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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 Second EDITION, with large Additions and Amendments.

BY JOHN FAWCETT, F

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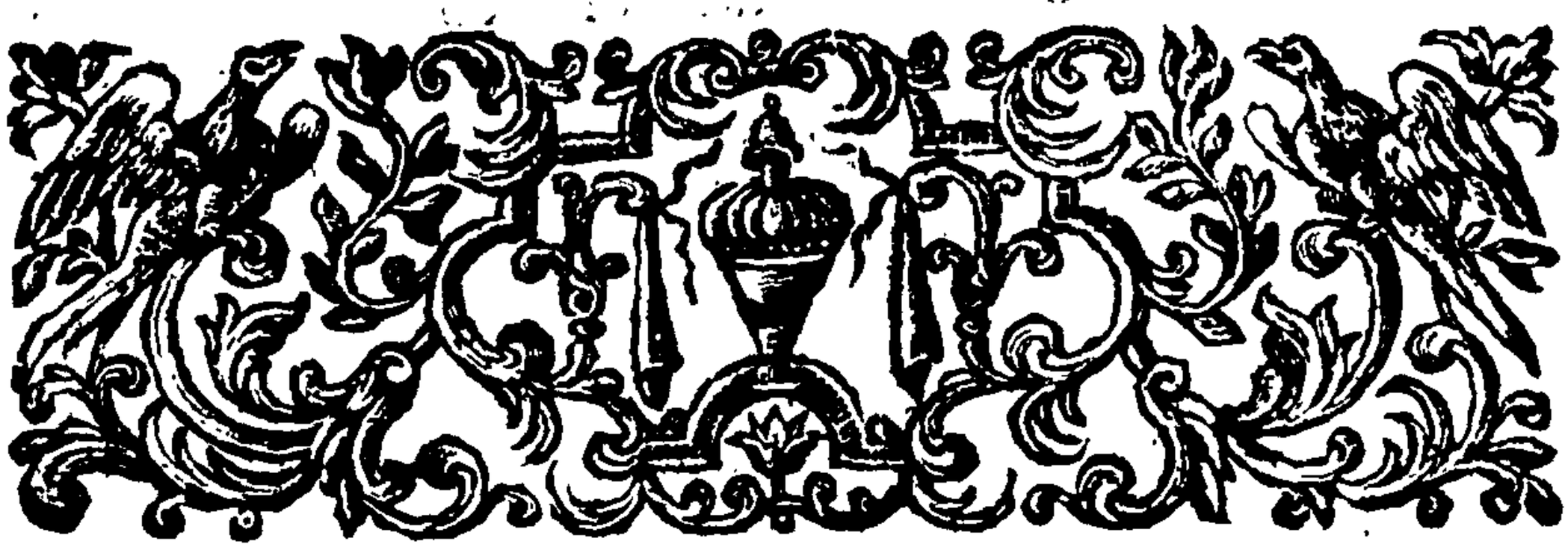


THE INTRODUCTION:

CONTAINING

Some INSTUCTIONS 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 in-

vention 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 them 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 of canvas a representation only of what nature hath given them originals? 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 wiſhed he had a window in his breaſt, to lay open his heart to all the world, might as eaſily have revealed the ſecrets of it this way, and as eaſily left them to the world, as wiſhed 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 envelops 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 reviſal 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, and 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.

EXPLANATION *of common Abbreviations or contractions of words.*

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

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

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 betters, 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 manner 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. marquiſs 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 honourable the knights, citizens, and burgeſſes 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 Houſhold.

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 add 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 lord 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, sollicitor, 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 gentleman 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 worshipfull M. M. alderman of tower-ward, 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 eve-

ry 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 *ſ* 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 expResſ		1. I expreſs.
2. o the Expresſionſ		2. O the Expreſſions!
3. who Queſtions		3. Who queſtions?
4. to Treſpaſſ		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 farewel 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.

SIX LETTERS

CONTAINING

An ACCOUNT of the CONSTITUTION of ENGLAND.

LETTER 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.

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

‡ 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 Rochefaucault's memoirs.

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, &c.

LETTER 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 and 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 parlia-

ments, 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 sovreigns 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 antient 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 assassinated 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 for-

ced King John and King Henry 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 king-"dom, *&c.*"

The house of commons is not once mentioned in the articles of the 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 32d article, that these pretended freemen owed service to their lords. Such a liberty as this was not many removes from slavery.

By the 21st article 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 in reality he 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 extrava-

gance, and all the lands got by insensible degrees into other hands.

The power of the house of commons increased every day. The families of antient 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 compose 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, 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

* " *La haute justice*, is that of a lord, who has " power to sentence capitally, and to judge of all cau- " ses civil and criminal, those of the crown excepted. " *La moyenne justice*, is empowered to judge of acti- " ons relating to guardianships and offences. *La basse* ' *justice* takes cognizance of the fees due to the lord, " of the havoc of beasts, and of offences. The *moy-* ' *enne justice* is imaginary, and there is perhaps no in- ' stance of its ever being put in execution.

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, tho' 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 cloathed, 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.

LETTER III.

SIR,

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 guilty, 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 sallaries 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

† '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 indict-'ment and acquitted, or after his conviction procures 'a pardon, yet an appeal may be brought; and if he 'be thereupon convicted, notwithstanding his former 'acquittal or pardon, he must suffer death. Every ap-'peal must be brought within a year and a day after 'the fact was committed, but if the widow marries a-'gain, her appeal is gone, though the second husband 'should die within the year and a day after the mur-'der of the first; or if she marry while it is depending, 'it will be thrown out.'

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 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

* '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.'

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 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

† '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 ver'dict, tho' they did not eat them, 1 *Leon. Dyer* 137

* "Some jurymen, says Mr Clare in his English li"berties, 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 de"mand it, to give the reason why you bring it in thus "or thus; for you of the grand jury are sworn to the

the bench to injure them, for declaring a man innocent, whom he wishes to be brought in guilty. 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.

LETTER IV.

SIR,

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

" 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. Elisabeth's days a man was ar-
" raigned for murder before justice Anderson; the evi-
" dence was so strong that eleven of the jury were pre-
" sently for finding him guilty, the twelfth man refus-
" ed, and kept them so long that they were ready to
" strave, 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 pri-
" vately; 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 mur-
" der to the first."

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 obnoxious 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.

LETTER V.

SIR,

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 a 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 antient custom. And that these representatives may be in circumstances sufficiently 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 treasurer, 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 woolsacks, 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 woolsacks. But they all stand up till the king gives them leave to sit.

The lowest woolsack 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 woolsack, 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 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 committe, 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 beeing again put, whether 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 woolsacks, 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.

LETTER VI.

SIR,

THE 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.

The 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 Chriſti-

in 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 ecclesiastical 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 attornies 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 have 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 200cl. per annum, and the three puisne judges, each of whom have 1500l. 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 2000l. and each of the others 1500l. 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 1500l. 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 tried

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 40s.

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, pedigrees, &c. making rules and degrees for granting new devices of arms, and put-

ing in execution the laws and ordinances relating thereto.

I am, &c.

LETTERS on COMPLIMENT, BUSINESS, and several other OCCASIONS.

LETTER VII.

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 will never 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.

LETTER VIII.

Q. Anne Boleyn's last letter to K. Henry VIII.

SIR,

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 antient 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 founda-

tion 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 and 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 unprincely 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.

LETTER IX.

Mr Pope to Mr Steele.

YOU formerly observed 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 o a future, better than a thousand volumes of philoso phers and divines. It gives so warning a concussion t those props of our vanity, our strength and youth, tha we think of fortifying ourselves within, when there i so little dependence upon our out works. Youth at th very best is but a betrayer of human life in a gentle and smoother manner than age: 'Tis like a stream tha 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 even as unconcerned 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 it is 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, it is 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.

LETTER X.

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 ad-

vantages 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.

LETTER XI.

Charles the First 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, tho' none shall hinder me from being

Your constant faithful friend,

Charles R.

LETTER XII.

Earl of Stafford to his son.

My dearest Will,

THESE 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 be ever 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 to 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. 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 hallowed 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 sobernefs and truth in the one, and much unsteadinefs 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 who 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 among 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 loving father,

T. Wentworth.

LETTER XIII.

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 unemployed 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 abused 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 show respect where it feels affection. I would love my friends as my mistress, without ceremony; and hope a little rough usage sometimes 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 these 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.

LETTER XIV.

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 ser-

vice (that is nothing) to your friends, and to believe that I am nothing more than your, &c.

LETTER XV.

From Mr Pope to a Lady.

I Am 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 permit-

ed to pass all these 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.

LETTER XVI.

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 through 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 through 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 cieling 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 compleat it but a good statue with an inscription, like that beautiful antique one which you know I am so fond of:

" Hujus nympha loci, sacri custodia fontis,
" Dormio dum blandæ sentio murmur aquæ.
" Parce meum, quisqus 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.

LETTER XVII.

SIR,

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 advantageously 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 complaisance, 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.

LETTER XVIII.

From a Father to a 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.

LETTER XIX.

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 immediately 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.

LETTER XX.

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.

LETTER XXI.

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.

LETTER XXII.

From a Father to a 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 naught 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 through engagements into which you have so solemnly entered; and which are no less the rules of a 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 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 through 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 drank, 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 abandoned mind dared 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, 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 remembered 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 entered 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.

LETTER XXIII.

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 relieve 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 œconomist 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.

LETTER XXIV.

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 you 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 through 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 inconveniences and distress 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 mispent 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 your 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 remonstrances, you shall want for no encouragement from

Your affectionate guardian,

John Keith.

LETTER XXV.

From an Apprentice to his Master in the country.

SIR,

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 accompt, 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.

LETTER XXVI.

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: asthmas, 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 rea-

son, 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.

LETTER XXVII.

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 relati-

ons, 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 mischief 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, though a man, when he enters upon it, may be single, yet if he should ever 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 shortned 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.

LETTER XXVIII.

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.

The 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 thither with the earliest. He seldom kept very late hours, though he never came home soon. The night being gone, and his bottle emptied, the morning was always wanted to dispel the fumes of 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 longed 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 petulent 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 ardour 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 two thousand pounds 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 snubbed 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.

LETTER XXIX.

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

SIR,

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.

LETTER XXX.

The Answer.

SIR,

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.

LETTER XXXI.

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 genarally 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 though 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 there-

fore you come among strangers, hear every one speak before you deliver your 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.

LETTER XXXII.

Mr Pope to Mr Steele.

November 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 it was 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 na-

turally 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!
"whither art thou flying? to what unknown scene?
"all trembling, fearful, and pensive! what now is be-
"come 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 'tis scarce reasonable he should think otherwise; not to mention that here is a plain confession included of his belief in its immortality. The diminitive 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!

LETTER XXXIII.

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 be-

hind 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 fault. Your's 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 no body; 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 entirley 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; it is the excess that makes it blameable. Look at Mr Molesworth (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 wiſe 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 an univerſal good humour up, 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 Moleſworth ſays is always to the purpoſe, is properly addreſſed, and every body hears him with ſatisfaction; for though 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 en-

titled 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.

LETTER XXXIV.

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 though 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 indispensible duty: Let no false notion of modesty suffer you to neglect an action that it 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 returning 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 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 befals you as an additional one to herself, for I am,

Your very sincere friend,

C——B———.

LETTER XXXV.

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

SIR,

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 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 though 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.

LETTER XXXVI.

The Answer.

SIR,

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 mentioned 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.

LETTER XXXVII.

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 forgiven. 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.

LETTER XXXVIII.

Answer by a Friend of the Lady.

SIR,

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 observed 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.

LETTER XXXIX.

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 learned, 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 used 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.

LETTER XL.

The Answer.

SIR,

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.

LETTER XLI.

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 you had in some measure 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.

LETTER XLII.

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 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 mamma, honoured Sir,

Your most dutiful and obedient daughter.

LETTER XLIII.

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

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 aversion to his person, or if any part of his behaviour is so disagreeable as to make it impossible for him to gain your affections, 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 Polly,

Your ever affectionate father.

LETTER XLIV.

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 temptation 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 displeased with him, were they to know it, I have concealed 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.

LETTER XLV.

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 crossed 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 pleased 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 a

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.

LETTER XLVI.

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

Madam,

YOU may be surprised, but cannot surely be displeased 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, refused 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 pleased 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 distracted 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 filled 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, yours, &c.

LETTER XLVII.

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

SIR,

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 af-

fectionate 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 certainly I should do so, had you not an advocate pleads much better for you than you do for yourself. I am,

Yours, &c.

LETTER XLVIII.

A Mother to her 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 harden 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.

LETTER XLIX.

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

SIR,

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, though 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 affec-

tion 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.

LETTER L.

The Gentleman's Answer to the Lady.

Madam,

'TIS true, I am unhappy, and 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, yours, &c.

LETTER LI.

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 displeased 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 by 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 affectionate wife.

LETTER LII.

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 publicly make game of him, as I think every woman of sense must of so arrogant and so stupid a coxcomb, yet as it is an universal maxim, that people are known by their company, you will 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.

LETTER LIII.

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 rob 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 satarized, 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 inquiry you'll 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 burden 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, accom panied 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 supper, 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 ap-

peared 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 forerunner of many more; till at last, after a strict inquiry 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, he agreed to; when, as recollecting himself, he cried, 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 clergymen 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 her's 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 enquiry 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 flown; her kinswoman refused to succour her, calling 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.

LETTER LIV.

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 will therefore pardon me, I hope, if in my letters I sometimes presume to offer you advice. I do not 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 ob'jections 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 un'willing to part with it.

'That he may have private views in marrying you 'to some friend of his own, without consulting your 'inclination 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 propositi-'ons, 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 acquaintance. By such a conduct you will never lose an humble servant that is in the least worthy of your encouragement. For, if the person really loves you, and is possessed of the fortune he pretends, he will readily apply 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 will have just reason to rejoice, that you returned a deaf ear to 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 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.

LETTER LV.

From a young Lady to her Father, expostolating 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 have never 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 it is with pain I

write them; but my dear papa, what pain would 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.

LETTER LVI.

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

SIR, *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 aimiable 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 linen-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 improved 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.

LETTER LVII.

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 entirely captivated a worthy friend of mine, Mr Coupar, a linen-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.

LETTER LVIII.

From the Father in answer to the young Gentleman.

SIR, *Hexam, May* 1.

I Have received yours of the 20th, 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 gave 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 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 but 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 encumber 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 you thank for the civility and commendable openness of your's; and am,

Your very humble servant.

LETTER LIX.

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

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 quite 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 him and you 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 for me 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.

LETTER LX.

From a Brother to his Sister in the country, upbrading 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 oftener to us, in relation to your health, diversions, and employment in the country. You cannot be insensible how much you are beloved of 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.

LETTER LXI.

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.

LETTER LXII.

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.

LETTER LXIII.

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.

LETTER LXIV.

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 other s, 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 inconveniences. 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 we 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 that I am, &c.

