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THE NEW COMPLETE LETTER-WRITER:

OR, THE

ART OF CORRESPONDENCE.

CONTAINING

LETTERS on the moſt important Subjects,

VIZ.

BUSINESS,	COURTSHIP,	AMUSEMENT,
FRIENDSHIP,	POLITENESS,	DUTY,
LOVE AND	ECONOMY,	ADVICE,
MARRIAGE	AFFECTION,	RELIGION, &c.

COMPOSED

By WRITERS eminent for their Perſpicuity and Elegance of Expreſſion.

TO WHICH ARE ADDED,

The PRINCIPLES of POLITENESS:

Extracted from the letters of a late eminent epiſtolary writer.

WITH

FORMS OF MESSAGE CARDS, INSTRUCTIONS HOW TO ADDRESS PERSONS OF ALL RANKS,

AND

A COPIOUS SPELLING ENGLISH DICTIONARY.

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Francis Scott
Key Barnes

Nov. 28-1816

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PREFACE.

THE importance of writing letters with propriety, gives this branch of learning a juſt claim to be attentively ſtudied; ſince, next to the power of pleaſing with his preſence, every perſon, of a ſocial diſpoſition, wiſhes to give delight at a diſtance; and ſince, by writing letters, a perſon's breeding, good ſenſe and abilities, are ſubjected to a much ſeverer examination than they are by oral diſcourſe: Therefore, inſtructions upon the ſubject of epiſtolary correſpondence, extend their importance as far as men are found, who wiſh to communicate their thoughts to one another, and can ſcarcely fail in being uſeful to perſons of all ranks and conditions in life: and the more ſo, becauſe, of thoſe letters which are of moſt general uſe in tranſacting neceſſary buſineſs, there are, perhaps, the feweſt good examples recorded; men being, generally, fond to celebrate great or remarkable actions, and apt to paſs over ordinary ones in ſilence.

The occaſions upon which letters are neceſſary, being ſo numerous and various among mankind, every attempt to contribute towards the perfecting of ſo uſeful an art, is entitled to, and ſeldom fails to meet with, a kind reception from the candid and ingenuous. Such attempts muſt always tend to make ignorance leſs inelegant, and may ſometimes add embeliſhments to learning.

The ſeveral valuable collections of letters, and the uſeful inſtructions along with them, already publiſhed, ſhew that ſome perſons are convinced of the utility and importance of this ſubject; while the room which is left for improvement, would ſeem to invite others to enlarge the ſtock; which may certainly be done, without detracting from the merits of thoſe already in the hands of the public; or, in any reſpect, attempting to leſſen their value.

There is ſcarcely any uſeful or curious art or ſcience whatever, on which there are not various treatiſes publiſhed; ſome excelling in one particular, ſome in another; ſome agreeable to one claſs of readers, ſome to another; every one containing ſome facts, either different, or differently arranged from the reſt: ſo that they become important, at leaſt, by placing the ſubject in different views, and thereby ſuiting it to the various taſtes and inclinations of mankind. Nor does this diverſity often fail in contributing to the enlargement of human knowledge.

As no ſubject admits of more variety than the one here treated of, ſo there is none, perhaps, where there is leſs room left to expect a complete ſtandard. For, though it can ſcarcely be ſuppoſed that any collection of letters ſhould contain patterns exactly ſuited to every occaſion; yet, by reading a well compoſed letter, on any known ſubject, perſons of very moderate abilities may be aſſiſted, in expreſſing their thoughts juſtly, neatly, clearly and ſuccinctly on the ſame, or any ſimilar occaſion. It is in this ſenſe, and in this ſenſe only, that a work of this kind can, with propriety, be allowed the title of a *Complete Letter Writer.*

The letters which compoſe the following collection, are moſtly ſelected from thoſe elegant writers, whoſe names adorn the different periods in which

they lived. If it ſhall appear that the ſelection is judicious, though the arrangement into the claſſes of *buſineſs*, *duty*, *amuſement*, *friendſhip*, *affection*, *love*, *courtſhip*, *marriage*, &c. be not ſtrictly adhered to, this, it is hoped, will hardly be objected to; as ſometimes one letter contains various ſubjects; and often, a ſeries of letters, though including all theſe particulars, are ſo connected as to require an arrangement different from any general plan. It is ſufficient, for the preſent purpoſe, if their general tendency be, to enrich young minds with a competent knowledge of the ordinary occurrences in life; and to prevent, in ſome meaſure, their becoming idle ſpectators, inſtead of bearing a part in the buſy or contemplative world.

It may be further remarked, that the many beautiful precepts and ſentiments, contained in this collection, are not leſs uſeful, nor worſe adapted, to form the minds of young readers, than to aſſiſt unexperienced writers. There is a certain pleaſure, ariſing to the mind, from reading the letters of perſons of taſte and judgement, not from their ſaying fine things, but from their ſaying ordinary things, in an agreeable manner; and admitting their readers to a kind of intimacy with them, which, perhaps, is not ſo happily done by any other ſpecies of writing.

Rules for reading, and particularly of the emphasis belonging to some special word or words, in a sentence.

IN order to read well, observe the following directions. 1. Take pains to acquire a perfect knowledge of the sounds of the letters in general. 2. Do not guess at a word at first sight, if you are not well acquainted with it, lest you get a habit of reading falsely. 3. Pronounce every word clearly and distinctly. 4. Let the tone of your voice in reading be the same as in speaking. 5. Do not read in a hurry, for fear of learning to stammer. 6. Read so loud as to be heard by those about you, but not louder. 7. Observe your pauses well, and never make any, where the sense will admit of none. 8. Humour your voice a little, according to the subject. 9. Attend to those who read well, and endeavour to imitate their pronunciation. 10. Read often before good judges, and be thankful when they correct you. 11. Consider well the place of the emphasis in a sentence, and pronounce it accordingly. By emphasis, we mean the stress or force of voice that is laid on some particular word or words in a sentence, whereby the meaning and beauty of the whole may appear; this, with respect to sentences, is the same as accent with regard to syllables.

The emphasis is, generally, placed upon the accented syllable of a word. The great and general rule how to know the emphatical word in a sentence, is, to consider the chief end of the whole; but, particular directions cannot be easily given, except that when words are evidently opposed to one another in a sentence, they are emphatical; however, the emphasis must be varied according to the principal meaning of the speaker.

THE INTRODUCTION:

CONTAINING

Some general DIRECTIONS for Writing LETTERS, and how to Addreſs Perſons of Diſtinction in Writing or Diſcourſe, &c.

EPISTOLARY writing, by which a great part of the commerce of human life is carried on, was eſteemed by the Romans a liberal and polite accompliſhment; and Cicero, the father of eloquence, and maſter of ſtyle, ſpeaks with great pleaſure in his epiſtles to Atticus, of his ſon's genius in this particular. Among them, it was undoubtedly a part of their education; and, in the opinion of Mr. Locke, it well deſerves a ſhare in ours. "The writing let-" ters" (ſays this great genius) "enters ſo much into "all the occaſions of life, that no gentleman can a-"void ſhewing himſelf in compoſitions of this kind. "Occurrences will daily force him to make this uſe "of his pen; which lays open his breeding, his ſenſe, "and his abilities, to a ſeverer examination than any "oral diſcourſe."

"It was a quaint difference," ſays Mr. Howel, in one of his epiſtles, "that the ancients made be-"twixt a Letter and an Oration; the one ſhould be "attired like a woman, and the other like a man. "The oration is allowed large ſide-robes, as long "periods, parentheſis, ſimiles, examples, and other "parts of rhetorical flouriſhes; but a letter ſhould "be ſhort-coated, and cloſely couched. In ſhort, "we ſhould write as we ſpeak; and that's a true fa-"miliar letter which expreſſeth our meaning the "ſame as if we were diſcourſing with the party to "whom we write, in ſuccinct and eaſy terms. The "tongue and pen are both interpreters of the mind;

"but the pen the moſt faithful of the two; and, as "it has all the advantage of premeditation, it is not "ſo apt to err, and leave things behind on a more "authentic as well as laſting record."

When you ſit down to write a letter, remember that this ſort of writing ſhould be like converſation. Obſerve this, and you will be no more at a loſs to write, than you will be to ſpeak to the perſon were he preſent; and this is nature without affectation, which, generally ſpeaking, always pleaſes. As to ſubjects, you are allowed, in writing letters, the utmoſt liberty; whatſoever has been done, or ſeen, or heard, or thought of, your own obſervations on what you know, your enquiries about what you do not know, the time, the place, the weather, every thing about you ſtands ready for a ſubject; and the more variety you intermix, if not rudely thrown together, the better. Set diſcourſes require a dignity or formality of ſtyle ſuitable to the ſubject; whereas, letter-writing rejects all pomp of words, and is moſt agreeable when moſt familiar. But, though lofty phraſes are here improper, the ſtyle ſhould not be low and mean; and, to avoid it, let an eaſy complaiſance, an open ſincerity, and unaffected good nature, appear in all you ſay; for, a fine letter does not conſiſt in ſaying fine things, but, in expreſſing ordinary ones with elegance and propriety; ſo as to pleaſe while it informs, and charm even in giving advice.

It ſhould alſo wear an honeſt, chearful countenance, like one who truly eſteems, and is glad to ſee his friend; and not, like a fop, admiring his own dreſs, and ſeemingly pleaſed with nothing but himſelf.

Expreſs your meaning as freely as poſſible. Long periods may pleaſe the ear, but they perplex the underſtanding; a ſhort ſtyle and plain, ſtrikes the mind, and fixes an impreſſion; a tedious one is ſeldom clearly underſtood, and never long remembered. But there is ſtill ſomething requiſite beyond all this, towards the writing a polite and agreeable letter, and that is,

an air of good breeding and humanity, which ought conſtantly to appear in every expreſſion, and that will give a beauty to the whole. By this I would not be ſuppoſed to mean, overſtrained or affected compliments, or any thing that way tending: but an eaſy, genteel, and obliging manner of addreſs, in a choice of words that bear the moſt civil meanings, with a thorough, generous, and good natured diſpoſition.

But in familiar letters in the common concerns of life, elegance is not required, nor is it the thing we ought to aim at; for, when attempted, the labour is often ſeen, and the end perverted by the very means. Eaſe and clearneſs are the only beauties we need to ſtudy.

Never be in pain about familiarity in the ſtyle to thoſe with whom you are acquainted; for that very pain will make it aukward and ſtiff, in ſpite of all your endeavours to the contrary.

Write freely, but not haſtily; let your words drop from your pen, as they would from your tongue when ſpeaking deliberately on a ſubject of which you are maſter, and to a perſon with whom you are intimate.

Accuſtom yourſelf to think juſtly, and you will not be at a loſs to write clearly; for, while there is confuſion at the fountain-head, the brook will never be clear.

Before you begin to write, think what you are going to write. However unneceſſary this caution may ſeem, I will venture to ſay, that ten appear ridiculous on paper, thro' hurry and want of thought, for one that is ſo through want of underſtanding.

A man that begins a ſpeech before he is determined what to ſay, will undoubtedly find himſelf bewildered before he gets to the end; not in ſentiment only, but in grammar. To avoid this, before you begin a ſentence, have the whole of it in your head, and make uſe of the firſt words that offer themſelves to expreſs your meaning; for, be aſſured, they are the moſt natural, and will, generally ſpeaking

(I cannot ſay always) beſt anſwer your purpoſe; for, to ſtand ſearching after expreſſions, breaks in upon the natural diction: and, for a word, that, perhaps, is not a jot more expreſſive, you make the whole ſentence ſtiff and aukward. But, of all things, learn to be correct, and never omit a careful peruſal of what you have written, which, whoever neglects, muſt have many inaccuracies; and theſe are not only a reflection upon the writer, but a rudeneſs to the perſon to whom they are written. Never be aſhamed of having found ſomething amiſs, which you confeſs that you did, by mending it; for, in that confeſſion, you cancel the fault, and, if you have not time to tranſcribe it, let it paſs; for a blot is by no means ſo bad as a blunder; and, by accuſtoming yourſelf to correct what is amiſs, you will be leſs liable to future miſtakes.

So much for letters in general; as for thoſe in trade in particular, I ſhall quote a reputable author on the ſubject, who, I think, has ſaid every thing that need be ſaid upon it, and given examples, whereby we cannot err, if we do not excel, viz.

"As plainneſs, and a free way of expreſſion, is "the beauty and excellence of ſpeech, ſo an eaſy, "conciſe way of writing, is the beſt ſtyle for tradeſ-"men. He that affects a rumbling bombaſt ſtyle, "and fills his letters with compliments and flouriſhes, "makes a very ridiculous figure in trade; for in-"ſtance, of the following letter, which a young "tradeſman in the country writes to a wholeſale-"dealer in London, on his firſt ſetting up.

SIR, The deſtinies having ſo appointed it, and my dark ſtars concurring, that I, who by nature was formed for better things, ſhould be put out to a trade; and the time of my ſervitude being at length expired, I am now launched forth into the great ocean of buſineſs. I thought fit to acquaint you, that laſt month I received my fortune, which, by my father's will had been due two years paſt, at which time I arrived to

man's eſtate, and became major; whereupon I have taken a houſe in one of the principle ſtreets of this town, where I am entered upon my buſineſs, and hereby let you know that I ſhall have occaſion for the goods hereafter mentioned, which you may ſend to me by the carrier.

This fine flouriſh which the young ſhop-keeper dreſſed up with much application, and thought it well done, put his correſpondent in London into a fit of laughing; who, inſtead of ſending him directly the goods he wrote for, ſent down into the country to enquire his character.

The ſame tradeſman in London, by the next poſt, received the following letter from another young ſhop-keeper in the country, on his beginning buſineſs for himſelf.

SIR, Being obliged, by my late maſter's deceaſe, to enter immediately upon buſineſs, and conſequently open my ſhop without going to town to furniſh myſelf with ſuch goods as at preſent I want, I have ſent you a ſmall order, as underwritten. I hope you will uſe me well, and let the goods be good of the ſorts, though I cannot be in London to look them out myſelf. I have incloſed a bill of exchange of 75l. on Meſſ. A— and B—, and Company, payable to you or to your order, at one and twenty days ſight. Be pleaſed to get it accepted; and, if the goods amount to more than that ſum, I ſhall, when I have your bill of parcels, ſend you the remainder. I repeat my deſire, that you will ſend me the goods well ſorted, and well choſen, and as cheap as poſſible, that I may be encouraged to a farther correſpondence. I am your humble ſervant, C. K.

This was writing like a man that underſtood what he was doing, and ſuch a letter could not want its proper effect upon ſuch a correſpondent in London.

In ſhort, a tradeſman's letter ſhould be plain and conciſe, and to the purpoſe; no quaint expreſſions, no book phraſes, no flouriſhes; and yet they muſt be full and ſufficient to expreſs what he means, ſo as not to be doubtful, much leſs unintelligible. I can by no means approve of ſtudied abbreviations, and leaving out the needful copulatives of ſpeech in trading letters; they are affected to the laſt degree: For, in a word, it is affecting to be thought a man of more than ordinary ſenſe, by writing extraordinary nonſenſe; affecting to be a man of buſineſs, by giving orders, and expreſſing your meaning in terms which a man of buſineſs may not think himſelf bound by.

When a tradeſman takes an apprentice, the firſt thing he does for him, after he lets him into the compting-houſe, he ſhews him his books, and after truſting him with his more private affairs, is, to let him write letters to his dealers, and correſpond with his friends; and this he does in his maſter's name, ſubſcribing his letter thus: I am,

For my maſter, A. B. and Company,

Your humble ſervant,

C. D.

And beginning thus:

SIR, I am ordered by my Maſter, A. B. to adviſe you that——

Or thus:

SIR, Theſe are, by my Maſter's order, to give you notice——

Orders for goods ought to be very explicit and particular, that the dealer may not miſtake; eſpecially if it be orders from a tradeſman to a manufacturer, to make or buy goods, either of ſuch a quality or pattern; in which caſe, if the goods are made to the colours, and of a marketable goodneſs, and within the time limited, the perſon ordering them cannot refuſe to receive them, and to make himſelf debtor to the maker. On the contrary, if the goods are not of a

marketable goodneſs, or not to the patterns, or not ſent within the time, the maker ought not to expect they would be received.

In regard to the form and ſuperſcription of letters, eſpecially of the politer ſort, it may be neceſſary to obſerve,

That when you write to a perſon of diſtinction, or gentleman, let it be on gilt paper; and without ſealing the letter itſelf, incloſe it in a cover, which you are to ſeal over it, and write the ſuperſcription thereon.

Begin your letter about two inches below the top of your paper, and leave about an inch margin on the left hand; and what compliments or ſervices, you ſend in the letter, inſert them rather in the body or concluſion of it than by way of poſtſcript, as is too often done; but it is neither ſo affectionate or polite; for it not only favours of levity to your friends, but has the appearance of your having almoſt forgot them.

It is uſual among the polite, to ſign their names at a conſiderable diſtance below the concluſion of the letter, and thereby leave a larger vacant ſpace over their names; which, though cuſtomary, I would by all means adviſe you to avoid; becauſe, it is putting it in the power of any one who has your letter, to write what he pleaſes over your name, and make you in all appearances to have ſigned a writing that you would by no means have ſet your hand to.

In directing your letters to perſons who are well known, it is beſt not to be too particular: becauſe, it is leſſening the perſon you direct to, by ſuppoſing him to be obſcure, and not eaſily found.

Whenever you direct to perſons who are honourable, either by family or office, it is more proper, as well as polite, to direct without the title of Eſq. than with it; for inſtance,

To the Honourable Mr. Arundel; not to the Honourable Peter Arundel, Eſq. which would be ridiculous.

SOME FARTHER
DIRECTIONS AND OBSERVATIONS
ON EPISTOLARY CORRESPONDENCE.

1. WHEN you are writing to your ſuperior, be not prolix, but let your letter be as ſhort as the ſubject, or occaſion you write upon will permit; eſpecially ſuch wherein favours are requeſted: and be particularly careful in not omitting any letter belonging to the word you write, as I've, can't, don't, ſhou'd, wou'd, &c. inſtead of I have, cannot, do not, ſhould, would, &c. for ſuch contractions not only appear diſreſpectful, and too familiar; but diſcover (thoſe almoſt inſeparable companions) ignorance and impudence. Neither be over pompous in your ſtyle, but convey your thoughts with eaſe and perſpicuity, that they may appear as from nature, rather than a vain conceit to ſhew your learning; the former ſhews your humility, the latter your pride.

