all trifles grovel-

ing with T—in the very centre of nonsense : Now am I recreated with the brisk fallies and quick turns of wit, which Mr. Steele in his liveliest and freest humours darts about him ; and now levelling my application to the insignificant observations and quirks of grammar of C—and D—.

GOOD God! what an incongruous animal is man! how unsettled in his best part, his soul; and how changing and variable in his frame of body? the constancy of the one shook by every notion, the temperament of the other affected by every blast of wind! What is he altogether but one mighty inconsistency; sickness and pain is the lot of one half of him: doubt and fear the portion of the other! What a bustle we make about passing our time, when all our space is but a point? what aims and ambition are crowded into this little instant of our life, which (as Shakespear finely words it) is rounded with a sleep? Our whole extent of being is no more, in the eye of him who gave it, than a scarce perceptible moment of duration. Those animals whose circle of living is limited to three or four hours, as the naturalists tell us, are yet as long-lived and possess as wide a scene of action as man, if we consider him with a view to all space, and all eternity. Who knows what plots, what achievements a mite may perform in his kingdom of a grain of dust, within his life of some minutes; and of how much less consideration than even this, is the life of man in the sight of God, who is from ever, and for ever?

WHO that thinks in this strain, but must see the world and its contemptible grandeurs, lessen before him at every thought? 'Tis enough to make one remain stupified in a poize of inaction, void of all designs, of all friendships.

BUT we must return (thro' our very condition of being) to our narrow selves, and those things that affect ourselves: our passions, our interests flow in upon us, and unphilosophize us into mere mortals. For my part, I never return so much into myself, as when I think of you, whose friendship is one of the best comforts I have for the insignificancy of myself. I am

Your, &c.

L E T T E R LXX.

Mr. POPE to Mr. JERVAS.

July 28. 1714.

I AM just entered upon the old way of life again, sleep and musing. It is my employment to revive the old of past ages to the present, as it is yours to transmit the young of the present, to the future. I am copying the great master in one art, with the same love and diligence with which the painters hereafter will copy you in another.

THUS I should begin my epistle to you, if it were a dedicatory one. But as it is a friendly letter, you are to find nothing mentioned in your own praise but what one only in the world is witness to, your particular good natured offices to me.

I am cut out from any thing but common acknowledgments, or common discourse: The first you would take ill, though I told but half what I ought: so in short the last only remains.

AND as for the last, what can you expect from a man who has not talked these five days? who is withdrawing his thoughts as far as he can, from all the present world, its customs, and its manners, to be fully possess

and absorpt in the past? When people talk of going to church, I think of sacrifices and libations; when I see the parson, I address him as Chryses priest of Apollo; and instead of the Lord's prayer, I begin,

God of the silver bow, &c.

While you in the world are concerned about the protestant succession, I consider only how Menelaus may recover Helen, and the Trojan war be put to a speedy conclusion. I never enquire if the queen be well or not, but heartily wish to be at Hector's funeral. The only things I regard in this life, are whether my friends are well? whether my translation go well on? whether Dennis be writing criticisms? whether any body will answer him, since I don't? and whether Lintot be not yet broke?

I am, &c.

L E T T E R LXXI.

Mr. POPE to Mr. _____

September 17.

THE gaiety of your letter proves you not so studious of wealth as many of your profession are, since you can derive matter of mirth from want of business. You are none of those lawyers who deserve the motto of the devil, *Circuit quærens quem devoret*. But your *Circuit* will at least procure you one of the greatest of temporal blessings, health. What an advantageous circumstance is it for one that loves rambling so well, to be a grave and reputable Rambler? while (like your fellow-circuiteer, the sun) you travel the round of the earth and behold all the iniquities under the heavens? You are much a superior genius to me in rambling; you,

like a pigeon (to which I would sooner compare a lawyer than a hawk) can fly some hundred leagues at a pitch; I, like a poor squirrel, am continually in motion indeed, but it is about a cage of three foot: my little excursions are but like those of a shop keeper, who walks every day a mile or two before his own door, but minds his business all the while. Your letter of the cause lately before you, I could not but communicate to some ladies of your acquaintance. I am of opinion, if you continued a correspondence of the same sort during a whole circuit, it could not fail to please the sex, better than half the novels they read; there would be in them what they love above all things, a most happy union of truth and scandal. I assure you the Bath affords nothing equal to it: It is on the contrary full of grave and sad men, Mr. Baron S. lord chief justice A. judge P. and counsellor B. who has a large pimple on his nose, but thinks it inconsistent with his gravity to wear a patch, notwithstanding the precedent of an eminent judge. I am, dear Sir,

Your, &c.

L E T T E R LXXII.

From a gentleman to his son just arrived from Paris; against servile complaisance and talkativeness; with some directions for behaving politely in company.

Dear Tom,

THERE is something in your behaviour since you returned from Paris that displeases me, and I must frankly tell you, that I don't think you are at all benefited by travelling. You have, by keeping company with coxcombs, or by mistaking ceremony for politeness, contracted a habit of not only talking much, and in a

frothy, trifling manner, but of sacrificing every thing to compliment. Even your sincerity is offered up to ceremony; and you think yourself obliged, in point of good manners, to agree, like Polonius in the play, with every thing that is said, whether right or wrong. You don't want understanding, Tom; nor are you without a good share of learning: And yet that eternal simper, that cringe and obsequiousness, render both suspected, and tire all acquaintance, who (I am told) laugh at your behaviour, and speak of this behind your back, though they have not friendship enough to confess it to your face. But your father, who loves you sincerely, and who considers you as a part of himself, can never see you do any thing that may turn to your disadvantage, without warning you of the consequence; for that father must have a very bad heart or a very bad head indeed, who does not inform his son of his faults. Yours is not an error of disposition, but of judgment, and therefore it may be easily rectified: You, I know, my dear Tom, intend it for civility and politeness, but you are mistaken. Forced and affected compliments are the reverse. Politeness is ever attended with ease and freedom, and despises every thing that is unnatural. Besides, this cringing and fawning renders your sincerity suspected. Those who make large professions to every-body, are esteemed by nobody; it is all considered as froth, and their friendship is supposed to be as trifling, insipid, and troublesome, as their conversation. Cast off, therefore, my dear Tom, this sort of behaviour, and put on one that is more manly, and consistent with the character of your family, who were always esteemed for their openness, freedom, and sincerity, which intitles a man to more respect, than all the fine speeches and low bows in the world. Not that I would have you entirely disregard

what you brought from the dancing school: A proper deportment is necessary, and even a little ceremony may be consistent with politeness and good manners; 'tis the excess that makes it blameable. Look at Mr. Moleworth, (for in this case one example is better than ten precepts) he is esteemed an accomplished gentleman, every one is pleased with his behaviour, all are charmed with his conversation; and the means he pursued to attain this art of pleasing universally are these:

HE takes care to keep none but good company, (for by his company he is sensible that he shall be known and distinguished) among such his ears are ever open to receive instruction; for he considers that a silent young man generally makes a wife old one. He attends to every body, and speaks but little, and that not till he has heard and collected the opinions of the whole company; well knowing that he shall profit more by hearing, than by speaking on any subject; and that by this means, he not only fathoms the capacities of the company, but also gratifies, as it were, and obliges each person, by giving him an opportunity to talk, and especially, when with proper questions, he introduces such subjects as each man can speak to with propriety and judgment. This he does with wonderful dexterity, and offers every one an occasion of displaying his talents; for he knows, that in order to keep up an universal good humour, every man should be pleased with himself, as well as with his company. And pray what pleases a man more, than to have an opportunity of letting the circle know that he is somebody. How unlike him are those, who having seen nothing of the world, expose themselves to contempt and ridicule, by impertinently giving their opinion of things they do not understand? What Mr. Moleworth says is always to the purpose, is properly address-

sed, and every body hears him with satisfaction; for tho' he is young in years, he is old in experience and understanding. When he speaks, it is always with becoming ease and freedom. He has resolution enough to defend and support the truth, but always delivers his sentiments in such a manner, that it may not appear like dictating to the company; and when he has done, he hears others (let them differ from him ever so much) with patience, complacency, and temper. In short, Tom, excess of ceremony will never gain a man friends, but impertinent baubling will undoubtedly create him enemies; for conversation is a banquet, which every man is entitled to a share of, who is present; and why should any one expect to have the whole feast to himself? Besides, the very end of conversation, which is improvement, is thereby destroyed; for he who always talks has no time to hear, and consequently can reap no benefit from what is said in company. Another vice in conversation (if I may be allowed that expression) I would caution you against, and that is talking obscenely, which is not only a mark of a depraved mind, but of low breeding, and is never encouraged but in the company of fools; since, as my lord Roscommon justly observes,

Immodest words admit of no defence,
For want of decency is want of sense.

I am, my dear son,

Your truly affectionate father.

L E T T E R S

O N

COURTSHIP and MARRIAGE.

L E T T E R I.

YOU tell me, the dispute which was carried on in our company the other day, has rather made you a sceptic to both, than a convert to either side of the question; and you desire my deliberate sentiments on the subject of that afternoon's argument.

YOU have an unquestionable right to ask me: I wish my answer may prove satisfactory.

MARRIAGE, you know, was the topic of our conversation, and the subject of our dispute. We were all bachelors; and each declared he had no schemes of that kind on his hands, and was therefore so far unbiassed.

YOU may remember many sprightly things were said against that scene of life; some very plausible ones.

IT was alledged, on the one hand, That the education of women, in general, must naturally give them a strong bias to dissembling and affectation; the turn of thinking which for the most part they early imbibe; the too much attention and artifice they are taught to bestow on their persons; the trifling, and often ill-judged accomplishments, by which their ambition is excite-

ed, and in which, for the most part, they so studiously endeavour to excel.

By this method of management they are polished to a superficial lustre, dazzle our sight, and work up our passions. But, for that end, the substantial culture of their minds is grossly neglected; true good sense, and sound judgment, the inestimable perfections of a generous, an open, and a noble mind, are but little considered in their educations.

HEREBY are they quite unfitted for the delicate pleasures of a rational esteem, and the godlike joys of a manly friendship.

NOT having therefore the requisite fund of substantial worth to raise the thought, and touch the heart; to be an agreeable companion, and a steady friend; and only striking the springs of passion and appetite; when these are deadened, as they naturally will be by possession, the joys of wedlock grow dull and insipid, sicken, and die away; leaving us in their room a vain and capricious, an empty and insignificant companion, with perhaps a helpless infant or two, to increase our care and vexation.

Is there, was it asked, any thing so engaging, so eligible in this social scheme of life, as to induce a man of sense and judgment to embrace it; to quit for it, the free, the easy, and independent pleasures of a single life; where, cool and unmolested, he exalts and improves his understanding in the treasures of antient and modern learning; unshackled from the cares of a family; unclogged by that perplexing chain, a petulant, or a weak, or a fantastic wife, relaxes himself with the agreeable conversation of polite, chearful, and witty companions!

Is there, was it added, any comparison between the two scenes of life?

It was observed by the advocates on this side of the question, that a debauched, dissolute life, was not pleaded for; but that there was a justifiable mean betwixt both extremes, more choice-worthy than either, and which a man of prudence and discretion might hit upon.

AND here, you may remember, a gentleman in company spoke to the following purpose.

“THE description which has been given of the education of our modern young ladies, and its malignant influence, is, I must confess, but too just, and too general. And though many, in pictures of this kind, often discover too much coarseness in their paint; yet I think this has been touched as becomes the hand of a gentleman, and one that desires to reason, not inveigh.

“THE inferences which throw themselves on us by the questions asked, have great plausibility; and, generally considered, carry with them a weight, near, and almost equal to conviction.

“But, gentlemen, I would beg leave to observe, that though the common education of young ladies is chiefly extended no farther than to superficial and exterior accomplishments; and that their behaviour is rather owing to a sort of mechanical influence, than to sentiments from reason and judgment; that reading and reflexion are too much neglected by them, or ill regulated; that their taste of real worth and merit in men and things is thereby rendered very defective, and often shows itself to be mighty ridiculous; that their passions are rather kept under restraint by the common rules of decorum, than by

“ any rational conviction of a real beautiful and deformed in characters, independent on who sees, or who knows; that they aim more to catch the eyes, than penetrate the heart; to blow up the passions, than to secure the understandings of their admirers; that esteem and friendship are more remote from their attention, than frothy compliments and foppish rant:

“ NOTWITHSTANDING all this, I conceive, gentlemen, where the dispositions of a young lady are not of a bad turn by nature; whatever little weeds may be sprung or springing up from the unhappy influence of her education, are to be cleared; her mind and temper are still capable of such cultivation by a skillful address, as to render her very worthy esteem and friendship, to a man of sense, worthy his choice, as a companion for life,

“ I am persuaded no one in this company will assert, women are by nature constituted incapable of friendship, or any social charms which our sex possesses. Every person here is better versed in history and human nature.

“ WHAT then should obstruct their shining in so exalted a light? — Why, education, the trifling and narrow extent of thinking which that accustoms them to, &c. &c.

“ BUT in young minds, for of such only I speak, where there are commonly docile and pliable dispositions, is it an insuperable task to raise in them an ambition for good sense, and a judicious taste? There are many passions to work upon, which a nice and gentle hand may manage to his purpose. There are the seeds of reflexion; and though they may lie under rubbish, it is to be cleared away: They may be sown in good ground; and, by minding times and sea-

“ sons, and dealing tenderly with them, they will bring
“ forth a crop of happy and useful reflexions.

“ BUT suffer me, gentlemen, to go yet farther. Al-
“ lowing what we have said on the education of young
“ ladies to be all true; do not our sex too often com-
“ pleat what that has begun? Do we not in general
“ flatter them with a heap of bombast stuff, and then
“ laugh at them for seeming pleased with it? Do we
“ not blow up their vanity and conceit, with notions of
“ that merit to which they have no just title? and gloss
“ over their silly airs and follies with false applause, and
“ epithets of approbation? Do we not generally con-
“ verse with them in a language of rhodomontade and
“ nonsense?

“ How then is it possible for them to improve, how
“ to discern real from false excellence, who seldom hear
“ a word of sense, and less of truth? 'Tis this sort of
“ treatment young ladies meet with in common life;
“ and too much of this kind we carry with us when we
“ make our matrimonial addresses; to which, and our
“ subsequent imprudences after marriage, I cannot but
“ ascribe the many just satyrs that are thrown out a-
“ gainst it.

“ BUT would we” ————— Here the discourse was
interrupted by a circumstance which I doubt not you
well remember.

HAD the gentleman proceeded, your opinion might
possibly have been determined, and prevented me an at-
tempt, for which I fear I am not sufficiently qualifi-
ed. ——— However, I will not add to the trouble of your
perusal any further apologies, which are in general the
effects more of vanity than modesty.

I am then of that gentleman's opinion, whose dis-
course was broke in upon:

THAT unhappy matches are often occasioned by mere mercenary views in one or both of the parties, or by the headstrong motives of ill-conducted passion.

THAT by a prudent and judicious proceeding, in our addressees to a young lady of a good natural temper, a probable foundation may be laid for making her an agreeable companion, a steady friend, and a good wife.

AND that after marriage, by continuing in the road of prudence and judgment, we may erect a superstructure of as much real felicity, and as refined an enjoyment of life, to its latest period, as any other scheme can justly lay claim to.

I shall give you my deliberate thoughts on these four particulars; the first, second and third, will be the subject of this, the fourth that of another part; and to be the less confused, I shall put them under a sort of method.

I am, &c.

L E T T E R II.

Many unhappy matches are occasioned by mercenary views in one or both of the parties.

THAT luxury, and an expensive manner of life, is not less the attention than the ambition of most people in their several classes; and that such a turn of mind must naturally and necessarily carry with it a violent and insatiable thirst for riches; to any person of observation and reflexion, is as obvious on the one hand, as it is consequential on the other.

It is as certain, that a passion so prevalent, will, of course, weigh down and stifle every noble, generous, and disinterested sentiment.

WE see but too often, like a destructive torrent, it hurries away all the principles of humanity, friendship, and honour.

IN short,——whenever luxury, and an ambition for show and grandeur, becomes our ruling passion; the love of money, as being the necessary means for attaining the other, will be proportionably strong: And whatever be our ruling passion, it will swallow up all the rest, and be the governing principle of our actions.

A great philosopher, and a poet, that has, I think, no equal in our language, tells us,

The ruling passion, be it what it will,
The ruling passion conquers reason still*.

EVERY man of observation and thought does, I believe, find, that exterior show, and the possession of wealth, is become the common standard of merit; that a slavish obsequiousness is paid to it, at the expence of all that is truly great and manly.

THE same little, sneaking, and selfish spirit, is crept into our matrimonial pursuits; and not, I think, less with the fair than our own sex.