LETTER LXV.

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

Madam, *July* 18. 1718.

'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 pre-"cious 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 a garment trailed abour for state, as some author has it, only hinder our motion), 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.

LETTER LXVI.

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

ALAS! the transition! —— from yesterday, Henrietta Street, Mr 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 through in the afternoon; yet boldly rush through 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 my self; for which I thanked my stars: for if they had spoke, I had been murdered. Mrs ——— had almost talked me into non-existence yesterday morning, and I had been totally annihilated, if you had not come in, and restored me to my identity. 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 warming pan in a moment. If you do not 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, Fernhill, Brook-street, and your grey gown, are no more; nor with all Mr Locke'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 te 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.

LETTER LXVII.

From the King of Prussia to Mr de Voltaire.

SIR,

THough I have not the satisfaction to know you personally, you are not the less known to me by your works. Those are, if I may be allowed the expression, treasures of wit, and pieces finished in so fine a taste, that their beauties appear new every time they are read, and I fancy I there perceive the heart of the ingenious author, who does honour to our age, and to the human mind.

Our modern great men, in case the dispute should be revived, whether the preference is due to them or the ancients, will owe to you, and to you alone, the obligation of making the balance turn on their side.

You add to the accomplishments of an excellent poet, an infinitude of other learning, which indeed has some affinity with poetry, but has never been connected with it by any pen but yours. Never did any other poet clothe metaphysical thoughts in harmonious numbers; to you the honour was reserved of being the first who ever accomplished this task.

That philosophical taste you have discovered in your writings, has engaged me to send you the translation I have made of the accusation and justification of Mr Wolf, the most celebrated philosopher in our days, who for having enlightened the darkest places in metaphysics, and for treating these difficult matters in a manner as sublime as it is exact and clear, has been cruelly accused of irreligion and atheism.

Such is the destiny of great men, their superior genius always exposes them to be the butt of the invenomed darts of calumny and envy.

I am at present causing a translation to be made of the Treatise of God, the human soul, and the world, a work that has flowed from the pen of the same author: I will send it you, Sir, as soon as it is finished; and I am sure that you will be struck with the force of evidence in all his propositions; there follow each other geometrically, and are connected one with another, like the links of a chain.

The indulgence and encouragement you seem disposed to allow all who devote themselves to the study of the arts and sciences, make me hope that you will not exclude me from the number of those you find worthy of your instructions: for thus do I term a correspondence with you by letter, which cannot fail of being of advantage to every thinking being; and I dare even assert, without derogating from the merit of any one, that in the whole earth an exception will scarcely be found of such to whom you might not be a master.

Without lavishing incense unworthy of being offered you, I can assure, that I find innumerable beauties in your works. Your Henriade charms me, and happily triumphs over the injudicious criticisms that have been made upon it. The tragedy of Cæsar presents us with well supported characters: the sentiments it contains are all grand and magnificient, and we perceive that Brutus is either a Roman or an Englishman. Alzira adds to the graces of novelty, a happy contrast of savage and European manners; and you let us see, from the character of Gusman, that christianity ill understood, and guided by a false zeal, can render us more savage and cruel than paganism itself.

Corneille, the great Corneille, who filled the age in which he lived with admiration, should he rise again in our days, he would see, with astonishment, and, perhaps, with envy, that the tragic goddess lavishes on

you, with profusion, the graces she bestowed on him with a niggardly hand.

What may we not have reason to expect from the author of so many masterly performances? What new wonders are to proceed from the pen that has lately traced in so lively and elegant a manner, the Temple of taste?

This makes me so ardently desire to have all your works. I beg, Sir, that you would send them, and communicate them all to me, without reserve. If among your manuscripts there are any, which from a necessary precaution, you think proper to conceal from the eyes of the public, I promise to preserve them with the greatest secresy, and to be content with applauding them in my own mind.

I unhappily know that the faith of princes is but little to be regarded in our days; but I hope nevertheless, that you will not suffer yourself to be prepossessed by general prejudices, and that you will make an exception to the rule in my favour.

I shall imagine myself more rich in possessing your works, than from the possession of all the fleeting and despicable advantages of fortune, which chance may make us acquire and lose. We may render the first, I mean your works, our own, by the assistance of memory, and we shall then possess them as long as we do that blessing: but knowing the treachery of mine, I hesitate for a long time on the choice of the things I judge worthy of being placed there.

If poetry was on its former footing, and the poets only knew how to quaver out tiresome ideliums, eclogues made in the same mould, and insipid stanzas, in which, at most, they only mounted the lyre to elegiac numbers, I should renounce it for ever: but you ennoble that art, and shew the paths that are unknown to ———, and to ———.

Your poetry has qualities that intitle it to respect, and render it worthy the admiration and study of honest men: these pieces are a course of morals, in which we learn to think and act. Virtue is there painted in its most lovely colours. The idea of true glory is there fixed, and insinuates into our minds a taste for the sciences, in so fine and delicate a manner, that whoever has read your works, breathes the ambition of following your steps. How often have I said; "Unhappy "creature, let alone the burden whose weight surpasses thy strength; one cannot imitate Voltaire, "without being Voltaire himself." In these moments I have felt that the advantages of birth are of little use, or more properly, of none. These are distinctions foreign to ourselves, and only serve to decorate the outward form. How many mental qualifications are preferable to them?

What do we not owe to the men, whom nature has distinguished by what she has enabled them to produce? She is pleased to form persons whom she endows with all the capacity necessary for making a progress in the arts and sciences, and it is the duty of princes to recompense their labours. Oh! why have I not the glory of crowning your success? I should only fear, that a country unfertile of laurels, would not produce as much as your works deserve. If my destiny is not so favourable as to allow me to possess you, at least let me hope one day to see him I have for a long time admired at such a distance, and to assure you by word of mouth, that I am, with all the esteem and respect due to those, who following the light of truth as their guide, consecrate their labours to the public welfare.

SIR,

Your affectionate Friend,

Aug. 8. 1736. Frederic.

LETTER LXVIII.

The Answer.

SIR,

I Must have been entirely insensible, had I not been extremely affected by the letter with which your Royal Highness has condescended to honour me; my self-love has indeed been greatly flattered by it; but the love of mankind, which has always found a place in my heart, and which I dare venture to say, forms a part of my character, has given me a pleasure a thousand times more pure, when I have found, that there is a prince in the world who thinks like a reasonable being, a philosophical prince who renders mankind happy.

Permit me to tell you, that there is not a person on earth, who ought not to return thanks to heaven for the care you take in cultivating, by sound philosophy, a soul born for command. Believe that there never were any truly good kings, except those who began like you, by instructing themselves, by obtaining a knowledge of men, by cherishing a love for truth, and by detesting persecution and superstition; and there is not a prince who thinking thus, has it not in his power to bring back the golden age into his dominions. But why are there so few kings who seek this advantage? You must be sensible, Sir, it is because almost all of them think more of royalty than of humanity. You observe quite an opposite conduct. Be assured, that if one day the tumult of affairs, and the wicked arts of men do not spoil so divine a character, you will be adored by your people, and beloved by the whole earth: philosophers, worthy of the name, will resort to your dominions; and as celebrated artists flock in crouds to the country where the arts are most favoured, the men of thought and reflection will come and surround your throne.

The illustrious queen Christina quitted her kingdom to go in search of the arts. Reign, Sir, and the arts will come in search of you.

May you never be disgusted at the sciences, by the quarrels of the learned. You see, Sir, from what you have condescended to communicate to me, that for the most part, they are like courtiers; that they are sometimes as avaricious, as intriguing, as false and as cruel; and that the only difference between the pests of the court, and the pests of the schools, is, that the last are more ridiculous.

It is a great misfortune to the human species, that those who call themselves promulgators of the commands of heaven, interpreters of divinity, and, in a word, divines, should be sometimes the most dangerous of all mankind; that they should be as pernicious in society, as they are obscure in their ideas, and that their souls should be swelled with gall and pride, in the same proportion that they are empty of truth. They would throw the earth into confusion for a sophism, and engage all kings to defend by fire and sword the honour of an argument *in ferio*, or *in barbara*.

Every thinking being who is not of their opinion, is an atheist, and every King who does not favour them shall be damned. You are sensible, Sir, that the best thing that can be done, is, to leave these pretended teachers, these real enemies of mankind to themselves. Their words, when neglected, are like the wind, lost in air; but if the weight of authority is joined to them, this wind acquires a strength which sometimes overturns a throne.

I see, Sir, with the joy of a heart filled with the love of the public, the immense distance you place between men who peacefully search for truth, and those who would raise a war on account of words which they do not understand. I see that a Newton, a Leibnitz, a

Bayle, a Locke, who had souls so elevated, and so mild, are those that nourish your mind, and that you reject other pretended aliments, which you find either poisoned, or void of substance.

I cannot express too warm a sense of gratitude for your Royal Highness's goodness in sending me that small piece of Mr Wolf's; I consider his metaphysical ideas as doing honour to the human mind. These are like flashes of lightning in the midst of a dark night, and they contain, in my opinion, all that we can hope to learn from metaphysics. There is no probability that the first principles of things will ever be perfectly known; for the mice who inhabit some little holes in an immense building, neither know whether that building be eternal, nor who is the architect, nor why this architect formed the stupendous structure: they endeavour to preserve life, to people their holes, and to fly from the destructive animals by which they are pursued. We are the mice, and the divine architect, who has built this universe, has never, that I know of, disclosed his secret to us. If any body has a right to pretend that his guesses are just, 'tis Mr Wolf: we may indeed dispute, but we must esteem him; for his philosophy is far from being pernicious. Is there any thing finer and more agreeable to truth, than to say, as he does, that "men ought to be just, even though they "have the misfortune to be atheists?"

You have the goodness, Sir, to promise to send me the Treatise on God, the soul of man, and the world. What a present, what a sublime and noble correspondence! the heir to a kingdom is resolved to send from his palace instructions to a solitary. Condescend, Sir, to make me this present, my extreme love of truth alone renders me worthy of it; most princes are afraid of listening to truth, and yet you will be one by whom it is taught.

In regard to the verses you mention, your sentiments are doubtless as just on this article, as on all the rest: the poetry which teaches mankind neither new nor affecting truths, scarcely deserves to be read; you are sensible that nothing can be a more despicable employment, than a man's spending his life in cloathing with rhimes common and thread-bare subjects, which scarcely deserve the name of thoughts. If there be any thing more mean, it is his being a satyrist, and his aspiring after fame, by his making use of the arts of defamation. These poets are on Parnassus, what those doctors are in the schools, who know nothing but words, and yet cabal against those who write of things.

If the Henriade has not displeased your Royal Highness, I owe it to that love of truth, that horror which my poem expresses for the factious, and the superstitious, for persecutors, tyrants, and rebels. It is the work of an honest man, and it ought to meet with favour from a philosophic prince.

You order me to send you my other works. I will obey you, Sir; you shall be my judge, and you shall be to me instead of the public. I will sumbit to you what I have ventured in philosophy; your knowledge shall be my recompence; and this is a price which few sovereigns can bestow. I am sure of your secrecy; for your virtue must be equal to your wisdom.

I should consider my coming to pay my court to your Royal Highness, as an invaluable happiness. We go to Rome to see churches, pictures, ruins, and basso relievos; a prince like you better deserves such a journey; since he is a much more wonderful rarity: but the friendship which retains me in the retreat in which I am placed, will not permit me to leave it. You appear more a man than a prince, and you, Sir, will without doubt permit friends to be preferred to kings.

In whatsoever corner of the earth I finish my life, be

assured, Sir, that I shall continually offer up my vows for you; that is, for the happiness of a whole nation. My mind shall always be in the rank of your subjects, and your glory shall be always dear to me. I shall wish that you may always resemble yourself, and that other kings may resemble you.

I am with a very profound respect for your Royal Highness,

The most humble, &c.

Voltaire.

LETTER LXIX.

From a Turk.

WHEN I was in the city of Benares, on the banks of the Ganges, in the antient country of the Brachmans, I endeavoured to obtain instruction. I attended peaceably to the Indian; I heard much, and observed every thing. I lodged with my correspondent Omri, who was the most worthy man I have ever known. He was of the religion of the Bramins: I have the honour to be a Mussulman. Never did one of us speak louder than the other, on the subject of Mahomet and Brama. We performed our ablutions each by ourselves; drank of the same lemonade, and eat of the same millet as our brethren.

One day we went together to the pagod of Gavani; we there saw several bands of fakirs, some of whom were janguies; that is, contemplative fakirs, and others the disciples of the antient gymnosophists, who lead an active life. They have, it is well known, a sacred language, which was that of the most antient Brachmans, and in this language they have preserved a book, which they call the Handscrit: This is certainly the most antient book in all Asia, not excepting the Zend.

On my passing before a fakir who was reading in this book, he suddenly cried out, "O unhappy infidel! thou hast made me lose the number of the vowels I was counting, for which my soul will pass into the body of a hare, instead of going into that of a parrot, as I had reason to flatter myself." I gave him a rupee to comfort him. At some paces from thence, being so unfortunate as to sneeze, the noise I made awaked a fakir who was in an extasy: "Where am I (said he) what an horrible fall! I no longer see the end of my nose. The celestial light has disappeared *." "If I am the cause (said I to him) that thou now seest farther than the end of thy nose, here is a rupee to repair the mischief I have done: resume thy celestial light."

Having thus discreetly drawn myself out of these affairs I passed to other gymnosophists. There were many who would bring me many pretty little nails, that I was to stick into my arms and thighs, in honour of Brama. I bought their nails, and with them I nailed my carpet. Others danced on their hands, and others on the slack rope; others always hoped along on one foot. There were some who carried chains, others a pack-saddle; some had their heads covered with a bushel; the remainder were the best men in the world. My friend Omri led me into the cell of one of the most famous, whose name was Bababec. He was naked as an ape, and had about his neck a great chain of above sixty pounds weight. He was seated in a wooden chair, properly adorned with the small points of nails, that entered his buttocks, and one would have imagined him sitting on a bed of sattin. Many women came to consult him; he was the oracle of families, and it may be tru-

* When the fakirs would see the celestial light, which is very common amongst them, they turn their eyes to the end of the nose.

ly ſaid, that he enjoyed a very great reputation. I was a witneſs of the long converſation Omri had with him. "Believeſt thou, O my father (ſaid he) that after having paſſed the trial of the ſeven metempſychoſes, I ſhall arrive at the abode of Brama?" "That is poſſible (ſaid the fakir) How doſt thou live?" "I endeavour (ſaid Omri) to be a good citizen, a good husband, a good father, and a good friend: I lend money without intereſt to the rich, in their neceſſity: I give it to the poor; and I preſerve peace among my neighbours." "Doſt thou ſometimes ſtick nails into thy breech?" ſaid the Bramin. "Never, venerable father," was replied, "I am ſorry for it (returned the fakir) thou wilt certainly go only into the nineteenth heaven, and that is a pity." "How (ſaid Omri) that is very well; I am contented with my lot. What does it ſignify whether it be the nineteenth or twentieth, provided I do my duty in my pilgrimage, and am well received, at my laſt lodging. Is it not enough to be an honeſt man in this country, and to be at laſt happy in the country of Brama? Into what heaven doſt thou pretend to go, O Bababec, with thy nails and thy chains?" "Into the thirty fifth (ſaid Bababec)" "That is very pleaſant (replied Omri) for thee to pretend to ariſe higher than me. This certainly can only be the effect of an inordinate ambition. Thou condemneſt thoſe who ſeek the honours of this life, why then doſt thou aſpire after honours in another? And beſides, on what grounds doſt thou make pretenſions to be more favourably treated than I? Know that I beſtow more in alms in ten days, than it coſts thee in ten years, for nails to ſtick into thy backſide. Brama is much the better for thy paſſing the day entirely naked, with a chain about thy neck. Thou, in this particular, art of mighty ſervice to thy country. I ſet a hundred times more value on the man that ſows pulſe or plants trees, than on all thy

companions who regard the end of their noses, or carry a packsaddle from an excess of what thou callest nobleness of soul."