2. When you write to your ſuperiors, never make a poſtſcript; and (if poſſible) avoid it in letters to your equals; eſpecially in complimentary poſtſcripts to any of the perſon's family or relations to whom you write, as it ſhews diſreſpect in neglecting ſuch perſons in the body of your letter: wherefore, it is beſt to keep up to form, if you write to the ancient, the grave, or the proud; ſuch perſons being moſt commonly jealous of diſreſpect, and expect to be treated with deference.

3. When you write to your inferiors, you are at liberty to act as you think proper as to the laſt caution; and take care that you are not too familiar or free in your ſtyle, leſt it ſhould make you contemptible; always having the proverb in your mind, viz. Too much familiarity commonly breeds contempt.

4. If your letter conſiſts of ſeveral paragraphs, begin every freſh, or new one, at the ſame diſtance from

the left hand margin of the paper, as when you began the ſubject of your letter; always remembering, as you write on, to make your proper ſtops, otherwiſe, no perſon will be able to come at the ſenſe or meaning of your letter; which neglect very often cauſes miſtakes and miſunderſtandings: and be careful to put a period or full ſtop at the end of every paragraph, thus.

5. When the ſubject of your letter is finiſhed, conclude it with the ſame addreſs as at firſt, as Sir; Madam; or, May it pleaſe your Grace, Lordſhip; Ladyſhip, &c. &c. and always ſubſcribe your name in a larger hand than the body part of your letter.

6. Letters ſhould be written on quarto fine gilt poſt paper to ſuperiors; if to your equals, or inferiors, you are at your own option to uſe what ſort or ſize you pleaſe; but take care never to ſeal your letter with a wafer, unleſs to the latter.

7. When your letter is ſealed, you muſt write the ſuperſcription (if it be to your ſuperior, or equal) in the following manner, viz. Write the word To by itſelf, as nigh the left hand upper angle, or corner of your letter, as is convenient: then begin the title, or name of the perſon, about an inch lower, and almoſt in the middle or centre of it, according to the length of the perſon's name, or title; and write the place of his abode in a line by itſelf at the bottom, thus:

To

The Right Hon. the

Earl of Pembroke,

At Wilton-Houſe,

Wilts.

(To is generally left out now on the back of letters.)

Proper Directions for addressing Persons of every rank or denomination, at the Beginning of Letters, and the Superscription.

Beginnings of Letters.

To the King. Sire; or, Sir; or, Most gracious Sovereign; or, May it please your Majesty.

To the Queen. Madam; or, Most, &c.

To the Prince of Wales. Sir; or, May it please your Royal Highness.

To the Princess of Wales. Madam; or, May it please your Royal Highness.

To the Princess Dowager. Ditto.

Note. All Sovereigns' sons and daughters, and brothers and sisters, are entitled to Royal Highness.

And to the rest of the royal family. Highness.

To a Duke. May it please your Grace.

To a Duchess. Ditto.

To a Marquis, Earl, Viscount, Lord. } My Lord; or, May it please your Lordship.

To a Marchioness; an Earl's Wife; Viscountess; or, a Lord's Wife. } May it please your Ladyship.

To the Archbishops. May it please your Grace; or, My Lord.

To the rest of the Bishops. My Lord; or, May it please your Lordship.

To the rest of the Clergy. Reverend Sir.

Note. All younger sons of a Marquis, Earl, Viscount, and Lord's sons, are styled Honourable, and are Esquires.

To either of these. Sir; Honoured Sir; or, May it please your Honour.

Also the title of Lady is given to the daughters of Dukes, Marquisses, and Earls; Madam; or, May it please your Ladyship.

To a member of parliament. May it please your Honour.

To the right honourable the Lord Mayor of London. My Lord; or, May it please your Lordship.

Note. That Generals, Admirals, and Colonels, and all Field Officers, are Honourable.

All other officers, either in the Army or Navy, have only the title of the commiſſion they bear, ſet firſt on the ſuperſcription of the letters; and at the beginnig, Sir; or Honoured Sir; or, May it pleaſe your Honour.

An Ambaſſador. May it pleaſe your Excellency; or, Sir.

All Privy Counſellors, and Judges that are Privy Counſellors, are Right Honourable; and the whole Privy Council, taken together, are ſtyled, Moſt Honourable.

Baronets are Honourable.

Juſtices of the Peace, and Mayors, are ſtyled, Right Worſhipful.

Likewiſe Sheriffs of Counties, &c.

All Governors under his Majeſty, are ſtyled Excellency.

Superſcriptions of Letters.

To his Moſt Sacred Majeſty; or, To the King's Moſt Excellent Majeſty.

To her Moſt Sacred Majeſty; or, Queen's Moſt Excellent Majeſty.

To his Royal Highneſs the Prince of Wales.

To her Royal Highneſs the Princeſs, &c.

To her Royal Highneſs the Princeſs Dowager of Wales.

Sovereigns' ſons, daughters, brothers, and ſiſters, To his or her Royal Highneſs.

To the reſt of the Royal Family. Highneſs.

To his Grace the Duke of K——n.

To her Grace the Ducheſs of K——n.

To a Marquis, Earl, Viſcount, Lord, { To the Right Honourable the Marquis of —; Earl of —; Lord Viſcount F—h; the Lord H—w.

To a Marchioneſs. To the Right Honourable the Marchioneſs of —; &c. An Earl or Viſcount's wife. To the Right Honourable the Counteſs of —; the Viſcounteſs of—; &c. To a Lord's wife. To the Right Honourable the Lady —, &c.

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

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.

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

3. It was formerly underſtood ornamental to begin every ſubſtantive in a ſentence with a capital, if it bore ſome conſiderable ſtreſs of the author's ſenſe upon it, to make it the more remarkable and conſpicuous; but now the common practice is, to begin all common ſubſtantives with a ſmall letter, which adds to the beauty of writing and printing.

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

5. Qualities, affirmation, or participles, 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.

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.

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

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

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

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

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

THE NEW COMPLETE LETTER-WRITER: OR, THE ART OF CORRESPONDENCE.

LETTER I.

From an Uncle to a Nephew, on his keeping bad company, bad hours, &c. in his apprenticeship.

Dear Nephew,

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

entered; and which are no less the rules of the corporation you are to be one day free of, than those of a private family? Seven years, several of which are elapsed, are not so long a term, but that you may see it determined before you are over-fit to be trusted with your own conduct: twenty-one or twenty-two years of age, is full early for a young man to be his own master, whatever you may think; and you may surely stay till then, at least, to chuse your own hours, and your own company; and, I fear, as you go on, if you do not mend your ways, your discretion will not then do credit to your choice. Remember, you have no time you can call your own, during the continuance of your contract; and must you abuse your master in a double sense: rob him of his time, especially if any of it be hours of business; rob him of his rest; break the peace of 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 drunk, or kept bad hours over night? If not, whether your master has

not a double loſs and damage from your miſ-ſpent evenings? Whether the taking of ſmall liberties, as you may think them, leads you 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 come for yourſelf, which is very improbable, how will you anſwer it to equity and good conſcience, that you will not 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 the forming of your mind? Would it not be much better to chuſe the ſilent, the ſober, converſation of books, than of ſuch companions as never read or think? An author never commits any but his beſt thoughts to paper; but what can you expect from the laughing noiſy company you keep, but ſlothy prate, indigeſted notions, and thoughts ſo unworthy

of being remembered, that it is the greateſt kindneſs to forget them?

Let me entreat you then, my dear kinſman, for your family's ſake, 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 for 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 Uncle.

Your maſter will, at my requeſt, ſend me word of the ſucceſs of my remonſtrances.

LETTER II.

An Uncle in anſwer to a Nephew's complaining of hardſhips in his apprenticeſhip.

Dear Nephew,

I AM ſorry you ſhould have any miſunderſtanding with your maſter: I have a good opinion of him,

and 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 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 what I have here said; and remember, that your future welfare depends greatly on your present behaviour. I am

Your loving Kinsman.

LETTER III.

From a young Man, who had eloped from his apprenticeship, to his Father, desiring him to intercede with his Master to take him again into his service.

Honoured Sir,

WITH shame, arising from a consciousness of guilt, I have presumed to write to you at this time. I doubt not but you have heard of the irregularities in my conduct, which at last proceeded

ſo far as to induce me to deſert the ſervice of the beſt of maſters: filled with the deepeſt contrition, and ſenſible of my folly and ingratitude, I know not of a more powerful advocate to intercede for me, than my honoured, though juſtly offended parent. It was the allurements of vicious company, that firſt tempted me to forſake the paths of virtue, and neglect my duty in a family where I was treated with the greateſt tenderneſs. Fully ſenſible of my fault, I am willing to make every reparation in my power, but know not of any other, than by acting diametrically oppoſite to my former conduct. Let me beg of you, ſir, to intercede with my worthy maſter to take me again into his ſervice, and my whole future life ſhall be one continued act of gratitude.

I am, Sir, your affectionate,
Though undutiful Son.

LETTER IV.

The Father's Anſwer.

My dear Child,

IF ever you live to be a father, you will know what I feel for you on the preſent occaſion. Tenderneſs as a parent, reſentment on account of ingratitude,—a real concern for your future happineſs, and reſpect for the worthy man whoſe ſervice you deſerted, all conſpire together to agitate my mind to different purpoſes; but, paternal affection becomes predominant, and I am obliged to act as your friend, although I am afraid you have conſidered me as your enemy; I have written to your maſter, and juſt now received his anſwer; copies of which I have ſent incloſed. Your maſter is willing again to receive you into his ſervice, and, I hope, your behaviour will be correſpondent to ſo much lenity.

I am your affectionate Father.

LETTER V.

The Father's Letter to the Master.

My worthy Friend,

I HAVE often written to you with pleasure, but, alas! I am constrained at present to address myself to you on a subject I little expected. I have just now received a letter from my son, by which I am informed, that he has left your service, through the instigation of evil company: his letter contains a penitential acknowledgement of his offence, together with a declaration of his resolution to act consistently with his duty for the future. He has begged of me to intercede with you in his behalf, and I know your humanity will excuse paternal affection. If you will again receive the unhappy youth into your family, I have great reason to hope that his conduct will be equal to his promises; and it will confer a lasting obligation on an afflicted parent, and oblige

Your sincere well-wisher.

LETTER VI.

From an Apprentice to his Friends, in Praise of his Master and Family.

Honoured Sir,

I KNOW it will be a great satisfaction to you and my dear mother, to hear that I go on very happily in my business; and my master, seeing my diligence puts me forward, and encourages me in such a manner that I have a great delight in it, and hope I shall answer in time your good wishes and expectations, and the indulgence which you have always shewn to me. There is such good order in the family, as well on my mistress' part as my master's, that every servant, as well as I, knows their duty, and does it with pleasure. So much evenness, sedate-

neſs, and regularity, is obſerved in all they enjoin or expect, that it is impoſſible but it ſhould be ſo. My maſter is an honeſt, worthy, man; every body ſpeaks well of him. My miſtreſs is a chearful ſweet temper'd woman, and rather heals breaches than widens them. And the children, after ſuch examples, behave to us all, like ones own brothers and ſiſters. Who can but love ſuch a family? I wiſh, when it ſhall pleaſe God to put me in ſuch a ſtation, that I may carry myſelf juſt as my maſter does; and, if I ſhould ever marry, have juſt ſuch a wife as my miſtreſs: And then, by God's bleſſing, I ſhall be as happy as they are; and as you, Sir, and my dear mother, have always been. If any thing can make me ſtill happier than I am, or continue to me my preſent felicity, it will be the continuance of your, and my good mother's prayers, for honour'd Sir and madam,

Your ever dutiful Son.

LETTER VII.

From a Mother, in Town, to her Daughter at a Boarding-ſchool in the Country, recommending the Practice of Virtue.

Dear Child,

ALTHOUGH we are ſeparated in perſon, yet you are never abſent from my thoughts, and it is my continual practice to recommend you to the care of that Being, whoſe eyes are on all his creatures, and to whom the ſecrets of all hearts are open: but, I have been lately ſomewhat alarmed, becauſe your laſt two letters do not run in that ſtrain of unaffected piety as formerly. What, my dear, is this owing to? Does virtue appear to you as unpleaſant? Is your beneficent Creator a hard Maſter, or are you reſolved to embark in the faſhionable follies of a gay unthinking world? Excuſe me, my dear, I am a mother, and a concern for your happineſs is inſeparably

connected with my own. Perhaps I am mistaken, and, what I have considered as a fault, may be only the effusions of youthful gaiety. I shall consider it in that light, and be extremely glad, yea happy, to find it so. Useful instructions are never too often inculcated, and, therefore, give me leave again to put you in mind of that duty, the performance of which alone can make you happy, both in time and in eternity.

Religion, my dear, is a dedication of the whole man to the will of God, and virtue is the actual operation of that truth, which diffuses itself through every part of our conduct: Its consequences are equally beneficial as its promises: 'Her ways are ways of pleasantness, and all her paths are peace.'

Whilst the gay, unthinking, part of youth are devoting the whole of their time to fashionable pleasures, how happy would I be to hear, that my child was religious without hypocrital austerity, and even gay with innocence. Let me beg that you will spend at least one hour each day in perusing your Bible, and some of our best English writers, and don't imagine that religion is such a gloomy thing as some enthusiasts have represented; no, it indulges you in every rational amusement, so far as it is consistent with morality;—it forbids nothing but what is hurtful.

Let me beg you will consider attentively what I have written, and send me an answer as soon as you can.

I am your affectionate Mother.

LETTER VIII.

The Answer.

Honoured Madam,

I AM so much affected by the perusal of your really parental advice, that I can scarcely hold the pen to write an answer, but, duty to the best of parents, obliges me to make you easy in your mind

before I take any reſt to myſelf. That levity, ſo conſpicuous in my former letters, is too true to be denied, nor do I deſire to draw a veil over my own folly. No, madam, I freely confeſs it; but, with the greateſt ſincerity, I muſt, at the ſame time declare, that they were written in a careleſs manner, without conſidering the character of the perſon to whom they were addreſſed: I am fully ſenſible of my error, and, on all future occaſions, ſhall endeavour to avoid giving the leaſt offence. The advices you ſent me in your valuable letter, want no encomium, all that I deſire is, to have them engraven on my heart. My dear madam, I love religion, I love virtue, and I hope no conſideration will ever lead me from thoſe duties, in which alone I expect future happineſs. Let me beg to hear from you often, and, I hope, that my whole conduct will convince the beſt of parents, that I am what ſhe wiſhes me to be.

I am, honoured madam,

Your dutiful Daughter.

LETTER IX.

From a young Woman, juſt gone to Service in London, to her Mother in the Country.

Dear Mother,

IT is now a month that I have been at Mr. Wilſon's, and thank God, that I like my place ſo well. My maſter and miſtreſs are both worthy people, and greatly reſpected by all their neighbours. At my firſt coming there I thought every thing ſtrange, and wondered to ſee ſuch multitudes of people in the ſtreets; but what I ſuffer moſt from, is the remembrance of your and my father's kindneſs, but I begin to be more reconciled to my ſtate, as I know you were not able to ſupport me at home. I return you a thouſand thanks for the kind advices you were ſo good to give me at parting, and I ſhall endeavour

to practise them as long as I live: let me hear from you as often as you have an opportunity: so with my duty to you and my father, and kind love to all friends, I remain ever

Your most dutiful Daughter.

LETTER X.

The Mother's Answer.

My dear Child,

I AM glad to hear you have got into so worthy a family. You know that we never would have parted with you had it not been for your good. If you continue virtuous and obliging, all the family will love and esteem you. Keep yourself employed as much as you can, and be always ready to assist your fellow-servants. Never speak ill of any body; but, when you hear a bad story, try to soften it as much as you can; don't repeat it again, but let it slip out of your mind as soon as possible. I am in great hopes that all the family are kind to you, from the good character I have heard of them. If you have any time to spare from your business, I hope you will spend some part of it in reading your Bible, and the Whole Duty of Man. I pray for you daily, and there is nothing I desire more than my dear child's happiness. Remember that the more faithful you are in the discharge of your duty as a servant, the better you will prosper if you live to have a family of your own. Your father desires his blessing, and your brothers and sisters their kind love to you. Heaven bless you my dear child! And continue you to be a comfort to us all, and particularly to

Your affectionate Mother.

LETTER XI.

From a young Woman, a Servant in London, to her Parents, desiring their consent to marry.

Honoured Father and Mother,

I HAVE sent this to inform you, that one Mr. Wood, a young man, a cabinet-maker, has paid his addresses to me, and now offers me marriage: I told him I would do nothing without your consent, and, therefore, have sent this by William Jones, your neighbour, who called on me, and will inform you particularly of his circumstances.

The young man has been set up in business about two years, and is very regular and sober. Most people in the neighbourhood esteem him, and his business is daily encreasing. I think I could live extremely happy with him, but don't chuse to give him my promise until I have first heard from you: whatever answer you send shall be obeyed by

Your affectionate Daughter.

LETTER XII.

The Parents' Answer.

Dear Child,

WE received your letter by Mr. Jones, and the character he gives of the young man is so agreeable, that we have no objection to your marrying him: begging that you will seriously consider the duties of that important state, before it is too late to repent. Consider well with yourself, that, according to your conduct to each other, you must be either happy or miserable as long as you live. There are many occurrences in life in which the best of men's tempers may be much ruffled, on account of losses or disappointments; if your husband should at any time be so, endeavour to make him as easy as possible. Be careful of every thing he commits to

your keeping; and never affect to appear superior to your station; for, although your circumstances may be easy, yet, whilst in trade, you will find a continual want of money for many different purposes. It is possible some of your more polite neighbours may despise you for a while, but they will be forced in the end to acknowledge, that your conduct was consistent with the duties of a married state. But, above all, remember your duty to God, and then you may chearfully look for a blessing on your honest endeavours. May God direct you in every thing for the best, is the sincere prayer of

Your loving Father and Mother.

LETTER XIII.

From a young Tradesman lately entered into Business, to his Father, asking his consent to marry.