WHAT abominable prostitutions of persons and minds are daily to be seen in many of our marriages! How little a share has real friendship and esteem in most of them! How many play the harlot for a good settlement, under the legal title of a wife! and how many the stallion, to repair a broken fortune, or to gain one!

ARE these muckworms to expect any social happiness with each other! shall their wretched experience be as instances to prove matrimony unworthy our choice!

As well two mountains of Peru might meet,
And mix their dross to make a bondage sweet†.

* *Pope's Epist. to lord Bathurst.* † *Watts (a memoria)*

THE real felicity of marriage does undoubtedly consist in an union of minds and a sympathy of affections; in a mutual esteem and friendship for each other in the highest degree possible. But in that alliance, where interest and fortune only is considered, those refined and tender sentiments are neither felt nor known. And what are they exchanged for? Why, to make a glare in the eyes of the little and great vulgar; to be hurried through scenes of ridiculous and treacherous ceremony; to raise envy in the weak and silly part of the world; pity and contempt in the wise and judicious.

AND what are the consequences to the parties themselves? Why, at best, a cold, flat, and insipid intercourse; void of the exquisite relish of a sincere esteem, and the divine pleasures of a reasonable and honourable friendship——But more frequently the iniquity of their interested views, in one or both, appears undisguised, is succeeded by contempt and disdain, and throws such a fire of contention and uneasiness between them, as gives too just a cause for that direful simile, a hell upon earth.

IF the happiness of a married life does, as it most certainly must, arise from an unfeigned esteem and sincere friendship for each other; how is it possible for such godlike effects to flow from such diabolical causes, as avaritious, mercenary, and selfish views? Do such dispositions, and can such dirty souls ever feel the pure and delicate flame of a sincere love? Of that mysterious affection which swells the heart, and overflows in the gentle streams of an anxious fondness? Can interested designs, can those slaves to dross, be animated with the spirit of a generous, an elevated, and inflexible friendship? It is inconsistent, and repugnant to reason and nature. Gold is their idol; it is that they wed.

To conclude, it is a truth of the plainest demonstra-

tion, that slaves to fortune, or the gratification of their own selfish passions, who centre their views, in life within themselves, independent on the feelings of others, are incapable of a sincere and steady friendship; nor can their hearts glow with the warm benevolence of a tender affection.

DOES it not then very evidently appear, that marriages which are made on the mere motives of interest, will naturally turn out insipid, unhappy, and fatal situations?

IF their can be found any instances to the contrary, they must be owing to a happy chance. Those who in so important an engagement will trust to a *fors fortune* for their happiness, are not worth reasoning with. It is true we cannot arrive to certainty in human contingencies; but when reason, and the greatest degree of probability, are against us, it is madness, it is egregious folly, to act in contradiction to them.

IT must not be inferred from the foregoing, that prudence and discretion, with regard to fortune, are to be banished from our consideration. That would be an extreme, on the other hand, equally or more subversive of our happiness.

To talk of a competence, is, in effect, saying nothing at all; what may be so to one man, is not so to another. But this is certain, the nearer we bring our desires of living, and our relishes of pleasure, to the necessities of our nature, the more easy and certain will our happiness be: And undoubtedly splendor and magnificence are more imaginary, than real and necessary ingredients to human felicity.

How much, or how little a fortune will content us, depends chiefly on our own way of thinking. Be this as it will, it should seem very proper before all marriages,

for both parties to know truly and fairly what they have to expect on this head; and seriously to consider with themselves, whether it will be sufficient so far to answer their desires, as to prevent future murmurings and anxieties, and prudently allow them to enjoy life as they intend. All deceit herein should be carefully avoided; we may otherwise impose on ourselves, and ruin all our future felicity.

I am, &c.

L E T T E R III.

Unhappy marriages are often occasioned from the headstrong motives of ungoverned passion.

THE cool and considerate views of interest have taken so deep a root even in very young minds, that those feverish marriages are not very common; and we are, I think, now-a-days more liable to them in our dotage than our bloom.

AN amorous complexion, a lively imagination, and a generous temper, are so apt to be charmed with an agreeable person, the insinuating accomplishments of music and dancing, *une bonne grace*, and a *gaiete de cœur*, that it is instantly transported, sighs, languishes, dies for possession. In this distempered condition, and amorous fit of madness, his sanguine and heated imagination paints her out to him, in all the romantic lights of an Arcadian princess, an angel form, and a heavenly mind, the pride of nature, and the joy of man, a source of immortal pleasures, raptures that will never satiate, bliss uninterrupted, and transports too big for expression.—Bloated with all these nonsensical ideas or chimeras, worked up to a raging fit of enthusiasm, he falls down

and worships this idol of his own intoxicated brain, runs to her, talks fustian and tragedy by wholesale. Miss blushes, looks down, admires his eloquence, pities the dying swain, catches the infection, and consents, if papa and mamma will give theirs.

THE old people strike the bargain; the young ones are mad and light-headed with those ravishing scenes their warm constitutions and distempered fancies present to their view.

WELL, they are married, and have taken their fill of love. The young spark's rant is over; he finds his imaginary goddess mere flesh and blood, with the addition of a vain, affected, silly girl; and when his theatrical dress is off, she finds he was a lying, hot-brained coxcomb.

THUS come to their senses, and the mask thrown off, they look at one another like utter strangers, and persons just come out of a trance. He finds by experience he fell in love with his own [no] ideas, and she with her own vanity. Thus plucked from the soaring heights of their warm and irregular passions, they are vexed at, and ashamed of themselves first, and heartily hate each other afterwards. From hence arise reproaches, contradictions, &c. Thus all their fantastic bliss ends in shame and repentance.

IN serious truth, how can it be otherwise?

PASSIONS are extremely transient and unsteady; and love, with no other support, well ever be short-lived and fleeting. It is a fire that is soon extinguished; and where there is no solid esteem and well-cemented friendship to blow it up, it rarely lights again, but from some accidental impulses, by no means to be depended on; which a contrariety of tempers, the fatalities of sickness,

or the frowns of fortune, may for ever prevent, as age most certainly will.

BESIDES, in marriages of this kind, there is neither time nor coolness sufficient for fixing an esteem and friendship; and therefore the very foundations for its lasting happiness are wanting. May they follow, do you think? Alas! how uncertain is that! and so many probabilities on the contrary side, that none surely but the most daring and inconsiderate people would run the risk.

WHAT has been observed, seems to point out, that a blind, a sudden and intoxicating passion, has a natural tendency, under its own direction, to occasion unhappy marriages, and produce scenes of grief and repentance.

LET us, on the contrary, proceed with deliberation and circumspection. Let reason and thought be summoned before we engage in the courtship of a lady; endeavour as much as possible to stifle all those passionate and amorous emotions that would cloud and bribe our judgments. Let us seriously reflect, that engagements of this kind are of the greatest moment and import to our future happiness in life; that courtship brings on marriage, and that makes all the peace and welfare of our lives dependent on the behaviour and dispositions of another; a matter of the utmost consequence, and of which we cannot well think too long or too much. Let not therefore our eyes or passions prevail with us, to barter away all that is truly valuable in our existence for their gratification.

SOME women have infinite art, being early bred to disguise and dissemble; yet, by a skilful attention, calmness, and impartiality, we may form a judgment of their characters in the main: Which we should endeavour to do, and compare them fairly with our own; see how they will correspond; be rationally convinced of a similitude in our ways of thinking, a harmony in our minds

and tempers, before we venture to change the name of mistress into that of wife.

THUS let us deliberate, thus let us proceed, and thus arm ourselves with reason and reflexion in this great affair; lest, by too much warmth and precipitancy, we draw those miseries on ourselves, which repentance will neither assuage nor remove.

HAVING now drove the mercenary herd to their native mines, and made evident their unsuitness for breathing the pure and generous air of matrimonial felicity; lest the inamoratoes to float in their fool's paradise with novels and romances; let us endeavour to fix ourselves on the true basis of conjugal happiness, and see if we can hit upon the path wherein an agreeable companion, a steady friend, and a good wife, may be found.

AND this we must enter upon by a prudent and judicious courtship, which, as it was before observed, is laying the foundation of a happy marriage. *I am &c.*

L E T T E R IV.

In our addresses let our conduct be sincere, our tempers undisguised; let us use no artifices to cover or conceal our natural frailties and imperfections, but be outwardly what we really are within, and appear such as we design stedfastly to continue.

IN the gay time of courtship, it seems to be a general practice with both sexes, to conceal all personal defects by every artifice of dress, &c.

THIS is not so politic, and may be attended with future consequences very prejudicial. By so intimate an union as that of marriage, all bodily defects will soon be discovered; and as hypocrisy, in the minutest matters.

amongst friends, is extremely odious, those defects will carry a sting and guilt with them, to which perhaps we may be never reconciled: Whereas, had no art been used for their concealment, they might have caused little or no concern.

NOTHING to a generous mind is more ungrateful, than any sort of imposition from a friend.

LOVE and friendship are of so nice and delicate a texture, that dissingenuity in the smallest matters should be avoided.

THESE remarks may appear but of little importance to people of a coarse and unpolished taste; but I am persuaded they will have their weight with those of a contrary turn.

FOR my own part, I would, if any thing, be rather less careful and exact in my personal appearance before than after marriage; because the difficulty of raising an affection is not so great, as that of preserving it; as every little personal embellishment may be serviceable in the former case, so it undoubtedly will in the latter.

—But the care of our persons will come under a more particular observation in my second part; and though it is seldom neglected before, yet it is often so notoriously after marriage, that I believe many unhappy ones are caused by it.

HOWEVER it be as to the spruceness and decoration of our persons, I must affirm it a most dangerous folly, an imposition highly culpable, to mask our tempers, and appear what we really are not; to exhibit a forged draught of our minds and dispositions, in order to win the affections.

I AM really at a loss to judge, whether the absurdity or iniquity of such a scheme be the greatest.

Is this courtship? Is this laying a foundation for our

future happiness? Monstrous! But this is sometimes too often the case with both sexes. It is really amazing how people can be so preposterously wicked, in a correspondence of the most sacred and tender kind, in the consequences of which all the future happiness of their lives may depend. How stupid, thus to study our own ruin, by the infamous deception of one we chuse for the partner of our joys and our cares, the companion of our days and our nights! How shocking to set out with fraud, and proceed with deceit, in such solemn engagements! How shallow is the cunning of such inconsiderate minds! Must not all the pleasures of marriage be unanimous and inseparable? Do they not flow from real and unaffected loveliness? Can we think the cheat will lie long concealed in a society so intimate? When time and experience unmask our assumed appearances, shows us in our native colours, and exposes that reality we have so industriously laboured to cover; can we expect love and esteem from any one whom we have so shamefully over-reached and insnared? Surely no. On the contrary, we shall entail on ourselves certain indignation, and lasting contempt.

WE have raised and supported an affection by false appearances; when those are seen through, as most certainly they will be, what title have we to love or friendship? None; and consequently no prospect of social happiness.

LET us my friend, on the contrary, observe a religious sincerity, appear in our native characters, undisguised and unaffected. If under those we gain esteem and friendship, our prospects of maintaining them are as secure as our own minds and dispositions may be lasting.— Let us be outwardly what we really are within, and appear in such a character as we stedfastly design to continue.

Hereby we shall lay a strong foundation for our future happiness in marriage.

I am, &c.

L E T T E R V.

Let our manner of conversing with a mistress be void of fulsome flattery, and the ridiculous bombast of novels and romance.

IT was an objection, you may remember, made against matrimony, That the education of young ladies gave such a trifling turn to their tempers, and manner of thinking, as rendered them unfit for the rational pleasures of society and conversation.

ALLOWING this to be true, and in general but too true it really is, how prejudicial and fatal must flattery be to such? And how compleatly must that foppish rant called gallantry poison their understandings, and tend to destroy the possibility of inspiring them with sentiments of reason and good sense?

By such a proceeding, a man naturally forms a young creature for a vain and insipid companion; and if, by that means he finds matrimony to be an irksome and disagreeable scene, what wonder, and where does the blame lie?

NOTHING more naturally carries us beyond ourselves, and puffs us up with an over-rating opinion of our own merit, swells every appearance of desert, so strongly intrenches our frailties and imperfections, that reason and reflexion are too much enervated to dislodge them; nothing more effectually spoils our tempers, and corrupts our judgments, than flattery. It renders us positive in our ignorance, and impatient of contradiction.

THEN that hodge podge of nonsense, which many call making love, is using a woman to such intemperate and frothy fallies of fancy, such romantic and and unmeaning expressions, that sober thought and plain good sense are foreign to her taste; and an entertainment, to which being not used, she has no *gout* or relish.

WHAT an agreeable and pretty sort of a companion, what a comfortable wife do we hereby contrive for ourselves? and how ingenuously do we thus labour to make her a positive and empty, a conceited and fantastical simpleton? Thus modelled, we soon come to despise her, and curse our marriage.

BUT some say, this is the most certain and expeditious way to gain the affections of a young lady; and that a man would make but a dull and heavy figure in their eyes without it, and find his attacks very unsuccessful.

THIS may be true with some; and it is no less a mark of merit, than a point of great good fortune, to meet with insensibility from them.

BUT it is far from being so with all. There are young ladies, and many, with whom I am persuaded a man would find himself more acceptable and successful by a contrary method: And to such only should every man apply himself, for the valuable and lasting felicities of a conjugal life.

IF we allow a man may make a more speedy conquest by fustian and flattery; yet whoever, methinks, reflects on the consequences, should be convinced, that it must be fatal to the future repose and tranquillity of his life.—Let coxcombs boast of such triumphs, but men of sense will ever despise and shun them.

I am, &c.

L E T T E R VI.

Let us, my friend, on the contrary, use her we design for a wife and a companion to the conversations of sober reason and good sense; endeavour by every probable method to inspire her with the sentiments of a rational esteem, a generous and stedfast friendship for us.

Hereby we have great probability and well-grounded expectations of securing to ourselves an agreeable and entertaining companion.

By seasonably introducing into conversation useful subjects on human life and characters, by making solid and practical reflexions thereon, and engaging the attention by a polite, an easy and lively manner; we shall correct and strengthen the judgment, enlarge the faculties of the mind, and raise the soul to a free and generous way of thinking; drive out and extirpate that childish, that little narrow-spirited way of thinking, that mean and injudicious distrust, those low and pitiful artifices, and that lurking sort of cunning, which is too much the characteristic of many women, is the detestation of every great mind, and the abhorrence of all ingenuous spirits.

THERE is no friendship or confidence to be had with such dirty, tricking, low minds: They are an utter privation to all social happiness; and when carried into a married life, are insuperable obstacles to its welfare.

MANY proper opportunities may likewise be found for recommending the perusal of elegant and improving books; which, by a good choice, and a judicious taste, will have a very beneficial effect on the mind and understanding.

BUT, in all this, great delicacy and a good judgment is very essential; to distinguish nicely, and to manage with discretion, are highly necessary. We should be careful to cover our good intentions with so engaging an artifice, as by no means to shock the passions; render every thing as a matter rather of choice and taste than prescription.

YOU will not, I am persuaded, so greatly misapprehend my meaning under these reflexions, as to imagine I am pleading up for what is commonly understood by a learned and bookish character in a young lady; such a one as Mr. Pope paints out, a

Wise fool! with pleasures too refin'd to please;
With too much thinking to have common thought.

I am far from designing any such ridiculous extremes. Nothing in nature is, I think, more odious and contemptible than a female pedant, a formal, a conceited and affected wit; whose brain is loaded with a heap of indigested stuff, and is eternally throwing up her confused nonsense, in hard words ill pronounced, jumbled quotations misapplied, and a jargon of common-places, in order to let you know she is a woman of reading; whereby she convinces you she has taken a great deal of pains to render herself a fool of the first class, and of the most irreclaimable kind.

THE barking of a lap-dog is not more grating to the ear, than the gibberish of their impertinent clacks; and the chatter of a parrot infinitely more entertaining. In short, such women are the mountebanks of their own, the dread and contempt of our sex.

BUT must these jingling pretenders to wit and sense exclude us from the delightful harmony, the amiable conversation of a modest and unaffected fair one, in

whom a good understanding is joined with a good mind?

How engaging are the graces of such a character!! How insinuating are its charms! How imperceptibly does it win on the mind! What a flow of tender sentiments it diffuses through the heart; calms each roughest passion; and swells the breast with those exquisite emotions that rise above all description!

THUS to imitate, and, if possible, to equal this character, it is that I would have conversation and books tend. And I cannot but think, if thus adapted and directed, they would have a great efficacy towards it.

How great a prospect, and what reasonable hopes of happiness there must be with such a companion, requires surely no arguments to prove.

BUT the truth is, we are either actuated by other motives than a regard to, and desire of social happiness; or we are hurried through courtship by an intemperate and unthinking warmth: Hereby our conversation is rendered either designing or ridiculous.

NOR is it less necessary to inspire our mistress with the sentiments of a rational esteem, of a steadfast and generous friendship.