Having spoke thus, Omri softened his voice, caressed him, persuaded him, and at last prevailed on him to leave his nails and his chain, and to go home with him to lead an honest life. He washed off his dirt, he rubbed him with fragrant essences, and dressed him decently. He lived fifteen days in a very wise manner, and confessed that he was a hundred times more happy than before; but he lost his credit with the people; the women no longer came to consult him. He left Omri, and again placed himself on the points of nails, to obtain the respect he wanted.

LETTER LXX.

Servius Sulpicius to Cicero, on the death of his daughter.

I Received the news of your daughter's death with all the concern it so justly deserves: and indeed I cannot but consider it as a misfortune in which I bear an equal share with yourself. If I had been near you when this fatal accident happened, I should not only have mingled my tears with yours, but assisted you with all the consolation in my power. I am sensible at the same time, that offices of this kind afford at best but a wretched relief: for as none are qualified to perform them, but those who stand near to us by the ties either of blood or affection, such persons are generally too much afflicted themselves to be capable of administring comfort to others. Nevertheless, I thought proper to suggest a few reflections, which occured to me upon this occasion: not as imagining they would be new to you, but believing that in your present discomposure of mind they might possibly have escaped your attention. Tell me then, my friend, wherefore do you

indulge this excess of sorrow? Reflect, I intreat you, in what manner fortune has dealt with every one of us: that she has deprived us of what ought to be no less dear than our children, and overwhelmed in one general ruin our honours, our liberties, and our country. And after these losses, is it possible that any other should increase our tears? Is it possible that a mind long exercised in calamities so truly severe, should not become totally callous, and indifferent to every event? But you will tell me, perhaps, that your grief arises not so much on your own account as on that of Tullia. Yet surely, you must often, as well as myself, have had occasion in these wretched times to reflect that their condition by no means deserves to be regretted, whom death has gently removed from this unhappy scene. What is there, let me ask, in the present circumstances of our country, that could have rendered life greatly desirable to your daughter? What pleasing hopes, what agreeable views, what rational satisfaction could she possibly have proposed to herself from a more extended period? Was it in the prospect of conjugal happiness in the society of some distinguished youth? As if, indeed, you could have found a son-in-law amongst our present set of young men, worthy of being intrusted with the care of your daughter! Or was it in the expectation of being the joyful mother of a flourishing race, who might possess their patrimony with independence, who might gradually rise through the several dignities of the state, and exert the liberty to which they were born in the service and defence of their friends and country? But is there one amongst all these desirable privileges, of which we were not deprived before she was in a capacity of transmitting them to her descendants? Yet, after all, you may still alledge, perhaps, that the loss of our children is a severe affliction; and unquestionably it would be so, if it were not a

much greater to see them alive to endure those indignities which their parents suffer.

I lately fell into a reflection, which, as it afforded great relief to the disquietude of my own heart, may possibly contribute likewise to assuage the anguish of yours. In my return out of Asia, as I was sailing from Ægina towards Megara, I amused myself with contemplating the circumjacent countries. Behind me lay Ægina before me Megara; on my right I saw Piræus, and on my left Corinth. These cities, once so flourishing and magnificent, now represented nothing to my view but a sad spectacle of desolation.

'Alas! (said I to myself) shall such a short-lived 'creature as man complain, when one of his species 'falls either by the hand of violence, or by the com-'mon course of nature, whilst in this narrow compass so 'many great and glorious cities, formed for a much 'longer duration, thus lie extended in ruins? Remem-'ber then, O my heart! the general lot to which man 'is born; and let that thought suppress thy unreason-'able murmurs.'

Believe me, I found my mind greatly refreshed and comforted by these reflections. Let me advise you in the same manner to represent to yourself, what numbers of our illustrious countrymen have lately been cut off at once, how much the strength of the Roman republic is impaired, and what dreadful devastation has gone forth throughout all its provinces! And can you, with the impression of these great calamities upon your mind, be so immoderately afflicted for the loss of one single individual, a poor, little, tender woman? who, if she had not died at this time, must in a few fleeting years more have inevitably undergone the common fate to which she was born. Reasonable however as these reflections are, I would call you from them a while, in order to lead your thoughts to others more peculiarly

suitable to your circumstances and character. Remember then, that your daughter lived as long as life was worth possessing, that is, till liberty was no more; that she lived to see you in the illustrious offices of prætor, consul, and augur; to be married to some of the noblest youths in Rome; to be blest with almost every valuable enjoyment; and at length to expire with the republic itself. Tell me now, what is there in this view of her fate, that could give either her or yourself just reason to complain? In fine, do not forget that you are Cicero; the wise, the philosophical Cicero, who were wont to give advice to others: nor resemble those unskilful empirics, who at the same time that they pretend to be furnished with remedies for other mens disorders, are altogether incapable of finding a cure for their own. On the contrary, apply to your private use those judicious precepts you have administred to the public. Time necessarily weakens the strongest impressions of sorrow: but it would be a reproach to your character not to anticipate this its certain effect, by the force of your own good sense and judgment. If the dead retain any consciousness of what is here transacted, your daughter's affection, I am sure, was such both to you and all her relations, that she can by no means desire you should abandon yourself to this excess of grief. Restrain it then, I conjure you, for her sake, and for the sake of the rest of your family and friends, who lament to see you thus afflicted. Restrain it too, I beseech you, for the sake of your country, that whenever the opportunity shall serve, it may reap the benefit of your counsels and assistance In short, since such is our fortune that we must necessarily submit to the present system of public affairs, suffer it not to be suspected, that it is not so much the death of your daughter, as the fate of the republic, and the success of our victors, that you deplore.

But it would be ill-manners to dwell any longer upon this subject, as I should seem to question the efficacy of your own good sense. I will only add, therefore, that as we have often seen you bear prosperity in the noblest manner, and with the highest applause, shew us likewise that you are not too sensible of adversity, but know how to support it with the same advantage to your character. In a word, let it not be said, that fortitude is the single virtue to which my friend is a stranger. As for what concerns myself, I will send you an account of the state of this province, and of what is transacting in this part of the world, as soon as I shall hear that you are sufficiently composed to receive the information. Farewel.

LETTER LXXI.

Marcus Cato to Cicero, on public affairs

THE affection I bear both to you and to the republic, induces me very sincerely to rejoice in finding that you exercise the same integrity and vigilance in the conduct of our armies abroad, as distinguished your administration of our most important affairs at home. I have therefore paid your actions that honour which was most consistent with my judgment: And in speaking to this question before the senate, as well as afterwards, when I assisted in drawing up the decree that has passed in your favour, I applauded the probity and prudence with which you have protected your province, preserved the crown and person of Ariobarzanes, and conciliated the affections of our allies in general. If you rather chuse, however, that we should ascribe to the Gods those advantages which the republic has gained entirely by your own consumate wisdom and generosity; I am glad the senate has passed a decree for that purpose. But if you are willing that fortune should

have the credit of your actions, as supposing a public thanksgiving necessarily opens your way to a triumph, I must observe, that the latter is not always a consequence of the former: Yet, granting it were, is it not far more to the honour of a general, to have it declared by a vote of the senate that he preserved his province by the mildness and equity of his administration, than that he owed it either to the strength of his troops, or to the peculiar interposition of Providence? Such at least were my sentiments when this question came before the house: And if I have employed more words than usual in explaining them, it was from a desire of convincing you, that though I proposed to the senate what I thought would be most for the advantage of your reputation, I rejoice that they have determined what is most agreeable to your wishes. I have only to request the continuance of your friendship, and to intreat you steadily to persevere in those paths of integrity which you have hitherto pursued, both in respect to our allies and the republic. Farewel.

LETTER LXXII.

Cicero's answer to Marcus Cato.

PRraise from thy lips 'tis mine with joy to boast:
He best can give it that deserves it most;

As Hector, I think, says to the venerable Priam in one of Nævius's plays. Honourable indeed is that applause, which is bestowed by those who have themselves been the constant object of universal approbation. Accordingly, I esteem the encomiums you conferred upon me in the senate, together with your congratulatory letter, as a distinction of the highest and most illustrious kind. Nothing could be more agreeable to my wishes, as no-

thing could be more glorious for my reputation, than your having thus freely given to friendship whatever you could strictly give to truth. Were Rome entirely composed of Catos, or could it produce many (as it is surprising it can furnish even one) of that venerable character, my desires would be amply satisfied; and I should prefer your single approbation to all the laurels, and all the triumphal cars in the universe. In my own judgment, indeed, and according to the refined estimate of true philosophy, the compliments you paid me in the senate, and which have been transmitted to me by my friends, are undoubtedly the most significant distinction I can possibly receive. I acquainted you in my former letter, with the particular motives which induced me to be desirous (for I will not call it ambitious) of a triumph: And if the reasons I there assigned will not, in your opinion, justify a warm pursuit of that honour, they must prove at least that I ought not to refuse it, if the senate should make me the offer: And I hope that assembly, in consideration of my services in this province, will not think me undeserving of a reward so usually conferred. If I should not be disappointed in this hope, my only request is (what indeed you kindly promised) that as you have paid me the honours you thought most to my glory, you would rejoice in my obtaining those which are most to my inclination; and this disposition you have already very sincerely shewn, not only by your letter, but by having signed the decree that has passed in my favour. For decrees of this kind, I know, are usually subscribed by those who are most in the interest of the person to whose honour they are voted. I will only add, that I hope to see you very shortly; and may I find the republic in a happier situation than I have reason to fear. Farewel.

LETTER LXXIII.

Pliny to Maximus, recommending a friend.

WHat I should gladly do for any friend of yours, I think I may now with confidence request for a friend of mine. Arrianus Maturius is the most considerable man of this country; when I call him so, I do not speak with relation to his fortune, though that is very plentiful, but to his integrity, justice, gravity, and prudence; his advice is useful to me in business, and his judgment in matters of learning; his fidelity, truth, and good understanding, are very great; besides this, he loves me as you do, than which I cannot say any thing that signifies a warmer affection. He has nothing that's aspiring, and though he might rise to the highest order of nobility, he keeps himself in an inferior rank; yet I think myself bound to use my endeavours to serve and promote him; and would therefore find the means of adding something to his honours, while he neither expects nor knows it, nay, though he should refuse it. Something, in short, I would have for him that may be honourable, but not troublesome; and I intreat that you will procure him the first thing of this kind that offers, by which you will not only oblige me, but him also; for though he does not covet it, I know he will be as grateful in acknowledging your favour as if he had asked it. Farewel.

LETTER LXXIV.

Pliny to Hispula, in praise of his wife.

AS I remember the great affection which was between you and your excellent brother, and know

you love his daughter as your own, so as not only to express the tenderness of the best of aunts, but even to supply that of the best of fathers; I am sure it will be a pleasure to you to hear that she proves worthy of her father, worthy of you, and of your and her ancestors. Her ingenuity is admirable; her frugality extraordinary. She loves me, the surest pledge of her virtue; and adds to this a wonderful disposition to learning, which she has acquired from her affection for me. She reads my writings, studies them, and even gets them by heart. You would smile to see the concern she is in when I have a cause to plead, and the joy she shews when it is over; she finds means to have the first news brought her of the success I meet with in court, how I am heard, and what decree is made. If I recite any thing in public, she cannot refrain from placing herself privately in some corner to hear, where with the utmost delight she feasts upon my applauses. Sometimes she sings my verses, and accompanies them with the lute, without any master, except love, the best of instructors. From these instances I take the most certain omens of our perpetual and increasing happiness; since her affection is not founded on my youth and person, which must gradually decay, but she is in love with the immortal part of me, my glory and reputation. Nor indeed could less be expected from one who had the happiness to receive her education from you, who in your house was accustomed to every thing that was virtuous and decent, and even began to love me by your recommendation. For, as you had always the greatest respect for my mother, you were pleased, from my infancy, to form me, to commend me, and kindly to presage I should be one day what my wife fancies I am. Accept, therefore, our united thanks; mine, that you have bestowed her on me; and hers,

that you have given me to her, as a mutual grant of joy and felicity. Farewel.

LETTER LXXV.

Pliny to Catilius, on temperance, &c.

I Accept of your invitation to supper, but I must make this agreement beforehand, that you dismiss me soon, and treat me frugally. Let our entertainment abound only in philosophical conversation, and even that too with moderation. There are certain midnight parties, which Cato himself could not safely fall in with; though I must confess at the same time, that Julius Cæsar, when he reproaches him upon that head, exalts the character he endeavours to expose; for he describes those persons who meet this reeling patriot, as blushing when they discovered who he was; and adds, you would have thought that Cato had detected them, and not they Cato. Could he place the dignity of Cato in a stronger light, than by representing him thus venerable even in his cups? As for ourselves, nevertheless, let temperance not only bespeak our table, but regulate our hours; for we are not arrived at so high a reputation, that our enemies cannot censure us but to our honour. Farewel.

LETTER LXXVI.

Voiture to Mons. de Lionne at Rome.

SIR,

THough no man treated me so ill at Rome as yourself, and I must place to your account, some of the most disagreeable hours I passed in all my travels;

yet be assured I never saw any person in my life that I had so strong an inclination to revisit, or to whom I would more willingly do the best services in my power. It is not very usual to gain a man's friendship, at the same time that one ruins his fortune. This success, however, you have had, and your advantage was so much the more considerable than mine in all respects, that I had not the power to defend myself against you in either of these instances, but you won both my money and my heart at the same time. If I am so happy as to find a place in yours, I shall esteem that acquisition as an over-balance to all my losses, and shall look upon myself as greatly a gainer in the the commerce that passed between us. Though your acquaintance, indeed, has cost me pretty dear, I do not by any means think I have paid its full value, and I would willingly part with the same sum to meet with a man in Paris of as much merit as yourself. This being the literal truth, you may be well assured, Sir, that I shall omit nothing in my power to preserve an honour I so highly esteem; and that I shall not very easily give up a friend whom I purchased at so dear a price. I have accordingly performed every thing you desired in the affair about which you wrote to me; as I shall obey you with the same punctuality in every other instance that you shall command me. For I am with all the affection that I ought, Sir,

Your's &c.