Honoured Sir,

YOU know that it is now above a year since I entered into business for myself, and finding it daily encreasing, I am obliged to look out for an agreeable partner, I mean a wife; there is a very worthy family in this neighbourhood, with whom I have been some time acquainted. They are in good circumstances, and have a daughter, an amiable young woman, greatly esteemed by all who know her: I have paid my addresses to her, and likewise obtained the parents' consent, on condition that it is agreeable to you. I would not do any thing of that nature without your consent; but, I hope that, upon the strictest enquiry, you will find her such a person, that you will not have any objection to a match so advantageous. I, on every occasion, endeavour to act with the greatest prudence, consistent with the rules you were pleased to prescribe for my conduct. The parents are to pay me five hundred pounds on the day of marriage if the event shall happen to take place, and as they have no other children, the whole

of their property becomes ours at their death. In whatever light you are pleased to consider this, I shall abide by your direction, and your answer in the mean time is impatiently expected

By your dutiful Son.

LETTER XIV.

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

My dear Sister,

I WRITE to you to acquaint you how unkindly we all take it here, that you do not write oftener to us, in relation to your health, diversions, and employment in the country. You cannot be insensible how much you are beloved by us all; judge then if you do well to omit giving us the 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 most affectionate Brother.

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

LETTER XV.

From the Daughter to her Mother, in excuse of 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 oftener, though I

have been ſtrangely taken up by the kindneſs and favour of your good friends here, particularly my aunt Windus: 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 Talbot, and all friends. Believe me, madam, when I ſay that no diverſions here or elſewhere ſhall make me forget the duty I owe to ſo good a mother, and ſuch kind relations; and that I ſhall ever be

Your gratefully dutiful Daughter.

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

LETTER XVI.

To a young Trader generally in a hurry in 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 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 fluſter which appears among traders in general, is rather the effect of their indolence, than their induſtry; however willing they are to have it thought otherwiſe; and I will give you one inſtance, in confirmation of this opinion, in a neighbour of mine.

This gentleman carried on for ſome years a profitable buſineſs; but, induiging 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 the wine. Whoever, therefore, came to him before nine, was deſired to call again; and, when he roſe, ſo many matters waited for him, as directly threw him into a flutter; ſo that, from his riſing, till dinner-time, he ſeemed in one continued ferment. A long dinner-time, he always allowed himſelf, in order to recover the fatigues he had undergone; and all his table talk was, how heavy his buſineſs lay upon him! and what pains he took in it! The hearty meal and the time he indulged himſelf at table, begot an inappetency for any more buſineſs for that ſhort afternoon; ſo all that could be deferred, was put off to the next morning; and 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 under 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 inſpec-

ted 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 flurry 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 his 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 the balance of 2000l. 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 XVII.

To a Friend, on his recovery from a dangerous illneſs.

Dear Sir,

GIVE me leave to mingle my joy with that of all your friends and relations, in the recovery of your health, and to join with them to bleſs God for continuing to your numerous well-wiſhers the benefit of your uſeful and valuable life. May God Almighty long preſerve you in health, and proſper all your undertakings, for the good of your worthy family, and the pleaſure of all your friends and acquaintances, is the hearty prayer of, Sir,

Your faithful Friend, and humble Servant.

LETTER XVIII.

On the ſame occaſion.

Good Sir,

I HAVE received, with great delight, the good news of your recovery from the dangerous illneſs with which it pleaſed God to afflict you. I moſt

heartily congratulate you and your good lady and family upon it; and make it my prayer, that your late indiſpoſition may be ſucceeded by ſuch a renewal of health and ſtrength, both of body and mind, as may make your life equally happy to yourſelf, as it muſt be to all who have the pleaſure to know you. I could not avoid giving you this trouble, to teſtify the joy that affected my heart on the occaſion; and to aſſure you, that I am, with the greateſt affection and reſpect, Sir,

Your faithful humble Servant.

LETTER XIX.

In Anſwer to the preceding.

Dear Sir,

I GIVE you many thanks for your kind congratulations. My return of health will be the greater pleaſure to me, if I can contribute in any meaſure to the happineſs of my many good friends; and, particularly, to that of you and yours; for, I aſſure you, Sir, that no body can be more than I am,

Your obliged humble Servant.

LETTER XX.

From a Father to a Son, on his negligence in his affairs.

Dear Jemmy,

YOU cannot imagine what a concern your careleſſneſs and indifferent management of your affairs give me. Remiſſneſs is inexcuſable in all men, but, in none ſo much as in a man of buſineſs, the ſoul of which is induſtry, diligence, and punctuality.

Let me beg of you to ſhake off the idle habits you have contracted; quit unprofitable company, and unſeaſonable recreations, and apply to your compting-houſe with diligence. It may not be yet too late to retrieve your affairs. Inſpect, therefore, your gains, and caſt up what proportion they bear to your

expences; and then ſee which of the latter you can, and which you cannot contract. Conſider, that when once a man ſuffers himſelf to go backward in the world, it muſt be an uncommon ſpirit of induſtry that retrieves him, and puts him forward again.

Reflect, I beſeech you, before it be too late, upon the inconveniences which an impoveriſhed trader is put to, for the remainder of his life; which, too, may happen to be the prime part of it; the indignities he is likely to ſuffer from thoſe whoſe money he has unthinkingly ſquandered; the contempt he will meet with from all, not excepting the idle companions of his folly; the injuſtice he does his family, in depriving his children, not only of the power of raiſing themſelves, but of living tolerably; and how, on the contrary, from being born to a creditable expectation, he ſinks them into the loweſt claſs of mankind, and expoſes them to the moſt dangerous temptations. What has not ſuch a Father to anſwer for! and all this for the ſake of indulging himſelf in an idle, a careleſs, a thoughtleſs habit, that cannot afford the leaſt ſatisfaction, beyond the preſent hour, if in that; and which muſt be attended with deep remorſe, when he comes to reflect. Think ſeriouſly of theſe things, and, in time, reſolve on ſuch a courſe as may bring credit to yourſelf, juſtice to all you deal with, peace and pleaſure to your own mind, comfort to your family; and which will give, at the ſame time, the higheſt ſatisfaction to

Your careful and loving Father.

LETTER XXI.

The Son's grateful Anſwer.

Honoured Sir,

I RETURN you my ſincere thanks for your ſeaſonable reproof and advice. I have, indeed, too much indulged myſelf in an idle, careleſs habit, and

had already begun to feel the evil consequences of it, when I received your letter, in the insults of a creditor or two, from whom I expected kinder treatment. But, indeed, they wanted but their own, so I could only blame myself, who had brought their rough usage upon me. Your letter came so seasonably upon this, that, I hope, it will not want the desired effect; and as, I thank God, it is not yet too late, I am resolved to take another course with myself and my affairs, that I may avoid the ill consequences you so judiciously forewarn me of, and give to my family and friends the pleasure they so well deserve at my hands; and particularly that satisfaction to so good a father, which is owing to him by

His most dutiful Son.

LETTER XXII.

From a Daughter to her Father, pleading for her Sister, who had married without his consent.

Honoured Sir,

THE kind indulgence you have always shewn to your children, makes me presume to become an advocate for my sister, though not for her fault. She is very sensible of that, and sorry she has offended you; but has great hopes, that Mr. Robinson will prove such a careful and loving husband to her, as may atone for his past wildness, and engage your forgiveness. For all your children are sensible of your paternal kindness, and that you wish their good more for their sakes, than your own.

This makes it the more wicked to offend so good a father; but, dear Sir, be pleased to consider, that it now cannot be helped, and that she may be made, by your displeasure, very miserable in her own choice; and as his faults are owing to the inconsideration of youth, or otherwise it would not have been a very discreditable match, had it had your approbation. I could humbly hope, for my poor sister's sake, that

you will be pleaſed rather to encourage his preſent good reſolutions by your kind favour, than to make him deſpair of a reconciliation, and ſo, perhaps, treat her with a negligence, which, hitherto, ſhe is not apprehenſive of: For, he is really very fond of her, and, I hope, will continue ſo. Yet, is ſhe dejected for her fault to you, and wiſhes, yet dreads, to have your leave to throw herſelf at your feet, to beg your forgiveneſs and bleſſing, which would make the poor dear offender quite happy.

Pardon, Sir, my interpoſing in her favour, in which my huſband alſo joins. She is my ſiſter. She is your daughter; though ſhe has not done ſo worthily as I wiſh, to become that character. Be pleaſed, Sir, to forgive her, however; and alſo forgive me, pleading for her: who am

Your ever dutiful Daughter.

LETTER XXIII.

The Father's Anſwer.

My Dear Nanny,

YOU muſt believe, that your ſiſter's unadviſed marriage, which ſhe muſt know would be diſagreeable to me, gives me no ſmall concern; and yet, I will aſſure you, that it ariſes more from my affection for her, than any other conſideration. In her education, I took all the pains and care my circumſtances would admit, and often flattered myſelf with the hope, that the happy fruits of it would be made appear in her prudent conduct. What ſhe has now done is not vicious, but indiſcreet; for, you muſt remember, that I have often declared in her hearing, that the wild aſſertion, of a rake making a good huſband, was the moſt dangerous opinion a young woman could imbibe.

I will not, however, in pity to her, point out the many ills I am afraid will attend her raſhneſs, becauſe it is done, and cannot be helped; but wiſh ſhe

may be happier than I ever saw a woman who leaped so fatal a precipice.

Her husband has, this morning, been with me for her fortune; and it was with much temper I told him, that as all she could hope for was wholly at my disposal, I should disburse it in such a manner as I thought would most contribute to her advantage; and that, as he was a stranger to me, I should chuse to know how he deserved it, before he had the power over what I intended to do for her. He bit his lip, and, with a hasty step, was my humble servant.

Tell the rash girl, that I would not have her to be afflicted at this behaviour in me; for I know it will contribute to her advantage one way or other: if he married her for her own sake, she will find no alteration of behaviour from this disappointment; but, if he married only for her money, she will soon be glad to find it in my possession, rather than his.

Your interposition in her behalf is very sisterly: and you see I have not the resentment she might expect. But would to God she had acted with your prudence! For her own sake I wish it. I am

Your loving Father.

LETTER XXIV.

From a Father to a Daughter, in dislike of her intentions to marry at too early an age.

Dear Sally,

I WAS greatly surprized at the letter you sent me last week. I was willing to believe I saw in you, for your years, so much of your late dear mother's temper, prudence, and virtuous disposition, that I refused several advantageous offers of changing my own condition, purely for your sake; and will you now convince me so early, that I have no return to expect from you, but that the moment a young fellow throws himself in your way, you have nothing else to do, but to give me notice to provide a fortune

for you? For that you intend to be of no farther uſe, and ſervice to me. This, iu plain Engliſh, is the meaning of your notification. For, I ſuppoſe, your young man does not intend to marry you without a fortune And, can you then think, that a father has nothing to do, but to confer benefits on his children, without being entitled to expect any return from them?

To be ſure, I had propoſed, at a proper time, to find a huſband for you; but, I thought I had yet three or four years to come. For, conſider, Sally, you are not fully ſixteen years of age: and a wife, believe me, ought to have ſome better qualification, than an agreeable perſon to preſerve a huſband's eſteem, though it often is enough to attract a lover's notice.

Have you experience enough, think you, diſcreetly to conduct the affairs of a family? I thought you as yet not quite capable to manage my houſe; and, I am ſure, my judgement always took a bias in your favour.

Beſides, let me tell you, I have great exceptions to the perſon, and think him by no means the man I would chuſe for your huſband. For which, if it be not too late, I will give good reaſons.

On the whole, you muſt expect, if you marry without my conſent, to live without my aſſiſtance. Think it not hard; your diſappointment cannot be greater than mine, If you will proceed. I have never uſed violent meaſures to you on any occaſion, and ſhall not on this. But yet I earneſtly hope you will not hurry yourſelf to deſtruction, and me perhaps to the grave, by an action which a little conſideration may ſo eaſily prevent. I am

Your afflicted Father.

LETTER XXV.

Recommending a Man Servant.

SIR,

THE bearer has served me with integrity and fidelity these three years, but, having a desire to settle in London, he left my house about a week ago, and, by a letter received from him this day, I find you are willing to employ him on my recommendation; and it is with the greatest pleasure that I comply with his request. His behaviour while with me was strictly honest, sober, and diligent, and I doubt not, but it will be the same with you. I have sent this, enclosed in one to himself, and, if you employ him, I hope he will give satisfaction. I am, Sir,

Your humble Servant.

LETTER XXVI.

The Answer.

SIR,

I RECEIVED your obliging letter in recommendation of the young man, and, in consequence of that, have taken him into my family. I doubt not, from what you say, of his giving satisfaction, and you may be assured of his being treated with humanity, and rewarded according to his merit.

I am,

Your humble Servant.

LETTER XXVII.

From a Tenant to a Landlord excusing delay of payment.

SIR,

I HAVE been your tenant above ten years in the house where I now live, and you know that I have never failed to pay my rent quarterly when due. At present I am extremely sorry to inform

you, that, from a variety of losses and disappointments, I am under the necessity of begging that you will indulge me one quarter longer. By that time, I hope to have it in my power to answer your just demand, and the favour shall be ever gratefully acknowledged by your

Obedient humble Servant.

LETTER XXVIII.

An urgent demand of payment.

Mr. Thompson,

THE exigence of my affairs compels me thus importunately, nay peremptorily to write to you. Can you think it possible to carry on business in the manner you act by me? You know what promises you have made, and how, from time to time, you have broken them. Can I, therefore, depend upon any new ones you make? If you use others as you do me, how can you think of carrying on business? If you do not, what must I think of the man, who deals worse by me, than he does by others? If you think you can trespass more upon me, than you can on others; that is a very bad compliment to my prudence, or your own gratitude; for surely good usage should be entitled to the same in return. I know how to allow for disappointments as well as any man; but, can a man be disappointed for ever? Trade is so dependent a thing, that it cannot be carried on without mutual punctuality. Does not the merchant expect it from me for these very goods I send you? And can I make a return to him without receiving it from you? What end can it answer to give you two years credit, and then be at an uncertainty, for goods which I sell at a small profit, and have only six months credit for myself? Indeed, Sir, this will never do. I must be more punctually used by you, or else must deal as little punctually with others; and then what must be the consequence? In

ſhort, Sir, I expect a handſome payment by the next return, and ſecurity for the remainder; as I am loath to take any harſh meaſures, to procure juſtice to myſelf, my family, and creditors. For I am, if it be not your own fault,

Your faithful Friend and Servant,

LETTER XXIX.

The Anſwer.

SIR,

I ACKNOWLEDGE, with gratitude, the lenity you have at all times ſhewn, and my being obliged to diſappoint you ſo often has given me much uneaſineſs. I do aſſure you, Sir, that I am not ſo ungrateful as my conduct has given you reaſon to believe. From the ſtate of my accompts you will find that the greateſt part of my property is in the hands of country dealers, who, although they ſeldom fail, yet their times of payment are very precarious and uncertain. However, to convince you of my integrity, I have ſent, by this day's poſt, an order for ſeventy pounds, and next week you ſhall receive one much larger. The remainder ſhall be ſent in a very ſhort time. I am determined, for the future, to make the rules in your excellent letter a guide, in my dealings with thoſe people, whoſe dilatorineſs in making good their payments to me, obliged me to diſappoint you; and to convince you further of my integrity, the goods which I order until the old accompt is paid off, ſhall be for ready money. I doubt not but you will continue to treat me with the ſame good uſage as formerly, and believe me to be unfeignedly,

Your obliged humble Servant.

LETTER XXX.

Of consolation to a Friend in prison for Debt.

Dear Sir,

I AM exceedingly concerned to hear, that the severity of your creditors has laid you under confinement. But there is one comfort results from it, that the utmost stretch of their revenge cannot carry them farther; and that when a man is got to the undermost part of fortune's wheel, he may rise, but cannot sink lower. You now know the worst, and have nothing to do, but to support your misfortune with that true magnanimity which becomes a noble mind. Long, very long, have you been labouring under great difficulties, and so have been inured to misfortunes; and you have looked forward with such anxiety and pain to the hard lot that has now befallen you, that 'tis impossible the bearing of it can be equal to the apprehensions you had of it. You see all around you too, many unhappy objects reduced to the same distress, and you see them either extricating themselves from those difficulties, as, I hope, you soon will, or learning to bear them with a true Christian resignation. For well does the wise man observe, that 'The race is not to the swift, nor the battle to the strong, nor riches to a man of understanding.' And it will yield you some consolation when you reflect, that this life is but a state of probation, and he that meets with misfortunes here, may, by a proper use of them, and, by God's grace, be entitled to a blessed hope; when a prosperous state may make a man forgetful of his duty, and so reap no other good but what he finds in this transitory life. Remember, my friend, that the school of affliction is the school of wisdom; and so behave under this trying calamity, as to say with the royal prophet, 'It is good for me, that I was afflicted.'

I think myself, however, not a little unhappy,

that my circumſtances will not permit me to aſſiſt you on this grievous occaſion, in the way a friend would chuſe to do, if he was able; but, if by my perſonal attendance on any of your creditors or friends, I can do you pleaſure or ſervice, I beg you to command me. For, in whatever is in my power, I am, and ſhall ever be

Your faithful Friend and Servant.

LETTER XXXI.

From a Tradeſman in diſtreſſed Circumſtances deſiring a Letter of Licence.

SIR,

IT is now above ten years ſince I firſt had dealings with you, and, during that time, you well know that I always paid you regularly; but, at preſent, am ſorry that my affairs are ſo perplexed, that it is not in my power to comply with the juſt demands of my creditors, nor even to pay them any thing until my affairs are ſettled; For that reaſon, Sir, I have ſent to you, deſiring a letter of licence for only twelve months, in which time, I hope to be able to ſettle my affairs to their ſatisfaction; but, if they will not comply with this, I am utterly ruined. Your anſwer is impatiently expected by

Your obedient humble Servant.

LETTER XXXII.

Adviſing a Friend againſt going to Law.

Dear Sir,

I AM ſorry to hear, that the difference between you and Mr. Archer is at laſt likely to be brought to a law-ſuit. I wiſh you'd take it into your ſerious conſideration before you begin, becauſe it will hardly be in your power to end it, when you pleaſe. For you immediately put the matter out of your own hands, into the hands of thoſe whoſe intereſt it is to

protract the ſuit from term to term, and who will as abſolutely preſcribe to you in it, as your phyſician in a dangerous illneſs.