IT has been already observed, that love, considered merely as a passion, will naturally have but a short duration; like all other passions it is changeable, transient, and accidental. But friendship and esteem are derived from principles of reason and thought; and, when once truly fixed in the mind, are lasting securities of an attachment to our persons and fortunes; participate with, and refine all our joys; sympathize with, and blunt the edge of every adverse occurrence. — In vain should I endeavour to make an eulogium on true friendship, in any measure equal to its sublime and ex-

alted value. There is no good in life comparable to it; neither are any, or all of its other enjoyments, worth desiring without it. It is the crown to all our felicities; the glory, and, I think, the perfection of our natures. Life is a wilderness without a friend, and all its gilded scenes but barren and tasteless.

HERE have I a copious subject, to reflect on the many false friendships there are in the world.—How few real and sincere ones!—How much talked of, how little meant, and less understood! No generous and disinterested feelings of mind (the essence of friendship) can possibly display themselves, whilst mercenary views and selfish designs are the principles of action.—But this is a digression.

HOWEVER it be in common life, there cannot certainly be any steady or lasting happiness in a married one, where a mutual esteem and friendship of the strongest and noblest kind does not subsist. Let it therefore be the sacred business of our courtship, to cultivate one, and on no account engage ourselves in wedlock without it.

I know of no method more likely to promote and secure it, than by being prepossessed with it ourselves.

THERE is a sort of attractive force in similar minds, as there is in matter.

Great minds by instinct to each other turn,

Demand alliance, and in friendship burn.

Mr. Addison's Campaign.

IT is a common saying, That love begets love. That is not always true. But where there is any similitude of minds, sentiments of friendship will beget friendship.

LET us then take every opportunity of testifying our

esteem and friendship; court the understanding, the principles of thought, and conciliate them to our own.

HEREBY we shall, as it were, enter into the soul, and take possession of all its powers. This should be the ground-work of love; this will be a vital principle to that, and make our concern as lasting as our minds are unchangeable.

THIS subject should be often that of our conversation; and we should particularly endeavour to fix right and just notions concerning it; to inspire a certain greatness of mind, that scorns the least falshood or treachery; which no distress can possibly shake, and which no prosperity can ever relax. We should endeavour to fire the soul (if you will allow me the expression) with a sort of heroic enthusiasm, that no decoys of pleasure, no terrors of pain, should ever be capable of extinguishing; and rather to dare martyrdom than apostasy.

THUS should we fortify the principles of friendship in her we chuse for a wife, and by every possible method in our power fix the root deep in her soul. For unless both minds burn with this noble and essential flame, our happiness in marriage will have but a weak basis, and a very slender tie; every little flurry of humour, every little blast of adversity, will go near to overturn the bark of our felicity; we shall at best tosa about without a rudder, and without a compass.

BUT a fixed principle of friendship will steady and secure us, and we shall glide over the waves of life with serenity and confidence; prepared for rocks and quicksands, with unshaken courage, and an equal mind;—thus chearful, happy, and resigned, steer a virtuous and invariable course of affection, till the port of mortality puts an end to our voyage, having already anticipated

that heaven in each other's love and friendship, which we then go more fully to possess.

THUS, Sir, I have given you my sentiments, in the first place, on the motives of interest and of passion; which when they become the leading and prevailing ones in our matrimonial schemes, whatever other ends we may gain by them, appear to me (considered as the ruling principles of action) so unlikely to produce the real felicity of that union, as rather to be subversive of, and destructive to every social pleasure, and the essential foundations of conjugal tranquillity.

I have in the next place attempted to lay before you such a general plan for our conduct in courtship, as will, I apprehend, if judiciously and honestly pursued, fix so reasonable and probable a prospect of happiness in marriage, as to render that scene of life by no means unworthy the approbation and choice of a wise and thinking man.

NOR, on examination, do I perceive any thing in my scheme too refined, or any ways impracticable, to a man that unites in himself a good head with a good heart; a character under which an improving and grateful experience has testified you to my acquaintance and friendship.

VICIOUS minds and coarse understandings might, perhaps, laugh at these things as chimerical and too fine-spun for practice. Whatever your opinion may be, I rest assured, that neither goodness of judgment nor delicacy of taste will be wanting to direct it.

YOU will consider it as the private testimony of one friend to the request of another. The privacy and indulgence therefore of a friendly correspondence, will secure me from any of those severe or ill-natured criticisms, to which public writers are always exposed. My

vanity does as little prompt me to seek fame in that way as my capacity unfits me.

BE this declaration sufficient.

I shall only add, that in my present way of thinking, whenever I am inclined to pay my courtship to any lady, it will be very much in the way I have mentioned; I say, in some such manner.

If I am unsuccessful, I shall have the consolation to think, there was not a requisite harmony in our minds and tempers for a mutual affection; if successful, I shall willingly and joyfully build the future happiness of my life on this basis.

I am, &c.

P O S T S C R I P T.

YOU may perhaps think me guilty of an omission in the foregoing reflexions, in having said nothing with regard to the consent of parents. I shall therefore deliver you my opinion in relation thereto as concisely as possible.

THAT there is a certain authority lodged in parents over their children, and, in consequence thereof, a certain obedience due from children to their parents, are truths derived from nature, and founded in reason, and have had the concurrence of all ages and all nations.

HISTORY gives us instances of this obedience paid to parents in some of the most illustrious characters of antiquity; and even in respect of marriage, as you may remember in the life of Cyrus the Great.

WE have likewise many past and living examples, where the authority of parents over their children in

marriages, has been most tyrannically and fatally exerted.

WITHOUT entering into a train of reasoning, I may venture to take it for granted,

THAT no parental authority that is repugnant to the dictates of reason and virtue, or (which is the same thing) the moral happiness of our natures, is any ways binding on children.

To marry without a union of minds, a sympathy of affections, a mutual esteem and friendship for each other, is contrary to reason and virtue, the moral happiness of our natures.

It follows therefore, that no parental authority, thus to make ourselves unhappy by marrying, is any ways binding on children.

To marry with a union of minds, &c. being therefore agreeable to reason and virtue, and the moral happiness of our natures; it is evident, that parents have no authority, founded in truth or nature, to hinder their children from so doing.

Tho' these propositions, and the inferences drawn from them, are, I believe, just and true; yet children should undoubtedly be extremely tender in thwarting the wills of their parents; should be very careful that their passions do not blind, or their caprice mislead them; should with great calmness and impartiality reason with themselves; appeal to their parents with great deference and humility; consult with some wise and unbiassed friends; desire their interposition: In short, do every thing in their power to convince and persuade; and nothing but a manifest and conscious violation of reason and their real happiness, should force them to oppose or disobey the will of their parents; especially

to such as have ever behaved kindly, carefully, and friendly to them. They have the greatest authority over children that one mortal can have over another.

How far it may be our interest to obey or not, is another consideration. What has been said on the article of mercenary views, may serve to determine us.

I conclude with the lines of an anonymous author.

Let no dire threats, no kind intreaties move,
To give thy person where thou canst not love,

I am, &c.

L E T T E R S

O N

COURTSHIP and MARRIAGE.

HAVING laid out for ourselves a general plan of conduct in courtship, and considered it as the foundation of our happiness in marriage; it now remains for us to erect the superstructure of our felicity in that state; which we shall endeavour to do by the following method of behaviour therein.

L E T T E R I.

Prerogative and dominion in marriage are often matters of dispute in conversations; but more frequently the causes of animosity and uneasiness to the parties themselves.

THE customs of different nations have carried, and the sentiments of many people do carry these points much too high, and with a severity as unreasonable as unjustifiable.

WHATEVER tyrannic and arbitrary power the laws of a country may give a man over his wife, or should they do the reverse, there is no such kind of dominion derived from reason or nature.

MARRIAGE, in my sense of it, is a certain voluntary

and mutual contract between the sexes ; the end or design of which is or should be, their joint happiness.

IT is therefore absurd and ridiculous to suppose or conclude, that either party do thereby consent or bind themselves over to an imperious or tyrannical sway.

IT follows therefore, that marriage does, neither by the laws of nature nor reason, give either party a tyrannic and arbitrary power over the other ; and that the exercise of such a power is contrary to the will and happiness of any rational being ; and must, in consequence, render a matrimonial life uncomfortable and miserable.

TO me there seems no other standard of obedience, than reason and prudence. In which I am supported by the learned and judicious Mr. Woolaston, who says, " I would have them live so far upon the level, as (according to my constant lesson) to be governed both by reason. If the man's reason be the stronger, his knowledge and experience the greater, (as it is commonly supposed to be), the woman will be obliged on that score to pay a deference, and submit to him *."

THIS certainly is to put the affair on a right footing.

Now, the foregoing observations on courtship presuppose, and indeed plainly determine, a superior degree of knowledge and understanding in the man ; consequently derives to him that deference and submission which is assigned by Mr Woolaston.

REALLY nature, and the circumstances of human life, seem to design for man that superiority, and to invest him with a directing power in the more difficult and important affairs of life.

WHERE this superior capacity is not fixed in the

man, and that incumbent subordination made a rule of conduct by the woman, I should greatly mistrust the happiness of their condition. It must certainly break in upon our scheme of felicity, which supposes the former, and prepares the most probable means for the latter, by fixing a friendship and esteem in the woman, for the mind and understanding of the man.

THIS will naturally give a veneration for his sentiments, and a persuasive force to his arguments: For where we esteem, and know we are esteemed, we are easily won, and prone to submission; more especially where we have a good opinion, and a sort of reverence for the understanding and good sense of the person who calmly and kindly reasons with us, and who, we are convinced makes our welfare his supreme and ruling concern. This, by my scheme, the female must of course be conscious to before marriage; and will be so after, if we continue in the same road of friendly and affectionate behaviour to her; if we are tender in opposing her inclinations; if we reason with delicacy, coolness, and temper, supported by a solidity and strength of judgment.

ALL this is no less the duty, than the prudence of a married man.

IF, on the contrary, he is puffed up with extravagant and ridiculous notions of his prerogative; fond of showing and exerting, on every little occasion, a formal and magisterial authority, to which little minds are very subject; no wonder, then, if contention and animosity are often their matrimonial entertainment.

A man of sense and breeding will be as it were superior, without seeming to know it; and support his influence with so great a delicacy, that his wife shall ever seem to be his equal, make use of a thousand polite methods even to elevate her character. What an ani-

able and engaging scene must such a couple exhibit ! how firm their union ! and how harmonious their lives !

BUT how often, where courtship has been ill managed, and marriage worse directed, do we see the reverse of that lovely scene ?

WHAT broils about trifles ! what rude and shocking expressions to each other ! what impertinent and silly disputes about prerogatives, till they are in such a ferment, as to be ready to cuff each other ! in short, for want of delicacy, judgment, and temper, it is the constant struggle of their lives, to try, as the vulgar proverb has it, who shall wear the breeches.

To conclude, let us, who aim at being truly happy in marriage, take the proper steps in our courtship for convincing the lady, that we are best capable of directing and judging in the important concerns of life ; and after marriage, use the proper methods to ascertain that privilege.

I am, &c.

L E T T E R II.

All litigious wranglings, and capricious contentions, should be carefully avoided.

A LITTLE observation and reflexion on the common scenes of matrimony, may supply us with many instances, to show how much these trivial jarrings spoil the harmony, and interrupt the felicities of it.

WHAT fermentations and heats often arise from breaking of china, disordering a room, dinner not being ready at a precise hour, and a thousand other such impertinent bagatelles ? I should also desire all the train of fretful aspirations, as *pshaw ! pho ! &c.* to be discarded : give up trifles, and not carry our disputes on them too

far.—It would be endless to enumerate these insignificant fopperies of contention; my meaning may be easily conceived from the few I have mentioned.

BUT trifling as these things may be in themselves, it is too notorious they often occasion such feuds and feverish animosities amongst married people, as frequently give a bitter tincture to, and discompose many hours of their lives; and are sometimes of so bad a consequence, as to inflame their minds with such spleen and distaste, that irreparable breaches are thereby opened.

THE reproving each other before company, and sparing as it were together, is mighty wrong, and very unpolite. It irritates themselves, and makes their company very uneasy.

THESE sort of matrimonial squabbles put one in mind of a little venomous insect they have in the West Indies, like a gnat, who, when they bite, create a great itching, which, if much scratched, raises an inflammation so malignant, that a leg has been lost by it; and sometimes mortifications ensue, that have been attended with death.

THUS it often fares with these little tumours in matrimony; if we scratch and work them up with wranglings and capriciousness they may come to that malignancy, as to cut off many of our pleasures, and at last give a mortal wound to our felicity.

LET us therefore determine to shun these whimsical follies, and guard ourselves with prudence and temper, so as not to be surpris'd or unhinged by them; follow Mr Pope's on another subject:

At every trifle scorn to take offence,

It always shows great pride, or little sense*.

PEOPLE of low education and mean understandings

**Essay on Criticism*

conceive not the unamiableness of these rude indiscretions: They rub on through thick and thin, with a mechanical sort of enjoyment, insensible to those delicacies which have a material influence on persons of good breeding and superior sense. *I am, &c.*

L E T T E R III.

We should, on the contrary, cultivate dispositions of reciprocal condescension, and such a uniformity in our tempers, that the pleasure of one may be the pleasures of both.

COMPLACENCY of mind, an ambition to please each other, and oblige by all the little turns of behaviour, that so frequently will occur to a polite and well-disposed inclination, must have a wonderful good effect to support our affections, secure mutual esteem and friendship. Minds of any refined cast have an exquisite relish for these soothing and expressive marks of tenderness, and they cannot fail of meeting with a most grateful reception.

WE should make it our mutual study to render ourselves agreeable and amiable by all the innocent arts of invention, and every laudable stratagem of conduct; remembering that wise and comprehensive remark of old Ben Johnson's, "That love comes by chance, but "is kept by art." Which should be wrote with indelible characters on the memory of every married person:

THE thought is very wittily expressed by the ingenious Dr Swift, in regard to the ladies: "That they lay

“traps to catch mens hearts, but make no cages to keep them.”

I must add another quotation from that valuable author last named, it is so very *a propos* to the subject we are on.

Let prudence with good-nature strive,
To keep the flame of love alive ;
Then, come old age whene'er it will,
Your friendship shall continue still :
Thus a mutual, gentle fire,
Shall never but with life expire *.

THE little oversights and sallies of frailty to which human nature is ever liable, and from which the most perfect characters are not exempt, should be passed over and die unnoticed.

WE should be ready to plead in favour of each other in such cases, and throw a veil of kindness and good-humoured condescension over them.

NOR is it of less consequence to our peace and contentment, that there should be such a uniformity in our tempers, that the pleasures of one may be the pleasures of both.

How often do we see the reverse of this create great uneasiness amongst married people? The husband despises and ridicules the taste of his wife; she abominates and censures his. Indeed, but too frequently, both are culpable. Be that as it will, it is a bad sign, and gives a shrewd suspicion they cannot be very happy with each other.

AMONGST those who have a real esteem and friendship for one another, there will, strictly speaking, be no

* Strephon and Chloe.

separation of pleasures : For though one party does not actually share in the other's pleasures ; yet they will in effect do it by the force of benevolence ; and be pleased, because the other is so, whether they relish the particular cause or not.

IN such pleasures as it is proper and prudent for both to share, they should, I think, endeavour to unite their tastes.

THE more unexceptionably that people in a married life make the pleasures of one become the pleasures of both, the more uniform and compleat will their joint happiness be.

THIS alone seems to me a very full and sufficient reason for our regard to the precept laid down. *I am, &c.*

L E T T E R IV.

Modesty and decency in our conduct and persons, both in public and in private, should most strictly be observed.

I DON'T know any thing in the matrimonial life more essentially necessary towards its happiness and welfare, than a punctual and invariable conformity to this important regulation of our conduct : To the neglect and counteracting whereof, I impute more unhappy marriages, than to any other fault or folly whatsoever.

A mind insensible to the sacred charms of unaffected modesty, and the elegant pleasures of decency, must surely be lost to every worthy, every noble, and every honourable sentiment ; must be brutalized to the greatest degree, and have thrown off all that is truly lovely in the human character.

THERE is a certain purity and decorum to be prefer-

ved in our most retired pleasures. It is no extraordinary paradox, that a man may himself debauch his own wife, and a woman harlotize with her own husband.—But this subject must be touched with great nicety; therefore I shall only add, that even our most unobserved behaviour shall carry with it such a spirit of refinement, as to prevent that vulgar and libidinous degeneracy, which will infallibly blunt the edge of our joys, and in the end pall our relish.

WE should likewise behave with a modest delicacy in public.

IN the really well-bred part of the world, a great elegancy, and a polished neatness of conduct, in married people towards each other, is inviolably preserved. Nothing is a more evident mark of a rustick and coarse education, than a want of this discernment and polite carriage.