Voiture.

LETTER LXXVII.

Voiture to his Highness the Duke of Anguien, on his taking of Dunkirk.

My Lord,

I Am so far from wondering at your taking Dunkirk, that I am opinion that you could take the moon by the teeth, if you once went about it. Nothing can be impossible to you. I am only uneasy as to what I shall say to your Highness on this occasion, and am thinking by what extraordinary terms I may bring you to reach my conceptions of you. Indeed, my lord, in that height of glory to which you have now attained, the honour of your favour is a singular happiness; but it is a troublesome task to us writers, who are obliged to congratulate you upon every good success, to be perpetually on the hunt for words, whose force may answer your actions, and to be daily inventing fresh panegyrics. If you would but have the goodness to suffer yourself to be beat sometimes, or to rise from before some town, the variety of the matter might help to support us, and we should find out some fine thing or other to say to you upon the inconstancy of fortune, and the glory which is gained by bearing her malice courageously. But she having, from the very first of your actions, ranked you equal with Alexander, and finding you rising upon us continually, upon my word, my lord, we are at a loss what to do, either with you or ourselves. Nothing we are able to utter can come up to that which you do; and the very flights of our fancy flag below you. Eloquence, which magnifies the minutest things, cannot reach the height of those which you do; no, not by its boldest figures. And that which is termed hyperbole on other occasions, is but a

cold way of speaking when it comes to be applied to you. Indeed it is difficult to comprehend how your Highness has, each summer, still found out means to augment that glory which, every winter, seemed at its full perfection; and that, having begun so grandly, and gone on more grandly, still your last actions should crown the rest, and be found the most amazing. For my own part, my lord, I congratulate your success, as I am in duty obliged; but I plainly foresee the very thing which augments your reputation with us, may prejudice that which you expect from after-ages; and that so many great and important actions, done in so short a space, may render your life incredible to future times, and make posterity think your history a romance. Be pleased then, my lord, to set some bounds to your victories, if it be only to accommodate yourself to the capacity of human reason, and not to go farther than common belief can follow you. Be contented to be quiet and secure, at least for a while; and suffer France, which is eternally alarmed for your safety, to enjoy serenely for a few months the glory which you have acquired for her. In the mean time, I beseech you to believe, that, among so many millions of men who admire you, and who continually pray for you, there is not one who does it with so much joy, with so much zeal and veneration, as does,

My Lord,

Your Highness's, &c.

LETTER LXXVIII.

Balzac to Madame de la Chetardie.

Madam,

I Cannot taste of your bounty without expressing at the same time my gratitude. You have fealted

me indeed these four days in the most delicious manner; and either there is no pleasure in the palate, or your cheeses afford a relish of the most exquisite kind. They are not merely an artful preparation of cream; they are the effect of a certain quintessence hitherto unknown; they are I know not what kind of wonderful production, which, with a most delicious sweetness, preserve at the same time a most pleasing poignancy. Undoubtedly, Madam, you must be the favourite of Heaven, since you are thus blessed with a land that flows with milk and honey. It was in this manner, you know, that Providence formerly regaled its chosen people; and such were once the riches of the golden age. But methinks you ought to limit the luxury of your table to rarities of this kind, and not look out for any other abundance, in a place which affords such charming repasts. You ought long since to have purified your kitchen, and broke every instrument of savage destruction; for would it not be a shame to live by cruelty and murder, in the midst of such innocent provisions? I am sure, at least, I can never esteem them too much, nor sufficiently thank you for your present. It is in vain you would persuade me, that it was the work of one of your dairy-maids; such coarse hands could never be concerned in so curious a production. Most certainly the nymphs of Vienne were engaged in the operation; and it is an original of their making, which you have sent me as a rairity. If this thought appears to you poetical, you must remember that the subject is so too; and might with great propriety make part of an eclogue, or enter into some corner of a pastoral. But I am by no means an adept in the art of rhyming; besides, it is necessary I should quit the language of fable, to assure you in very true and very serious prose, I so highly honour your virtue, that I should always think I owed you much, though I had

never received any favour at your hands; and if you were not my benefactress, I should nevertheless be always, Madam,

Yours, &c.

Balzac.

LETTER LXXIX.

Balzac to the Mayor of Angouleme.

SIR,

I Persuade myself that the request which the bearer of this will make to you on my behalf, will not be disagreeable. It concerns indeed the public interest as well as mine; and I know you are so punctual in the functions of your office, that to point out to you a grievance, is almost the same as to redress it. At the entrance of the Fauxbourg Lomeau, there is a way of which one cannot complain in common terms. It would draw imprecations from a man that never used a stronger affirmative in all his life than yea verily; and raise the indignation even of the mildest Father of the oratory. It was but the day before yesterday, that I had like to have been lost in it, and was in imminent danger of being cast away in a terrible slough. Had it indeed been in the open sea, and in a shattered vessel, exposed to the fury of the winds and waves, the accident would have been nothing extraordinary; but to suffer such a misfortune upon land, in a coach, and during the very time of your mayoralty, would have been beyond all credit and consolation. Two or three words of an order from you would put this affair into a better situation, and at the same time oblige a whole country. Let me hope then, that you will give occasion to those without your district to join in applauses with your own

citizens, and not suffer your province, which you have embellished in so many other parts, to be disfigured in this by so vile a blemish. But after the interest of the the public has had its due weight with you, will you not allow me to have some share in your consideration, and be inclined to favour a person who is thought not ungrateful for the good offices he receives? There are who will say even more, and assure you that you have an opportunity of extending your reputation beyond the bounds of your province, and of making the remembrance of your mayoralty last longer than its annual period. I shall learn by the return of the bearer, if you think my friends speak the truth, and whether you have so high an opinion of the acknowledgment I shall make to you, as to comply with the request I have already tendered; to which I have only to add the assurance of my being, with sincerity,

S I R, Yours, &c.

Balzac.

LETTER LXXX.

St Evremont to the Dutchess of Mazarin.

I Beg of you, Madam, to tell the dutchess of Boullion, that no person can be more sensible than I am of the honour that she does me by remembering me. I don't much pity la Fontaine's condition, fearing lest my own may stand in need of pity. At his, and my age, nobody ought to wonder that we lose our reason, but that we keep it. The preservation of it is no great advantage; 'tis an obstacle to the quiet of old people, and a bar to the pleasures of the young. La Fountaine feels not that disorder which it gives, and perhaps he is the happier on that score.

LETTER LXXXI.

St Evremont to the Count de Lionne.

SIR,

PErhaps you are not at Paris; perhaps you are; and in this last case your silence may be rather the effect of forgetfulness, than of your absence. But, suppose it were, I am too much beholden to you for your past services, to complain of your present indifference. I don't enquire after you, to fatigue you for an answer, or renew a correspondence that would rob you of some hours, which you know how to bestow to better purpose. But, Sir, you still owe something to our friendship and you will discharge the obligation, if you can find some way, either by yourself, or any body else, to let me know that you are in health. This piece of news will give me a joy, in which you are more concerned than any other; and if you were of my temper, you would be of my opinion, that to be well is better than to command the whole world. No treasures are worth one year's health. Pardon, Sir, the chat of an infirm man, who enjoying a quarter of an hour's health, thinks no other subject so proper to be talked on. You were, perhaps of my humour, when you enjoyed some ease of the pains occasioned by your broken arm, and your other wounds. Now you are perfectly cured, relish the pleasure of it, and let me make melancholy reflections on the song you have taught me:

But oh! when age benumbs our veins,
No longer sprightly joy remains.

If there be any airs as agreeable as this in the music of the Feast of Versailles, I desire you to send them me, and you will oblige one who is more than ever, &c.

LETTER LXXXII.

Mr Locke to Mr Burridge, on the death of Mr Molyneux.

SIR, *Oates, Oct. 27. 1698.*

YOU guessed not amiss, when you said in the beginning of yours of the 13th inst. that you gave me the trouble of a letter: for I have received few letters in my life, the contents of which have so much troubled and afflicted me, as that of yours. I parted with my excellent friend, when he went from England, with all the hopes and promises to myself of seeing him again, and enjoying him longer in the next spring. This was a satisfaction that helped me to bear our separation; and the short taste I had of him here in this our first interview, I hoped would be made up in a longer conversation, which he promised me the next time: But it has served only to give me a greater sense of my loss, in an eternal farewel in this world. Your earlier acquaintance may have given you a longer knowledge of his virtue and excellent endowments: A fuller sight, or greater esteem of them, you could not have than I. His worth and his friendship to me made him an inestimable treasure: which I must regret the loss of, the little remainder of my life, without any hopes of repairing it any way. I should be glad, if what I owed the father, could enable me to do any service to the son. He deserves it for his own sake, as well as for his father's. I desire you therefore to assure those who have the care of him, that if there be any thing, wherein I at this distance may be any way serviceable to young Mr Molyneux, they cannot give me a greater pleasure than to give me the opportunity to shew that my friendship di-

ed not with his father. Pray give my humble service to Dr Molyneux, and to his nephew. I am, Sir,

Your most faithful

and humble servant,

John Locke.

LETTER LXXXIII.

Mr Locke to the Lady Claverley.

Madam,

WHatever reason you have to look on me as one of the slow men of London, you have this time given me an excuse for being so: for you cannot expect a quick answer to a letter, which took me up a good deal of time to get to the beginning of it. I turned, and turned it, on every side; looked it again, and again, at the top of every page: but could not get into the sense and secret of it, till I applied myself to the middle. You, Madam, who are acquainted with all the skill and methods of the ancients, have not, I suppose, taken up this hieroglyphical way of writing, for nothing: And since you were going to put into your letter things that might be the reward of the highest merit, you would, by this mystical intimation, put me into the way of virtue, to deserve them. But whatever your Ladyship intended, this is certain, that in the best words in the world, you gave me the greatest humiliation imaginable. Had I as much vanity as a pert citizen, that sets up for a wit in his parish, you have said enough in your letter to content me: and if I could be swoln that way, you have taken a great deal of pains to blow up, and make me the finest gaudy bubble in the world, as I am painted by your colours. I know the Emperors of the East suffer not strangers to

appear before them, till they are dressed up out of their own wardrobes: Is it so too in the empire of wit? And must you cover me with your own embroidery, that I may be a fit object for your thoughts and conversation? This, Madam, may suit your greatness, but doth not at all satisfy my ambition. He, who has once flattered himself with the hopes of your friendship, knows not the true value of things, if he can content himself with these splendid ornaments. As soon as I had read your letter, I looked in my glass, felt my pulse, and sighed; for I found in neither of these the promises of thirty years to come. For at the rate I have hitherto advanced, and at the distance I see by this complimental way of treatment I still am, I shall not have time enough in this world to get to you. I do not mean to the place, where you now see the pole elevated, as you say, 64 degrees. A post horse, or a coach, would quickly carry me thither. But when shall we be acquainted at this rate? Is that happiness reserved to be compleated by the gossiping bowl at your grand-daughter's lying-in? If I were sure, that when you leave this dirty place, I should meet you in the same star where you are to shine next, and that you would then admit me to your conversation, I might perhaps have a little more patience. But methinks, it is much better to be sure of something, than to be put off to expectations of so much uncertainty. If there be different elevations of the pole here, that keep you at so great a distance from those who languish in your absence; who knows but in the other world, there are different elevations of persons? And you, perhaps, will be out of sight, among the seraphims; while we are left behind in some dull planet. This, the high flights of your elevated genius give us just augury of, whilst you are here. But yet, pray take not your place there before your time; nor keep us poor mortals at a greater distance than you

need. When you have granted me all the nearness that acquaintance and friendship can give, you have other advantages enough still, to make me see how much I am beneath you. This will be only an enlargement of your goodness, without lessening the adoration due to your other excellencies. You seem to have some thoughts of the town again. If the parliament or the term, which draw some by the name and appearance of business; or if company, and music meetings, and other such entertainments, which have the attractions of pleasure and delight, were of any consideration with you; you would not have much to say for Yorkshire, at this time of the year. But these are no arguments to you, who carry your own satisfaction, and I know not how many worlds, always about you. I would be glad you would think of putting all these up in a coach, and bringing them this way. For though you should be never the better, yet there be a great many here that would, and amongst them

The humblest of

Your Ladiship's servants,

John Locke.

LETTER LXXXIV.

Mr Locke to Anthony Collins, Esq;

SIR, *Oates, Sept.* 20. 1703.

YOURS of the 7th, which I just now received, is the only letter I have a long time wished for, and the welcomest that could come; for I longed to hear that you were well, that you were returned, and that I might have the opportunity to return you my thanks for the books you sent me, which came safe, and to acknowledge my great obligations to you, for one of the

most villainous books, that I think ever was printed.* It is a present that I highly value I had heard something of it, when a young man in the university; but possibly should never have seen this quintessence of railing, but for your kindness. It ought to be kept as the pattern and standard of that sort of writing, as the man he spends it upon ought for that of good temper, and clear and strong arguing. *I am, &c.*

* *Chillingworthi novissima*; or the sickness, heresy, death, and burial of William Chillingworth.

LETTER LXXXV.

To the same, one the Love of Truth.

SIR, *Oates, Nov.* 17. 1703.

THE books I received from you to-night, with the kind letter accompanying them, far more valuable than the books, give matter of enlarging myself this evening. The common offices of friendship, that I constantly receive from you in a very obliging manner, give me scope enough, and afford me large matter of acknowledgment. But when I think of you, I feel something of nearer concernment that touches me; and that noble principle of the love of truth, which possesses you, makes me almost forget those other obligations, which I should be very thankful for to another. In good earnest, Sir, you cannot think what a comfort it is to me, to have found out such a man: and not only so, but I have the satisfaction that he is my friend. This gives a gusto to all the good things you say to me in your letter. For though I cannot attribute them to myself (for I know my own defects too well) yet I am ready to persuade myself you mean as you say; and to confess the truth to you, I am almost loth to undeceive

you, so much do I value your good opinion. But to set it upon the right ground, you must know that I am a poor ignorant man, and if I have any thing to boast of, it is that I sincerely love and seek truth, with indifferency whom it pleases or displeases. I take you to be of the same school, and so embrace you. And if it please God to afford me so much life as to see you again, I shall communicate to you some of my thoughts tending that way. You need not make any apology for any book that is not yet come. I thank you for those you have sent me: They are more, I think, than I shall use; for the indisposition of my health has beaten me almost quite out of the use of books; and the growing uneasiness of my distemper * makes me good for nothing.

I am, &c.

* An asthma.

LETTER LXXXVI.

To the same, on Friendship.

SIR, *Oates, Jan.* 24. 1703-4.