The law, my good friend, I look upon, more than any one thing, as the proper puniſhment of an over-haſty and perverſe ſpirit, as it is a puniſhment that follows an act of a man's own ſeeking and chuſing. You will not conſent perhaps now to ſubmit the matter in diſpute to reference; but, let me tell you, that after you have expended large ſums of money, and ſquandered away a deal of time in attendance on your lawyers, and preparations for hearings, one term after another, you will probably be of another mind, and be glad, ſeven years hence, to leave it to that arbitration which you now refuſe. He is happy who is wiſe by other men's misfortunes, ſays the common adage: And why, when you have heard from all your acquaintance, who have tried the experiment, what a grievous thing the law is, will you, notwithſtanding, pay for that wiſdom, which you have at the coſt of others?

The repreſentation that was once hung up as a ſign in the rolls, liberty, on one ſide, a man all in rags, wringing his hands, with a label importing, that he had loſt his ſuit; and on the other, a man that had not a rag left, but ſtark naked, capering and triumphing, that he had carry'd his cauſe, was a fine emblem of going to law, and the infatuating madneſs of a litigious ſpirit.

How excellent to this purpoſe is the advice of our bleſſed Saviour, rather than ſeek this redreſs againſt any who would even take one's coat, to give him his cloak alſo? For, beſides the Chriſtian doctrine inculcated by this precept, it will be found, as the law is managed, and the uncertainty that attends, even in the beſt grounded litigations, that ſuch a pacific ſpirit may be deemed the only way to preſerve the reſt of one's garments, and prevent being ſtripped to the ſkin.

Moreover, what wife man would rufh upon a proceeding, where the principle men of the profeffion (tho' the oath they take, if ferj—nts, obliges them not to fign a fham plea, nor plead in a caufe againft their own opinion) are not afhamed, under the fpecious, but fcandalous, notion, of doing the beft they can for their client, to undertake, for the fake of a paltry fee, to whiten over the blackeft caufe, and to defeat the jufteft? Where your property may depend altogether upon the impudence of an eloquent pleader afferting any thing, a perjured evidence fwearing whatever will do for his fuborner's purpofe? Where the tricks and miftakes of practifers, and want of trifling forms, may nonfuit you? Where deaths of perfons made parties to the fuit, may caufe all to begin again? What wife man, I fay, would fubject himfelf to thefe vexations and common incidents in the law, if he could any way avoid it; together with the intolerable expences and attendances confequent on a law-fuit? Befides, the fears, the cares, the anxieties, that revolve with every term, and engrofs all a man's thoughts? Where legal proofs muft be given to the plaineft facts; that a living man is living, and indentically himfelf; and that a dead man is dead, and buried by certificate; where evidence muft be brought at a great expence to hands and feals affixed to deeds and receipts, that never were before queftioned; till a caufe fhall be fplit into feveral under-ones; thefe tried term by term; and years elapfe before the main point comes to be argued, though originally there was but one fingle point, as you apprehended in the queftion. As to the law part only, obferve the procefs; firft, comes the declaration; 2dly, a plea; 3dly, a demurrer to the plea; 4thly, a joinder in demurrer; 5thly, a rejoinder; 6thly, a fur-rejoinder; which, fometimes, is conclufive, fometimes to begin all over again. Then may fucceed trials upon the law part, and trials upon the equity

part; oftentimes new trials, or re-hearings; and thefe followed by writs of error.

Then you may be plunged into the bottomlefs gulph of chancery, where you begin with bills and anfwers, containing hundreds of fheets at exorbitant prices, fifteen lines in a fheet, and fix words in a line (and a ftamp to every fheet) barefacedly fo contrived to pick your pocket; then follow all the train of examinations, interrogatories, exceptions, bills amended, references for fcandal and impertinence, new allegations, new interrogatories, new exceptions, on pretence of infufficient anfwers, replies, rejoinders, and fur-rejoinders; till, at laft, when you have danced through this bleffed round of preparation, the hearing before the mafter of the rolls comes next; appeals follow from his honour to the chancellor; then from the chancellor to the houfe of lords; and, fometimes, the parties are fent down from thence for a new trial in the courts below—good h——s! What wife man, permit me to repeat, would enter himfelf into this confounding circle of the law?

I hope, dear Sir, you will think of this matter moft deliberately, before you proceed in your prefent angry purpofe; and, if you fhall judge it proper to take my advice, and avoid a law-fuit, I am fure you will have reafon to thank me for it, and for the zeal wherewith I am

Your fincere Friend and Servant.

LETTER XXXIII.

To a young Gentleman, on his entering into the world, with Directions how to conduct himfelf.

My dear Friend,

YOUR apprenticefhip is near out, and you are foon to fet up for yourfelf; that approaching moment is a critical one for you, and an anxious one for me. A tradefman, who would fucceed in his way, muft begin by eftablifhing a character of inte-

grity and good manners; without the former, no-body will go to his shop at all; without the latter no-body will go there twice. This rule does not exclude the fair arts of trade. He may sell his goods at the best price he can, within certain bounds. He may avail himself of the humour, the whims, and the fantastical taste of his customers; but what he warrants to be good must be really so, what he seriously asserts must be true, or his first fraudulent practices will soon end in a bankruptcy. It is the same in higher life, and in the great business of the world. A man who does not solidly establish, and really deserve, a character of truth, probity, good manners, and good morals, at his first setting out in the world, may impose, and shine like a meteor for a very short time, but will very soon vanish, and be extinguished with contempt. People easily pardon, in young men, the common irregularities of the senses; but they do not forgive the least vice of the heart. The heart never grows better by age; I fear worse, always harder. A young liar will be an old one; and a young knave will only be a greater knave as he grows older. But, should a bad young heart, accompanied with a good head (which, by the way, is very seldom the case) really reform in a more advanced age, from a consciousness of its folly, as well as of its guilt; such a conversion would only be thought prudential and political, but never sincere. I hope in God, and I verily believe, that you want no moral virtue. Your character in the world must be built upon that solid foundation, or it will soon fall, and upon your own head. You cannot, therefore, be too careful, too nice, too scrupulous, in establishing this character at first, upon which your whole depends. Let no conversation, no example, no fashion, no silly desire of seeming to be above what most knaves, and many fools, call prejudices, ever tempt you to avow, excuse, extenuate, or laugh at, the least breach of morality; but shew, upon all oc-

caſions, and take all occaſions, to ſhew a deteſtation and abhorrence of it. There, though young, you ought to be ſtrict: and there only, while young, it becomes you to be ſtrict and ſevere. But, there too, ſpare the perſons, while you laſh the crimes. All this relates, as you eaſily judge, to the vices of the heart, ſuch as lying, fraud, envy, malice, detraction, &c. and I do not extend it, to the little frailties of youth, flowing from high ſpirits, and warm blood. It would ill become you, at your age, to declaim againſt them, and ſententiouſly cenſure a gallantry, an accidental exceſs of the table, a frolic, an inadvertency; no, keep as free from them yourſelf as you can; but, ſay nothing againſt them in others. They certainly mend by time, often by reaſon; and a man's worldly character is not affected by them, provided it be pure in all other reſpects.

To come now to a point of much leſs, yet of very great conſequence, at your firſt ſetting out. Be upon your guard againſt vanity, the common failing of unexperienced youth; but particularly againſt that kind of vanity, that dubs a man a coxcomb. It is not to be imagined by how many ways vanity defeats its own purpoſes. One man decides peremptorily upon every ſubject, betrays his ignorance upon many, and ſhews a diſguſting preſumption upon the reſt. Another deſires to appear ſucceſsful among the women; he hints at the encouragement he has received from thoſe of the moſt diſtinguiſhed rank and beauty, and intimates a particular connexion with ſome one; if it is true, it is ungenerous, if falſe, it is infamous: But in either caſe, he deſtroys the reputation he wants to get. Some flatter their vanity by little extraneous objects, which have not the leaſt relation to themſelves, ſuch as being deſcended from, related to, or acquainted with people of diſtinguiſhed merit and eminent characters. They talk perpetually of their grandfather ſuch-a-one, their uncle ſuch-a-one, and their intimate friend, Mr. ſuch-a-

one, whom, possibly, they are hardly acquainted with. But, admitting it all to be as they would have it, what then? Have they the more merit for those accidents? Certainly not. On the contrary, their taking up adventitious proves their want of intrinsic merit; a rich man never borrows. Take this rule for granted, as a never-failing one, that you must never seem to affect the character in which you have a mind to shine. Modesty is the only sure bait, when you angle for praise. The affectation of courage will make even a brave man pass only for a bully; as the affectation of wit will make a man of parts pass for a coxcomb. By this modesty I do not mean timidity or awkward bashfulness. On the contrary, be inwardly firm and steady, know your own value, whatever it may be, and act upon that principle; but take great care to let no-body discover that you do know your own value. Whatever real merit you have, other people will discover; and people always magnify their own discoveries, as they lessen those of others.

For God's sake revolve all these things seriously in your thoughts, before you launch out alone into the world. Recollect the observations which you have yourself made upon mankind, compare and connect them with my instructions, and then act systematically and consequentially from them. Lay your little plan now, which you will hereafter extend and improve by your own observations, and by the advice of those who can never mean to mislead you.

I am

Your faithful and affectionate Friend.

LETTER XXXIV.

To a young Gentleman on the Art of Pleasing.

My dear Friend,

AIR, address, manners, and graces, are of such infinite advantage to whoever has them, and

ſo peculiarly and eſſentially neceſſary for you, that now, as the time of our meeting draws near, I tremble for fear I ſhould not find you poſſeſſed of them; and, to tell you the truth, I doubt you are not ſufficiently convinced of their importance. As I open myſelf, without the leaſt reſerve, whenever I think that my doing ſo can be of any uſe to you, I will give you a ſhort account of myſelf. When I firſt came into the world, which was at the age you are of now, ſo that (by the way) you have got the ſtart of me in that important article by two or three years at leaſt; at nineteen I left the univerſity of Cambridge, where I was an abſolute pedant: When I talked my beſt, I quoted Horace; when I aimed at being facetious, I quoted Martial; and, when I had a mind to be a fine gentleman, I talked Ovid. I was convinced that none but the ancients had common ſenſe; that the claſſics contained every thing that was either neceſſary, or ornamental to men. With theſe excellent notions I went firſt to the Hague, where, by the help of ſeveral letters of recommendation, I was ſoon introduced into all the beſt company; and where I very ſoon diſcovered, that I was totally miſtaken in almoſt every one notion I had entertained. Fortunately I had a ſtrong deſire to pleaſe (the mixed reſult of good-nature, and a vanity by no means blameable) and was ſenſible that I had nothing but the deſire. I therefore, reſolved, if poſſible, to acquire the means too. I ſtudied minutely the dreſs, the air, the manner, the addreſs, and the turn of converſation of all thoſe whom I found to be the people in faſhion, and moſt generally allowed to pleaſe. I imitated them as well as I could: If I heard that one man was reckoned remarkably genteel, I carefully watched his dreſs, motions, and attitudes, and formed my own upon them. When I heard of another, whoſe converſation was agreeable and engaging, I liſtened and attended to the turn of it. I addreſſed myſelf, to all the moſt

fashionable fine ladies; confessed, and laughed with them at my own awkwardness and rawness, recommending myself as an object for them to try their skill in forming. By these means, and with a passionate desire of pleasing every body, I came by degrees to please some; and, I can assure you, that what little figure I have made in the world has been much more owing to that passionate desire I had of pleasing universally, than to any intrinsic merit, or sound knowledge I might ever have been master of. My passion for pleasing was so strong (and I am glad it was so) that I own to you I wished to make every woman I saw in love with me, and every man I met with admire me. Without this passion for the object, I should never have been so attentive to the means; and I own I cannot conceive how it is possible for any man of good nature or good sense to be without this passion. Does not good nature incline us to please all those we converse with, of whatever rank or station they may be? And does not good sense and common observation shew of what infinite use it is to please? Moreover, at your age, I would not have contented myself with barely pleasing; I wanted to shine, and to distinguish myself in the world as a man of fashion, as well as business. And that ambition or vanity, call it what you please, was a right one; it hurt no-body, and made me exert whatever talents I had. It is the spring of a thousand right and good things.

Whatever is worth doing at all is worth doing well, and nothing can be done well without attention. Custom has made dancing sometimes necessary for a young man; therefore, mind it while you learn it, that you may learn to do it well, and not be ridiculous, though in a ridiculous act. Dress is of the same nature; you must dress: Therefore, attend to it; not in order to rival or to excel a fop in it, but, in order to avoid singularity, and, consequently, ridicule. Take great care always to be dressed like

the reaſonable people of your own age, in the place where you are; whoſe dreſs is never ſpoken of one way or other, as either too negligent, or too much ſtudied. Dreſs is one of the various ingredients that contribute to the art of pleaſing; it pleaſes the eyes at leaſt.

Whenever you find yourſelf engaged inſenſibly in favour of any body, of no ſuperior merit or diſtinguiſhed talents, examine and ſee what it is that has made thoſe impreſſions upon you, and you will find that it is, that gentleneſs of manners, that air and addreſs which I have ſo often recommended to you; and from thence draw this obvious concluſion, that what pleaſes you in them will pleaſe others in you; for we are all made of the ſame clay, though ſome of the lumps are a little finer, and ſome a little coarſer; but, in general, the ſureſt way to judge of others is to examine and analyſe one's ſelf thoroughly. When we meet, I will aſſiſt you in that analyſis, in which every man wants ſome aſſiſtance againſt his own ſelf-love. Adieu.

LETTER XXXV.

To a young Lady on the amuſements of the Female Sex.

My dear Girl,

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

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

of view than mere amusements. There are a variety of others, which are neither useful nor ornamental, such as play of different kinds.

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

An attention to your health is a duty you owe to yourself and to your friends. Bad health seldom fails to have an influence on the spirits and temper. The finest geniuses, the most delicate minds, have very frequently a correspondent delicacy of bodily constitution, which they are too apt to neglect. Their luxury lies in reading and late hours, equally enemies to health and beauty. But, though good health be one of the greatest blessings of life, never make a boast of it, but enjoy it in grateful silence. We so naturally associate the idea of female softness and delicacy with a correspondent delicacy of constitution, that, when a woman speaks of her great strength, her extraordinary appetite, her ability to bear excessive fatigue, we recoil at the description in a way she is little aware of.

The intention of your being taught needle-work, knitting, and such-like, is not on account of the intrinsic value of all you can do with your hands, which is trifling; but, to enable you to judge more perfectly of that kind of work, and to direct the execution of it in others. Another principal end is to enable you to fill up, in a tolerably agreeable way, some of the many solitary hours you must necessarily pass at home. It is a great article in the happiness

of life, to have your pleasures as independent of others as possible. By continually gadding abroad in search of amusement, you lose the respect of all your acquaintance, whom you oppress with those visits, which, by a more discreet management, might have been courted.

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

I am at the greatest loss what to advise you in regard to books. There is no impropriety in reading history, or cultivating any art or science to which genius or accident leads you. The whole volume of nature lies open to your eye, and furnishes an infinite variety of entertainment: If I was sure that nature had given you such strong principles of taste and sentiment as would remain with you, and influence your future conduct, with the utmost pleasure, would I endeavour to direct your reading in such a way as might form that taste to the utmost perfection of truth and elegance. 'But when I reflect how easy it is to warm a girl's imagination, and how difficult deeply and permanently to affect her heart; how readily she retires into every refinement of sentiment, and how easily she can sacrifice them to vanity or convenience;' I think I may very probably do you an injury by artificially creating a taste, which, if nature never gave it you, would only embarrass your future conduct: I do not want to make you any thing, I want to know what nature has made you, and to perfect you on her plan. I do not wish you to have sentiments that might perplex you; I wish you to have sentiments that may uniformly and steadily guide you, and such as your heart so thorough-

ly approves, that you would not forego them for any consideration this world could offer.

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

Do not confine your attention to dress to your public appearance. Accustom yourself to an habitual neatness, so that, in the most careless undress, in your most unguarded hours, you may have no reason to be ashamed of your appearance. You will not easily believe how much we consider your dress as expressive of your characters. Vanity, liberty, slovenliness, folly, appear through it. An elegant simplicity is an equal proof of taste and delicacy. In dancing, the principal parts you are to attend to are ease and grace. I would have you to dance with spirit, but never allow yourself to be so far transported with mirth, as to forget the delicacy of your sex. Many a girl, dancing in the gaiety and innocence of her heart, is thought to discover a spirit she little dreams of.

I know no entertainment, that gives such pleasure to a person of sentiment and humour, as the theatre. But, I am sorry to say, there are few English comedies a lady can see, without a shock to delicacy. You cannot readily suspect the comments gentlemen make on your behaviour on such occasions. Men are often best acquainted with the most worthless of your sex, and, from them, too readily form their judge-

ment of the reſt. A virtuous girl often hears very indelicate things with a countenance no ways embarraſſed, becauſe, in truth, ſhe does not underſtand them. Yet this is moſt ungenerouſly aſcribed to that command of features, and that ready preſence of mind, which you are thought to poſſeſs in a degree far beyond us; or, by ſtill more malignant obſervance, it is aſcribed to hardened effrontery.

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

I need ſay little about gaming, as I flatter myſelf you have no reliſh for it. It is a ruinous and uncurable vice; and, as it leads to all the ſelfiſh and turbulent paſſions, is peculiarly odious in your ſex. I have no objection to your playing a little at any kind of game, as a variety in your amuſements, provided that what you can poſſibly loſe is ſuch a trifle, as can neither intereſt nor hurt you. In this, as well as in all important points of conduct, ſhew a determined reſolution and ſteadineſs. This is not, in the leaſt, inconſiſtent with the ſoftneſs and gentleneſs ſo amiable in your ſex. On the contrary, it gives that ſpirit to a mild and ſweet diſpoſition, without which, it is apt to degenerate into inſipidity. To conclude, it makes you reſpectable in your own eyes, and dignifies you in ours.

I am, &c.

LETTER XXXVI.

On Love and Friendſhip, from a Father to his Daughters.