ALL frothy tendernesses, and amorous boilings-over, are insults on, and affronts to company. What entertainment is our love, and are our passions, to people who do not feel the one, nor are to gratify the other? What a preposterous regale are our dalliances to such?

WE may put down these cooing doves for ill-bred fools, and very much suspect their sincerity and happiness.

TRUE love, and a well-settled affection, has none of this luscious and nauseous treacle in it. It is a fine, pure balsamic, that softens the heart, and flows with an imperceptible tide of silent and interior movements.

LET then all these doating and luxurious follies be banished from our behaviour; and in their room be substituted a decent, a genteel, and easy carriage towards each other.

BESIDES all this, a decency and care of our persons is to be added.

IT is surprizing, though but too common, to see (amongst both sexes) many, who before marriage were very assiduous in the adorning and neatness of their persons, that afterwards grow negligent and highly culpable by the reverse. Which inattention and remissness, I verily believe, is often one of the first and most effectual methods to cool the affections, and estrange the hearts of many a couple. And herein, according to the most impartial observations I have made, the ladies are most blameable.

THAT just remark, of Ben Johnson's, and Dean Swift's witty saying, which I quoted in a former letter, are very applicable here.

MANY more judicious authorities I might add, to impress the great prudence and necessity of this œconomy and cleanliness of person and dress after marriage; for which the inimitable Spectators, Tatlers, and Guardians, are among others great and zealous patrons. There is an admirable letter of the very ingenious Dean Swift's, to a new married young lady, in which this very thing is warmly recommended. The whole of it is wrote with so much judgment, good sense, and fine spirit, and so well adapted to my design, that I shall give you a copy of it at the close.

To a man of any delicacy, and even moderate neatness, nothing certainly is more odious and ungrateful, than a flatteringly and uncleanly woman. It is enough to quell his strongest passions, and damp every fond and tender emotion. It is vastly more so in a wife, than a stranger; for as to mere person, the keenness of inclinations is, I suppose, generally less after than before full possession: Therefore a slovenly and unfragrant

one in a wife, must naturally run a great risk of weakening, if not extinguishing desire. Besides, it is an insult upon a man's taste, an affront to his senses, and bullying him to his nose.

THIS negligence and dirtiness of person, if we expect or desire a man to love us, at the same time is taxing him with the want of his senses, with the taste and appetite of a hog, whose joy is filth.

Let us survey the morning dress of some women.

DOWN stairs they come, pulling up their ungartered dirty stockings;—slip-shod, with naked heels peeping out;—no stays, nor other decent conveniency, but all slip flop;—a sort of a clout thrown about their neck, without form or decency;—a tumbled, discoloured mob or night-cap, half on, and half off, with the frowsy hair, hanging in sweaty ringlets, staring like Medusa with her serpents;—shrugging up her petticoats, that are sweeping the ground, and scarce tied on;—hands unwashed,—teeth furred,—and eyes crusted.—But I beg your pardon, I'll go no farther with this sluttish picture, which I am afraid has already turned your stomach. If the copy, and but an imperfect one it is, be so shocking to us, what think you must the original be to the poor wretch her husband, who, perhaps for some hours every day in the week, has the comfortable sight and odour of this tatterdemalion? God help his stomach! This is the real pourtrait of many married women, and the piteous case of many a poor soul of a husband; unless when happily some stranger is expected: then madam takes care to appear clean; and thereby convinces her husband, she is more anxious to please a stranger than the man who has chosen her as his companion for life.

Excuse my prolixity and warmth on this unfavoury article: I know your temper and my own corresponds with it. I am convinced, this want of decency and cleanliness is the original source of many people's unhappiness in marriage.

A constant care and study to preserve the oeconomy and sweetness of dress and person, must be of great service to support love and esteem in wedlock.

I don't hereby intend or mean foppery or finery, but that neatness and cleanliness, which neither is nor ought to be ashamed of seeing or being seen by any body.

A wife that is desirous of maintaining herself in the affections of a man of sense and spirit, should take as much care of the neatness of her person, as if she was to be every day a bride. And whoever neglects this conduct, must blame themselves, if their husbands grow cool and indifferent; for it has a natural tendency to make a man so. It debases the character of a wife, and renders her cheap and unlovely.

SUFFER me yet to detain you with some extracts from Dean Swift's poem, intituled, *Stephon and Chloe*; whose judicious and sprightly sentiments will in some measure make you amends for the heaviness of mine. He says,

Fair decency, celestial maid,
Descend from heav'n to beauty's aid.
Though beauty may beget desire,
'Tis thou must fan the lover's fire.
For beauty, like supreme dominion,
Is best supported by opinion:
If decency brings no supplies,
Opinion falls, and beauty dies.

Authorities both old and recent,
Direct that women should be decent ;
And from their spouse each blemish hide,
More than from all the world beside.
Unjustly all our nymphs complain,
Their empire holds so short a reign ;
Is after marriage lost so soon,
It hardly holds the honey-moon :
For if they keep not what they caught,
It is entirely their own fault.
They take possession of the crown,
And then throw all their weapons down :
Though, by the politician's scheme,
Whoe'er arrives at pow'r supreme,
Those arts by which at first they gain it,
They still must practise to maintain it.

To conclude, let us at all times avoid every thing that is really uncomely ; and let not our familiarities run into the extremes of a vulgar rudeness, and an unpolite behaviour ; be as far removed from a stiff formality, as an irregular looseness of conduct.

THUS we shall support that dignity in our own characters, and that respect for each other, as will derive to us both honour and happiness.

I am, &c.

L E T T E R V.

Each person should be so duly attentive to their respective province of management, as to conduct it with the utmost prudence and discretion in their power.

MARRIAGE, or an union of the sexes, though it be in itself one of the smallest societies, is the original fountain from whence the greatest and most extensive governments have derived their beings.

IT is a monarchial one, having reason for its legislator and prince; an authority more noble and sublime than any other state can boast of.

THIS maxim, which reaches all governments and societies, is not less relative to the matrimonial one; to wit, That the good of the whole is maintained by a harmony and correspondence of its several parts to their respective ends and relations.

FROM this comparison many demonstrative arguments might be drawn, to illustrate and enforce what has been advanced in the first letter of this part.

THAT as prince Reason (to carry on the similitude) must act by a sort of vicegerency or deputation; and that honour, by the rules of justice, and for the good of the whole, ought undoubtedly to fall on the most capable and experienced, which by our scheme the man will be;—all rebellion against this vicegerent, whilst he acts in the character of his prince Reason, is extremely wrong and undutiful; has a fatal tendency to subvert the tranquillity and order of the matrimonial state.—But we will leave these politics, and come to the subject in hand.

WE just now observed, that the well-being of mar-

riage, as of all other societies, arose from a harmony and correspondence of its several parts to their respective ends and relations.

THIS fundamental truth has been hitherto considered chiefly as it relates to the internal characters of the conjugates. We shall now apply it to those practical ones which arise from the management of interest or fortune, and what is called housewifery.

THAT part of management which belongs to the preserving our interest, or improving our fortune, usually falls, and very properly, on the man. And it is unquestionably incumbent on him, if he be a man of estate, and independent on any business, to regulate his equipage, his private and family expences, according to the income of his fortune: And it is certainly a point of prudence, not to live quite up to that; but to lay up a fund, to which he may have recourse in any of those adverse occurrences to which the most exalted stations are liable; as also to provide for younger children, which he has, or may have. He should not confide too much in stewards or agents, but inspect his property so much at least, as to be able to judge of their conduct—— He should not be indolently content with the formal delivery of accompts, but examine them, know why and wherefore he pays, and for what he is paid.

How fatal the contrary to all this has been to many gentlemen of fortune, and their families, is so unhappily attested by many tragical examples, as should, I think, be prevailing arguments to enforce what has been said.

IF our fortunes are thrown out in any schemes of business for improvement, our expences and manner of living should be proportionable to our fund, and pro-

spects of success: And as the latter most commonly depend on attention and prudence, we should constantly govern ourselves by them to the best of our ability; avoid being engaged in any such precarious schemes, as by being abortive may utterly ruin us. As the merchants say, we should not venture all on one bottom, so as that the common accidents of winds and weather may totally sink our fortune. All our engagements should be preceded by forethought and discretion. And in very important ones, it would be but just and prudent to inform and consult a wife, whose intimate concern therein does, I think, demand it. She may be capable of giving us advice that may be very serviceable: It will at least prepare her to bear with us any unfortunate consequences that may attend us; and that is a very good reason for her being informed.

To conclude, No ridiculous vanity or foolish ambition should suffer the husband or wife, in their dress, furniture, or whole way of life, to exceed their income or fortune.

THEIR appearance and expences should neither degenerate into fordidness, nor run into a wild extravagance.

THAT particular part of management called housewifery, belongs to the woman, and we shall comprise it under these three divisions:

A prudent frugality,

Neatness,

And a harmonious oeconomy.

SHE should observe, in the first place a prudent frugality.

By our former doctrine, a wife will have a general notion of her husband's circumstances; she should therefore, in those affairs which fall under her inspection and

management, be so governed by the said circumstances, as to regulate her household-expences by the just proportion which his fortune will afford.

AND as, on the one hand, discretion must prevent her from running into any lavish extravagances; so, on the other, should a generous temper make her scorn any thing that is mean and pitiful. It is the happy and judicious medium between these two extremes, that constitutes a prudent frugality, and the true excellency of housewifery.

It is one of the most amiable lights a wife can show herself in to public observation. It throws a glory round her, which is not less to be revered than admired; does honour to her husband, and renders the entertainment of her guests elegant and pleasing. For as an imprudent ostentation gives pain and ridicule, so any thing meanly penurious raises indignation and contempt.

WOMEN often want judgment to direct, and souls to execute this skilful and lovely medium of prudent frugality, and thereby are either profuse or scandalously narrow.

It is therefore a lesson highly necessary for them to learn, that all vanity and ambition of exceeding their circumstances in this part of housewifery is very ridiculous, and, with all people of good sense, creates pity for their silly extravagance, and contempt of their weak understandings;

AND, on the other hand, that every thing which is niggardly and stingy, or beneath what may justly be afforded, is the mark of a little, grovelling, dirty soul, and exposes us to the jests and laughter of all observers.—The next thing is,

Neatness and cleanliness.

How necessary this is to the comfort and enjoyment of life, and how detestable a sluttish, nasty management must be, are things so very obvious, that little need be said to inforce it. But I must just mention one or two faults in the execution of this part of housewifery, which many women are guilty of, and that I would have avoided in our scheme.

THE one is, the ill timing of cleanliness, and the carrying it to such extremes, that a man's house is made an uneasy, and almost useless habitation to him. Some women have such amphibious dispositions, that one would think they chose to be half of their lives in water; there is such a clatter of pails and brushes, such inundations in every room, that a man cannot find a dry place for the sole of his foot: so that what should tend to make a man's house an agreeable and wholesome dwelling, becomes so dangerous and unpleasant, that the desire of health and peace drives him out of it. And these overflowings of neatness are often so ill timed, that a man's business is interrupted, and his meals made uncomfortable by them. These fish-wives have generally a great fund of ill-nature, or a small one of good sense.

ANOTHER fault is, that bigotry and passion for neatness, which makes a woman fretful and uneasy at every accidental or unavoidable speck of dirt, or the least disordering of her furniture. You must rub your shoes till the bottoms of your feet are almost sore, before you are permitted to enter a room. Then so many nonsensical exhortations and impertinent questions are proposed, that one might enter a garrison-town in war-time with less ado; such as, Pray don't meddle with that, and, Pray don't put this out of its place; that

one would think there was a spell on all the furniture, or a man was going to run away with part of it.

THESE are all idle and childish extremes. A prudent housewife should so time her neatness and cleanliness, that it may be as little inconvenient and troublesome to a man as possible, and support it with a graceful ease, and a good-natured sort of indifference. The contrary has more of the servant-maid than the well-bred woman in it, and generally accompanies a low and mean education.

THE third thing in the character of a good housewife, is, a harmonious oeconomy.

By which is meant, the maintaining order, peace, and tranquillity in her house; avoiding all noisy and turbulent scolding, for which many pretended housewives are greatly blameable, make their husbands, their own, and their servants lives, uneasy.

MANY ladies are apt to mistake this bustling and vociferous turn for good management. It is a great mistake, and rather shows a want of skill and temper.

WHERE the mistress of a family understands her business, carries her authority with resolution, and at the same time with good-nature and humanity, servants will naturally be obedient and diligent.

BUT where ignorance is joined with a tyrannic and insolent temper, there are generally blunders and remissness in servants, hatred of their mistress, a constant din and contention between them. A man had better live in a paper-mill, or a fish-woman's stall, than in such a house.

THESE scenes are mighty unpleasant, very shocking, and highly prejudicial to the tranquillity of a married life; are sure signs of a brutal temper, and a very vulgar education.

WHEREAS a woman of judgment, an even mind, and a polite taste, will be obeyed and beloved by her servants: all things will go on smooth and quiet; her government will be mild, calm, and harmonious; her house the habitation of peace, joy, and contentment.

IT is a truth, I believe, with very few exceptions, that a good mistress make good servants.

PEOPLE of that class are not without gratitude and a sense of merit.

WHERE women are ever complaining of their servants, it carries a strong suspicion of their own capacities and temper.

WHEN a mistress of a house is giving orders to servants, or talking to them, it is often done in such an imperious bawling manner, that she is heard from every corner. This is very unpolite; and shows a little mind so swelled with power, that it is unable to support it with decency and temper.

THESE cattle are such domestic evils; that one had better live in a Dutch dram-cellar, than with their horrid clangor.

ON the whole, a mistress of a family should carry on her administration in a mild and pacific manner; and if she has any disputes with her servants, conceal them from the ears of a husband and company, as much as possible; have every thing done quietly and in order.

IF servants won't be thus governed, discard them at once, and not suffer her own and her husband's peace to be destroyed by their incorrigibleness.

THIS will make home comfortable and agreeable; whereas the want of this harmonious oeconomy sours the temper of a woman, drives a man out of his own house, makes home his aversion, and destroys that serene

nity which is so very essential to the felicity of all society.

AND now let us stop and survey a wife thus wisely and discreetly filling the sphere of action.

WHAT veneration! what praise! what love and esteem, can sufficiently equal her merit!

THE character of a wife can scarcely shine in a more exalted point of light, nor do a more public honour to herself and her husband. Whoever possesses such a one, joy will sparkle in his eye, and pleasure fill his breast.

CAN the flashy and superficial glare of dress and equipage give a title to such solid excellence and substantial worth? Positively not. The twinkling lustre of a crystal may as well equal the august splendor of a royal diamond.

ON the whole, each party thus supporting their respective administration with prudence and discretion, will fix a crown of triumph on their union, be a lasting cement to their tranquillity and happiness.

AND now, my friend, your task of patience is drawing to a conclusion.

CONFORMABLE to your request, I have thrown before you my private sentiments on the subject of the afternoon's debate, which you say threw you into a sort of scepticism.—Whether my rough thoughts may in any ways tend to determine your opinion, I know not. If they give you any amusement, to atone for the trouble of reading them, I shall be well pleased.—But if neither one nor the other, you must blame your influence over me for their impertinence.

FOR my own part, I confess to think it possible for a man of sense, of honour and virtue, to find a woman,

in whose society he may lay as probable a foundation for the enjoyment and happiness of his life by marriage, and to superstruct as reasonable a prospect of continuing his felicity in that union, as any other scheme of life can lay claim to.

IT is a truth as universally experienced as owned, That no state of life is exempt from the alternatives of pleasure and pain, the bitter and sweet; and that a perfection of happiness is not the lot of humanity.

IF this be the case with human life in general, and its proper character, marriage is not less worth your choice, because it may have, or has inconveniencies and alloys.

IF those inconveniencies and alloys are necessarily greater (without a proportionable superiority of pleasures) in a conjugal than a single life, the latter is undoubtedly to be preferred.— But I believe they cannot be proved necessarily so, only circumstantially.— Well, the question then is, whether these circumstantial impediments, which are, or may be alledged against the choice of a married life, cannot, by a proper conduct, in the time of courtship, and after, be removed?

IT is thought they may; and the design of these papers is to propose how and by what methods.

AND we conceive the observations made, and the methods proposed, may be effectual, and are not impracticable, to put the married state not only on an equality of probable happiness with a single one, but to give it a prospect of superior felicity.

HOWEVER unskilfully this argument may have been handled by me, and of how little advantage soever my weak attempts may have been to serve it, the truth of the propositions remains in force.

FIRST, that unhappy matches are often occasioned by mere mercenary views, in one or both of the parties; or by the headstrong motives of ill-conducted passion.

SECONDLY, that by a prudent and judicious proceeding in our addresses to a young lady of a good natural temper, we may lay a very good foundation for making her an agreeable companion, a steady friend, and a good wife.