TILL your confidence in my friendship, and freedom with me, can preserve you from thinking you have need to make apologies for your silence whenever you omit a post or two, when in your kind way of reckoning you judge a letter to be due; you know me not so well as I could wish: nor am I so little burthensome to you as I desire. I could be pleased to hear from you every day; because the very thoughts of you every day affords me pleasure and satisfaction. But I beseech you to believe, that I measure not your kindness by your opportunities of writing; nor do I suspect that your friendship faulters, whenever your pen lies still. The sincerity you profess, and I am convinced of, has charms in it against all the little phantoms of cere-

mony. If it be not so, that true friendship sets one free from a scrupulous observance of all those little circumstances, I shall be able to give but a very ill account of myself to my friends; to whom when I have given possession of my heart, I am less punctual of making legs, and kissing my hand, than to other people, to whom that outside civility is all that belongs. I received the three books you sent me. That which the author sent me ‡ deserves my acknowledgments more ways than one: and I must beg you to return it. His demonstrations are so plain, that if this were an age that followed reason, I should not doubt but his would prevail. But to be rational is so glorious a thing, that two-legged creatures generally content themselves with the title; but will not debase so excellent a faculty, about the conduct of so trivial a thing, as they make themselves. There never was a man better suited to your wishes, than I am. You take a pleasure in being troubled with my commissions; and I have no other way of commerce with you, but by such importunities. I can only say, that, were the tables changed, I should, being in your place, have the same satisfaction; and therefore confidently make use of your kind offer. I therefore beg the favour of you to get me Mr Le Clerc's harmony of the Evangelists, in English, bound very finely in calf, gilt and lettered on the back, and gilt on the leaves; so also I would have Moliere's works, of the best edition you can get them, bound. These books are for the ladies; and therefore I would have them fine, and the leaves gilt as well as the back. Moliere of the Paris edition, I think, is the best, if it can be got in London in quires. You see the liberty I take. I should

‡ Reasons against restraining the press, London 1704, in quarto.

be glad you could find out something for me to do for you here.

I am perfectly, &c.

LETTER LXXXVII.

To the same, directed thus: For Anthony Collins, Esq: to be delivered to him after my death.

Dear Sir,

BY my will you will see that I had some kindness for ———. And I know no better way to take care of him, than to put him, and what I designed for him, into your hands and management: the knowledge I have of your virtue of all kinds, secures the trust, which, by your permission, I have placed in you; and the peculiar esteem and love, I have observed in the young man for you, will dispose him to be ruled and influenced by you, so that of that I need say nothing. But there is one thing which it is necessary for me to recommend to your especial care and memory ———.

May you live long and happy, in the enjoyment of health, freedom, content, and all those blessings, which providence has bestowed on you, and your virtue intitles you to. I know you loved me living; and will preserve my memory, now I am dead. All the use to be made of it is, that this life is a scene of vanity, that soon passes away; and affords no solid satisfaction, but in the consciousness of doing well, and in the hopes of another life. This is what I can say, upon experience, and what you will find to be true, when you come to make up the account. Adieu: I leave my best wishes with you.

John Locke.

LETTER LXXXVIII.

Earl of Rochester to the honourable Henry Saville.

Dear Saville,

THIS day I received the unhappy news of my own death and burial. But, hearing what heirs and successors were decreed me in my place, and chiefly in my lodgings, it was no small joy to me that those tidings prove untrue. My passion for living is so encreased, that I omit no care of myself, which, before, I never thought life worth the trouble of taking. The King, who knows me to be a very ill natured man, will not think it an easy matter for me to die, now I live chiefly out of spite. Dear Mr Saville, afford me some news from your land of the living: and though I have little curiosity to hear who's well, yet I would be glad my few friends are so, of whom you are no more the least than the leanest. I have better compliments for you, but that may not look so sincere as I would have you believe I am, when I profess myself,

Your faithful affectionate,

humble servant,

Rochester.

LETTER LXXXIX.

Earl of Rochester to Mrs ———, on love.

Madam,

THIS is the first service my hand has done me, since my being a cripple, and I would not employ it in a lie so soon: therefore pray believe me sin-

cere, when I assure you, that you are very dear to me; and as long as I live, I will be kind to you.

P. S. This is all my hand would write, but my heart thinks a great deal more.

LETTER XC.

To the same.

Madam,

NOthing can ever be so dear to me as you are; and I am so convinced of this, that I dare undertake to love you whilst I live: Believe all I say, for that is the kindest thing imaginable, and when you can devise any way that may make me appear so to you, instruct me in it, for I need a better understanding than my own, to shew my love without wrong to it.

LETTER XCI.

To the same.

Madam,

YOU shall not fail of———on Saturday: And for your wretches as you call 'em, 'tis usually my custom when I wrong such as they, to make them amends; though your maid has aggravated that matter more to my prejudice than I expected from one who belonged to you; and for your own share, if I thought you a woman of forms, you should receive all the reparations imaginable; but it is so unquestionable that I am thoroughly your humble servant, that all the world must know I cannot offend you, without being sorry for it.

LETTER XCII.

Sir William Temple to the Bishop of Rochester.

My Lord,

I Am unacquainted with thanks or praises, having so little deserved any, that I must judge of them rather by the report of others, than by any experience of my own. But if, by either, I understand any thing of them, all the charm or value they have arises from the esteem a man has of the person that gives them, or the belief in some measure of his own deserving them. The first of those circumstances gave so great an advantage to those I had lately the honour of receiving from your Lordship in a letter delivered me by Mr Dolben, that the want of the other was but necessary to allay the vanity they might otherways have given me. But where a man can find no ground to flatter himself upon the thanks he receives, he begins to consider whether they are praise or reproach: and so I am sure I have reason to do in the acknowledgments your Lordship is pleased to make me of any favours to your son, who has never yet been so kind to me, as to give me the least occasion of obliging him. I confess, I should have been glad to meet with any, though I do not remember so much as ever to have told him so; but if he has guessed it from my countenance or conversation, it is a testimony of his observing much, and judging well; which are qualities I have thought him guilty of, among those others which allow me to do him no favour but justice only in esteeming him. 'Tis his fortune to have been beforehand with me, by giving your Lordship an occasion to take notice of me, and thereby furnishing me with a pretence of entering into your service; which gives him a new title to any I can do him,

and your Lordship a very just one to employ me upon all occasions. Notwithstanding your Lordship's favourable opinion, I will assure you, 'tis well for me, that our work here requires little skill, and that we have no more but forms to deal with in this congress, while the treaty is truly in the field, where the conditions of it are yet to be determined. *Fata viam invenient*: which is all I can say of it; nor shall I increase your Lordship's present trouble, beyond the professions of my being,

My Lord,

Your Lordship's most obedient,

humble servant.

LETTER XCIII.

Sir William Temple to Sir John Temple, giving an account of his fatiguing journey, with a commission to the Bishop of Munster.

SIR,

AFTER so hard and so long a journey, I thought you would be glad to know I was well again in my former station, and what was the occasion of my leaving it so suddenly and so privately, that I could not acquaint any of my friends with it before I went, which now I am at liberty to entertain you with. This winter has passed with much noise, made by the Bishop of Munster in his enterprize against Holland, with some attempts, but little success. The fault he has laid in some degree upon the Marquis here, for refusing to suffer the Duke of Bornoville to go and command his troops, which he durst not consent to, for fear of giving too much offence to the French and Dutch, at a time when the Spaniards here are in ill condition for a quarrel:

but the Bishop's chief complaints have been, want of those sums of money stipulated by his Majesty to be furnished him both before and after his taking the field. Our excuses upon the loss of the ships with tin before Ostend, though they may serve to keep us in countenance, yet they will not pay forces in the field, which he has often threatened this three months past, must break up without speedy supplies. In the mean time his neighbouring princes of the empire, especially the the electors of Mentz and Brandenburg, with the Duke of Nieuburg, seeing a flame broke out, which must draw foreign armies into the empire, both French and Dutch, have used first all offices they could, to prevail with the Bishop to make his peace with Holland, engaged the emperor himself in the same endeavours, and finding him steady to his treaty with the the King, at last the Duke of Brandenburg drew his forces into the field, resolved to compel him by joining with the Dutch if he could not persuade him to make the peace; and the Duke of Nieuburg prepared to second him in this design. The French were not wanting in their offices to the same ends; so that a private agreement was made about the beginning of this month, for the French, Dutch, and Munster envoys to meet at Cleve, and there treat the peace under the mediation of the elector of Brandenburg. As soon as the King received this alarm, he sent an express immediately to command me away the instant I received it, with a commission to the Bishop of Munster, and with instructions to do all I could possibly to hinder the peace, and with bills of exchange to revive his payments which had been long intermitted, and promise of more to be remitted every post, which I was to order into his agent's hands here in my absence. I went accordingly, acquainted none with my going but the Marquis here, who gave me twenty of his own guards, with command to follow ab-

solutely all orders I should give them. I was to pass through a great deal of the Spanish country, much infested with Dutch parties, more of the Duke of Nieuburg's, and more yet of the Brandenburghers, who I knew were all enemies to the affair I went upon, and therefore thought it best to pass for a Spanish envoy sent from the Marquis Castel-Rodrigo to the Emperor, and charged my small guard and cornet that commanded them to keep true to this note. And some of my servants, as most of the guards, speaking Spanish, I spoke nothing else unless in private, or when I was forced out of it by some incident. In this guise I came to Dusseldorp, where the Duke of Nieuburg happened to be (contrary to what I had been informed.) As soon as I was in my inn, one of his officers came to know who I was, and whether I was going, and he would not be satisfied by the common answer from my servants and guards, but would receive it from me. When he came up, though with much civility, yet he pressed me so far, that I found there was no feigning with him, and so bid him tell the Duke, that within an hour I would come and give him an account both of myself and my journey. I remembered the great kindness that had interceded between his Majesty and this prince; and though I went upon an errand that I knew was disagreeable to him, yet I thought he would be less likely to cross me, if I acquainted him frankly with it, than if I disguised scurvily, as I was likely to do, being the only thing in the world I could do the most uneasily. I had a letter of credence, which I brought out of England at my first coming over, for this Prince; but passing another way to Munster, I had not used it, and so resolved to do it now. I did so, gave it him, told him my errand, how much his Majesty reckoned upon his friendship, and desired his good offices to the Bishop

of Munster in the design I went upon, of keeping him firm to his treaties with the king my master.

This Duke is, in my opinion, the finest gentleman of any German I have seen, and deserves much better fortune than he is in; being small, very much broken, and charged with a very numerous issue: He seems about fifty years old, tall, lean, very good mien, but more like an Italian than a German; all he says is civil, well-bred, *honneste*, plain, easy, and has an air of truth and honour. He made great professions of kindness and respect for the king, was sorry he could not serve him in this affair; his engagements were already taken with the Emperor and his neighbour princes for making the Munster peace, and by that means keeping war out of the empire. He doubted I could not serve his Majesty upon this errand neither; for, he first believed I could get not safe to Munster, the ways being all full of Dutch and Brandenburg parties, who had notice of the king's intention, to send away to the bishop upon this occasion: and if I should arrive, he believed, however, I should find the peace signed before I came. My answer was short, for I was very weary; that go I would, however I succeeded; that for the danger of the journey I knew no providing against it, but a very good guide, who might lead through ways the most unfrequented; that I would desire his Highness to give me one of his own guards to conduct me, because none would expect a person going upon my design, would have one in his livery for a guide; and I desired he would let me pass, as I had done hitherto in the journey, for a Spanish envoy. The Duke, after some difficulties at first (which we turned in pleasantries) complied with me in all. I took my leave, and went away early next morning. I never travelled a more savage country, over cruel hills, through many great and thick woods, stony and rapid streams, never hardly in

in any high-way, and very few villages, till I came near Dortmund, a city of the empire, and within a day's journey, or something more, of Munster. The night I came to Dortmund was so advanced when I arrived, that the gates were shut; and with all the eloquence, which was as moving as we could, we were not able to prevail to have them opened. They advised us to go to a village about a league distant, where, they said, we might have lodging. When we came there, we found it all taken up with a troop of Brandenburg horse, so as the poor Spanish envoy was fain to eat what he could get in a barn, and to sleep upon a heap of straw, and lay my head upon my page instead of a pillow. The best of it was, that he, understanding Dutch, heard one of the Brandenburg soldiers coming into the barn, examine some of my guards about me, and my journey; which when he was satisfied of, he asked if he had heard nothing upon the way of an English envoy that was expected; the fellow said, he was upon the way, and might be at Dortmund within a day or two; with which he was satisfied, and I slept as well as I could. The next morning I went into Dortmund, and hearing there, that for five or six leagues round all was full of Brandenburg troops, I dispatched away a German gentleman I had in my train with a letter to the bishop of Munster, to let him know the place and condition I was in, and desired he would send me guards immediately, and strong enough to convey me. The night following my messenger returned, and brought me word, that by eight o'clock the morning after, a commander of the bishop's would come in sight of the town, at the head of 1200 horse, and desired I would come and join them so soon as they appeared. I did so; and after an easy march till four o'clock, I came to a castle of the bishop's, where I was received by lieutenant-general Gorgas, a Scotchman, in that ser-

vice, who omitted nothing of honour or entertainment that could be given me. There was nothing here remarkable, but the most episcopal way of drinking that could be invented. As soon as we came into the great hall, where stood many flaggons ready charged, the general called for wine to drink the king's health; they brought him a formal bell of silver gilt, that might hold about two quarts or more: he took it empty, pulled out the clapper, and gave it me, whom he intended to drink to; then had the bell filled, drank it off to his majesty's health; then asked me for the clapper, put it in, turned down the bell, and rung it out to shew he had played fair, and left nothing in it; took out the clapper, and desired me to give it to whom I pleased; then gave his bell to be filled again, and brought it to me. I, that never used to drink, and seldom would try, had commonly some gentleman with me that served for that purpose when it was necessary; and so I had the entertainment of seeing his health go current through about a dozen hands, with no more share in it than just what I pleased. The next day, afternoon, about a league from Munster, the bishop met me at the head of 4000 horse, and, in appearance, brave troops. Before his coach, that drove very fast, came a guard of 100 Heydukes, that he had brought from the last campaign in Hungary; they were in short coats and caps, all of a brown colour, every man carrying a sabre by his side, a short pole-ax before him, and a screwed gun hanging at his back by a leather belt that went cross his shoulders. In this posture they ran almost full speed, and in excellent order, and were said to shoot 200 yards with their screwed guns, and a bullet of the bigness of a large pea, into the breadth of a dollar or crown piece. When the coach came within forty yards of me, it stopped; I saw the bishop, and his general, the prince d'Homberg, come out; upon which

I alighted, so as to meet him between my horses and his coach. After compliments, he would have me go into his coach, and sit alone at the back end, reserving the other to himself and his general: I excused it, saying, I came without character; but he replied, his agent had writ him word I brought a commission, which stiled me *oratorem nostrum* (as was true) and that he knew what was due to that stile from a great king. I never was nice in taking any honour that was offered to the king's character, and so easily took this; but from it, and a reception so extraordinary, began immediately to make an ill presage of my business, and to think of the Spanish proverb:

Quien te hase mas corte que no suele hazer
Ote ha d'engannar, ote ha menester.