Dear Daughters,

THE luxury and diſſipation that prevails in genteel life, as it corrupts the heart in many reſpects, ſo it renders it incapable of warm, ſincere, and ſteady friendſhip. A happy choice of friends will be of the utmoſt conſequence to you, as they may aſſiſt you by their advice and good offices. But, the immediate gratification, which friendſhip affords to a warm, open, and ingenuous heart, is, of itſelf, a ſufficient motive to court it. In the choice of your friends, have your principal regard to goodneſs of heart and fidelity. If they alſo poſſeſs taſte and genius, that will make them more agreeable and uſeful companions. You have particular reaſon to place confidence in thoſe who have ſhewn affection for you in your early days, when you were incapable of making them any return. This is an obligation for which you cannot be too grateful. If you have the good fortune to meet with any who deſerve the name of friends, unboſom yourſelf with the utmoſt confidence. It is one of the world's maxims, never to truſt any perſon with a ſecret, the diſcovery of which could give you any pain; but it is the maxim of a little mind and a cold heart, unleſs where it is the effect of frequent diſappointments and bad uſage. An open temper, if reſtrained but by tolerable prudence, will make you, on the whole, much happier than a reſerved, ſuſpicious one, although you may ſometimes ſuffer by it. Coldneſs and diſtruſt are the two certain conſequences of age and experience; but, they are unpleaſant feelings, and need not be anticipated before their time.

But, however open you may be in talking of your own affairs, never diſcover the ſecrets of one friend to another. Theſe are ſacred depoſits, which do

not belong to you, nor have you any right to make use of them.

There is another case in which I suspect it is proper to be secret, not so much from motives of prudence as delicacy; I mean in love matters. Though a woman has no reason to be ashamed of an attachment to a man of merit, yet nature, whose authority is superior to philosophy, has annexed a sense of shame to it. It is even long before a woman of delicacy dares avow to her own heart that she loves; and, when all the subterfuges of ingenuity to conceal it from herself fail, she feels violence done to both her pride and to her modesty. This, I should imagine, must always be the case where she is not sure of a return to her attachment. In such a situation to lay the heart open to any person whatever does not appear to me consistent with the perfection of female delicacy. But, perhaps, I am in the wrong. At the same time I must tell you, that, in point of prudence, it concerns you to attend well to the consequences of such a discovery. These secrets, however important in your own estimation, may appear very trifling to your friend, who possibly will not enter into your feelings, but may rather consider them as a subject of pleasantry. For this reason, love secrets are of all others the worst kept. But the consequences to you may be very serious, as no man of spirit and delicacy ever valued a heart much hackneyed in the ways of love. If, therefore you must have a friend to pour out your heart to, be sure of her honour and secrecy. Let her not be a married woman, especially if she lives happily with her husband. There are certain unguarded moments, in which such a woman, though the best and worthiest of her sex, may let hints escape, which, at other times, or to any other person than her husband, she would be incapable of; nor will a husband, in this case, feel himself under the same obligations of secrecy and honour, as if you had put your confidence

originally in himſelf, eſpecially on a ſubject which the world is apt to treat ſo lightly.

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

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

Never allow any perſon, under the pretended ſanction of friendſhip, to be ſo familiar as to loſe a proper reſpect for you. Never allow them to teaze you on any ſubject that is diſagreeable, or where you have once taken your reſolution. Many will tell you that this reſerve is inconſiſtent with the freedom which friendſhip allows; but a certain reſpect is neceſſary in friendſhip as in love: Without it, you may be liked as a child, but will never be loved as an equal. The temper and diſpoſition of the heart, in your ſex, make you enter more readily into friendſhips than men. Your natural propenſity to it is ſo ſtrong, that you often run into intimaces which you

ſoon have ſufficient cauſe to repent of; and this makes your friendſhips ſo very fluctuating.

Another great obſtacle to the ſincerity, as well as ſteadineſs of your friendſhips, is the great claſhing of your intereſts in the purſuits of love, ambition, or vanity. For theſe reaſons, it would appear, at firſt ſight, more eligible for you to contract your friendſhips with the men. Among other obvious advantages of an eaſy intercourſe between the two ſexes, it occaſions an emulation and exertion in each to excel and be agreeable: Hence their reſpective excellencies are mutually communicated and blended. As their intereſts in no degree interfere, there can be no foundation for jealouſy or ſuſpicion of rivalſhip. The friendſhip of a man for a woman is always blended with a tenderneſs, which he never feels for one of his own ſex, even where love is in no degree concerned. Beſides, we are conſcious of a natural title you have to our protection and good offices, and, therefore, we feel an additional obligation of honour to ſerve you, and to obſerve an inviolable ſecrecy, whenever you confide in us. But apply theſe obſervations with great caution. Thouſands of women of the beſt hearts and fineſt talents have been ruined by men who approach them under the ſpecious name of friendſhip. But ſuppoſing a man to have the moſt undoubted honour, yet his friendſhip to a woman is ſo near a kin to love, that if ſhe be very agreeable in her perſon, ſhe will, probably, very ſoon find a lover, where ſhe only wiſhed to meet a friend. Let me here, however, warn you againſt that weakneſs ſo common among vain women, the imagination that every man who takes notice of you is a lover. Nothing can expoſe you more to ridicule, than the taking up a man on the ſuſpicion of being your lover, who, perhaps, never once thought of you in that view, and giving yourſelves thoſe airs ſo common among ſilly women on ſuch occaſions.

I am, &c.

LETTER XXXVII.

On the ſame ſubject.

Dear daughters,

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

There is a different ſpecies of men, whom you may like as agreeable companions, men of worth, taſte, and genius, whoſe converſation, in ſome reſpects, may be ſuperior to what you generally meet with among thoſe of your own ſex. It will be fooliſh in you to deprive yourſelf of an uſeful and agreeable acquaintance, merely becauſe idle people ſay he is your lover. Such a man may like your company, without having any deſign on your perſon. People whoſe ſentiments, and particularly whoſe taſtes, correſpond naturally, like to aſſociate together, although neither of them have the moſt diſtant view of any further connexion. But, as this ſimilarity of minds often gives riſe to a more tender attachment than friendſhip, it will be proper to keep a watchful eye over yourſelves, leſt your hearts become too far engaged before ye are aware of it.

At the ſame time, I do not think that your ſex, at leaſt in this part of the world, have much of that ſenſibility, which diſpoſes to ſuch attachments. What is commonly called love among you is rather grati-

tude, and the partiality to the man who prefers you to the reſt of your ſex; and ſuch a man you often marry, with little either of perſonal eſteem or affection. Indeed, without an unuſual ſhare of natural ſenſibility and very peculiar good fortune, a woman in this country has very little probability of marrying for love. It is a maxim laid down among you, and a very prudent one it is, that love is not to begin on your part, but is entirely to be the conſequence of our attachment to you. Now, ſuppoſing a woman to have ſenſe and taſte, ſhe will not find many men to whom ſhe can poſſibly be ſuppoſed to bear any conſiderable ſhare of eſteem. Among theſe few, it is a very great chance if any of them diſtinguiſhes her particularly. Love, at leaſt, with us, is exceedingly capricious, and will not always fix where reaſon ſays it ſhould. But, ſuppoſing one of them ſhould become particularly attached to her, it is ſtill extremely improbable that he ſhould be the man in the world her heart moſt approved of.

As, therefore, nature has not given you that unlimited range in your choice which we enjoy, ſhe has wiſely and benevolently aſſigned to you a greater flexibility of taſte on this ſubject. Some agreeable qualities recommend a gentleman to your common good liking and friendſhip. In the courſe of his acquaintance, he contracts an attachment to you. When you perceive it, it excites your gratitude; this gratitude riſes into a preference, and this preference, perhaps, at laſt advances to ſome degree of attachment, eſpecially, if it meets with croſſes and difficulties; for theſe, and a ſtate of ſuſpenſe, are very great incitements to attachment, and are the food of love in both ſexes. If attachment was not incited in your ſex in this manner, there is not one in a million of you that would ever marry with any degree of love. A man of taſte and delicacy marries a woman, becauſe he loves her more than any other. A woman of equal taſte and delicacy marries him, becauſe ſhe e-

ſteems him, and becauſe he gives her that preference, But, if a man unfortunately becomes attached to a woman, whoſe heart is ſecretly pre-engaged, his attachment, inſtead of obtaining a ſuitable return, is particularly offenſive; and, if he perſiſts to teaze her, he makes himſelf equally the object of her ſcorn and averſion.

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

The following, I apprehend, are the moſt genuine effects of an honourable paſſion among the men, and the moſt difficult to counterfeit. A man of delicacy often betrays his paſſion by his too great anxiety to conceal it, eſpecially if he has little hopes of being fortunate.

True love, in all its ſtages, ſeeks concealment, and never expects ſucceſs. It renders a man not only reſpectful but timid to the higheſt degree, in his behaviour to the woman he loves. To conceal the awe he ſtands in of her, he may ſometimes affect pleaſantry, but it ſits awkwardly on him, and he quickly relapſes into ſerioufneſs, if not into dulneſs. He magnifies all her real perfections in his imagination, and is either blind to her failings, or converts them into real beauties. Like a perſon conſcious of guilt, he is jealous that every eye obſerves him; and, to avoid this, he ſhuns all the little obſervances of common gallantry. His heart and his character will be improved in every reſpect by his attachment. His manners will become more gentle; and his converſation more agreeable, but diffidence and embarraſſment will always make him appear to diſadvan-

tage in the company of his miſtreſs. If the faſcination continue long, it will totally depreſs his ſpirit, and extinguiſh every active, vigorous, and manly principle of his mind.

When you obſerve, in a gentleman's behaviour, theſe marks which I have deſcribed above, reflect ſeriouſly what you are to do. If his attachment is agreeable to you, I leave you to do as nature, good ſenſe, and delicacy, ſhall direct you. If you love him, let me adviſe you never to diſcover to him the full extent of your love, no, not although you marry him. That ſufficiently ſhews your preference, which is all he is entitled to know. If he has delicacy, he will aſk for no ſtronger proof of your affection for your ſake; if he has ſenſe, he will not aſk it for his own. This is an unpleaſant truth, but I thought it my duty to let you know it. Violent love cannot ſubſiſt, at leaſt cannot be expreſſed long together, on both ſides; otherwiſe, the certain conſequence, however concealed, is ſatiety and diſguſt.

My zeal for your welfare has excited me to throw together theſe few thoughts, which, I flatter myſelf, will ſink deep in your memory, and be of ſome uſe to you, at the time you ſtand moſt in need of aſſiſtance. I remain,

Yours affectionately, &c.

LETTER XXXVIII.

On Courtſhip and coquetiſh Behaviour, from a Father to his Daughters.

Dear Daughters,

IN my laſt, I laid before you my thoughts on love and friendſhip, and now proceed to conſider ſome other particulars very eſſential to your happineſs. If you ſee evident proofs of a gentleman's attachment, and are determined to ſhut your heart againſt him, as you ever hope to be uſed with generoſity by the perſon who ſhall engage your own heart, treat him

honourably and humanely. Do not let him linger in a miserable suspense, but be anxious to let him know your sentiments with regard to him.

However people's hearts may deceive them, there is scarcely a person that can love for any time, without, at least, some distant hope of success. If you really wish to undeceive a lover, you may do it in a variety of ways. There is a certain species of easy familiarity in your behaviour, which may satisfy him, if he has any discernment left, that he has nothing to hope for. But, perhaps, your particular temper may not permit of this. You may easily shew that you want to avoid his company: but, if he is a man whose friendship you wish to preserve, you may not chuse this method, because then you lose him in every capacity. You may get a common friend to explain matters to him, or call on many other devices, if you are seriously anxious to put him out of suspense.

But, if you are resolved against every such method, at least do not shun opportunities of letting him explain himself. If you do this you act barbarously and unjustly. If he brings you to an explanation, give him a polite, but resolute and decisive, answer. In whatever way you convey your sentiments to him, if he is a man of spirit and delicacy, he will give you no farther trouble, nor apply to your friends for their intercession. This last is a method of courtship which every man of spirit will disdain. He will never whine nor sue for your pity. That would mortify almost as much as your scorn. In short, you may break such a heart, but you can never bend it. Great pride always accompanies delicacy, however concealed under the appearance of the utmost gentleness and modesty; and is the passion of all others the most difficult to conquer.

There is a case where a woman may coquette justifiably to the utmost verge which her conscience will allow. It is where a gentleman purposely declines

to make his addresses, till such time as he thinks himself perfectly sure of her consent. This at bottom is intended to force a woman to give up the undoubted privilege of her sex, the privilege of refusing; it is intended to force her to explain herself, in effect, before the gentleman designs to do it, and by this means to oblige her to violate the modesty and delicacy of her sex, and to invert the clearest order of nature. All this sacrifice is proposed to be made merely to gratify a most despicable vanity in a man who would degrade the very woman whom he wishes to make his wife.

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

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

of admiration is so prevailing a passion among you, that you may be considered to make a very great sacrifice, whenever you give up a lover, till after the art of coquetry fails to keep him, or till he forces you to an explanation. You can be fond of the love, when you are indifferent to, or even when you despise the lover. But, the deepest and most artful coquetry is employed by women of superior taste and sense, to engage and fix the heart of a man whom the world and whom they themselves esteem, altho' they are firmly determined never to marry him. But his conversation amuses them, and his attachment is the highest gratification to their vanity; nay, they can sometimes be gratified with the utter ruin of his fortune, fame, and happiness. God forbid I should ever think so of all your sex; I know many of them have principles, have generosity and dignity of soul, that elevates them above the worthless vanity I have been speaking of.

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

If he has not confided his own secret to any body, he has an undoubted title to ask you not to divulge it. If a woman chuses to trust any of her companions with her own unfortunate attachments, she may, as it is her own affair alone; but, if she has any gen-

erosity or gratitude, she will not betray a secret which does not belong to her. I am, &c.

LETTER XXXIX.

On the foregoing subject.

Dear Daughters,

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

Male coquetry is much more inexcusable than female, as well as more pernicious; but, it is rare in this country. Very few men will give themselves the trouble to gain or retain any woman's affections, unless they have views on them either of an honourable or dishonourable kind. Men employed in the pursuits of business, ambition or pleasure, will not give themselves the trouble to engage a woman's affections, merely from the vanity of conquest, and of triumphing over the heart of an innocent and defenceless girl. Besides, people never value much what is entirely in their power. A man of parts, sentiments, and address, if he lays aside all regard to truth and humanity, may engage the hearts of fifty women at the same time, and may likewise conduct his coquetry with so much art, as to put it out of the power of any of them to specify a single expression that could be said to be directly expressive of love. This ambiguity of behaviour, this art of keeping one in suspense, is the great secret of coquetry in both sexes. It is the more cruel in us, because

we can carry it to what length we pleaſe, and continue it as long as we pleaſe, without your being ſo much as at liberty to complain or expoſtulate; whereas, we can break our chain, and force you to explain, whenever we become impatient of our ſituation.

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

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

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

I ſee ſome unmarried women of active, vigorous minds, and great vivacity of ſpirits, degrading themſelves; ſometimes by entering into a diſſipated courſe of life, unſuitable to their years, and expoſing themſelves to the ridicule of the girls, who might have been their grand children; ſometimes by oppreſſing their acquaintances by impertinent intruſions into their private affairs; and ſometimes by being the propagators of ſcandal and defamation. All this is owing to an exuberant activity of ſpirits, which, if it had found employment at home, would have rendered them reſpectable and uſeful members of ſociety.

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

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

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

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

LETTER XL.

On Marriage, in an Epiſtle from a Father to his Daughters.

Dear Daughters,

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

There is one advice I ſhall leave you, to which I beg your particular attention. Before your affections come to be in the leaſt engaged to any man, exam-

ine your tempers, your taſtes, and your hearts, very ſeverely; and ſettle in your own minds what are the requiſites to your happineſs in a married ſtate; and, as it is almoſt impoſſible that you ſhould get every thing you wiſh, come to a ſteady determination what you are to conſider as eſſential, and what may be ſacrificed.

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

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

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

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

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

If a gentleman make his addreſſes to you, or give you a reaſon to believe he will do ſo, before you allow your affections to be engaged, endeavour, in the moſt prudent and ſecret manner, to procure from your friends every neceſſary piece of information concerning him; ſuch as his character for ſenſe, his morals, his temper, fortune, and family; whether it is diſtinguiſhed for parts and worth, or their folly,

knavery, and loathſome hereditary diſeaſes. When your friends inform you of theſe, they have fulfilled their duty. If they go further, they have not that deference for you which a becoming dignity on your part would effectually command. Whatever your views are in marrying, take every poſſible precaution to prevent their being diſappointed. If fortune and the pleaſures it brings are your aim, it is not ſufficient that the ſettlements of a jointure and children's proviſions be amply and properly ſecured; it is neceſſary that you ſhould enjoy the fortune during your own life. The principal ſecurity you can have for this will depend on your marrying a good natured generous man, who deſpiſes money, and who will let you live where you can beſt enjoy that pleaſure, that pomp, and parade of life, for which you married him.

LETTER XLI.

On the ſame Subject, in continuation.

Dear Daughters,

FROM what I wrote, in my laſt, you will eaſily ſee, that I could never pretend to adviſe whom you ſhould marry; but, I can, with great confidence, adviſe whom you ſhould not marry.

Avoid a companion that may entail any hereditary diſeaſe on your poſterity, particularly (that moſt dreadful of all human calamities) madneſs. It is the height of imprudence to run into ſuch a danger, and, in my opinion, highly criminal.

Do not marry a fool; he is the moſt untractable of all animals; he is led by his paſſions and caprices, and is incapable of hearing the voice of reaſon. It may probably too hurt your vanity to have huſbands for whom you have reaſon to bluſh and tremble, every time they open their lips in company. But the worſt circumſtance that attends a fool is his conſtant jealouſy of his wife's being thought to govern him.

This renders it impoſſible to lead him, and he is continually doing abſurd and diſagreeable things, for no other reaſon but to ſhew he dares do them.