AND, thirdly, that after marriage, by continuing in the road of prudence and judgment, we may make the nuptial state as happy as we can promise ourselves from any other.

To conclude, Sir, whenever I am inclined for a matrimonial voyage, I shall endeavour thus to steer my course; and if I cannot gain the port by this manner of courtship and conduct, I will rest contented with my present condition.

IF, on the other hand, I should thereby gain the inclinations and consent of a lady, I shall endeavour to support my happiness in some such manner as I have herein intimated.

I am, &c.

A L E T T E R

To a very young lady on her marriage. By Dr. SWIFT.

MADAM,

THE hurry and impertinence of receiving and paying visits on account of your marriage being now over, you are beginning to enter into a course of life, where you will want much advice to divert you from falling into many errors, fopperies, and follies, to which your sex is subject. I have always borne an entire friendship to your father and mother; and the person they have chosen for your husband, hath been for some years past my particular favourite. I have long wished you might come together; because I hoped, that, from the goodness of your disposition, and by following the counsel of wise friends, you might in time make yourself worthy of him. Your parents were so far in the right, that they did not produce you much in the world; whereby you avoided many wrong steps which others have taken, and have fewer ill impressions to be removed. But they failed, as it is generally the case, in too much neglecting to cultivate your mind; without which it is impossible to acquire or preserve the friendship and esteem of a wise man, who soon grows weary of acting the lover, and treating his wife like a mistress, but wants a reasonable companion, and a true friend, through every stage of his life. It must be therefore your business to qualify yourself for those offices; wherein I will not fail to be your director, as long as I shall think you deserve it, by letting you know how you are to act, and what you ought to avoid.

AND beware of despising or neglecting my instructi-

ons; whereon will depend not only your making a good figure in the world, but your own real happiness, as well as that of the person who ought to be the dearest to you

I must therefore desire you, in the first place, to be very slow in changing the modest behaviour of a virgin. It is usual in young wives, before they have been many weeks married, to assume a bold forward look, and manner of talking; as if they intended to signify in all companies, that they were no longer girls; and consequently that their whole demeanor before they got a husband, was all but a countenance and constraint upon their nature; whereas, I suppose, if the votes of wise men were gathered, a very great majority would be in favour of those ladies, who after they were entered into that state, rather chose to double their portion of modesty and reservedness.

I must likewise warn you strictly against the least degree of fondness to your husband before any witness whatsoever, even before your nearest relations, or the very maids of your chamber. This proceeding is so exceeding odious and disgustful to all who have either good breeding or good sense, that they assign two very unamiable reasons for it: The one is gross hypocrisy, and the other has too bad a name to mention. If there is any difference to be made, your husband is the lowest person in company, either at home or abroad, and every gentleman present has a better claim to all marks of civility and distinction from you. Conceal your esteem and love in your own breast, and reserve your kind looks and language for private hours; which are so many in the four and twenty, that they will afford time to employ a passion as exalted as any that was ever described in a French romance.

UPON this head, I should likewise advise you to differ in practice from those ladies who affect abundance of uneasiness while their husbands are abroad; start with every knock at the door, and ring the bell incessantly for the servants to let in their master; will not eat a bit at dinner or supper if the husband happens to stay out; and receives him at his return with such a medley of chiding and kindness, and catechising him where he has been, that a shrew from Billingsgate would be a more easy and eligible companion.

OF the same leaven are those wives, who when their husbands are gone a journey, must have a letter every post upon pain of fits and hysterics; and a day must be fixed for their return home, without the least allowance for business, or sickness, or accidents, or weather. Upon which, I can only say, that, in my observation, those ladies who are apt to make the greatest clutter on such occasions, would liberally have paid a messenger for bringing them news, that their husbands had broke their necks on the road.

YOU will perhaps be offended, when I advise you to abate a little of that violent passion for fine cloaths, so predominant in your sex. It is a little hard, that ours, for whose sake you wear them, are not admitted to be of your council. I may venture to assure you, that we will make an abatement at any time of four pounds a yard in a brocade, if the ladies will but allow a suitable addition of care in the cleanliness and sweetness of their person. For the satyrical part of mankind will needs believe, that it is not impossible to be very fine and very filthy; and that the capacities of a lady are sometimes apt to fall short in cultivating cleanliness and finery together. I shall only add, upon so tender a subject, what a pleasant gentleman said concerning a

filly woman of quality, that nothing could make her supportable but cutting off her head, for his ears were offended by her tongue, and his nose by her hair and teeth.

I am wholly at a loss how to advise you in the choice of company ; which, however, is a point of as great importance as any in your life. If your general acquaintance be among ladies who are your equals or superiors, provided they have nothing of what is commonly called an ill reputation, you think you are safe ; and this, in the style of the world, will pass for good company. Whereas I am afraid it will be hard for you to pick out one female acquaintance in this town, from whom you will not be in manifest danger of contracting some foppery, affectation, vanity, folly, or vice. Your only safe way of conversing with them, is by a firm resolution to proceed in your practice and behaviour directly contrary to whatever they shall say or do. And this I take to be a good general rule, with very few exceptions. For instance, in the doctrines they usually deliver to young married women for managing their husbands ; their several accounts of their own conduct in that particular, to recommend it to your imitation ; the reflexions they make upon others of their sex for acting differently ; their directions how to come off with victory upon any dispute or quarrel you may have with your husband ; the arts by which you may discover, and practise upon his weak side ; when to work by flattery and insinuation, when to melt him with tears, and when to engage with a high hand : In these, and a thousand other cases, it will be prudent to retain as many of their lectures in your memory as you can, and then determine to act in full opposition to them all.

I hope your husband will interpose his authority to

limit you in the trade of visiting. Half a dozen fool are in all conscience as many as you should require. And it will be sufficient for you to see them twice a year; for I think the fashion does not exact, that visits should be paid to friends.

I advise that your company at home should consist of men, rather than women. To say the truth, I never yet knew a tolerable woman to be fond of her own sex. I confess, when both are mixed and well chosen, and put their best qualities forward, there may be an intercourse of civility and good-will; which, with the addition of some degree of sense, can make conversation or any amusement agreeable. But a knot of ladies, got together by themselves, is a very school of impertinence and detraction, and it is well if those be the worst.

LET your men-acquaintance be of your husband's choice, and not recommended to you by any she-companions; because they will certainly fix a coxcomb upon you, and it will cost you some time and pains before you can arrive at the knowledge of distinguishing such a one from a man of sense.

NEVER take a favourite waiting-maid into your cabinet-council, to entertain you with histories of those ladies whom she hath formerly served, of their diversions and their dresses; to insinuate how great a fortune you brought, and how little you are allowed to squander; to appeal to her from your husband, and to be determined by her judgment, because you are sure it will be always for you; to receive and discard servants by her approbation or dislike; to engage you, by her insinuations, into misunderstandings with your best friends; to represent all things in false colours, and to be the common emissary of scandal.

BUT the grand affair of your life will be, to gain and

preserve the friendship and esteem of your husband. You are married to a man of good education and learning, of an excellent understanding, and an exact taste. It is true, and it is happy for you, that these qualities in him are adorned with great modesty, a most amiable sweetness of temper, and an unusual disposition to sobriety and virtue. But neither good-nature nor virtue will suffer him to esteem you against his judgment; and although he is not capable of using you ill, yet you will in time grow a thing indifferent, and perhaps contemptible, unless you can supply the loss of youth and beauty with more durable qualities. You have but a very few years to be young and handsome in the eyes of the world: and as few months to be so in the eyes of a husband who is not a fool; for I hope you do not still dream of charms and raptures, which marriage ever did, and ever will put a sudden end to. Besides, your's was a match of prudence and common good liking, without any mixture of that ridiculous passion which has no being but in play-books and romances.

You must therefore use all endeavours to attain to some degree of those accomplishments which your husband most values in other people, and for which he is most valued himself. You must improve your mind, by closely pursuing such a method of study as I shall direct or approve of. You must get a collection of history and travels, which I will recommend to you, and spend some hours every day in reading them, and making extracts from them, if your memory be weak. You must invite persons of knowledge and understanding to an acquaintance with you, by whose conversation you may learn to correct your taste and judgment; and when you can bring yourself to comprehend and relish the good sense

of others, you will arrive in time to think rightly yourself, and to become a reasonable and agreeable companion. This must produce in your husband a true rational love and esteem for you, which old age will not diminish. He will have regard for your judgment and opinion in matters of the greatest weight ; you will be able to entertain each other without a third person to relieve you by finding discourse. The endowments of your mind will even make your person more agreeable to him ; and when you are alone, your time will not lie heavy upon your hands for want of some trifling amusement.

As little respect as I have for the generality of your sex, it hath sometimes moved me with pity, to see the lady of the house forced to withdraw immediately after dinner : and this in families where there is not much drinking ; as if it were an established maxim, that women are incapable of all conversation. In a room where both sexes meet, if the men are discoursing upon any general subject, the ladies never think it their business to partake in what passes, but in a separate club entertain each other with the price and choice of lace and silk, and what dresses they liked or disapproved at the church or the play-house. And when you are among yourselves, how naturally, after the first compliments, do you apply your hands to each others lappets, and ruffles, and mantua's ? as if the whole business of your lives, and the public concern of the world depended upon the cut or colour of your dresses. As divines say, that some people take more pains to be damned, than it would cost them to be saved ; so your sex employs more thought, memory, and application to be fools, than would serve to make them wise and useful. When I reflect on this, I cannot conceive you to be human crea-

tures, but a sort of species hardly a degree above a monkey ; who has more diverting tricks than any of you, is an animal less mischievous and expensive, might in time be a tolerable critic in velvet and brocade, and, for ought I know, would equally become them.

I would have you look upon finery as a necessary folly, as all great ladies did whom I have ever known. I do not desire you to be out of the fashion, but to be the last and least in it. I expect that your dress shall be one degree lower than your fortune can afford ; and in your own heart I would wish you to be an utter contemner of all distinctions which a finer petticoat can give you ; because it will neither make you richer, handsomer, younger, better natured, more virtuous, or wise, than if it hung upon a peg.

If you are in company with men of learning, though they happen to discourse of arts and sciences out of your compass, yet you will gather more advantage by listening to them, than from all the nonsense and frippery of your own sex : But if they be men of breeding as well as learning, they will seldom engage in any conversation where you ought not to be a hearer, and in time have your part. If they talk of the manners and customs of the several kingdoms of Europe, of travels into remoter nations, of the state of their country, or of the great men and actions of Greece and Rome ; if they give their judgment upon English and French writers, either in verse or prose, or of the nature and limits of virtue and vice ; it is a shame for an English lady not to relish such discourses, not to improve by them, and endeavour, by reading and information, to have her share in those entertainments, rather than turn aside, as it is the usual custom, and consult with the woman who sits next her about a new cargo of fans.

It is a little hard, that not one gentleman's daughter in a thousand should be brought to read or understand her own natural tongue, or be judge of the easiest books that are written in it; as any one may find, who cannot have the patience to hear them, when they are disposed to mangle a play or a novel; where the least word out of the common road is sure to disconcert them. It is no wonder, when they are not so much as taught to spell in their childhood, nor can ever attain to it in their whole lives. I advise you therefore to read aloud, more or less, every day, to your husband, if he will permit you, or to any other friend (but not a female one) who is able to set you right. And as for spelling, you may compass it in time, by making collections from the books you read.

I know very well, that those who are commonly called learned women, have lost all manner of credit by their impertinent talkativeness, and conceit of themselves. But there is an easy remedy for this, if you once consider, that, after all the pains you may be at, you never can arrive, in point of learning, to the perfection of a school-boy. The reading I would advise you to, is only for improvement of your own good sense; which will never fail of being mended by discretion. It is a wrong method, and ill choice of books, that makes those learned ladies just so much worse for what they have read. And therefore it shall be my care to direct you better; a task for which I take myself to be not ill qualified; because I have spent more time, and have had more opportunities than many others, to observe and discover from what sources the various follies of women are derived.

PRAY observe how insignificant things are the common race of ladies, when they have passed their youth

and beauty; how contemptible they appear to the men, and yet more contemptible to the younger part of their own sex; and have no relief but in passing their afternoons in visits, where they are never acceptable; and their evenings at cards among each other: while the former part of the day is spent in spleen and envy, or in vain endeavours to repair by art and dress the ruins of time. Whereas I have known ladies at sixty, to whom all the polite part of the court and town paid their addresses, without any farther view than that of enjoying the pleasure of their conversation.

I am ignorant of any one quality that is amiable in a man, which is not equally so in a woman: I do not except even modesty, and gentleness of nature. Nor do I know one vice or folly which is not equally detestable in both. There is indeed one infirmity which seems to be generally allowed you, I mean that of cowardice. Yet there should seem to be something very capricious, that when women profess their admiration for a colonel or a captain on account of his valour, they should fancy it a very graceful becoming quality in themselves to be afraid of their own shadows; to scream in a barge when the weather is calmest, or in a coach at the ring; to run from a cow at a hundred yards distance; to fall into fits at the sight of a spider, an earwing, or a frog: at least, if cowardice be a sign of cruelty (as it is generally granted) I can hardly think it an accomplishment so desirable, as to be thought worth improving by affectation.

AND as the same virtues equally become both sexes, so there is no quality whereby women endeavour to distinguish themselves from men, for which they are not just so much the worse, except that only of reservedness; which, however, if you generally manage it, is

nothing else but affectation or hypocrisy. For as you cannot too much discountenance those of our sex who presume to take unbecoming liberty before you; so you ought to be wholly unconstrained in the company of deserving men, when you have had sufficient experience of their discretion.

THERE is never wanting in this town a tribe of bold, swaggering, rattling ladies, whose talents pass among coxcombs for wit and humour. Their excellency lies in rude chocking expressions, and what they call running a man down. If a gentleman in their company happens to have any blemish in his birth or person, if any misfortune hath befallen his family or himself for which he is ashamed, they will be sure to give him broad hints of it without any provocation. I would recommend you to the acquaintance of a common prostitute, rather than to that of such termagants as these. I have often thought, that no man is obliged to suppose such creatures to be women; but to treat them like insolent rascals disguised in female habits, who ought to be stripped, and kicked down stairs.

I will add one thing, although it be a little out of place; which is, to desire, that you will learn to value and esteem your husband for those good qualities which he really possesseth, and not to fancy others in him which he certainly hath not. For although this latter is generally understood to be a mark of love, yet it is indeed nothing but affectation or ill judgment. It is true, he wants so very few accomplishments, that you are in no great danger of erring on this side; but my caution is occasioned by a lady of your acquaintance, married to a very valuable person, whom she is so unfortunate as to be always commending for those perfections to which he can least pretend.

I can give you no advice upon the article of expence : Only I think you ought to be well informed how much your husband's revenue amounts to; and be so good a computer as to keep within it, in that part of the management which falls to your share; and not to put yourself in the number of those politic ladies, who think they gain a great point, when they have teized their husbands to buy them a new equipage, a laced head, or a fine petticoat, without once considering what long scores remain unpaid to the butcher.

I desire you will keep this letter in your cabinet, and often examine impartially your whole conduct by it. And so God bless you, and make you a fair example to your sex, and a perpetual comfort to your husband and your parents. I am, with great truth and affection,

M A D A M,

Your most faithful friend,

and humble servant.

FORMS of MESSAGES for CARDS or BILLETS.

MESSAGE I.

MR. and Mrs. Cecil's compliments to Mr. and Mrs. Howard, and desire the favour of their company Wednesday next, to drink tea, and spend the evening.

Monday morn.

MESSAGE II.

Mr. and Mrs. Howard return their compliments to Mr. and Mrs. Cecil, and will certainly do themselves the pleasure to wait on them.

Monday noon.

MESSAGE III.

Mr. and Mrs. Howard return their compliments, and are sorry it happens that a pre-engagement will not permit them the pleasure of waiting on Mr. and Mrs. Cecil, which they otherwise would readily have done.

Monday noon.

MESSAGE IV.

Mr. and Mrs. Compton's compliments to Mr. and Mrs. Stanely; and if they are disengaged this afternoon will take the pleasure of waiting on them.

Tuesday morn.

MESSAGE V.

Mr. and Mrs. Stanely are perfectly disengaged, and

their compliments, and will be extremely glad of Mr. and Mrs. Compton's agreeable company.

Tuesday noon.

M E S S A G E VI.

Mr. and Mrs. Stanely are very sorry it so happens that they are engaged this afternoon and evening, but beg their compliments, and any other time, that shall be agreeable to Mr. and Mrs. Compton, will be proud of the pleasure of their company.

Tuesday noon.

M E S S A G E VII.

Miss Willis sends her compliments to Miss Byron, and desires to know how she does; and if well enough to see company, and if it be agreeable, will wait on her this afternoon in the coach, and give her an airing for an hour before tea.

Wednesday morn.