And with these thoughts, and in this posture, I entered Munster, and was conducted by the bishop to a lodging prepared for me in one of the canon's houses. The bishop would have left me immediately after he brought me to my chamber; but I told him, I could not let him go without asking an hour of audience that very evening. He would have excused it upon respect, and wearinesS and much compliment; but I persisted in it, unless he would chuse to sit down where we were, and enter upon affairs without ceremony. He was at last contented, and I said all I could towards my end of keeping him to the faith of his treaty with the king, to the pursuit of the war till both consented to the peace, and to the expectations of the money that was due. He answered me, with the necessities that had forced him to treat, from the failings of his payments; the violences of his neighbouring princes, and the last instances of the Emperor: but that he would, upon my coming, dispatch one immediately to Cleve; to

command his ministers to make a stop in their treaty, till they received further orders, which I should be master of. I went to supper, after he left me, but was told enough privately to spoil it before I sat down, which was, that the treaty was signed at Cleve; tho' I took no notice of it, because I knew, if it were so, being angry would hurt no body but my master or myself. Next day the bishop made me a mighty feast among all his chief officers, where we sat for four hours, and in bravery I drank fair like all the rest; and observed, that my Spanish cornet, and I that never used it, came off in better order than any of the company. I was very sick after I came to my lodgings; but he got on horseback on purpose to shew himself about the town, while the rest of the company were out of sight all the afternoon. The day after was agreed to give me an account of the affair of Cleve, upon the return of the bishop's express after my arrival; and at an audience in the evening, with great pretence of trouble and grief, he confessed the treaty was signed, and so past remedy; and that it had been so before his express arrived, though much against his expectation, as he professed. I am sure it was not against mine, for I left Brussels in the belief that I should certainly find all concluded, which made my journey much harder than it could have been with any hopes of succeeding. I told him, when I found all ended, and no hopes of retrieving it, that I would be gone within a day or two, and would take my leave of him that night, being not well, and needing some rest before I began my journey. He said and did all that could be to persuade my stay till I had represented his reasons to the king, and received an answer; and I found his design was to keep me as long as he could, while his agent at Brussels received bills of exchange from England that were ordered him in my absence: so that I knew not how much e-

very day's stay would cost the king, and that no other service was to be done his majesty in this affair, besides saving as much of his money as I could. The bishop finding me immoveable, advised me however, in pretended kindness, to go by Collen, which, though four or five days about, would be the only way that was left for me with any safety, the Dutch and Brandenburghers having posted themselves on purpose to attend my return upon the other roads; and he offered me colonel Ossory, an Irish gentleman, in his service, to conduct me. I seemed to accept all, and to be obliged by his care, but I wished myself well out of it, and took my leave, though he pretended to see me again next day. I went home, and instead of going to bed, as I gave out, I laid my journey so as to be on horseback next morning between three and four o'clock, upon Good-Friday, which I thought might help to make my journey less suspected. I fee'd the officer that opened the gates for me, to keep them shut two hours longer than usual that morning, (which I hear was performed) and so committed myself to the conduct of the duke of Nieuburg's guide, to lead me the shortest way he could into some place belonging to his master. I rode hard, and without any stop, to a village eight leagues from Munster, and just upon the borders of the Brandenburg country: there I baited, and pretended to go to bed and stay all night; but in an hour's time, having got fresh horses ready for four men that I pretended to send before me, I put on a cassock of one of the marquis's guards, and with my page, the duke of Nieuburg's guard, and colonel Masjatte, a Flemish officer in the Munster service, I took horse at the back-door of the inn, while the rest of my company thought me in bed, and resolved to ride as far as I could the rest of that day, leaving my steward to follow me the next, with the rest of my train and guards. I rode till eight at

night, through the wildest country, and most unfrequented ways, that I ever saw; but being then quite spent, and ready to fall from my horse, I was forced to stop and lay me down upon the ground, till my guard went to a peasant's house in sight, to find if there were any lodgings for me; he brought me word there were none, nor any provisions in the house, nor could find any thing but a little bottle of juniper water, which is the common cordial in that country. I drank a good deal, and with it found my spirits so revived, that I resolved to venture upon the three leagues that remained of my journey, so as to get into the territories of Nieuburg, having passed all the way, since I left my train, through those of Brandenburg, whose engagements with the Dutch left me no safety while I was there. About midnight I came to my lodging, which was so miserable that I lay upon straw, got on horseback by break of day, and to Dusseldorp by noon; where, being able to ride no farther, I went to bed for an hour, sent to make my excuses to the duke of Nieuburg upon my haste and wearinesS, and to borrow his coach to carry me to Ruremonde, which was a long day's journey. This prince sent me his coach and his compliments, with all the civilities in the world. I went away that afternoon, got to Ruremonde the next, and from thence hither, not without great danger of the Dutch parties, even in the Spanish country; and so have ended the hardest journey that ever I made in my life, or ever shall; for such another I do not think I could ever bear with a body no stronger than mine. At my return, I had the fortune to stop several bills of exchange, that would otherwise have fallen into the hands of the bishop's agent here, and to forbid the payment of the rest he received in my absence, which, though accepted by the merchants at Antwerp, yet were not satisfied, the time having not expired at which they

were payable. And this service to the king is all the satisfaction I have by this adventure, which has ended the whole affair of Munster, that has of late made so much noise, and raised so much expectation in the world.

I am, SIR, yours &c.

LETTER XCIV.

King Charles II. to the Duke of York in his exile.

I Have already given you my reasons at large, why I think it fit that you should absent yourself for some time beyond sea. As I am utterly sorry for the occasion, so you may be sure I shall never desire it longer, than it will be absolutely necessary both for your good and my service. In the mean time, I think it proper to give you, under my hand, that I expect this compliance from you, and desire it may be as soon as conveniently you can: You may easily believe with what trouble I write this to you, there being nothing I am more sensible of than the constant kindness you have ever had for me; and I hope you are so just to me, as to be assured that no absence, or any thing else, can ever change me from ever being truly and kindly yours,

Charles Rex.

LETTER XCV.

Queen Anne to the Duke of Marlborough after the victory of Oudenarde.

I Want words to express the joy I have that you are well after your glorious success, for which, next to Almighty God, my thanks are due to you: And indeed I can never say enough for all the great and faithful

ſervices you have ever done me. But be ſo juſt as to believe I am as truly ſenſible of them as a grateful heart can be. and ſhall be ready to ſhew it upon all occaſions. I hope you cannot doubt of my eſteem and friendſhip for you, nor think, becauſe I differ with you in ſome things, it is for want of either. No; I do aſſure you, if you were here, I am ſure you would not think me ſo much in the wrong in ſome things, as I fear you do now. I am afraid my letter ſhould come too late to London, and therefore dare ſay no more, but that I pray God Almighty to continue his protection over you. and ſend you ſafe home again: And be aſſured I ſhall ever be ſincerely, &c.

LETTER XCVI.

Duke of Marlborough to Queen Anne.

Madam,

BY what I hear from London, I find your Majeſty is pleaſed to think, that when I have reflected, I muſt be of opinion, that you are in the right in giving Mr Hill the Earl of Eſſex's regiment. I beg your Majeſty will be ſo juſt to me, as not to think I can be ſo unreaſonable as to be mortified to the degree that I am, if it proceeded only from this one thing; for I ſhall always be ready and glad to do every thing that is agreeable to you, after I have repreſented what may be a prejudice to your ſervice. But this is only one of a great many mortifications that I have met with. And as I may not have many opportunities of writing to you, let me beg of your Majeſty to reflect what your own people and the reſt of the world muſt think, who have been witneſſes of the love, zeal and duty, with which I have ſerved you, when they ſhall ſee, that after all I have done, it has not been able to protect me againſt the ma-

lice of a bed-chamber woman. Your Majesty will allow me on this occasion to remind you of what I writ to you the last compaign, of the certain knowledge I had of Mrs Masham's having assured Mr Harley, that I should receive such constant mortifications, as should make it impossible for me to continue in your service. God Almighty and the whole world are my witnesses, with what care and pains I have served you more than twenty years; and I was resolved, if possible, to have struggled with difficulties to the end of this war. But the many instances I have had of your Majesty's great change to me, has so broke my spirits, that I must beg, as the greatest and last favour, that you will approve of my retiring, so that I may employ the little time I have to live, in making my just acknowledgments to God, for the protection he has been pleased to give me; and your majesty may be assured that my zeal for you and my country is so great, that in my retirement I shall daily pray for your prosperity, and that those who shall serve you as faithfully as I have done, may never feel the hard return that I met with.

LETTER XCVII.

From a Gentleman to his Friend, to comfort him under the apprehensions of death.

SIR,

I Heard of your indisposition with a great deal of regret. All your friends are extremely concerned at your desperate condition, but most of all, to find this last scene of your life not only dissonant from, but a little unworthy of the rest. 'Tis a misery of nature to be neither exempt from pain, nor easy under it; but your distemper has nothing in it but danger. I grant it is essential to humanity to dread a dissolution; and that few are found so miserable, but upon very indifferent terms

would compound to live; but these are men absolute slaves to the mechanism of their existence, and who have not philosophy enough to raise them above the condition of animated clay. You, Sir, have tasted all the blandishments that life affords, and long ago might have been thought tired with the nauseous revolution of the same delights. You were never imperious in authority, nor supercilious to your inferiors; you drank without quarrelling, and played without swearing; you repaid what you borrowed, and lent sometimes more than you could conveniently spare; you laughed at no religion, though you never declared your own: Every one by this discretion thought you of his, because your morality shewed you of the best. If you have not improved your estate, you have spent it not ill, and have left enough to bury you. Methinks these reflections might make your mind more easy under your approaching disunion. That you should chuse to live (if it were in your option) I don't wonder at, since your life was a pleasure to your friends, and never a trouble to yourself. But since necessity seems to have determined your fate, the radical moisture quite exhausted, and the glass, in fine, run out; why should you be anxious at the closing of a period, you have so gloriously protracted to a good old age? Why can't you calmly suffer what 'tis impossible to avoid, and not by any regrets and reluctances seem too desirous of what must not, cannot be? This were by one action to tarnish the glories of fifty odd years. I can't see a blessing on earth worth your staying for; the eternal vicissitude of things confirms you that they were made to be changed, and that the constant law of succession would be violated, if you did not in your turn make way for a new part to be acted. Shew the world you believed what you practised: since to die is the consequence of being born, let the scene be quietly shifted, and go calmly off the

stage. As you lived honourably, die so, and then you may expect to rest happily, and leave a good name behind you.

LETTER XCVIII.

To Colonel R———s in Spain, from his wife on her death-bed.

BEFORE this can reach the best of husbands and the fondest lover, those tender names will be of no more concern to me. The indisposition in which you, to obey the dictates of honour and duty, left me, has increased upon me; and I am acquainted by my physicians I cannot live a week longer. At this my spirits fail me; and it is the ardent love I have for you that carries me beyond my strength, and enables me to tell you, the most painful thing in the prospect of death is, that must part with you; but let it be a comfort to you I have no guilt hangs upon me, no unrepented folly that retards me; but I pass away my last hours in reflection upon the happiness we have lived in together, and in sorrow that it is so soon to have an end. This is a frailty which, I hope, is so far from being criminal, that methinks there is a kind of piety in being so unwilling to be separated from a state which is the institution of heaven, and in which we have lived according to its laws. As we know no more of the next life, but that it will be an happy one to the good, and miserable to the wicked, why may we not please ourselves at least to alleviate the difficulty of resigning this being, in imaging that we shall have a sense of what passes below, and may possibly be employed in guiding the steps of those with whom we walked with innocence when mortal? Why may I not hope to go on in my usual work, and, though unknown to you, be assistant in all the con-

flicts of your mind? Give me leave to say to you, O best of men! that I cannot figure to myself a greater happiness than in such an employment; to be present at all the adventures to which human life is exposed; to administer slumber to the eye lids in the agonies of a fever; to cover thy beloved face in the day of battle; to go with thee a guardian angel, incapable of wound or pain, where I have longed to attend thee, when a weak, a fearful woman. These, my dear, are the thoughts with which I warm my poor languid heart; but indeed I am not capable, under my present weakness, of bearing the strong agonies of mind I fall into, when I form to myself the grief you must be in upon your first hearing of my departure. I will not dwell upon this, because your kind and generous heart will be but the more afflicted, the more the person for whom you lament offers you consolation. My last breath will, if I am myself. expire in a prayer for you. I shall never see thy face again. Farewel for ever.

LETTER CXIX.

From the celebrated Mrs Rowe, to the right honourable the Countess of Hertford. Written the day before her death.

Madam,

THIS is the last letter you will ever receive from me, the last assurance I shall give you on earth, of a sincere and stedfast friendship; but when we meet again, I hope it will be in the heights of immortal love and extasy. Mine perhaps may be the first glad spirit to congratulate your safe arrival to the happy shores. Heaven can witness how sincere my concern for your happiness is: Thither I have sent my ardent

wishes, that you may be secured from the flattering delusions of the world; and, after your pious example has been long a blessing to mankind, may calmly resign your breath, and enter the confines of unmolested joy. I am now taking my farewel of you here, but it is a short adieu, with full persuasion that we shall soon meet again——But oh! in what elevation of happiness!—— In what enlargement of mind, and what perfection of every faculty!—— What transporting reflections shall we make on the advantages of which we shall be eternally possessed!——To him that loved and washed us in his blood shall we ascribe immortal glory, dominion, and praise for ever: this is all my salvation, all my hope. That name in whom the Gentiles trust, in whom all the families of the earth are blessed, is now my glorious, my unfailing confidence. In his worth alone I expect to stand justified before infinite purity and justice.——How poor were my hopes, if I depended on those works, which my vanity, or the partiality of men have called good; and which, if examined by divine purity, would prove, perhaps, but specious sins! The best actions of my life would be found defective, if brought to the test of that unblemished holiness, in whose sight the Heavens are not clean. Where were my hopes, but for a Redeemer's merit and atonement? —How desperate, how undone my condition!—With the utmost advantages I could boast, I should step back and tremble at the thoughts of appearing before the unblemished Majesty!—Oh Jesus! what harmony dwells in thy name? Celestial joy and immortal life are in the sound:—Let angels set thee to their golden harps, let the ransomed nations for ever magnify thee.—What a dream is mortal life! What shadows are all the objects of mortal sense! All the glories of mortality (my much beloved friend) will be nothing in your view at the awful hour of death, when you must be separated from

this lower creation, and enter on the borders of the immortal world.

Something persuades me this will be the last farewel in this world; Heaven forbid it should be an everlasting parting! May that divine Protection, whose care I implore, keep you steadfast in the faith of Christianity, and guide your steps in the strictest paths of virtue. Adieu, my most dear friend, until we meet in the Paradise of God.