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

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

As I look on your choice of a huſband to be of the greateſt conſequence to your happineſs, I hope you will make it with the utmoſt circumſpection. Do not give way to a ſudden ſally of paſſion, and dignify it with the name of love. Genuine love is not founded in caprice; it is founded in nature, on honourable views, on virtue, on ſimilarity of taſte, and ſympathy of ſouls. If you have theſe ſentiments, you will never marry any one, when you are not in that ſituation, in point of fortune, which is neceſſary to the happineſs of either of you. What that competency may be can only be determined by your own taſtes. It would be ungenerous in you to take advantage of a lover's attachment, to plunge him into diſtreſs, and, if he has any honour, no perſonal gratification will ever tempt him to enter into any connexion, which will render you unhappy. If you have as much between you as to ſatisfy all your demands, it is ſufficient. I ſhall conclude with endeavouring to remove a difficulty which muſt occur to

any woman of reflection, on the subject of marriage. What is to become of all these refinements of delicacy, that dignity of manner which checked all familiarities, and suspended desire in respectful and awful admiration? In answer to this, I shall only observe, that, if motives of interest or vanity have had any share in your resolutions to marry, none of these chimerical notions will give you any pain; nay, they will very quickly appear as ridiculous in your own eyes, as they probably always did in the eyes of your husband. They have been sentiments which have floated in your imaginations, but have never reached your hearts. But, if these sentiments have been truly genuine, and if you have had the singular happy fate to attach those who understand them, you have no reason to be afraid.

Marriage, indeed, will not at once dispel the enchantment raised by external beauty; but the virtues and graces that first warmed the heart, that reserve and delicacy which always left the lover something farther to wish, and often made him doubtful of your sensibility or attachment, may and ought ever to remain. The tumult of passion will necessarily subside; but it will be succeeded by an endearment that affects the heart in a more equal, more sensible, and tender manner. But, I must check myself, and not indulge in descriptions that may mislead you, and that too sensibly awake the remembrance of my happier days, which, perhaps, it were better for me to forget for ever.

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

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

I am, &c.

LETTER XLII.

To a very young Lady on her Marriage.

By Dr. Swift.

Madam,

THE hurry and impertinence of receiving and paying visits on account of your marriage being now over, you are beginning to enter into a course of life, where you will want much advice to divert you from falling into many errors, fopperies, and follies, to which your sex is subject. I have always borne an entire friendship to your father and mother; and the person they have chosen for your husband, hath been for some years past my particular favourite. I have long wished you might come together; because I hoped that, from the goodness of your disposition, and by following the counsel of wise friends, you might in time make yourself worthy of him. Your parents were so far in the right, that they did not produce you much into the world; whereby you avoided many wrong steps which others have taken, and have fewer ill impressions to be removed. But they failed, as it is generally the case, in too much neglecting to cultivate your mind; without which it is impossible to acquire or preserve the friendship and esteem of a wise man, who soon grows weary of acting the lover, and treating his wife like a mistress, but wants a reasonable companion, and a

true friend, through every ſtage of his life. It muſt be, therefore, your buſineſs to qualify yourſelf for thoſe offices; wherein I will not fail to be your director, as long as I ſhall think you deſerve it, by letting you know how you are to act, and what you ought to avoid.

And beware of deſpiſing or neglecting my inſtructions; whereon will depend not only your making a good figure in the world, but your own real happineſs, as well as that of the perſon who ought to be the deareſt to you.

I muſt, therefore, deſire you in the firſt place, to be very ſlow in changing the modeſt behaviour of a virgin. It is uſual in young wives, before they have been many weeks married, to aſſume a bold forward look, and manner of talking; as if they intended to ſignify in all companies, that they were no longer girls; and, conſequently, that their whole demeanor, before they got a huſband, was all but a countenance and conſtraint upon their nature; whereas, I ſuppoſe, if the votes of wiſe men were gathered, a very great majority would be in favour of thoſe ladies, who, after they were entered into that ſtate, rather choſe to double their portion of modeſty and reſervedneſs.

I muſt likewiſe warn you ſtrictly againſt the leaſt degree of fondneſs to your huſband before any witneſs whatſoever, even before your neareſt relations, or the very maids of your chamber. This proceeding is ſo exceeding odious and diſguſtful to all who have either good breeding or good ſenſe, that they aſſign two very unamiable reaſons for it: The one is groſs hypocriſy, and the other has too bad a name to mention. If there is any difference to be made, your huſband is the loweſt perſon in company, either at home or abroad, and every gentleman preſent has a claim to all marks of civility and diſtinction from you. Conceal your eſteem and love in your own breaſt, and reſerve your kind looks and language for

private hours; which are ſo many in the four and twenty, that they will afford time to employ a paſſion as exalted as any that was ever deſcribed in a French romance.

Upon this head, I ſhould likewiſe adviſe you to differ in practice from thoſe ladies who affect abundance of uneaſineſs while their huſbands are abroad; ſtart with every knock at the door, and ring the bell inceſſantly for the ſervants to let in their maſter: will not eat a bit at dinner or ſupper if the huſband happen to ſtay out; and receive him at his return with ſuch a medley of chiding and kindneſs, and catechiſing him where he has been, that a ſhrew from Billingſgate would be a more eaſy and eligible companion.

Of the ſame leaven are thoſe wives, who, when their huſbands are gone a journey, muſt have a letter every poſt upon pain of fits and hyſterics; and a day muſt be fixed for their return home, without the leaſt allowance for buſineſs, or ſickneſs, or accidents, or weather. Upon which, I can only ſay, that, in my obſervation, thoſe ladies who are apt to make the greateſt clutter on ſuch occaſions, would liberally have paid a meſſenger for bringing them news, that their huſbands had broke their necks on the road.

You will, perhaps, be offended, when I adviſe you to abate a little of that violent paſſion for fine clothes ſo predominant in your ſex. It is a little hard, that ours, for whoſe ſake you wear them, are not admitted to be of your council. I may venture to aſſure you, that we will make an abatement at any time of four pounds a yard in a brocade, if the ladies will but allow a ſuitable addition of care in the cleanlineſs and ſweetneſs of their perſons. For the ſatyrical part of mankind will needs believe, that it is not impoſſible to be very fine and very filthy; and that the capacities of a lady are ſometimes apt to fall ſhort in cultivating cleanlineſs and finery together. I ſhall only add, upon ſo tender a ſubject,

what a pleasant gentleman said concerning a silly woman of quality, "That nothing could make her supportable but cutting off her head, for his ears were offended by her tongue, and his nose by her hair and teeth."

I am, &c.

LETTER XLIII.

To the same Lady.

By the same.

Madam,

I AM wholly at a loss how to advise you in the choice of company; which, however, is a point of as great importance as any in your life. If your general acquaintance be among the ladies who are your equals or superiors, provided they have nothing of what is commonly called an ill reputation, you think you are safe; and this, in the style of the world, will pass for good company. Whereas, I am afraid it will be hard for you to pick out one female acquaintance in this town, from whom you will not be in manifest danger of contracting some foppery, affectation, vanity, folly, or vice. Your only safe way of conversing with them, is by a firm resolution to proceed in your practice and behaviour directly contrary to whatever they shall say or do. And this I take to be a good general rule, with very few exceptions. For instance, in the doctrines they usually deliver to young married women for managing their husbands; their several accounts of their own conduct in that particular, to recommend it to your imitation: the reflections they make upon others of their sex for acting differently; their directions how to come off with victory upon any dispute or quarrel you may have with your husband; the arts by which you may discover, and practise upon his weak side; when to work by flattery and insinuation, when to melt him with tears, and when to engage

him with a high hand: In these, and a thousand other cases, it will be prudent to retain as many of their lectures in your memory as you can, and then determine to act in full opposition to them all.

I hope your husband will interpose his authority to limit you in the trade of visiting. Half a dozen fools are in all conscience as many as you should require: And it will be sufficient for you to see them twice a-year; for I think the fashion does not exact, that visits should be paid to friends.

I advise that your company at home should consist of men, rather than women. To say the truth, I never yet knew a tolerable woman to be fond of her own sex. I confess, when both are mixed and well chosen, and put their best qualities forward, there may be an intercourse of civility and good will; which, with the addition of some degree of sense, can make conversation or any amusement agreeable. But a knot of ladies, got together by themselves, is a very school of impertinence and detraction, and it is well if those be the worst.

Let your men acquaintance be of your husband's choice, and not recommended to you by any shecompanions; because they will certainly fix a coxcomb upon you, and it will cost you some time and pains before you can arrive at the knowledge of distinguishing such a one from a man of sense.

Never take a favourite waiting maid into your cabinet council, to entertain you with histories of those ladies whom she hath formerly served, of their diversions and their dresses; to insinuate how great a fortune you brought, and how little you are allowed to squander; to appeal to her from your husband, and to be determined by her judgement, because you are sure it will be always for you; to receive and discard servants by her approbation or dislike; to engage you, by her insinuations, into misunderstandings with your best friends; to represent all things in false colours, and to be the common emissary of scandal.

But the grand affair of your life will be, to gain and preſerve the friendſhip and eſteem of your huſband. You are married to a man of good education and learning, of an excellent underſtanding, and an exact taſte. It is true, and it is happy for you, that theſe qualities in him are adorned with great modeſty, a moſt amiable ſweetneſs of temper, and an unuſual diſpoſition to ſobriety and virtue. But neither good nature nor virtue will ſuffer him to eſteem you againſt his judgement; and, although he is not capable of uſing you ill, yet you will in time grow a thing indifferent, and, perhaps, contemptible, unleſs you can ſupply the loſs of youth and beauty with more durable qualities. You have but a very few years to be young and handſome in the eyes of the world; and as few months to be ſo in the eyes of a huſband, who is not a fool; for, I hope you do not ſtill dream of charms and raptures, which marriage ever did, and ever will put a ſudden end to. Beſides, yours was a match of prudence and common good liking, without any mixture of that ridiculous paſſion which has no being but in play-books and romances.

You muſt, therefore, uſe all endeavours to attain to ſome degree of thoſe accompliſhments which your huſband moſt values in other people, and for which he is moſt valued himſelf. You muſt improve your mind, by cloſely purſuing ſuch a method of ſtudy as I ſhall direct or approve of. You muſt get a collection of hiſtory and travels, which I will recommend to you, and ſpend ſome hours every day in reading them, and making extracts from them, if your memory be weak. You muſt invite perſons of knowledge and underſtanding to an acquaintance with you, by whoſe converſation you may learn to correct your taſte, and judgement; and, when you can bring yourſelf to comprehend and reliſh the good ſenſe of others, you will arrive in time to think rightly yourſelf, and to become a reaſonable and agreeable companion. This muſt produce in your huſband a true

rational love and esteem for you, which old age will not diminish. He will have regard for your judgement and opinion in matters of the greatest weight; you will be able to entertain each other without a third person to relieve you by finding discourse. The endowments of your mind will even make your person more agreeable to him; and, when you are alone, your time will not lie heavy upon your hands for want of some trifling amusement.

As little respect as I have for the generality of your sex, it hath sometimes moved me with pity, to see the lady of the house forced to withdraw immediately after dinner; and this in families where there is not much drinking; as if it were an established maxim, that women are incapable of all conversation. In a room where both sexes meet, if the men are discoursing upon any general subject, the ladies never think it their business to partake in what passes, but, in a separate club, entertain each other with the price and choice of lace and silk, and what dresses they liked or disapproved at the church or the play house. And, when you are among yourselves, how naturally, after the first compliments, do you apply your hands to each other's lappets, ruffles, and mantuas; as if the whole business of your lives, and the public concern of the world depended upon the cut or colour of your dresses. As divines say, that some people take more pains to be damned, than it would cost them to be saved; so your sex employs more thought, memory, and application to be fools, than would serve to make them wise and useful. When I reflect on this, I cannot conceive you to be human creatures, but a sort of species hardly a degree above a monkey; who has more diverting tricks than any of you, is an animal less mischievous and expensive, might, in time, be a tolerable critic in velvet and brocade, and, for ought I know, would equally become them.

I am, &c.

LETTER XLIV.

To the same Lady.

By the same.

Madam,

I Would have you look upon finery as a necessary folly, as all great ladies did whom I have ever known. I do not desire you to be out of the fashion, but to be the last and least in it. I expect that your dress shall be one degree lower than your fortune can afford; and, in your own heart, I would wish you to be an utter contemner of all distinctions which a finer petticoat can give you; because, it will neither make you richer, handsomer, younger, better natured, more virtuous, or wise, than if it hung upon a peg.

If you are in company with men of learning, though they happen to discourse of arts and sciences, out of your compass, yet you will gather more advantage by listening to them, than from all the nonsense and frippery of your own sex. But, if they be men of breeding, as well as of learning, they will seldom engage in any conversation where you ought not to be a hearer, and, in time, have your part. If they talk of the manners and customs of the several kingdoms of Europe, of travels into remoter nations, of the state of their own country, or of the great men and actions of Greece and Rome; if they give their judgement upon English and French writers, either in verse or prose, or of the nature and limits of virtue and vice; it is a shame for an English lady not to relish such discourses, not to improve by them, and endeavour, by reading and information, to have her share in those entertainments, rather than turn aside, as it is the usual custom, and consult with the woman who sits next her, about a new cargo of fans.

It is a little hard, that not one gentleman's daughter in a thousand should be brought to read or un-

derſtand her own natural tongue, or be judge of the eaſieſt books that are written in it; as any one may find, who can have the patience to hear them, when they are diſpoſed to mangle a play or a novel; where the leaſt word out of the common road is ſure to diſconcert them. It is no wonder, when they are not ſo much as taught to ſpell in their childhood, nor can ever attain to it in their whole lives. I adviſe you, therefore, to read aloud, more or leſs, every day, to your huſband, if he will permit you, or to any other friend (but not a female one) who is able to ſet you right. And as for ſpelling, you may compaſs it in time, by making collections from the books you read.

I know very well, that thoſe who are commonly called learned women, have loſt all manner of credit, by their impertinent talkativeneſs, and conceit of themſelves. But there is an eaſy remedy for this, if you once conſider, that after all the pains you may be at, you never can arrive, in point of learning, to the perfection of a ſchool boy. The reading I would adviſe you to, is only for the improvement of your own good ſenſe; which will never fail of being mended by diſcretion. It is a wrong method, and ill choice of books, that makes thoſe learned ladies juſt ſo much worſe for what they have read. And, therefore, it ſhall be my care to direct you better; a taſk for which I take myſelf not be ill qualified; becauſe I have ſpent more time, and have had more opportunities than many others, to obſerve and diſcover from what ſources the various follies of women are derived.

Pray obſerve how inſignificant things are the common race of ladies, when they have paſſed their youth and beauty how contemptible they appear to the men, and yet more contemptible to the younger part of their own ſex; and have no relief but in paſſing their afternoons in viſits, where they are never acceptable; and their evenings at cards among each o-

ther; while the former part of the day is ſpent in ſpleen and envy, or in vain endeavours to repair by art and dreſs the ruins of time. Whereas, I have known ladies at ſixty, to whom all the polite part of the court and town paid their addreſſes, without any farther view than that of enjoying the pleaſure of their converſation.

I am ignorant of any one quality that is amiable in a man, which is not equally ſo in a woman: I do not except even modeſty, and gentleneſs of nature. Nor do I know one vice or folly which is not equally deteſtable in both. There is indeed one infirmity which ſeems to be generally allowed you, I mean that of cowardice. Yet there ſhould ſeem to be ſomething very capricious, that when women profeſs their admiration for a colonel or a captain on account of his valour, they ſhould fancy it a very graceful, becoming quality in themſelves to be afraid of their own ſhadows; to ſcream in a barge when the weather is calmeſt, or in a coach at the ring; to run from a cow at a hundred yards diſtance; to fall into fits at the ſight of a ſpider, an ear-wig, or a frog: At leaſt, if cowardice be a ſign of cruelty (as it is generally granted) I can hardly think it an accompliſhment ſo deſirable as to be thought worth improving by affectation.

And as the ſame virtues equally become both ſexes, ſo there is no quality whereby women endeavour to diſtinguiſh themſelves from men, for which they are not juſt ſo much the worſe, except that only of reſervedneſs; which, however, as you generally manage it, is nothing elſe but affectation or hypocriſy. For, as you cannot too much diſcountenance thoſe of our ſex who preſume to take unbecoming liberty before you; ſo you ought to be wholly unconſtrained in the company of deſerving men, when you have had ſufficient experience of their diſcretion.

There is never wanting in this town a tribe of bold, ſwaggering, rattling ladies, whoſe talents paſs

among coxcombs for wit and humour. Their excellency lies in rude choking expreſſions, and what they call running a man down. If a gentleman in their company happen to have any blemiſh in his birth or perſon, if any misfortune have befallen his family or himſelf for which he is aſhamed, they will be ſure to give him broad hints of it without any provocation. I would recommend you to the acquaintance of a common proſtitute, rather than to that of ſuch termagants as theſe. I have often thought, that no man is obliged to ſuppoſe ſuch creatures to be women; but, to treat them like inſolent raſcals, diſguiſed in female habits, who ought to be ſtripped and kicked down ſtairs.

I will add one thing, although it be a little out of place; which is, to deſire, that you will learn to value and eſteem your huſband for thoſe good qualities which he really poſſeſſeth, and not to fancy others in him which he certainly hath not. For, although this latter is generally underſtood to be a mark of love, yet, it is indeed nothing but affectation or ill judgement. It is true, he wants ſo very few accompliſhments, that you are in no great danger of erring on this ſide; but, my caution is occaſioned by a lady of your acquaintance, married to a very valuable perſon, whom yet ſhe is ſo unfortunate as to be always commending for thoſe perfections to which he can leaſt pretend.

I can give you no advice upon the article of expence: Only, I think you ought to be well informed how much your huſband's revenue amounts to; and be ſo good a computer as to keep within it, in that part of the management which falls to your ſhare; and not to put yourſelf in the number of thoſe politic ladies, who think they gain a great point, when they have teazed their huſbands to buy them a new equipage, a laced head, or a fine petticoat, without once conſidering what long ſcores remain unpaid to the butcher.

I desire you will keep these letters in your cabinet, and often examine impartially your whole conduct by them. And so God bless you and make you a fair example to your sex, and a perpetual comfort to your husband and your parents. I am, with great truth and affection,

Madam,

Your most faithful Friend,
and humble Servant.

LETTER XLV.

On Friendship and Choice of Company. From a Gentleman to his Son.