M E S S A G E VIII.

Miss Byron, without a compliment, is very agreeably obliged to Miss Willis, whom she will be extremely glad to see, and accept of her kind salutary offer, of an airing in her coach, at the time proposed.

Wednesday morn.

M E S S A G E IX.

Miss Byron, instead of compliments, begs leave to return Miss Willis her best thanks, for her very obliging card, and is extremely sorry she is not well enough to have the pleasure of her company; which however she hopes very soon for a full enjoyment of, and to be able to accept of her kind offer of an airing in the coach,

Wednesday noon, and not up.

MESSAGE X.

Mrs. Wyndham presents her compliments to Mrs. Pemberton, hopes she is well, and to have the favour of her company to-morrow evening, with a small but agreeable party at friendly whist.

Thursday afternoon.

MESSAGE XI.

Miss Pemberton is not so well as she could wish to be, but much as Mrs. Wyndham's service, and will endeavour to wait on her.

Thursday even.

MESSAGE XII.

Mr. Lambert's compliments wait on Miss Norris, to beg the very great favour of being her partner to-morrow evening at the assembly.

Friday morn.

MESSAGE XIII.

Miss Norris's compliments, and she is engag'd.

Friday.

MESSAGE XIV.

Miss Norris's compliments; she is not certain of being at the assembly, and undetermin'd about dancing; so Mr Lambert must not absolutely depend on her for a partner.

Friday morn.

MESSAGE XV.

Miss Wansley is sorry to trouble Miss Cooper on so trifling an occasion, as how to direct to her aunt Water-

land, begs her compliments, and a line of information by the the bearer.

Saturday evening.

MESSAGE XVI.

Mrs. Chedworth's respects (compliments she has done with) to Miss Charlton, and if not engag'd, her company, as it will be extremely agreeable, is greatly desired this evening at a party of whist, about four tables in the whole.

Monday morning.

MESSAGE XVII.

Miss Charlton's best services; she has the pleasure of Miss Chedworth's respectful message, and 'tis much against her inclination, that she's obliged to say she can't possibly wait on her, having this evening an engagement that can't be dispens'd with.

Tuesday morn.

MESSAGE XVIII.

If Miss Romney be well enough, lady Bathurst's compliments, and she proposes a visit this afternoon to Miss Arran, and will be very glad of her company; the coach is ordered exactly at four, and an airing will not be amiss.

Wednesday, eleven o'clock.

MESSAGE XIX.

Miss Romney has the honour of lady Bathurst's card; she begs leave to return her compliments, and is very much at her ladyship's service, and will certainly wait on her.

Wednesday.

MESSAGE XX.

Mrs. Legg has a party at cards next Wednesday se'n-
night of eight tables ; she presents her compliments to
Mr. Strong, and desires the favour of his comany.

Thursday, December 4.

MESSAGE XXI.

Mr. Strong has the honour of Mrs. Legg's card, thinks
himself extremely obliged in the remembrance, and will
certainly do himself the pleasure of waiting on her.

Thursday, December 4.

Mr. Bedford, after the honour of dancing last night
with Miss Hammond, is concerned that he is prevented
waiting on her this morning by a sudden call to town ;
begs his compliments may be acceptable, hopes his mes-
sage will find her in perfect health, and that she took
no cold.

Friday morn, eight o'clock.



PART THIRD.

PRECEPTS and Select Moral Sentences, extracted from the greatest authors, antient and modern.

Ten Precepts, which William Lord Burghley, Lord high Treasurer of England, gave to his second son Robert Cecil, afterwards Earl of Salisbury.

Son Robert,

THE virtuous inclinations of thy matchless mother, by whose tender and godly care thy infancy was governed, together with thy education under so zealous and excellent a tutor; puts me rather in assurance than hope, that thou art not ignorant of that *summum bonum*, which is only able to make thee happy as well in thy death as life; I mean the true knowledge and worship of thy creator and redeemer: without which all other things are vain and miserable. So that thy youth being guided by so sufficient a teacher, I make no doubt but he will furnish thy life with divine and moral documents. Yet, that I may not cast off the care be-

seeming a parent towards his child ; or that thou shouldst have cause to derive thy whole felicity and welfare rather from others than from whence thou receivedst thy breath and being ; I think it fit and agreeable to the affection I bear thee to help thee with such rules and advertisements for the squaring of thy life, as are rather gained by experience than by much reading. To the end, that entering into this exorbitant age, thou mayest be the better prepared to shun those scandalous courses, whereunto the world, and the lack of experience, may easily draw thee. And, because I will not confound thy memory, I have reduced them into ten precepts ; and next unto Moses's tables, if thou imprint them in thy mind, thou shalt reap the benefit and I the content. And they are these following.

I.

WHEN it shall please God to bring thee to man's estate, use great prudence and circumspection in choosing thy wife. For from thence will spring all thy future good or evil. And it is an action of life, like unto a stratagem of war ; wherein a man can err but once. If thy estate be good, match near home and at leisure ; if weak, far off and quickly. Enquire diligently of her disposition and how her parents have been inclined in their youth. Let her not be poor, how generous, well-born soever. For a man can buy nothing in the market with gentility. Nor chuse a base and uncomely creature altogether for wealth ; for it will cause contempt in others and loathing in thee. Neither make choice of a dwarf, or a fool ; for, by the one thou shalt beget a race of pigmies ; the other will be thy continual disgrace ; and it will irk thee to hear her talk. For thou shalt find it to thy grief, that there is nothing more fulsome than a she-fool.

AND, touching thy guiding of thy house, let thy hospitality be moderate; and, according to the means of thy estate, rather plentiful than sparing, but not costly. For I never knew any man grow poor by keeping an orderly table. But some consume themselves through secret vices, and their hospitality bears the blame. But banish swinish drunkards out of thine house, which is a vice impairing health, consuming much, and makes no show. I never heard praise ascribed to the drunkard, but for the well-bearing of his drink; which is a better commendation for a brewer's horse or a drayman, than for either a gentleman or a serving man. Beware thou spend not above three of four parts of thy revenues; nor above a third of that in thy house. For the other two parts will do no more than defray thy extraordinaries, which always surmount the ordinary by much; otherwise thou shalt live like a rich beggar, in continual want. And the needy man can never live happily or contentedly. For every disaster makes him ready to mortgage or sell. And that gentleman that sells an acre of land, sells an ounce of credit. For gentility is nothing else but antient riches; so that if the foundation shall at any time sink, the building must needs follow----So much for the first precept.

II.

BRING thy children up in learning and obedience, yet without outward austerities. Praise them openly, reprehend them secretly; give them good countenance and convenient maintenance according to thy ability; otherwise thy life will seem their bondage, and what portion thou shalt leave them at thy death, they will thank death for it, and not thee. And I am persuaded that the foolish cockering of some parents and the over-sterm

carriage of others, causeth more men and women to take ill courses, than their own vicious inclinations. Marry thy daughters in time, lest they marry themselves. And suffer not thy sons to pass the Alps; for they shall learn nothing there but pride, blasphemy, and atheism. And if by travel they get a few broken languages, that will profit them nothing more than to have meat served in diverse dishes. Neither, by my consent, shall thou train them up in wars; for he that sets up his rest to live by that profession, can hardly be an honest man or a good christian. Besides, it is a science no longer in request than in use. For soldiers in peace are like chimneys in summer.

III.

LIVE not in the country without corn and cattle about thee. For he that putteth his hand to the purse for every expence of the household, is like him that keepeth water in a sieve. And what provision thou shalt want, learn to buy it at the best hand. For there is one penny saved in four, betwixt buying in thy need, and when the markets and seasons serve fittest for it. Be not served with kinsmen or friends, or men intreated to stay; for they expect much and do little; nor with such as are amorous, for their heads are intoxicated. And keep rather too few than one too many. Feed them well; and pay them with the most; and thou mayest boldly require service at their hands.

IV.

LET thy kindred and allies be welcome to thy house and table, grace them with thy countenance, and farther them in all honest actions. For by this means thou shalt so double the band of nature, as thou shalt find so many advocates to plead an apology for thee behind thy back.

But shake off those glow-worms, I mean, parasites and sycophants, who will feed and fawn upon thee in the summer of prosperity, but, in an adverse storm, they will shelter thee no more than an arbour in winter.

V.

BEWARE of suretyship for thy best freinds. He that payeth another man's debts seeketh his own decay. But, if thou can'st not otherwise chuse, rather lend thy money thyself upon good bonds, although thou borrow it. So shalt thou secure thyself and pleasure thy friend. Neither borrow money of a neighbour or a friend, but of a stranger; where, paying for it, thou shalt hear no more of it. Otherwise thou shalt eclipse thy credit, lose thy freedom, and yet pay as dear as to another. But in borrow-money, be precious of thy word; for he that hath care of keeping days of payment is lord of another man's purse.

VI.

UNDERTAKE no suit against a poor man with receiving much wrong. For, besides that thou makest him thy compeer, it is a base conquest to triumph where is small resistance. Neither attempt law against any man, before thou be fully resolved that thou hast right on thy side; and then spare not for either money or pains. For a cause or two so followed and obtained, will free thee from suits a great part of thy life.

VII.

BE sure to keep some great man thy friend, but trouble him not for trifles. Compliment him often with many, yet small gifts, and of little charge. And, if thou hast cause to bestow any great gratuity, let it be something which may be daily in sight. Otherwise, in this

ambitious age, thou shalt remain like a hop without a pole, live in obscurity, and be made a foot-ball for every insulting companion to spurn at.

VIII.

TOWARDS thy superiors, be humble, yet generous. With thine equals familiar, yet respectful. Towards thy inferiors shew much humanity, and some familiarity; as to bow the body, stretch forth the hand; and to uncover the head; with such like popular compliments. The first prepares thy way to advancement. The second makes thee known for a man well bred. The third gains a good report; which, once got, is easily kept. For right humanity takes such deep root in the minds of the multitude, as they are more easily gained by unprofitable courtesies than by churlish benefits. Yet I advise thee not to affect, or neglect popularity too much. Seek not to be Essex, shun to be Raleigh.

IX.

TRUST not any man with thy life, credit, or estate. For it is more folly for a man to enthrall himself to his friend, as though occasion being offered, he should not dare to become thine enemy.

X.

BE not scurrilous in conversation, nor satirical in thy jests. The one will make thee unwelcome to all company; the other pull on quarrels, and get thee hated of thy best friends. For suspicious jests (when any of them savour of truth) leave a bitterness in the minds of those which are touched. And, albeit I have already pointed at this inclusively; yet I think it necessary to leave it to thee as a special caution. Because I have seen so many prone to quip and gird, as they would rather lose

their friend than their jest. And if perchance their boiling brain yield a quaint scoff, they will travail to be delivered of it as a woman with child. These nimble fancies are but the froth of wit.

SELECT MORAL SENTENCES.

THE great business of man is, to improve his mind, and govern his manners. M. Aurel.

The educator's care, above all things, should be, first to lay in his charge the foundation of religion and virtue. Walker.

What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint, and the hero; the wise, the good, or the great man, very often lie hid and concealed in a plebeian; which a proper education might have disinterred, and have brought to light. Spectator.

Parents are commonly more careful to bestow wit on their children, than virtue; the art of speaking well, rather than doing well: but their manners ought to be the great concern. Dr. Fuller.

That man must have a strange value for words, when he can think it worth while to hazard the innocence and virtue of his son for a little Greek and Latin; whilst he should be laying the solid foundations of knowledge in his mind, and furnishing it with just rules to direct his future progress in life. Mr. Lock.

Agefilaus being asked, What he thought most proper for boys to learn? answered, What they ought to do when they come to be men.

There is in some tempers such a natural barrenness, that, like the sands of Arabia, they are never to be cultivated or improved. And some will never learn any thing, because they understand every thing too soon. Sir T. P. Blount.

There is no such fop as my young master, who is a fool of his lady mother's own making. She blows him up into a conceit of himself; and there he stops, without ever advancing one step further. She makes a man of him at sixteen, and a boy all the days of his life after. Spec.

Xenophon commended the Persians for the prudent education of their children, who would not admit them to effeminate their minds with amorous stories and idle romances, being sufficiently convinced of the danger of adding weight to the bias of corrupt nature.

A certain schoolmaster had in his place of exercise a glass, wherein he caused his scholars to behold themselves. If they were comely, he would tell them, What pity it was such goodly bodies should be possessed with defective minds; if homely, then they might make their bodies fair with dressing their minds handsomely.

It is great imprudence to determine children to any particular business, before their temper and inclinations are well known. Every one, says Horace, is best in his own profession; that which fits us best, is best: nor is any thing more fitting, than that every one should consider his own genius and capacity, and act accordingly.

The end of learning is, to know God, and out of that knowledge to love him, and to imitate him, as we may the nearest by possessing our souls of true virtue. Milton.

It is the common custom of the world, to follow^e example rather than precept; but it would be the safer course, to learn by precept rather than example.

Virtue is never the less venerable for being out of fashion. Sir R. L'Esrange.

Custom passeth nature, especially in vice and dissoluteness. When young men know, that they have an unbridled licence, all hope of amendment is utterly perished in them; and it is next to impossible to reclaim them by counsel, instruction, or reason. Fr. Acad.

Nature has been extremely fruitful of wonders in these kingdoms that compose the British monarchy; and it is a ridiculous custom that gentlemen of fortune should be carried away with a desire of seeing the curiosities of other countries, before they have any tolerable insight into their own. Travelling sometimes makes a wise man better, but always a fool worse.

Opinion is the guide of fools; but wise men is conducted by reason and prudence. It is a monster, half truth, and half falshood.

The most barren ground, by manuring, may be made to produce good fruits; the fiercest beasts, by art, are made tame: so are moral virtues acquired by custom. Plutarch.

Vicious habits are so great a stain to human nature, and so odious in themselves, that every person actuated by right reason would avoid them, though he was sure they would be always concealed both from God and man, and had no future punishment entailed upon them. Cicero.

As to be perfectly just, is an attribute of the divine nature ; to be so to the utmost of our abilities, is the glory of a man. Addison.

No man is wise or safe, but he that is honest. Sir W. Raleigh.

Of all injustice, that is the greatest which goes under the name of law ; and of all sorts of tyranny, the forcing the letter of the law against the equity is the most insupportable. Sir R. L'Esrange.

Justice without mercy, is extreme injury ; and it is as great tyranny, not to mitigate laws, as iniquity to break them. The extremity of right, is extremity of wrong.

Innocence is no protection against tyrannical power ; for accusing is proving, where malice and force are joined in the prosecution. Force governs the world, and success consecrates the cause. What avails it the lamb to have the better cause, if the wolf have the stronger teeth ? It is to no purpose to stand reasoning, where the adversary is both party and judge.

Magistrates are to obey, as well as execute laws. Power is not to do wrong, but to punish the doers of wrong.

The richest endowments of the mind, are temperance, prudence, and fortitude. Prudence is an universal virtue, which enters into the composition of all the rest ; and where she is not, fortitude loses its name and nature. Voiture.

Virtue is made for difficulties, and grows stronger and brighter for such trials.

It is a maxim of prudence, to leave things before they leave us.

There can be no peace in human life without the contempt of all events. Seneca.

To be valorous, is not always to be venturous.

A warm heart requires a cool head. Courage without conduct, is like fancy without judgment; all sail, and no ballast.

Judgment is the throne of prudence, and silence is its sanctuary.

A wise man is out of the reach of fortune; and all attempts upon him are no more than Xerxes arrows. They may darken the day, but they cannot strike the sun.

Charity obliges not to mistrust a man; prudence not to trust him before we know him.

It is a Spanish maxim, He who loseth wealth, loseth much; he who loseth a friend, loseth more; but he that loseth his spirits, loseth all.

A man of virtue is an honour to his country, a glory to humanity, a satisfaction to himself, and a benefactor to the whole world. He is rich without oppression or dishonesty, charitable without ostentation, courteous without deceit, and brave without vice.

An angry man who suppresses his passions thinks worse than he speaks; and an angry man that will chide, speaks worse than he thinks. Ld. Bacon.

If you be affronted, it is better to pass it by in silence,

or with a jest, though with some dishonour, than to endeavour revenge. If you can keep reason above passion, that, and watchfulness, will be your best defendants.
Sir Isaac Newton.

It is much better to reprove, than to be angry secretly.

It was a good method observed by Socrates; when he found in himself any disposition to anger, he would check it by speaking low, in opposition to the motions of his displeasure.

By taking revenge, a man is but even with his enemy, but in passing it over, he is superior. Ld. Bacon.

The most irreconcilable enmities grow from the most intimate friendship.

To pardon faults of error is but justice to the failings of our nature.

The noblest remedy for injuries, is oblivion: Light injuries are made none by not regarding them.

To err, is human; to forgive, divine. Mr. Pope.

Yielding pacifieth great offences.