E. Rowe,

LETTER C.

Laura to Aurelia, on the diversions of the town.

COuld your importunity have prevailed with my brother to have left me in London, you had been free from the vexation I shall certainly give you, by making you the confident of all my country adventures; and I hope you will relieve my chagrin, by telling me what the dear, betwitching, busy world is doing, while I am idly sauntering away my time in rural shades. How happy are you, my dear Aurelia! How I envy you the enjoyment of dust, of crouds and noise, with all the polite hurry of the Beau-monde!

My brother brought me hither to see a country-seat he has lately purchased; he would fain persuade me it is finely situated, but I should think it more finely situated in the Mall, or even Cheapside, than here. Indeed I hardly know where we are, only that it is a dreadful distance from the Theatre-royal, from the Opera, from the Masquerade, and every thing in this world that is worth living for. I can scarce tell you whither to direct your letters; we are certainly at the ends of the earth, on the borders of the continent, the limits of the habitable globe; under the polar star,

among wild people and savages. I thought we should never have come to the end of our pilgrimage; nor could I forbear asking my brother, if we were to travel by dry land to the antipodes; not a mile but seemed ten, that carried me from London, the center of all my joys. The country is my aversion; I hate trees and hedges, steep hills and silent vallies: The satyrist may laugh, but to me

"Green fields, and shady groves, and crystal springs,
"And larks and nightingales are odious things."

I had rather hear London cries, with the rattle of coaches, than sit listening to the melancholy murmur of purling brooks, or all the wild music of the woods; the smell of violets give me the hysterics; fresh air murders me; my constitution is not robust enough to bear it; the cooling zephyrs will fan me into a catarrh, if I stay much longer. If these are the seats of the Muses, let them unenvied enjoy their glittering whimsies, and converse with the visionary beings of their own forming. I have no fancy for Dryades and Faries, nor the least prejudice to human society; a mere earthly beau, with an embroidered coat, suits my taste better than an aerial lover with his shining tresses and rainbow wings.

The sober twilight, which has employed so many soft descriptions, is with me a very dull period; nor does the moon (on which the poets doat) with all her starry train, delight me half so much as an assembly-room illuminated with wax-candles: this is what I should prefer to the glaring sun in his meridian splendor; daylight makes me sick, it has something in it so common and vulgar, that it seems fitter for peasants to make hay in, or country lasses to spin by, than for the use of people of distinction. You pity me, I know, my dear Aurelia, in this deplorable state; the whole crea-

tion is a blank to me, 'tis all joyless and desolate. In whatever gay images the muses have dressed these rustic abodes, I have not penetration enough to discover them; not the flowery field nor spangled sky, the rosy morn, or balmy evening, can recreate my thoughts; I am neither a religious nor poetical enthusiast; and without either of these qualifications, what should I do in silent retreats and pensive shades? I find myself little at ease in this absence of the noisy diversions of the town; 'tis hard for me to keep up my spirits in leisure and retirement; it makes me anxiously inquisitive what will become of me when my breath flies away: death, that ghastly Phantom, perpetually intrudes on my solitude, and some doleful knell from a neighbouring steeple often calls upon me to ruminate on coffins and funerals, graves and gloomy sepulchres. As these dismal subjects put me in the vapours, and make me start at my own shadow, the sooner I come to town the better; and I wish, my dear Aurelia, you would oblige me so far as to lay a scheme for my escape. Adieu.

LETTER CI.

The following letter was wrote by Mr. Addison, probably at Rome, to ——— Montague, Esq;

Dear Sir,

I Hope this will find you safe at Geneva; and that the adventure of the rivulet, which you have so well celebrated in your last, has been the worst you have met with in your journey thither. I can't but envy your being among the Alps, where you may see frost and snow in the dog-days. We are here quite burnt up, and are at least ten degrees nearer the sun than when you left us. I am very well satisfied 'twas in August that Virgil wrote his "O quis me gelidis sub mon-

"tibus Hæmi, &c. Our days at present, like those in the first chapter of Genesis, consist only of the evening and the morning; for the Roman noons are as silent as the midnights in other countries. But among all these inconveniencies, the greatest I suffer is from your departure, which is more afflicting than the Canicule. But I am forced, for want of better company, to converse mostly with pictures, statues, and medals: for, you must know, I deal very much in antient coins; and can count out a sum in sesterces, with as much ease as in pounds sterling. I am a great critic in rust, and can tell you the age of it at first sight. I am only in some danger of losing my acquaintance with our English money; for at present I am much more used to the Roman. If you glean up any of our country news, be so kind as forward it this way. Pray give Mr Dashwood's and my very humble service to Sir Thomas Allton, and accept of the same yourself from, dear Sir,

Your most affectionate humble servant,

Aug. 7. Joseph Addison.

LETTER CII.

From Mr Pope, to Mr Wycherley on Friendship.

I Cannot contend with you; you must give me leave at once to wave all your compliments, and to collect only this in general from them, that your design is to encourage me. But I separate from all the rest that paragraph or two, in which you make me so warm an offer of your friendship. Were I possessed of that, it would put an end to all those speeches with which you now make me blush; and change them to wholesome advices and free sentiments, which might make me wiser and happier. I know 'tis the general opinion, that

friendship is best contracted betwixt persons of equal age; but I have so much interest to be of another mind, that you must pardon me if I cannot forbear telling you a few notions of mine, in opposition to that opinion. In the first place 'tis observable, that the love we bear to our friends is generally caused by our finding the same dispositions in them, which we feel in ourselves. This is but self-love at the bottom; whereas the affection betwixt people of different ages cannot well be so, the inclinations of such being commonly various. The friendship of two young men is often occasioned by love of pleasure or voluptuousness each being desirous, for his own sake, of one to assist or encourage him in the courses he pursues; as that of two old men is frequently on the score of some profit, lucre, or design upon others. Now, as a young man, who is less acquainted with the ways of the world, has, in all probability, less of interest; and an old man who may be weary of himself, has, or should have, less of self-love; so the friendship between them is the more likely to be true, and unmixed with too much self regard. One may add to this, that such a friendship is of greater use and advantage to both; for the old man will grow gay and agreeable to please the young one; and the young one more discreet and prudent by the help of the old one; so it may prove a cure of those epidemical diseases of age and youth, sourness and madness. I hope you will not need many arguments to convince you of the possibility of this; one alone abundantly satisfies me, and convinces to the heart; which is, that *, young as I am, and old as you are, I am

Yours entirely affectionate, &c.

* Mr Wycherly was at this time about seventy years old, and Mr Pope about seventeen.

LETTER CIII.

From the same.

I Should believe myself happy in your good opinion, but that you treat me so much in a stile of compliment. It hath been observed of women, that they are more subject in their youth to be touched with vanity than men, on account of their being generally treated this way; but the weakest women are not more weak than that class of men who are thought to pique themselves on their wit. The world is never wanting when a coxcomb is accomplishing himself, to help to give him the finishing stroke. Every man is apt to think his neighbour overstocked with vanity, yet I cannot but fancy there are certain times, when most people are in a disposition of being informed; and 'tis incredible what a vast good a little truth might do, spoken in such seasons. A small alms will do a great kindness to people in extreme necessity. I could name an acquaintance of yours, who would at this time think himself more obliged to you for the information of his faults, than the confirmation of his follies. If you would make those the subject of a letter, it might be as long as I could wish your letters always were. I do not wonder you have hitherto found some difficulty (as you are pleased to say) in writing to me, since you have always chosen the task of commending me: Take but the other way, and, I dare engage, you will find none at all. As for my verses which you praise so much, I may truly say they have never been the cause of any vanity in me, except what they gave me when they first occasioned my acquaintance with you. But I have several times since been in danger of this vice; as often, I mean, as I received any letters from you. 'Tis

certain, the greatest magnifying glasses in the world are a man's own eyes, when they look upon his own person; yet even in those I cannot fancy myself so extremely like Alexander the Great, as you would persuade me. If I must be like him, 'tis you will make me so by complimenting me into a better opinion of myself than I deserve: they made him think he was the son of Jupiter, and you assure me I am a man of parts. But is this all you can say to my honour? You said ten times as much before, when you called me your friend. After having made me believe I possessed a share in your affections, to treat me with compliments and sweet sayings, is like the proceedings with poor Sancho Pancha: they persuaded him that he enjoyed a great dominion, and then gave him nothing to subsist upon but wafers and marmalade. In our days the greatest obligation you can lay upon a wit, is to make a fool of him. For as when mad-men are found incurable, wise-men give them their way, and please them as well as they can; so when those incorrigible things, poets, are once irrecoverably be-mused, the best way both to quiet them, and to secure yourself from the effects of their phrenzy, is to feed their vanity; which indeed, for the most part, is all that is fed in a poet. You may believe me, I could be heartily glad that all you say were as true applied to me, as it would be to yourself, for several weighty reasons; but for none so much as I might be to you what you deserve; whereas I can now be no more than is consistent with the small, though utmost capacity of, &c.

LETTER CIV.

Dr Swift to Mr Gay.

Dublin, June 29, 1731.

EVER since I received your letter, I have been upon a balance about going into England, and landing at Bristol to pass a month at Aimsbury, as the duchess hath given me leave. But many difficulties have interfered; first, I thought I had done with my law-suit, and so did all my lawyers: but my adversary, after being in appearance a protestant these twenty years, hath declared he was always a papist, and consequently by the law here cannot buy, nor (I think) sell; so that I am at sea again, for almost all I am worth. But I have still a worse evil; for the giddiness I was subject to, instead of coming seldom and violent, now constantly attends me more or less, though in a more peaceable manner, yet such as will not qualify me to live among the young and healthy: and the duchess, in all her youth, spirit, and grandeur, will make a very ill nurse, and her woman not much better. Valetudinarians must live where they can command and scold; I must have horses to ride, I must go to bed, and rise when I please, and live where all mortals are subservient to me. I must talk nonsense when I please, and all who are present must commend it. I must ride thrice a-week, and walk three or four miles besides, every day. I always told you Mr——was good for nothing but to be a rank courtier. I care not whether he ever writes to me or no. He and you may tell this to the duchess, and I hate to see you so charitable, and such a cully: and yet I love you for it, because I am one myself. You are the sillicst lover in Christendom. If you like Mrs——, why do you not com-

mand her to take you? If she does not, she is not worth pursuing; you do her too much honour; she hath neither sense nor taste, if she dares refuse you, though she had 10,000 l. I do not remember to have told you of thanks that you have not given, nor do I understand your meaning, and I am sure I had never the least thoughts of myself. If I am your friend, it is for my own reputation, and from a principle of self-love; and I do sometimes reproach you for not honouring me by letting the world know we are friends.

I see very well how matters go with the duchess in regard to me. I heard her say, Mr Gay, fill your letter to the dean, that there may be no room for me, the frolic is gone far enough, I have writ thrice, I will do no more; if the man has a mind to come, let him come; what a clutter is here? Positively I will not write a syllable more. She is an ungrateful duchess, considering how many adorers I have procured her here, over and above the thousands she had before.—— I cannot allow you rich enough till you are worth 7000 l. which will bring you 300 l. *per annum*, and this will maintain you, with the perquisite of spunging while you are young; and when you are old will afford you a pint of port at night, two servants, and an old maid, a little garden, and pen and ink,——provided you live in the country.——Have you no scheme either in verse or prose? The duchess should keep you at hard meat, and by that means force you to write; and so I have done with you.

LETTER CV.

To William Henry, Earl of Bath, &c. on treason, tyranny, &c. At the camp in Flanders, Sept. 4, 1711.

My dear Lord,

WHilst you are pursuing honour in the field, in the earliest time of your life, after the example of your ancestors, I am commanded by the queen to let you know, she has declared you her lord-lieutenant of the county of Cornwall; the earl of Rochester to act for you till you are of age.

You will do well to write your most humble thanks to her majesty, for so graciously remembering you, unsolicited in your absence: You should likewise do the same to my lord Rochester, for accepting the trouble.

This, my dear lord, is a preparative to bring you upon the stage with some lustre at your first appearance in the world. You are placed at the head of a body of gentry, entirely disposed in affection to you and your family: You are born possessed of all those amiable qualities which cannot fail of fixing their hearts: You have no other example to follow, but to tread in the steps of your ancestors: It is all that is hoped or desired from you.

You are upon an uncommon foundation in that part of the world; your ancestors, for at least 500 years, never made any alliance, male or female, out of the western counties: Thus there is hardly a gentleman, either in Cornwall or Devon, but has some of your blood, or you some of theirs. I remember the first time I accompanied your grandfather into the west, upon holding his parliament of tinners, as warden of the stannaries, when there was the most numerous appearance of gentry of both counties that had ever been

remembered together: I obſerved there was hardly any one but whom he called couſin, and I could not but obſerve at the ſame time how well they were pleaſed with it. Let this be a leſſon for you when it comes to your turn to appear amongſt them. Nothing is more obliging than to ſeem to retain the memory of kindered and alliances, though never ſo remote; and by conſequence, nothing more diſobliging than a forgetfulneſs of them, which is always imputed to an affected, diſdainful ſuperiority and pride.

There is another particular, in my opinion, of no ſmall conſequence to the ſupport of your intereſt, which I would recommend to your imitation; and that is to make Stowe your principal reſidence. I have heard your grandfather ſay, if ever he lived to be poſſeſſed of New Hall, he would pull it down, that your father might have no temptation to withdraw from the antient ſeat of his family. From the conqueſt to the reſtoration, your anceſtors conſtantly reſided amongſt their countrymen, except when the public ſervice called upon them to ſacrifice their lives for it.

Stowe, in your grandfather's time, till the civil wars broke out, was a kind of academy for all the young men of family in the country; he provided himſelf with the beſt maſters, of all kinds, for education; and the children of his neighbours and friends ſhared the advantage with his own. Thus he, in a manner, became the father of his country, and not only engaged the affection of the preſent generation, but laid a foundation of friendſhip for poſterity, which is not worn out at this day.

Upon this foundation, my lord, you inherit friends without the trouble of making them, and have only to preſerve them: An eaſy task for you, to whom nature has been ſo liberal of every quality neceſſary to attract affection and gain the heart.

I must tell you, the generality of our countrymen have been always Royalists; you inherit too much loyal blood to like them the worse. There is an old saying amongst them; "That a Godolphin was never "known to want wit; a Trelawney courage; or a "Granville loyalty." Wit and courage are not to be mistaken; and to give those families their due, they still keep up their character; but it is the misfortune of loyalty not to be so clearly understood, or defined. In a country subject to revolutions, what passes for loyalty to-day, may be treason to morrow; but I make great difference between real and nominal treason. In the quarrel of the houses of York and Lancaster, both sides were proclaimed traitors, as the other prevailed; even under Cromwell's usurpation, all who adhered to the King were proclaimed traitors, and suffered as such; but this makes no alteration in the thing itself; it may be enacted treason to call Black, Black; or White, White; but black will be black, and white will be white, in spite of all the legislators in the world.