Dear Boy,

PEOPLE of your age have, commonly, an unguarded frankness about them; which makes them the easy prey and bubbles of the artful and experienced: They look upon every knave, or fool, who tells them that he is their friend, to be really so; and pay that profession of simulated friendship, with an indiscreet and unbounded confidence, always to their loss, often to their run. Beware, therefore, now that you are coming into the world, of these proffered friendships. Receive them with great civility, but with great incredulity too; and pay them with compliments but not confidence. Do not let your vanity, and self-love, make you suppose that the people become your friends at first sight, or even upon a short acquaintance. Real friendship is a slow grower; and never thrives, unless ingrafted upon a stock of known and reciprocal merit. There is another kind of nominal friendship, among young people, which is warm for the time, but, by good luck, of short duration. This friendship is hastily produced, by their being accidentally thrown together, and pursuing the same course of riot and debauchery. A fine friendship truly! and well cemented by drunkenness and lewdness. It should rather be called a

conſpiracy againſt morals and good manners, and be puniſhed as ſuch by the civil magiſtrate. However, they have the impudence, and the folly, to call this confederacy a friendſhip. They lend one another money, for bad purpoſes; they engage in quarrels, offenſive and defenſive, for their accomplices; they tell one another all they know, and often more too; when, of a ſudden, ſome accident diſperſes them, and they think no more of each other, unleſs it be to betray and laugh at their imprudent confidence. Remember to make a great difference between companions and friends; for, a very complaiſant and agreeable companion may, and often does, prove a very improper and a very dangerous friend. People will, in a great degree, and not without reaſon, form their opinion of you, upon that which they have of your friends; and there is a Spaniſh proverb, which ſays, very juſtly, 'Tell me who you live with, and I will tell you who you are.' One may fairly ſuppoſe, that a man who makes a knave or a fool his friend, has ſomething very bad to do, or to conceal. But, at the ſame time that you carefully decline the friendſhip of knaves and fools, if it can be called friendſhip, there is no occaſion to make either of them your enemies, wantonly and unprovoked; for they are numerous bodies; and I would rather chuſe a ſecure neutrality, than alliance, or war, with either of them. You may be a declared enemy to their vices and follies, without being marked out by them as a perſonal one. Their enmity is the next dangerous thing to their friendſhip. Have a real reſerve with almoſt every body; and have a ſeeming reſerve with almoſt nobody; for it is very diſagreeable to ſeem reſerved, and very dangerous not to be ſo. Few people find the true medium; many are ridiculouſly myſterious and reſerved upon trifles; and many imprudently communicative of all they know.

The next thing to the choice of your friends, is the choice of your company. Endeavour, as much

as you can, to keep company with people above you. There you rise, as much as you sink with people below you; for (as I have mentioned before) you are whatever the company you keep is. Do not mistake, when I say company above you, and think that I mean with regard to their birth; that is the least consideration: But I mean with regard to their merit, and the light in which the world considers them.

What I mean by low company, which should by all means be avoided, is the company of those, who, absolutely insignificant and contemptible in themselves, think they are honoured by being in your company, and who flatter every vice and every folly you have, in order to engage you to converse with them. The pride of being the first of the company is but too common; but it is very silly, and very prejudicial. Nothing in the world lets down a character more, than that wrong turn.

You may possibly ask me, whether a man has it always in his power to get into the best company? and how? I say yes, he has, by deserving it; provided he is but in circumstances which enable him to appear upon the footing of a gentleman. Merit and good breeding will make their way every where. Knowledge will introduce him, and good breeding will endear him to the best companies; for, as I have often told you, politeness and good breeding are absolutely necessary to adorn any, or all other good qualities or talents. Without them, no knowledge, no perfection whatsoever, is seen in its best light. The scholar, without good breeding, is a pedant; the philosopher, a cynic; the soldier, a brute; and every man disagreeable.

I am, &c.

LETTER XLVI.

To a young Gentleman on his Travels.

Dear Boy,

I AM very well pleased with your itinerarium which you sent me from Ratisbon. It shews me

that you obſerve and enquire as you go, which is the true end of travelling. Thoſe who travel heedleſsly from place to place, obſerving only their diſtances from each other, and attending only their accommodation at the inn at night, ſet out fools, and will certainly return ſo. Thoſe who mind only the rareeſhews of the places they go through, ſuch as ſteeples, clocks, town-houſes, &c. get ſo little by their travels, that they might as well ſtay at home. But thoſe who diſcern and inquire into the ſituations, the ſtrength, the weakneſs, the trade, the manufactures, the government, and conſtitution of every place they go to; who frequent the beſt companies, and attend to their ſeveral manners and characters: thoſe alone travel with advantage: And, as they ſet out wiſe, return wiſer.

I would adviſe you always to get the ſhorteſt deſcription or hiſtory of every place where you make any ſtay; and ſuch a book, however imperfect, will ſtill ſuggeſt to you matter for inquiry: upon which you may get better informations from the people of the place. For example; while you are at Leipſig, get ſome ſhort account (and to be ſure there are many ſuch) of the preſent ſtate of that town, with regard to its magiſtrates, its police, its privileges, &c. and then inform yourſelf more minutely, upon all thoſe heads, in converſation with the moſt intelligent people. Do the ſame thing afterwards with regard to the electorate of Saxony: You will find a ſhort hiſtory of it in Puffendorff's introduction, which will give you a general idea of it, and point out the proper objects of a more minute inquiry. In ſhort, be curious, attentive, inquiſitive, as to every thing; liſtleſſneſs and indolence are always blameable, but, at your age, they are unpardonable. Conſider how precious, and how important, for all the reſt of your life, are your moments for theſe next three or four years; and do not loſe one of them. Do not think I mean that you ſhould ſtudy all day

long; I am far from advising or desiring it; but I desire that you would be doing something or other all day long: and not neglect half hours and quarters of hours, which, at the year's end, amount to a great sum. For instance; there are many short intervals in the day, between studies and pleasures: Instead of sitting idle and yawning, in those intervals, take up any book, though ever so trifling a one, even down to a jest book; it is still better than doing nothing.

Nor do I call pleasures idleness, or time lost, provided they are the pleasures of a rational being; on the contrary, a certain portion of your time, employed in those pleasures, is very usefully employed. Such are public spectacles, assemblies of good company, cheerful suppers, and even balls: But then these require attention, or else your time is quite lost.

There are a great many people, who think themselves employed all day, and who, if they were to cast up accompts at night, would find, that they had done just nothing. They have read two or three hours, mechanically, without attending to what they read, and, consequently, without either retaining it, or reasoning upon it. From thence they saunter into company, without taking any part in, and without observing the characters of the persons, or the subjects of the conversation; but are either thinking of some trifle, foreign to the present purpose, or often, not thinking at all; which silly and idle suspension of thought they would dignify with the name of absense and distraction. They go afterwards, it may be, to the play, where they gape at the company and the lights; but without minding the very thing they went to, the play.

Pray do you be as attentive to your pleasures as to your studies. In the latter, observe and reflect upon all you read; and, in the former, be watchful and attentive to all that you see and hear, and never have it to say, as a thousand fools do, of things that were

ſaid and done before their faces, that truly they did not mind them, becauſe they were thinking of ſomething elſe. Why were they thinking of ſomething elſe: And, if they were, why did they come there? The truth is, that the fools were thinking of nothing. Remember the hoc age; do what you are about, be that what it will; it is either worth doing well, or not at all. Wherever you are, have (as the low vulgar expreſſion is) your ears and your eyes about you. Liſten to every thing that is ſaid, and ſee every thing that is done. Obſerve the looks and countenances of thoſe who ſpeak, which is often a ſurer way of diſcovering the truth, than from what they ſay. But then keep all theſe obſervations to yourſelf, for your own private uſe, and rarely communicate them to others. Obſerve without being thought an obſerver; for, otherwiſe people will be upon their guard before you.

Conſider ſeriouſly, and follow carefully, I beſeech you, my dear child, the advice which, from time to time, I have given you, and ſhall continue to give you; it is at once the reſult of my long experience, and the effect of my tenderneſs for you. I can have no intereſt in it but yours. You are not yet capable of wiſhing yourſelf half ſo well as I wiſh you: Follow, therefore, for a time, at leaſt, implicitly, advice which you cannot ſuſpect, though poſſibly you may not yet ſee the particular advantages of it: But you will one day feel them.

Adieu.

LETTER XLVII.

On a proper application of time. From a Gentleman to his Son.

Dear Boy,

THERE is nothing which I more wiſh that you ſhould know, and which fewer people do know, than the true uſe and value of time. It is in every

body's mouth; but in few people's practice. Every fool, who flatterns away his whole time in nothings, utters, however, some trite common-place sentence, of which there are millions, to prove, at once, the value and the fleetness of time. The sun dials, likewise, all over Europe, have some ingenious inscription to that effect; so that nobody squanders away their time, without hearing and seeing, daily, how necessary it is to employ it well, and how irrecoverable it is, if lost. But all these admonitions are useless, where there is not a fund of good sense and reason to suggest them, rather than receive them. By the manner in which you now tell me that you employ your time, I flatter myself, that you have that fund: That is the fund which will make you rich indeed. I do not, therefore, mean to give you a critical essay upon the use, and abuse of time; but I will only give you some hints, with regard to the use of one particular period of that long time which, I hope, you have before you; I mean the next two years. Remember then, that, whatever knowledge you do not solidly lay the foundation of before you are eighteen, you will never be master of while you breathe. Knowledge is a comfortable and necessary retreat and shelter for us in an anvanced age; and, if we do not plant it while young, it will give us no shade when we grow old. I neither require nor expect from you great application to books, after you are once thrown out into the great world. I know it is impossible; and it may even, in some cases, be improper: This, therefore, is your time, and your only time, for unwearied and uninterrupted application. If you should sometimes think it a little laborious, consider, that labour is the unavoidable fatigue of a necessary journey. The more hours a day you travel, the sooner you will be at your journey's end. The sooner you are qualified for your liberty, the sooner you shall have it; and your manumission will entirely depend upon the manner in which you em-

ploy the intermediate time. I think I offer you a very good bargain, when I promiſe you, upon my word, that, if you would do every thing I would have you do, till you are eighteen, I will do every thing that you would have me do, ever afterwards.

I knew a gentleman, who was ſo good a manager of his time, that he would not even loſe that ſmall portion of it which the calls of nature obliged him to paſs in the neceſſary-houſe; but gradually went through all the latin poets in thoſe moments. He bought, for example, a common edition of Horace, of which he tore off, gradually, a couple of pages, carried them with him to that neceſſary place, read them firſt, and then ſent them down as a ſacrifice to Cloacina. This was ſo much time fairly gained; and I recommend you to follow his example. It is better than only doing what you cannot help doing at thoſe moments; and it will make any book, which you ſhall read in that manner, very preſent in your mind. Books of ſcience, and of a grave ſort, muſt be read with continuity; but, there are very many, and even very uſeful ones, which may be read with advantage by ſnatches, ſuch are all the good latin poets, except Virgil in his Æneid; and ſuch are moſt of the modern poets, in which you will find many pieces worth reading, that will not take up above ſeven or eight minutes. Bayle's, Moreri's, and other dictionaries, are proper books to take and ſhut up for the little intervals of (otherwiſe) idle time, that every body has in the courſe of the day, between either their ſtudies & their pleaſures. Good night.

LETTER XLVIII.

PLINY to TACITUS.

YOU deſire that I ſhould write you an account of my uncle's death, that you may be enabled to tranſmit a more exact relation of it to poſterity. I return you thanks. For I forſee that if this acci-

dent ſhall be celebrated by your pen, the glory of it will be rendered for ever illuſtrious. And notwithſtanding he periſhed by a misfortune, which, as it involved at the ſame time a moſt beautiful country in ruins, and deſtroyed ſo many populous cities, ſeems to promiſe him an everlaſting remembrance; notwithſtanding he has himſelf compoſed many and laſting works; yet I am perſuaded the mentioning him in your immortal writings, will greatly contribute to eternize his name. Happy I eſteem thoſe to be, whom providence has diſtinguiſhed with the abilities either of doing ſuch actions as are worthy of being related, or of relating them in a manner worthy of being read; but doubly happy are they who are bleſſed with both theſe uncommon talents: in the number of which my uncle as his own writings, and your hiſtory will evidently prove, may juſtly be ranked. It is with extreme willingneſs, therefore, I execute your commands; and ſhould indeed have claimed the taſk if you had not enjoined it. He was at that time, with the fleet under his command, at * Miſenum. On the 24th of Auguſt, about one in the afternoon, my mother deſired him to obſerve a cloud of an unuſual ſize and ſhape. He had juſt returned from taking the benefit of the ſun, and, after bathing himſelf in cold water, and taking a ſlight repaſt, was retired to his ſtudy: He immediately aroſe, and went out upon an eminence from whence he might more diſtinctly view this very uncommon appearance. It was not at that diſtance diſcernable from what mountain this cloud iſſued, but it was found afterwards to aſcend from mount Veſuvius ‡. I cannot

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* *In the gulf of Naples.*

‡ *About ſix miles diſtant from Naples.—This dreadful eruption happened A. D.* 79, *in the firſt year of the emperor Titus. Martial has a pretty epigram upon this ſubject, in which he gives us a view of Veſuvius, as it appeared before this terrible conflagration broke out:*

give you a more exact description of its figure, than by resembling it to that of a pine tree, for it shot up a great height in the form of a trunk, which extended itself at the top into a sort of branches; occasioned, I imagine, either by a sudden gust of air that impelled it, the force of which decreased as it advanced upwards, or, the cloud itself being pressed back again by its own weight, expanded in this manner: It appeared sometimes bright and sometimes dark and spotted, as it was either more or less impregnated with earth and cinders. This extraordinary phaenomenon excited my uncle's philosophical curiosity to take a nearer view of it. He ordered a light vessel to be got ready, and gave me the liberty, if I thought proper, to attend him. I rather chose to continue my studies; for, as it happened, he had given me an employment of that kind. As he was coming out of the house, he received a note from Rectina the wife of Bassus, who was in the utmost alarm at the imminent danger that threatened her; for, her villa being situated at the foot of mount Vesuvius, there was no way to escape but by sea: She

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Here verdant vines o'erspread Vesuvio's sides;
The gen'rous grape here pour'd her purple tides.
This Bacchus lov'd beyond his native scene;
Here dancing satyrs joy'd to trip the green.
Far more than Sparta this in Venus' grace;
And great Alcides once renown'd the place:
Now flaming embers spread dire waste around,
And gods regret that gods can thus confound.

Lib. 4. ep. 44.

It seems probable that this was the first eruption of mount Vesuvius, at least of any consequence; as it is certain we have no particular accounts of any preceding one. Dio, indeed, and other ancient authors speak of it as burning before; but still they describe it as covered with trees and vines, so that the eruptions must have been inconsiderable.

carneſtly entreated him, therefore, to come to her aſſiſtance. He accordingly changed his firſt deſign, and what he began with a philoſophical, he purſued with an heroic turn of mind. He ordered the galleys to put to ſea, and went himſelf on board with an intention of aſſiſting not only Rectina, but ſeveral others; for the villas ſtand extremely thick upon that beautiful coaſt. When haſtening to the place from whence others fled with the utmoſt terror, he ſteered his direct courſe to the point of danger, and with ſo much calmneſs and preſence of mind, as to be able to make and dictate his obſervations upon the motion and figure of that dreadful ſcene. He was now ſo nigh the mountain, that the cinders, which grew thicker and hotter the nearer he approached, fell into the ſhips, together with pumice-ſtones, and black pieces of burning rock: They were likewiſe in danger not only of being a-ground by the ſudden retreat of the ſea, but alſo from the vaſt fragments which rolled down from the mountain, and obſtructed all the ſhore. Here he ſtopped to conſider whether he ſhould return back again; to which the pilot adviſing him: Fortune, ſaid he, befriends the brave; carry me to Pomponianus. Pomponianus was then at Stabiae, ſeparated by a gulf which the ſea, after the ſeveral inſenſible windings, forms upon the ſhore. He had already ſent his baggage on board; for, though he was not at that time in actual danger, yet, being within the view of it, and indeed extremely near, if it ſhould in the leaſt increaſe, he was determined to put to ſea as ſoon as the wind ſhould change. It was favourable, however, for carrying my uncle to Pomponianus, whom he found in the greateſt conſternation: He embraced him with tenderneſs, encouraging and exhorting him to keep up his ſpirits, and the more to diſſipate his fears, he ordered, with an air of unconcern, the baths to be got ready; when, after having bathed, he ſat down to ſupper with great chearfulneſs, or at leaſt (what

is equally heroic) with all the appearance of it. In the mean while, the eruption from mount Vesuvius flamed out in several places with much violence, which the darkness of the night contributed to render still more visible and dreadful. But my uncle, in order to soothe the apprehensions of his friend, assured him it was only the burning of the villages, which the country people had abandoned to the flames: After this he retired to rest, and it is most certain he was so little discomposed as to fall into a deep sleep; for, being pretty fat, and breathing hard, those who attended without, actually heard him snore. The court which led to his appartment being now almost filled with stones and ashes, if he had continued there any time longer, it would have been impossible for him to have made his way out; it was thought proper, therefore, to awaken him. He got up, and went to Pomponianus and the rest of his company, who were not unconcerned enough to think of going to bed. They consulted together whether it would be most prudent to trust to the houses, which now shook from side to side with frequent and violent concussions; or fly to the open fields, where the calcined stones and cinders, though light indeed, yet fell in large showers, and threatened destruction. In this distress they resolved for the fields, as the less dangerous situation of the two; a resolution which, while the rest of the company were hurried into by their fears, my uncle embraced upon cool and deliberate consideration. They went out then, having pillows tied upon their heads with napkins; and this was their whole defence against the storm of stones that fell round them. It was now day every where else, but there a deeper darkness prevailed than in the most obscure night; which was, however, in some degree, dissipated by torches and other lights of various kinds. They thought proper to go down farther upon the shore to observe if they might safely put out to sea, but they found the

waves ſtill run extremely high and boiſterous. There my uncle, having drank a draught or two of cold water, threw himſelf down upon a cloth which was ſpread for him, when immediately the flames, and a ſtrong ſmell of ſulphur, which was the forerunner of them, diſperſed the reſt of the company, and obliged him to riſe. He raiſed himſelf up with the aſſiſtance of two of his ſervants, and inſtantly fell down dead; ſuffocated, as I conjecture, by ſome groſs and noxious vapour, having always had weak lungs, and frequently ſubject to a difficulty of breathing. As ſoon as it was light again, which was not till the third day after this melancholy accident, his body was found entire, and without any marks of violence upon it, exactly in the ſame poſture that he fell, and looking more like a man aſleep than dead.——During all this time, my mother and I, were at Miſenum—But, as this has no connection with your hiſtory, ſo your enquiry went no farther than concerning my uncle's death; with that, therefore, I ſhall put an end to my letter: Suffer me only to add, that I have faithfully related to you what I was either an eye witneſs of myſelf, or received immediately after the accident happened, and before there was time to vary the truth. You will chuſe out of this narrative ſuch circumſtances as ſhall be moſt ſuitable to your purpoſe: For there is a great difference between what is proper for a letter, and an hiſtory; between writing to a friend, and writing to the public. Farewel.