The more high and lofty a building is, the more props it wants to keep it up. We ought never to despise the resentment of our inferiors; because the less we fear it, the more it is dangerous.

There is no man obliged to live so free from passion, as not to shew some resentment; and it were rather stoical stupidity than virtue to do otherwise.

A wise man hath no more anger than shews he can apprehend the first wrong, nor any more revenge than justly to prevent a second.

Our passions are like the seas agitated by the winds; and as God hath set bounds to these, so should we to those: "So far they shall go, and no farther."

We must forget the good we do, for fear of upbraiding: and religion bids us forget injuries, lest the remembrance of them should suggest to us a desire of revenge.

A passionate temper renders a man unfit for advice, deprives him of his reason, robs him of all that is great or noble in his nature: it makes him unfit for conversation, destroys friendship, changes justice into cruelty, and turns all order into confusion.

Of all human actions, pride seldomest obtains its end, for aiming at honour and reputation, it reaps contempt and derision. Waller.

To live above our station, shews a proud heart; and to live under it, discovers a narrow soul.

If a proud man makes me keep my distance, the comfort is, he keeps his at the same time. Dean Swift.

As liberality makes friends of enemies, so pride makes enemies of friends.

Pride is generally the effect of ignorance; and pride and folly are attendant on each other.

He that spares in every thing, is a niggard; and he that spares in nothing, is profuse; neither of which can be generous or liberal. Hum. Prud.

The prodigal robs his heir, the miser robs himself.
Bruyere.

Pride, joined with many virtues, choaks them all.

Likeness begets love ; yet proud men hate one another.

What madness is it for a man to starve himself to enrich his heir, and so turn his friend into an enemy ! for his joy at death will be proportioned to what you leave him. Seneca.

A wise man will desire no more than what he may get justly, use soberly, distribute chearfully, and leave contentedly. Ld. Bacon.

He that swells in prosperity, will shrink in adversity.

The best way to humble a proud man, is to take no notice of him.

Ambition to rule, is more vehement than malice to revenge.

The most laudable ambition, is to be wise ; and the greatest wisdom is to be good. We may be as ambitious as we please, so we aspire to the best things.

Other vices chuse to be in the dark, only pride loves always to be seen in the light.

A death bed figure is certainly the most humbling sight in the world. To set in so dark a cloud, and to go off with languor, convulsions, and deformity, is a terrible rebuke to the pride of human nature. Collier.

Virtue is not secure against envy. Men will lessen what they won't imitate.

The worthiest people are most injured by slanderers; as we usually find that to be the best fruit which the birds have been pecking at. Dean Swift.

A clear conscience fears no accusation.

It is harder to avoid censure, than to gain applause; for this may be done by one great or wise action in an age; but to escape censure, a man must pass his whole life without saying or doing one ill or foolish thing. Hum. Prud.

Envy is fixed only on merit; and, like a fore eye, is offended with every thing that is bright. Plut.

If a man be good, he is envied; if evil, himself is envious.

Nothing is truly infamous, but what is wicked; and therefore shame can never disturb an innocent and virtuous mind. Dean Sherlock.

There is no condition so low, but may have hopes; nor any so high that is out of the reach of fears.

Wisdom is always satisfied with its present enjoyments, because it frees a man from anxious cares about futurities.

None should despair, because God can help them; and none should presume, because God can cross them.

The apprehensions of evil is many times worse than the evil itself; and the ill a man fears he shall suffer, he suffers in the very fear of them.

A man cannot be truly happy here, without a well-grounded hope of being happy hereafter.

When a man hopes for nothing, he fears nothing.
He that fears not the future, may enjoy the present.

The melancholy person always presages misfortunes.

A contented mind, and a good conscience, will make a man happy in all conditions. He knows not how to fear, who dares to die.

Passion is a sort of fever in the mind, which ever leaves us weaker than it found us. Pen.

He that is slow to anger, is better than the mighty ;
and he that ruleth his spirit, than he that taketh a city.

Passion makes them fools, which otherwise are not so ;
and shews them to be fools, which are so.

They are more dangerously ill, that are drunk with vanity, than those with wine ; for a morning makes once himself, but the other is irrecoverable.

Ostentation takes from the merit of any action. He that is vain enough to cry up himself, ought to be punished with the silence of other men.

A man of wit may sometimes be a coxcomb, but a man of judgment never can. Rochef.

The desire of being thought wise, is often an hindrance to being so ; for such a one is more solicitous to let the world see what knowledge he hath, than to learn that which he wants.

Fine sense, and exalted sense, are not half so usefull as common sense. Dean Swift.

A sincere confession of our ignorance, is one of the

fairest and truest testimonies of our judgment. Mont.

We read of a philosopher, who declared of himself, that the first year he entered upon the study of philosophy, he knew all things; the second year he knew something; but the third year nothing. The more he studied, the more he declined in the opinion of his own knowledge, and saw more of the shortness of his understanding.

Of all parts of wisdom, the practice is the best. Socrates was esteemed the wisest man of his time; because he turned his acquired knowledge into morality, and aimed at goodness more than greatness.

It is an argument of a truly brave disposition in a learned man, not to assume the name and character of one. Plutarch.

If our painful peregrination in studies be destitute of the supreme light, it is nothing else but a miserable kind of wandering. Scaliger.

The highest learning, is to be wise; and the greatest wisdom, is to be good. M. Aurel.

There is but one way to heaven for the learned and the unlearned. Bp. Taylor.

The compendious address to wealth, as Plato observed, is not to increase possessions, but lessen desires.

He that can well endure, may without difficulty overcome.

Proud men never have friends; neither in prosperity, because they know no body; nor in adversity, because then no body knows them.

The greatest misfortune of all, is not to be able to bear misfortune. Bias.

A long prosperity is ever suspected; that which hath its interruptions, is always the surer.

He that needs least, said Socrates, is most like the gods, who need nothing.

A man cannot be unhappy under the most depressed circumstances, if he uses his reason, not his opinion. And the most exalted fortunes are (if reason be not consulted) the subject of a wise man's pity.

A virtuous man is more peaceable in adversity, than a wicked man in prosperity.

It was ever my opinion, says Horace, that a chearfull good-natured friend is so great a blessing, that it admits of no comparison but itself.

True friends are the whole world to one another; and he that is a friend to himself, is also a friend to mankind. There's no relish in the possession of any thing without a partner. Seneca.

Only good and wise men can be friends; others are but companions.

A friendship with a generous stranger, is commonly more steady than with the nearest relation.

Liberality is the best way to gain affection; for we are assured of their friendship, to whom we are obliged. St. Evremond.

Nothing can impair perfect friendship, because truth is the only bond of it.

To part with a tried friend without any great provocation, is unreasonable levity. Nothing but plain malevolence can justify disunion; malevolence shewn either in a single outrage unretracted, or in habitual ill-nature. Collier.

Many begin friendships, and cancel them on slight occasions; and great enmity often succeeds to a tender affection.

A gentle acceptance of courtesies is as material to maintain friendship, as bountiful presents.

Late ere I love, said Augustus, as long ere I leave.

A man may have a thousand intimate acquaintance, and not a friend among them all. If you have one friend, think yourself happy.

Prosperity is no just scale; adversity is the only balance to weigh friends. Plut.

A great advantage of friendship, is the opportunity of receiving good advice: it is dangerous relying always upon our own opinion. Miserable is his case who, when he needs, hath none to admonish him. Collier.

Being sometimes asunder, heightens friendship. The great cause of the frequent quarrels between relations, is their being so much together.

Friendship can never suffer so much by any other kind of wrong, as that of a causeless suspicion.

A faithful friend is the medicine of life, and his excellency is invaluable.

Prosperity gains friends, and adversity tries them.

He is happy, that finds a true friend in extremity ;
but he is much more so, who findeth not extremity
whereby to try his friend. Aristotle.

It was a good speech of Diogenes, We have need off
faithful friends, or sharp enemies,

A true faithful friend is a living treasure ; a comfort
in solitude, and a sanctuary in distress.

A friend cannot be known in prosperity, and an ene-
my cannot be hidden in adversity.

Some enemies, as well as friends, are necessary ; they
make us more circumspect, more diligent, wiser, and bet-
ter.

Next to the acquiring good friends, the best purchase:
is useful books.

Nothing more engages the affections of men, than
an handsome address, and graceful conversation. Spec.

When you come into any company, observe their hu-
mours ; suit your own carriage thereto, by which insi-
nuation you will make their converse more free and o-
pen. Let your discourse be more in queries and doubt-
ings, than peremptory assertions. Sir I. Newton.

A man without complaisance, ought to have a great
deal of merit in the room of it.

Vile and debauched expressions are sure marks of an
abject and grovelling mind, and the filthy overflowings
of a vitious heart. Spectator.

As men of sense say a great deal in few words ; so
the half-witted have a talent of talking much, and yet
saying nothing. Rochef.

If you think twice before you speak once, you will speak twice the better for it. Pen.

A man without secrecy is an open letter for every one to read.

There is nothing more disagreeable, than continual jesting. By endeavouring to purchase the reputation of being pleasant, a man loses the advantage of being thought wise.

He that can reply calmly to an angry man, is too hard for him.

A gentleman should talk like a gentleman, which is, like a wise man.

It is a fair step towards happiness and virtue, to delight in the conversation of good and wise men; and where that cannot be had, the next point is, to keep no company at all. Seneca.

From ill air we take diseases; from ill company, vices and imperfections.

He that hath a satyrical vein, as he maketh others afraid of his wit, so he had need be afraid of others memory. Lord Bacon.

Complaisance renders a superior amiable, an equal agreeable, and an inferior acceptable.

Nothing is more silly than an ill timed laugh. Many are seen to laugh at their own imperfections in another.

A jest is no argument, nor a loud laughter a demonstration. Sir R. L'Esrange.

He that reveals a secret, injures them to whom he tells

it, as well as himself. The best maxim concerning secrets, is, Neither to hear nor divulge them.

Gentle reply to scurrilous language is the most severe revenge.

To be reserved in speaking, is the seal of the capacity. Gracian.

A well bred man, says Montaign, is always sociable and complaisant.

The only way to be amiable is to be affable.

He that makes himself the common jester of company, has but just wit enough to be a fool.

Confine your tongue, lest it confine you.

It is a part of a charitable man's epitaph, What I possessed is left to others; what I gave away remains with me. Spectator.

A man advanced to greatness, who makes others find their fortune in his, joins a great merit to a great happiness. St. Evremond.

Gratitude is a duty none can be excused from, because it is always in our own disposal. Char.

Ingratitude is directly opposite to nature and equity. It is hardly known among brutes; for benefits and kindness have mollified lions.

He who receives a good turn, should never forget it; he who does one should never remember it. Char.

It is the character of an unworthy nature, to write injuries in marble, and benefits in dust,

Men must have public minds as well as salaries, or they will serve private ends at the public cost. It was Roman virtue that raised the Roman glory.

It is with followers at court, as with followers on the road, who first bespatter those that go before, and then tread on their heels. Dean Swift.

A good christian and a gentleman are now made inconsistent appellations of the same person. It is not, it seems, within the rules of good breeding, to tax the vices of persons of quality; as if the commandments were only made for the vulgar. Addison.

The best instruments of good government are good counsellors. He that is not wise of himself, can never be well counselled.

Title and ancestry render a good man more illustrious, but an ill one more contemptible, Vice is infamous, though in a prince; and virtue honourable, tho' in a peasant. Addison.

A man that is desirous to excel, should endeavour it in those things that are in themselves most excellent. Epictetus.

The chief ingredients in the composition of those qualities that gain esteem and applause, are, good-nature, truth, good sense, and good breeding.

We ought not to judge of mens merit by their qualifications, but by the use they make of them.

He that rebuketh a man, shall afterwards find more favour, than he that flattereth with his tongue.

Flattery is like false money; and if it were not for

our own vanity, could never pass in payment. Rocheff.

The philosopher Bias being asked, What animal hee thought the most hurtful? replied, That of wild creatures, a tyrant; and of tame ones, a flatterer.

He that reviles me, (it may be) calls me fool; butt he that flatters me, if I take not heed, will makee me one.

It is better, said Antisthenes, to fall among crows, than flatterers; for those only devour the dead, these the living.

Flatter not, nor be thou flattered. Follow the dictates of your reason, and you are safe.

Nothing can be more inglorious than a gentleman only by name; whose soul is ignorant, and life immoral. Spectator.

There is more money idly spent to be laughed at, than for any one thing in the world, though the purchasers do not think so. Marq. of Halifax.

A fine coat is but a livery, when the person who wears it discovers no higher sense than that of a footman. Spectator.

Let pleasures be never so innocent, the excess is always criminal. St. Evremond.

All worldly happiness consists in opinion.

The sumptuous side-board, to an ingenuous eye, has more the air of an altar, than a table.

The Egyptians, at their feasts, to prevent excesses, set a skeleton before their guests, with this motto, Remember ye must shortly be such. Plutarch.

Some by wit may get wealth, but none by wealth can purchase wit.

Gaming, like a quicksand, swallows up a man in a moment. Our follies and vices help one another, and blind the bubble at the same time that they make the sharper quick-sighted.

The ingenious Mr. Pascal kept always in mind this maxim, Avoid pleasure and superfluity.

The great are under as much difficulty to expend with pleasure, as the mean to labour with success. Dr. Young.

The utmost of a woman's character is contained in domestic life; first, in her piety towards God; and next in the duties of a daughter, a wife, a mother, and a sister. Spectator.

A prudent woman is in the same class of honour as a wise man. Tatler.

Nothing can atone for the want of modesty and innocence; without which beauty is ungraceful, and quality contemptible. Spectator.

A man's best fortune, or worst, is a wife.

Better is a portion in a wife, than with a wife.

Lovers complain of their hearts, when the distemper is in their heads.

A woman had need to be perfectly provided of virtue, to repair the ruins of her beauty, Spectator.

Howsoever a lewd woman may please a man for a

time, he will hate her in the end, and she will study to destroy him. Sir W. Raleigh.

Marriage is like a sea-voyage; he that enters into the ship, must look to meet with storms and tempests.

Without constancy there is neither love, friendship, or virtue, in the world.

He who gets a good husband for his daughter, hath gained a son; and he who meets with a bad one, hath lost a daughter.

Themistocles, being asked, How he would marry his daughter; whether to one of small fortune, but honest; or to one that was rich, but of an ill reputation? made answer, I had rather have a man without an estate, than have an estate without a man.

There is nothing so delightful, says Plato, as the hearing or the speaking of truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any design to betray, and speaks without any intention to deceive.

A liar is a hector towards God, and a coward towards men.

That kind of deceit which is cunningly laid, and smoothly carried on, under a disguise of friendship, is of all other the most impious and detestable.

Hypocritical piety is double iniquity.

A man's wisdom, oeconomy, good sense, and skill in human life, if he be under misfortunes, are of little use to him in the disposition of any thing. Spectator.

Frugality is good, if liberality be joined with it.

By others faults, wise men correct their own.

One good head is better than a great many hands.
Charron.

At twenty years of age, the will reigns; at thirty, the wit; and at forty, the judgment. Gracian.

All countries are a wife man's home.

Nothing violent is of long continuance. Seneca.

The Dutch have a good proverb, Thefts never enrich, alms never impoverish, prayers hinder no work.

He that thinks of many things, thinks of nothing; and he that would go several ways, stands still.

Counsel and wisdom atchieve more and greater exploits than force.

It is not so painful to an honest man to want money, as it is to owe it.

One month in the school of affliction will teach us more wisdom than the grave precepts of Aristotle in seven years.

A man is seldom successful, that is diffident of himself.

All fools are not knaves, but all knaves are fools.

Deliberate long of what thou canst do but once.

Avoid popularity; it has many snares, and no real benefit. Pen.

Do nothing to-day, that thou wilt repent of to-morrow.

In the morning, think what thou hast to do; and at night, ask thyself what thou hast done.

Never reveal your secrets to any, except it is as much their interest to keep them, as it is yours they should be kept. Only trust thyself, and another shall not betray thee.

Speak with the vulgar, but think with the wise.

In conversation condescend to compliance, rather than continue a dispute.

Pursue not a coward too far, lest you make him turn valiant to your disadvantage. Osborn.

Be not hasty in thy tongue, and in thy deeds slack and remiss. Let not thine hand be stretched out to receive and shut when thou shouldst repay.

Let him that knows but little in his profession, keep to what he knows best; for if he be not reckoned dexterous in it, he will at least be counted solid. Graciaan.

In marriage, prefer the person before wealth, virtue before beauty, and the mind before the body; then you have a wife, a friend, and a companion. Pen.

In all differences, consider that both you and your enemy are dropping off, and that ere long your very memories will be extinguished. M. Aurel.

Give not over thy mind to heaviness; the gladness of the heart is the life of man, and the joyfulness of a man prolongeth his days. Remove sorrow far from thee; for sorrow hath killed many, and there is no profit therein; and carefulness bringeth age before the time.