There can be no doubt about allegiance, unless princes become tyrants, and then they cease to be kings; they will no longer be respected as God's vicegerents, who violate the laws they were sworn to protect. The preacher may tell us of passive obedience; that tyrants are to be patiently suffered as scourges in the hand of the righteous God. to chastise a sinful nation; and to be submitted to, like plagues, famines, and such like judgments from above. Such doctrines, were it true, could only serve to mislead ill judging princes into a false security; men are not to be reasoned out of their senses; human nature and self-preservation will eternally arm against slavery and oppression.

It is therefore not to be supposed that even the weakest prince would run that hazard, unless seduced by advice wickedly palliated by evil counsellors. Nero

himself, under the influence of a good ministry, was the mildest, the most gracious, and best beloved of the emperors; the most sanguinary, the most profligate, and the most abhorred under a bad one. A prince may be deceived, or mistaken, in the choice of his favourites; but he has this advantage, he is sure to hear of it from the voice of the public; if then he is deaf, he seems to take upon himself the blame and odium of those actions which were chargeable before but upon his advisers.

Idle murmurs, groundless discontents, and pretended jealousies and fears, the effect of private prejudice and resentments, have been, and will ever be, under the wisest administrations; we are pestered with them even now, when we have a queen, who is known to have nothing so much at heart as the contentment of her people. These are transitory vapours, which scatter at the first appearance of light; the infection spreads no farther than a particular set of sour, splenetic Enthusiasts in politics, not worth minding or correcting. Universal discontent can never happen but from solid provocations.

Many well meaning persons, however, abounding in zeal, have been often unwarily caught by popular pretences, and not undeceived, till it was too late. Have a care, my dear cousin, of splitting upon that rock; there have been false patriots, as well as false prophets.

To fear God, and honour the king, were injunctions so closely tacked together, that they seem to make one and the same command; a man may as well pretend to be a good Christian, without fearing God, as a good subject without honouring the king.

Deo, patriæ, amicis, was your great grandfather, Sir Bevil's motto: in three words he has added to his example a rule, which, in following, you can never err in any duty of life. The brightest courage, and the gentlest disposition, is part of the Lord Clarendon's

character of him: so much of him you have begun to shew us already; and the best wish I can make for you, is, to resemble him as much in all——but his untimely fate.

My dear lord,

I am for ever, &c.

George Granville.

LETTER CVI.

To the same, on Humanity, Generosity, &c.

Sept. 22.

EVERY living creature, my dear lord, is entitled to offices of humanity: the distress, even of an enemy, should reconcile us to him: if he thirsts, give him drink; if he hungers, give him food; overcome evil with good. It is with this disposition I would have you enter into the exercise of that authority, with which her majesty has honoured you over your countrymen. Let no body inspire you with party prejudices and resentments. Let it be your business to reconcile differences and heal divisions, and to restore, if possible, harmony and good neighbourhood amongst them. If then there should be any left to wish you ill, make them ashamed and confounded with your goodness and moderation: not that I would ever advise you to sacrifice one hair of the head of an old friend to your family, to gain fifty new ones; but if you can increase the number, by courtesy and moderation, it may be worth the trial.

Believe me, my dear Lord, humanity and generosity make the best foundation to build a character upon; a man may have birth, and riches, and power, wit, learning, courage; but without generosity, it is impossible

to be a great man. Whatever the rich and powerful may think of themselves; whatever value they may set upon their abundance and grandeur, they will find themselves but the more hated and despised for the ill use they make of it. You should look upon yourselves but as stewards and trustees for the distressed: Your over-abundance is but a deposit for the use and relief of the unhappy; you are answerable for all superfluities mis spent. It is not to be supposed, that Providence would have made such distinctions among men, such unequal distributions, but that they might endear themselves to one another, by mutual helps and obligations. Gratitude is the surest cement of love, friendship, and society.

There are, indeed, rules to be observed and measures to be kept in the the distribution of favours; we know who have both the power and inclination to do good, but for want of judgment in the direction they pass only for good natured fools, instead of generous benefactors.

My Lord ——— will grudge a guinea to an honest gentleman in distress, but readily give twenty to a common strumpet. Another shall refuse to lend 50 *l.* to his best friend without sufficient security; and the next moment set his whole fortune upon a card, or a dye; a chance for which he can have no security. My Lord ——— is to be seen every day at a toy shop, squandering away his money in trinkets and baubles; and at the same time leaves his brothers and sisters without common necessaries.

Generosity does not consist in a contempt of money, in throwing it away at random, without judgment or distinction; (though that indeed is better than locking it up, for multitudes have the benefit of it) but in a right disposition to proper objects, in proportion to the merit, the circumstances, the rank, and condition of those who stand in need of our service.

Princes are more exposed than any others to the misplacing their favours; merit is ever modest and keeps its distance; the forward and importunate stand always nearest in sight, and are not to be put out of countenance, nor thrust out of the way. I remember to have heard a saying of the late King James, "That he never knew a modest man make his way in a court. David Floyd, whom, you know, being then in waiting at his Majesty's elbow, replied bluntly, "Pray, Sir, "whose fault's that? The King stood corrected, and was silent.

If princes could see with their own eyes, and hear with their own ears, what a happy situation it would be both for themselves and their subjects! To reward merit, to redress the injured, to relieve the oppressed, to raise the modest, to humble the insolent; what a godlike prerogative! were a right use made of it.

How happy are you, my dear Lord, who are born with such generous inclinations, with judgment to direct them, and the means to indulge them. Of all men most miserable is he who has the inclination without the means. To meet with a deserving object of compassion, without having the power to give relief, of all the circumstances in life, is the most disagreeable: to have the power, is the greatest pleasure. Methinks I see you ready to cry out—— "Good cousin, why this "discourse to me? What occasion have I for these "lectures?" None at all, my dear Lord; I am only making my court to you, by letting you see I think as you do.

But one word more, and I have done.

In trust, intimacy, and confidence, be as particular as you please: In humanity, charity, and benevolence, universal.

I am for ever, &c.

George Granville.

LETTER CVII.

From a Gentleman in Lisbon to his Son in London, on the Earthquake.

Dear Son,

ERE you receive this from your unhappy father, you will have heard of the destruction of this place, and of the calamitous situation of its few remaining miserable inhabitants. God in his infinite mercy protect us! All that you have heard will fall far short of what I have seen, for no words have energy sufficient to convey an idea of a scene so amazingly dreadful—Your poor mother is no more!——Ask me not for your sisters!—— And as for myself, I am a vagabond, and condemned to seek my bread from those who can ill afford to feed me. But the Lord gave and the Lord hath taken away——I am satisfied——All may be for the best, and our friends are, I doubt not, removed to a more permanent city, whose foundations are not to be shaken, and where sorrow is no more. Let us, my child, prepare to follow them, and that we may do so, let us so live here that we may fear no dissolution, nor dread what may happen hereafter. Let us always be prepared for the worst, and not depend on a deathbed repentance; for you see we have not a moment that we can call our own. St Austine says, We read of one man who was saved at the last hour, that none may despair, and of but one, that none may presume. How unsafe, how foolish therefore is it to put off that to the morrow which is so essentially necessary to be done today? To-morrow may never come!——— O think of that!——— You may be snatched away in an instant, as thousands here have been, for there is no withstanding the arm of the Almighty: No; the attempt would be vain, would be presumptuous, would be impious, and

you will find, my dear son (I hope not too late) that the only security against accidents of this sort, is the leading a religious and good life.

Your truly affectionate Father.

LETTER CVIII.

Mr Arlington to Miss Serle.

Saville-Row, June 17.

IF it had been possible, Madam, when you were present, to have fixed my attention on any other object, the multitude of your amiable sex assembled last night at Ranelagh was sufficient to have put me to the trial. The beauty of your person, conspires with the delicacy and modesty of your deportment to attract universal admiration. And though I know myself to be equal in fortune to but few of the numbers which adore you, permit me, fair excellence, to affirm that in my unalterable esteem, and might I presume to say affection for the dear Miss Serle, I could be superior to them all. It would be the sole employment of my thoughts, as it is the height of my ambition, to be,

Madam,

Your most devoted humble servant,

Charles Arlington.

FORMS of MESSAGES for CARDS or BILLETS.

MESSAGE I.

MR and Mrs Honeywood's compliments to Mr and Mrs Howard, and desire the favour of their company on Wednesday next, to drink tea, and spend the evening.

Monday morn.

MESSAGE II.

Mr and Mrs Howard return their compliments to Mr and Mrs Honeywood, 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 Honeywood, 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.

MESSAGE 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.

MESSAGE VII.

Miss Trippet 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.

MESSAGE VIII.

Miss Byron, without a compliment, is very agreeably obliged to Miss Trippet, 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.

MESSAGE IX.

Miss Byron, instead of compliments, begs leave to return Miss Trippet 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.

Mrs Pemberton is not so well as she could wish to be, but much at Mrs Wyndham's service, and will endeavour to wait upon 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 noon.

MESSAGE XIII.

Miss Norris's compliments, and she is engaged.

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 Waterland, begs her compliments, and a line of information by the bearer.

Saturday evening.

MESSAGE XVI.

Miſs Chedworth's reſpects (compliments ſhe has done with) to Miſs Charlton, and if not engaged, 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 yet 'tis much againſt her inclination, that ſhe's obliged to ſay ſhe cannot 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 Ladiſhip's ſervice, and will certainly wait on her.

Wedneſday.

MESSAGE XX.

Mrs Legg has a party at cards next Wedneſday ſe'nnight of eight tables; ſhe preſents her compliments to Mr Strong, and deſires the favour of his company.

Thurſday, December 4.

MESSAGE XXI.

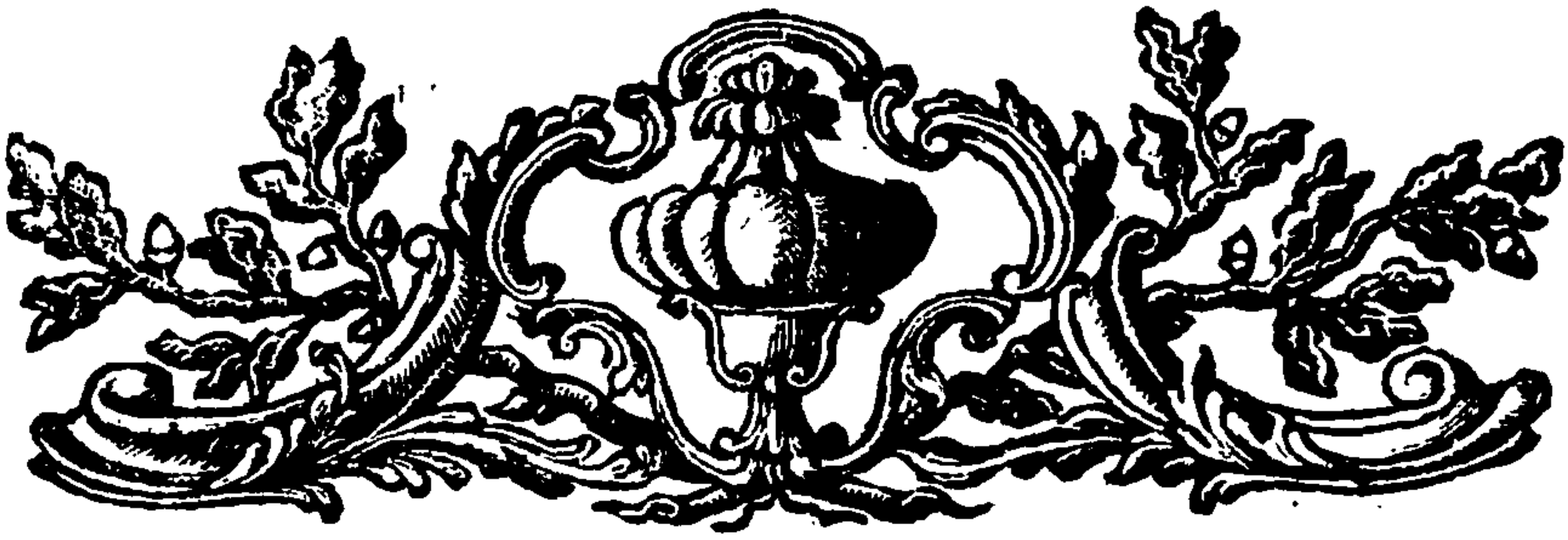
Mr Strong has the honour of Mrs Legg's card, thinks himſelf extremely obliged in the remembrance, and will certainly do himſelf the pleaſure of waiting on her.

Thurſday, December 4.

MESSAGE XXII.

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 meſſage will find her in perfect health, and that ſhe took no cold.

Friday morn, eight o'clock.



Select Moral Sentences.

Extracted from the greatest AUTHORS, both Antient and Modern.

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.

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.

Agesilaus being asked, What he thought most proper for boys to learn? answered, What they ought to do when they come to be men.

Xenophon commended the Persians for the prudent education of their children, who would not permit 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.

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 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'Estrange.

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 forceing the letter of the law against the equity is the most insupportable. Sir R. L'Estrange.

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.

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 our 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.

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 passion 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.

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 deathbed 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 and 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 sore 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 it 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 ills 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 otherways 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 one 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 useful 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^Ar 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 chearful 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 steddy than with the nearest relations.

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 provo-

cation, 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 of 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 enemy cannot be hidden in adversity.

Some enemies, as well as friends, are necessary; they make us more circumspect, more diligent, wiser, and better.

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. Spectator.

When you come into any company. observe their humours; suit your own carriage thereto, by which insinuation you will make their converse more free and open. Let your discourse be more in queries and doubtings, 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 secresy 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. Ld 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'Estrange.

He that reveals a secret, injures them to whom he tells it, as well as himself. The best maxims 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 Evremont.

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, tho' 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. Rochef.

The philosopher Bias being asked, What animal he 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; but he that flatters me, if I take not heed, will make me one indeed.

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 Evremont.

All worldly happiness consists in opinion.

The sumptuous sideboard, 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 you 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 man 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.

A lyar 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, œconomy, 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.

At twenty years of age, the will reigns; at thirty, the wit; and at forty the judgment. Gracian.

Nothing violent is of long continuance. Seneca.

The Dutch have a good proverb, Thefts never inrich, 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.

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.

Deliberate long of what thou canst do but once.

Avoid popularity; it has a great many snares, and no real benefit. Pen.

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 complaisance, 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. Gracian.

All fools are not knaves, but all knaves are fools.

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.

A man is seldom successful, that is diffident of himself.

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 a 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.

Do nothing to day, that thou wilt repent of to morrow.

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 beseeming 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 chusing 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, march 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 shall 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 shew. 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 austerity 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-stern 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 houshold, 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 friends. 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 without 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 respective. 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 a 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 enthral 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.

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