To be free-minded and chearfully disposed at hours of meat and of sleep, is one of the best precepts for long life. Ld Bacon.

Be slow in chusing a friend, and slower to change him, courteous to all, intimate with few. Slight no man for his meanness, nor esteem any for their wealth and greatness.

They were three good lessons which the bird in the fable gave the fowler for his release: Not to lose a certainty for an uncertainty, not to give credit to things beyond probability, nor to grieve for that which is past remedy.

At every action and enterprize, ask yourself this question, what will the consequence of this be to me? Am I not likely to repent of it? I shall be dead in a little time, and then all is over with me. M. Aurel.

We should read over our lives as well as books, take a survey of our actions, and make an inspection into the division of our time. King Alfred is recorded to have divided the day and night into three parts. Eight hours he allotted to eat and sleep in, eight for business and recreation, and eight he dedicated to study and prayer.

Some people are busy, and yet do nothing; they fatigue and weary themselves out, and yet drive at no point, nor propose any general end of action or design. M. Aurel.

To come but once into the world, and trifle away our right use of it, making that a burden which was given for a blessing, is strange infatuation. Pen.

There's but little need to drive away that time by

foolish diversions, which flies away so swiftly of itself, and, when once gone, is never to be recalled.

An idle body is a kind of monster in the creation. All nature is busy about him. How wretched it is to hear people complain, that the day hangs heavy upon them, that they do not know what to do with themselves! How monstrous are such expressions among creatures, who can apply themselves to the duties of religion and meditation; to the reading of useful books; who may exercise themselves in the pursuits of knowledge and virtue, and every hour of their lives make themselves wiser and better than they were before!!
Mr. Addison.

Make the most of your minute, says the emperor Aurelius, and be good for something while it is in your power.

This is the supreme point of wisdom, to do only such things at the time when we are in the greatest probability of living, which we would do if we were in the present expectance of dying.

Most men that affect sports, make them a principal part of their life; not reflecting, that while they are diverting the time, they are throwing it away. We alter the very nature and design of recreation, when we make a business of it.

A man of letters never knows the plague of idleness. When the company of his friends fails him, he finds a remedy in reading, or in composition. St Evremond.

Epaminondas, prince of Thebes, had such hatred to idleness, that finding one of his captains asleep in the

day-time, he flew him. For which act being reprov-
ed by his nobles, he replied, I left him as I found him ;
comparing idle men to dead men.

The ruins of time are the monuments of mortality.

He that follows his recreation instead of his busi-
ness, shall in a little time have no business to follow.

All who exceed the age of sixty, except the latter
part of it is spent in the exercise of virtue, and contem-
plation of futurity, must necessarily fall into an inde-
cent old age. An inquisitive and virtuous soul improves
daily in knowledge ; and though the body decays, and
all bodily pleasures with it, wisdom and counsel, piety
and devotion, is the crown and glory of age. Tatler.

Should the greatest part of people sit down, and draw
up a particular account of their time, what a shameful
bill would it be ? So much extraordinary for eating,
drinking, and sleeping, beyond what nature requires ; so
much in revelling and wantonness ; so much for the re-
covery of the last night's intemperance ; so much in gam-
ing, plays, and masquerades ; so much in paying and
receiving formal and impertinent visits, in idle and
foolish prating, in censuring and reviling our neighbours ;
so much in dressing our bodies, and talking of fashions ;
and so much wasted and lost in doing nothing. Dr.
Sherlock.

Some men take exceeding delight in acquiring a vast
compass of learning ; some in aspiring to honours and pre-
ferment ; some in heaping up riches ; others are intent
upon pleasures and diversions ; hunting, or play, or vain
contrivances, to pass away their time ; others are taken
up in useless speculations ; others set up for men of busi-

ness, and spend all their days in hurry and noise; but, amidst this variety, few apply themselves to the true wisdom which should direct their lives. Charon.

There is no man but hath a soul; and, if he will look carefully to that, he need not complain for want of business. Where there are so many corruptions to mortify, so many inclinations to watch over, so many temptations to resist, the graces of God to improve, and former neglects of all these to lament, sure there can never want sufficient employment; for all these require time, and so men at their deaths find; for those who have lived carelessly, and wasted their time, would then give all the world to redeem it.

As too long a retirement weakens the mind, so too much company dissipates it. St Evremond.

By reading we enjoy the dead, by conversation the living, and by contemplation ourselves. Reading enriches the memory, conversation polishes the wit, and contemplation improves the judgment. Of these, reading is the most important, which furnishes both the other.

That calm and elegant satisfaction which the vulgar call melancholy, is the true and proper delight of men of knowledge and virtue. What we take for diversion, is but a mean way of entertainment, in comparison of that which is considering and knowing ourselves. Tatler.

Sir Henry Wotton, who had gone on several embassies, and was intimate with the greatest princes, chose from all to retire? saying, the utmost happiness a man could attain to, was to be at leisure to be, and to do

good; never reflecting on his former years, but with tears, he would say, how much time have I to repent of! and how little to do it in!

He who resigns the world, is in constant possession of a serene mind; but he who follows the pleasures of it, meets with nothing but remorse and confusion. Spectator.

To live at a distance from, yet near enough to do good to men, is acting like a benign deity on earth. Abby of Cambray.

A wise man, that lives up to the principles of reason and virtue, if one consider him in his solitude, as taking in the system of the universe, observing the mutual dependence and harmony by which the whole frame of it hangs together, raising his thoughts with magnificent ideas of providence, makes a nobler figure in the eye of an intelligent being, than the greatest conqueror amidst all the pomps and solemnities of a triumph. Tat.

It was a saying among the ancients, that even Jupiter could not please all. But we find now, that the true God himself is not free from the imputation of his audacious creatures, who impiously presume to quarrel with his revelations as well as his providence, and express no more reverence to what he hath dictated, than to what he doth. R. Royle.

God hath expressly declared, that death shall open a passage to a blessed eternity; and yet some have doubts and diffidence about it. What is this but to be a stranger to the divine attributes, and distrust the promises of our Saviour; to fail in the main requisites of a christian, and turn infidel in a society of believers? Collier.

Cicero hath observed, that no kind of men are more afraid of God, than such as pretend not to believe in his being. These are the men who above all others are most liable to be affected with dread and trembling, more especially in the time of sickness, and the approaches of death.

To make up a confirmed atheist, there must be a continued series of the most resolute opposition to all sound reason, conscience, consideration, and all degrees of moral virtue, with whatsoever else illustrates the true dignity of our nature.

Licentiousness in opinion always makes way for licentiousness in practice.

When a man jests upon religion, or declares it is indifferent what religion we are of, it is most certain that himself is of no religion at all.

There are few things reason can discover with so much certainty and ease, as its own insufficiency. Those who are ignorant of this imperfection, are the greatest proofs of it. Collier.

It is certain there never was a man that said there was no God, but he wished it first.

As atheism is in all respects hateful, so in this, that it depriveth human nature of the means to exalt itself above human frailty. Ld. Bacon.

An atheist is not one point beyond the devils; for they believe, and tremble.

As infidelity is the greatest sin, so for God to give a man over to it is the greatest punishment.

Nothing has more horror than annihilation. The worst that good men can fear, is the best that evil men can wish for, which is the dissolution of the soul in death. Card.

If the soul exist not after death, all dissertation concerning future felicity or infelicity must be vain and absurd. Plato's apology.

The riches of imagination are poor, and all the rivers of eloquence are dry, in supplying thought on an infinite subject. Felton's dissert.

It is no diminishing to revelation, that reason gives its suffrage too to the truths revelation has discovered. But it is our mistake to think, that because reason confirms them to us, we had the first certain knowledge of them from thence, and in that clear evidence we now possess them. Mr. Lock.

If you would improve in wisdom, says Epictetus, you must be content to be thought foolish, for neglecting the things of the world.

Omission of good is commission of evil.

All virtues are in agreement; all vices are at variance. Seneca.

The sum of christianity or morality is, Give, and forgive; Bear, and forbear.

He who makes an idol of his interest, makes a martyr of his integrity.

Though a great man precede us by reason of his dignity, we may go before him in the way of perfection.

Human frailty is no excuse for criminal immorality.

Every man committing a trespass, is the prisoner of justice, as soon as he hath done it. Plut.

He that arms his intent with virtue, is invincible.

The total loss of reason is less deplorable than the total depravation of it. Cowley.

All earthly delights are sweeter in the expectation than the enjoyment; all spiritual pleasures more in fruition than expectation.

It is always term-time in the court of conscience.

Where there is no conflict, there can be no conquest; where there is no conquest, there is no crown.

A firm faith and true honesty are not to be forced by necessity, or corrupted by reward.

We may be as good as we please, if we please to be good. Dr. Barrow.

Most men are afraid of a bad name, but few fear their consciences. Pliny.

No man ever offended his own conscience, but first or last it was revenged upon him for it. Dr. South.

It is miserable folly to be wise in wickedness.

Iniquity is human; blind obedience, brutal. Truth never loses by the one, but often suffers by the other.

To be furious in religion, is to be irreligiously religious. Persecution can be no argument to persuade, nor violence the way to conversion.

The Mexicans salute their new-born infants in this manner: Child, thou art come into the world to suffer; endure, and hold thy peace.

Virtue has so sweet a power, that every one will wear her livery, though few do her service.

The first of all virtues is innocence, the next is modesty. If we banish modesty out of the world, she carries away with her half the virtue that is in it. Spec.

How is it possible, that mankind, which toils out a weary life in eager pursuits of every appearance of good should forget that which we confess the supreme? Dr. Young.

A firm faith is the best divinity, a good life the best philosophy, a clear conscience the best law, honesty the best policy, and temperance the best physic.

Destiny has decreed all men to die; but to die well, is the particular privilege of the virtuous and good.

He that has given God his worship, and man his due, is entertained with comfortable presages, wears off smoothly, and expires with pleasure. Plato.

Death is no more than a turning us over from time to eternity. It leads to immortality, and that's recompence enough for suffering of it. Pen.

The way to bring ourselves with ease to a contempt of the world, is to think daily of leaving it.

There is nothing which must end, to be valued for its continuance.

To live, is a gift; to die, is a debt. This life is only a prelude to eternity. Seneca.

It is the perfection of happiness, neither to wish for death, nor to fear it.

Men of ill lives can't expect comfortable deaths. Solomon says, Man goeth to his long home. Short preparation will not fit us for so long a journey.

When Socrates was told by a friend, that his judges had sentenced him to death: And hath not nature, said he, passed the same sentence upon them?

They who continually think of death, are the only persons that don't fear it. Plato.

Posthumous fame has little more in it than silence and obscurity. M. Aurel.

He that is your chief mourner, will quickly want another for himself.

Good men are happy both in life and death; the wicked in neither.

As a good conclusion is an honour to our whole life, so an ill one casts back infamy, and fullies all that went before.

Cardinal Wolsey, one of the greatest ministers of state that ever was, poured forth his soul in these sad words: Had I been as diligent to serve my God, as I have been to please my king, he would not have forsaken me now in my gray hairs.

Charles V. caused his own funeral to be celebrated,

and for two years assisted at the prayers made on that occasion.

It is certainly necessary to retreat sometimes from company, and bar the door upon business and diversion; and, when we are thus disengaged, to inspect our practice, to state our accounts, and examine our condition for eternity. Collier.

There is but one God, the author, the creator, the governor of the world; almighty, eternal, and incomprehensible.

To the one who is supreme, most wise and beneficent, and to him alone, belong worship, adoration, thanksgiving, and praise.

Who setteth bounds to the ocean, that it cannot pass; and saith unto the stormy winds, Be still.

“ O reverence the majesty of the Omnipotent; and tempt not his anger, lest thou be destroyed.”

The providence of God is over all his works; he ruleth and directeth with infinite wisdom.

In the depths of his mind he revolveth all knowledge; the secrets of futurity lie open before him.

With respect to his prescience, there is nothing contingent; with respect to his providence, there is nothing accidental.

“ Pay therefore to his wisdom all honour and veneration; and bow down thyself in humble and submissive obedience to his supreme direction.”

His goodness is conspicuous in all his works; he is the fountain of excellence, the centre of perfection.

But thee, O man! he hath distinguished with peculiar favour; and exalted thy station above all creatures.

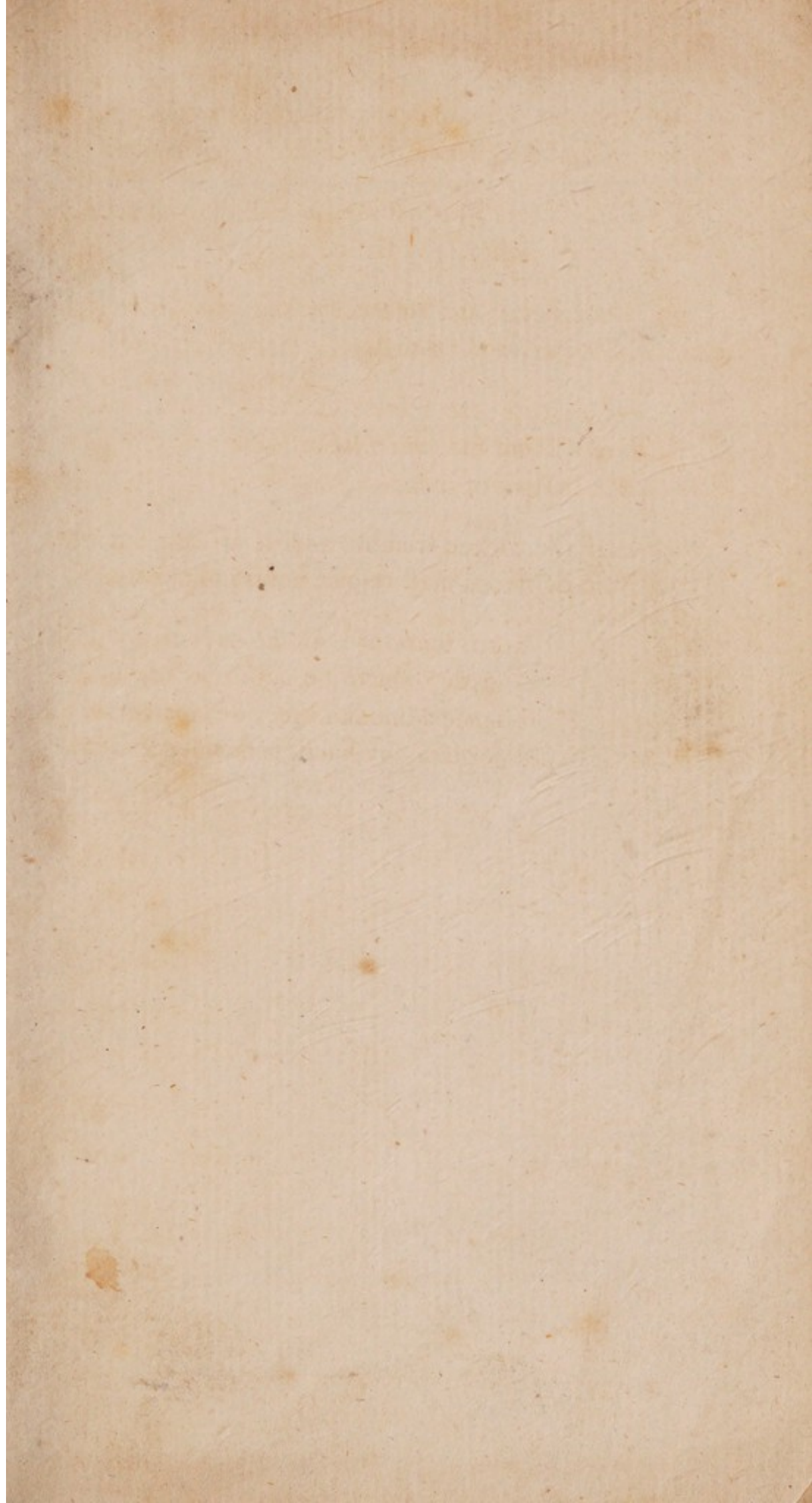
The Lord is just and righteous, and will judge the earth with equity and truth.

His eye pierceth the secrets of every heart, and he remembereth them for ever: he respecteth not the persons or the stations of men.

Then shall the wicked tremble and be afraid; but the heart of the righteous shall rejoice in his judgments.

“ O fear the Lord, therefore, all the days of thy life,
 “ and walk in the paths which he hath opened before
 “ thee. Let prudence admonish thee, let temperance
 “ restrain, let justice guide thy hand, benevolence warm
 “ thy heart, and gratitude to heaven inspire thee with
 “ devotion. These shall give thee happiness in thy pre-
 “ sent state, and bring thee to the mansions of eternal fe-
 “ licity in the praise of God.”

F I N I S.



Every hour impior

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