LETTER XLIX.

PLINY to TACITUS.

YOU tell me, that the letter which, in compliance with your requeſt, I wrote to you concerning the death of my uncle, has made you inquiſitive to know not only what terrors, but what dangers I underwent while I continued at Miſenum;

for there, I think, the account in my former broke off:

Tho' my ſhock'd ſoul recoils, my tongue ſhall tell.

My uncle having left us, I purſued the ſtudies which prevented my going with him, till it was time to bathe. After which I went to ſupper, and from thence to bed, where my ſleep was greatly broken and diſturbed. There had been for many days before ſome ſhocks of an earthquake, which the leſs ſurpriſed us, as they are extremely frequent in Campania; but, they were ſo particularly violent that night, that they not only ſhook every thing about us, but ſeemed indeed to threaten total deſtruction. My mother flew to my chamber, where ſhe found me riſing, in order to awaken her. We went out into a ſmall court belonging to the houſe, which ſeparated the ſea from the buildings. As I was at that time but eighteen years of age, I know not whether I ſhould call my behaviour in this dangerous juncture, courage or raſhneſs; but I took up Livy, and amuſed myſelf with turning over that author, and even making extracts from him, as if all about me had been in full ſecurity. While we were in this poſture, a friend of my uncle's, who was juſt come from Spain to pay him a viſit, joined us, and obſerving me ſitting by my mother, with a book in my hand, greatly condemned her calmneſs, at the ſame time that he reproved me for my careleſs ſecurity: Nevertheleſs, I ſtill went on with my author. Tho' it was now morning, the light was exceedingly faint and languid; the buildings all around us tottered, and, though we ſtood upon open ground, yet, as the place was narrow, and confined, there was no remaining there without certain and great danger: We, therefore, reſolved to quit the town. The people followed us in the utmoſt conſternation, and (as to a mind diſtracted with terror, every ſuggeſtion ſeems more prudent than its own) preſſed in great crouds about us in our way out. Being got at a

convenient diſtance from the houſes, we ſtood ſtill, in the midſt of a moſt dangerous and dreadful ſcene. The chariots which we had ordered to be drawn out, were ſo agitated backwards and forwards, though upon the moſt level ground, that we could not keep them ſteady, even by ſupporting them with large ſtones. The ſea ſeemed to roll back upon itſelf, and to be driven from its banks by the convulſive motion of the earth; it is certain, at leaſt, the ſhore was conſiderably enlarged, and ſeveral ſea animals were left upon it. On the other ſide, a black and dreadful cloud burſting with an igneous ſerpentine vapour, darted out a long train of fire, reſembling flaſhes of lightning, but much larger. Upon this our Spaniſh friend, whom I mentioned above, addreſſing himſelf to my mother and me with greater warmth and earneſtneſs: If your brother and your uncle, ſaid he, is ſafe, he certainly wiſhes you to be ſo too; but, if he periſhed, it was his deſire, no doubt, that you might both ſurvive him: Why, therefore, do you delay your eſcape a moment? We could never think of our own ſafety, we ſaid, while we were uncertain of his. Hereupon our friend left us, and withdrew from the danger with the utmoſt precipitation. Soon afterwards, the cloud ſeemed to deſcend, and cover the whole ocean; as indeed it entirely hid the iſland of Caprea, and the promontory of Miſenum. My mother ſtrongly conjured me to make my eſcape, at any rate, which, as I was young, I might eaſily do: As for herſelf, ſhe ſaid, her age and corpulency rendered all attempts of that ſort impoſſible; however, ſhe would willingly meet death, if ſhe could have the ſatisfaction of ſeeing that ſhe was not the occaſion of mine. But, I abſolutely refuſed to leave her, and taking her by the hand, I led her on: She complied with great reluctance, and not without many reproaches to herſelf for retarding my flight. The aſhes now began to fall upon us, though in no great quantity. I turned my head, and obſerved

behind us a thick ſmoke, which came rolling after us like a torrent. I propoſed, while we yet had any light, to turn out of the high road, leſt ſhe ſhould be preſſed to death in the dark, by the crowd that followed us. We had ſcarce ſtepped out of the path, when darkneſs overſpread us, not like that of a cloudy night, or when there is no moon, but of a room when it is ſhut up, and all the lights extinct. Nothing then was to be heard but the ſhrieks of women, the ſcreams of children, and the cries of men; ſome calling for their children, others for their parents, others for their huſbands, and only diſtinguiſhing each other by their voices; one lamenting his own fate, another that of his family; ſome wiſhing to die, from the very fear of dying, ſome lifting up their hands to the gods; but the greater part imagining that the laſt and eternal night was come which was to deſtroy both the * gods and the world together. Among theſe were ſome who augmented the real terrors by imaginary ones, and made the frightened multitude falſely believe that Miſenum was actually in flames. At length a glimmering light appeared, which we imagined to be rather the forerunner of an approaching burſt of flames (as in truth it was) than the return of the day: However, the fire fell at a diſtance from us: Then again we were immerſed in thick darkneſs, and a heavy ſhower of aſhes rained upon us, which we were obliged every now and then to ſhake off, otherwiſe we would have been cruſhed and buried in the heap. I might boaſt, that, during all this ſcene of horror, not a ſigh or expreſſion of fear eſcaped from me, had not my ſupport been founded in that miſerable, though ſtrong con-

* *The Stoic and Epicurean philoſophers held, that the world was to be deſtroyed by fire, and all things fall again into original chaos; not excepting even the national gods themſelves from the deſtruction of this general conflagration.*

folation, that all mankind were involved in the ſame calamity, and that I imagined I was periſhing with the world itſelf. At laſt, this dreadful darkneſs was diſſipated by degrees, like a cloud of ſmoke; the real day returned, and even the ſun appeared, tho' very faintly, and as when an eclipſe is coming on. Every object that preſented itſelf to our eyes (which were extremely weakened) ſeemed changed, being covered over with white * aſhes, as with a deep ſnow. We returned to Miſenum, where we refreſhed ourſelves as we could, and paſſed an anxious night between hope and fear; though, indeed, with a much larger ſhare of the latter: For, the earthquake ſtill continued, while ſeveral enthuſiaſtic people ran up and down heightening their own and their friends' calamities by terrible predictions. However, my mother and I, notwithſtanding the danger we had paſſed, and that which ſtill threatened us, had no thoughts of leaving the place till we ſhould receive ſome account of my uncle.——

And now you will read this narrative without any view of inſerting it into your hiſtory, of which it is by no means worthy; and indeed you muſt impute it to your own requeſt, if it ſhall appear ſcarce to deſerve even the trouble of a letter.

Farewel.

LETTER L.

From an Engliſh Lady in Turkey, to her friend in England.

Madam,

I Can now tell, dear Mrs. T——, that I am ſafely arrived at the end of my very long journey.

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* *Mr. Addiſon, in his account of Mount Veſuvius, obſerved, that the air of the place is ſo very much impregnated with ſaltpetre, that one can ſcarce find a ſtone which is not at leaſt white with it.* Travels, 182.

I will not tire you with the account of the many fatigues I have suffered. You would rather be informed of the strange things that are to be seen here; and a letter out of Turkey that has nothing extraordinary in it, would be as great a disappointment as my visitors will receive at London, if I return thither without any rarities to shew them. What shall I tell you of? You never saw camels in your life; and, perhaps, the description of them will appear new to you; I can assure you, the first sight of them was so to me; and, though I have seen hundreds of pictures of those animals, I never saw any that was resembling enough to give a true idea of them. I am going to make a bold observation, and possibly a false one, because no body has ever made it before me; but, I do take them to be of the stag kind; their legs, bodies, and necks, are exactly shaped like them, and their colour very near the same. 'Tis true, they are much larger, being a great deal higher than a horse, and so swift, that, after the defeat of Peterwaradin, they far out-ran the swiftest horses, and brought the first news of the loss of the battle to Belgrade. They are never thoroughly tamed; the drivers take care to tye them one to another with strong ropes, fifty in a string, led by an ass, on which the driver rides. I have seen three hundred in one caravan. They carry the third part more than any horse; but, it is a particular art to load them, because of the bunch on their backs. They seem to me very ugly creatures, their heads being ill formed, and disproportioned to their bodies. They carry all the burdens; and the beasts destined to the plough are buffaloes, an animal you are also unacquainted with. They are larger and more clumsy than an ox; they have short thick black horns, close to their heads, which grow turning backwards. They say this horn looks very beautiful when 'tis well polished. They are all black, with very short hair on their heads, and have extremely little white eyes, that

make them look like devils. The country people dye their tails, and the hair of their foreheads red, by way of ornament. Horses are not put here to any laborious work, nor are they at all fit for it. They are beautiful, and full of spirit, but generally little, and not strong, as the breed of colder countries; very gentle, however, with all their vivacity, and also swift and sure footed. I have a little white favourite, that I would not part with on any terms; he prances under me with so much fire, you would think that I had a great deal of courage to dare mount him; yet, I'll assure you, I never rode a horse so much at my command, in my life. My side saddle is the first that ever was seen in this part of the world, and is gazed at with as much wonder, as the ship of Columbus in the first discovery of America. Here are some little birds, held in a sort of religious reverence, and, for that reason, multiply prodigiously; turtles, on the account of their innocence; and storks, because they are supposed to make every winter their pilgrimage to Mecca. To say the truth, they are the happiest subjects under the Turkish government, and are so sensible of their privileges, that they walk the streets without fear, and, generally build in the low parts of houses. Happy are those whose houses are so distinguished, as the vulgar Turks are perfectly persuaded, that they will not be, that year, attacked by either fire or pestilence. I have the happiness of one of their sacred nests under my chamber-window.

Now, I am talking of my chamber, I remember the description of the houses here will be as new to you as any of the birds or beasts. I suppose you have read in most of our accounts of Turkey, that their houses are the most miserable pieces of building in the world. I can speak very learnedly on that subject, having been in so many of them; and, I assure you, 'tis no such thing We are now lodged in a palace belonging to the grand Signior. I really think

the manner of building here very agreeable, and proper for the country. 'Tis true, they are not at all solitious to beautify the outsides of their houses, and they are generally built of wood, which, I own is the cause of many inconveniences; this is not to be charged on the ill taste of the people, but, on the oppression of the government. Every house, at the death of its master, is at the Grand Signior's disposal, and, therefore, no man cares to make a great expence, which he is not sure his family will be the better for. All their design is to build a house commodious, and that will last their lives; and they are very indifferent if it fall down the year after. Every house, great and small, is divided into two distinct parts, which only join together by a narrow passage. The first house has a large court before it, and open galleries all around it, which is, to me, a thing very agreeable. This gallery leads to all the chambers, which are commonly large, and with two rows of windows, the first being of painted glass; they seldom build above two stories, each of which has galleries. The stairs are broad, and not often above thirty steps. This is the house belonging to the lord, and the adjoining one is called the Haram, that is, the ladies' apartment (for the name of seraglio is peculiar to the Grand Signior) it has also a gallery running round it towards the garden, to which all windows are turned, and the same number of chambers as the other, but more gay and splendid, both in painting and furniture. The second row of windows are very low, with grates like those of convents, the rooms are all spread with Persian carpets, and raised at one end of them (my chambers are raised at both ends) about two feet. This is the sofa, which is laid with a richer sort of carpet, and all round it a sort of couch raised half a foot, covered with rich silk, according to the fancy and magnificence of the owner. Mine is of scarlet cloth with a gold fringe; round about this are placed, standing

against the wall, two rows of cushions, the first very large, and the next little ones; and here the Turks display their greatest magnificence. They are generally brocade, or embroidery of gold wire upon white sattin. Nothing can look more gay and splendid. These seats are also so convenient and easy, that, I believe, I shall never endure chairs as long as I live. The rooms are low, which I think no fault, and the ceiling is always of wood, generally inlaid or painted with flowers. They open in many places, with folding doors, and serve for cabinets, I think more conveniently than ours. Between the windows are little arches to set pots of perfumes, or baskets of flowers. But what pleases me best, is the fashion of having marble fountains in the lower part of the room, which throw up several spouts of water, giving, at the same time, an agreeable coolness, and a pleasant dashing sound, falling from one bason to another. Some of these are very magnificent. Each house has a bagnio, which consists, generally, in two or three little rooms, leaded on the top, paved with marble, with basons, cocks of water, and all conveniences for either hot or cold baths.

You will perhaps, be surprised at an account so different from what you have been entertained with by the common voyage writers, who are very fond of speaking of what they don't know. It must be under a very particular character, or on some extraordinary occasion, that a Christian is admitted into the house of a man of quality, and their harams are always forbidden ground. Thus, they can only speak of the outside, which makes no great appearance; and the women's apartments are always built backward, removed from sight, and have no other prospect than the gardens, which are inclosed with very high walls. There is none of our parterres in them; but, they are planted with high trees, which give an agreeable shade, and, to my fancy, a pleasing view. In the midst of the garden is the chiosk, that is, a

large room, commonly beautified with a fine fountain in the midſt of it. It is raiſed nine or ten ſteps, and encloſed with gilded lattices, round which, vines, jeſſamines, and honey-ſuckles, make a ſort of green wall. Large trees are planted round this place, which is the ſcene of their greateſt pleaſures, and where the ladies ſpend moſt of their hours, employed by their muſic or embroidery. In the public gardens, there are public chioſks, where people go, that are not ſo well accommodated at home, and drink their coffee, ſherbert, &c. Neither are they ignorant of a more durable manner of building; their moſques are all of free ſtone, and the public hanns, or inns extremely magnificent, many of them taking up a large ſquare, built round with ſhops under ſtone arches, where poor artificers are lodged gratis. They have always a moſque joining to them, and the body of the hann is a moſt noble hall, capable of holding three or four hundred perſons, the court extremely ſpacious, and cloiſters round it, that give it the air of our colleges. I own, I think it a more reaſonable piece of charity than the founding of convents. I think I have now told you a great deal for once. If you don't like my choice of ſubjects, tell me what you would have me write upon; there is nobody more deſirous to entertain you than, dear Mrs.——

Yours, &c.

LETTER LI.

From an Engliſh Lady in Turkey, to her Siſter in England, deſcribing her Viſit to the Grand Vizier's Haram—and to the beautiful Fatima.

I WROTE to you, dear ſiſter, and to all my other Engliſh correſpondents, by the laſt ſhip, and only Heaven can tell, when I ſhall have another opportunity of ſending to you; but, I cannot forbear to write again, though, perhaps, my letter may ly upon my hands theſe two months. To confeſs the

truth, my head is ſo full of my entertainment yeſterday, that 'tis abſolutely neceſſary, for my own repoſe, to give it vent. Without farther preface I will then begin my ſtory.

I was invited to dine with the grand Vizier's lady, and it was with a great deal of pleaſure I prepared myſelf for an entertainment, which was never before given to any Chriſtian. I thought, I ſhould very little ſatisfy her curioſity (which I did not doubt was a conſiderable motive to the invitation) by going in a dreſs ſhe was uſed to ſee, and, therefore, dreſſed myſelf in the court habit of Vienna, which is much more magnificent than ours. However, I choſe to go incognito, to avoid any diſputes about ceremony, and went in a Turkiſh coach, only attended by my woman, that held up my train, and the Greek lady who was my interpretreſs. I was met, at the court door, by her black eunuch, who helped me out of the coach with great reſpect, and conducted me thro' ſeveral rooms, where her ſhe-ſlaves, finely dreſſed, were ranged on each ſide. In the innermoſt, I found the lady ſitting on her ſofa, in a ſable veſt. She advanced to meet me, and preſented me to half a dozen of her friends, with great civility. She ſeemed a very good woman, near fifty years old. I was ſurprized to obſerve ſo little magnificence in her houſe, the furniture being all very moderate; and, except the habits and number of her ſlaves, nothing about her appeared expenſive. She gueſſed at my thoughts, and told me, ſhe was no longer of an age to ſpend either her time or her money on ſuperfluities; that her whole expence was in charity, and her whole employment praying to God.

She entertained me with all kind of civility, till dinner came in, which was ſerved, one diſh at a time, to a vaſt number, all finely dreſſed after their manner, which I don't think ſo bad as you have, perhaps, heard it repreſented. I am a very good judge of their eating, having lived three weeks in the houſe

of an Effendi at Belgrade, who gave us very magnificent dinners, dressed by his own cooks. The first week they pleased me extremely; but, I own, I then began to be weary of their table, and desired our own cook might add a dish or two after our manner. But, I attribute this to custom, and am very much inclined to believe that an Indian, who had never tasted of either, would prefer their cookery to ours. Their sauces are very high, all their roast very much done. They use a great deal of very rich spice. The soup is served for the last dish; and they have, at least, as great a variety of ragouts, as we have. I was very sorry I could not eat of as many as the good lady would have had me, who was very earnest in serving me of every thing. The treat concluded with coffee and perfumes, which is a high mark of respect; two slaves, kneeling, censed my hair, clothes, and handkerchief. After this ceremony, she commanded her slaves to play and dance, which they did with their guitars in their hands, and she excused to me their want of skill, saying, she took no care to accomplish them in that art.

I returned her thanks, and soon after took my leave, I was conducted back in the same manner I entered, and would have gone straight home to my own house, but the Greek lady, with me, earnestly solicited me to visit the Kahya's lady, saying, he was the second officer in the empire, and ought, indeed, to be looked upon as the first, the Grand Vizier having only the name, while he exercised the authority. I had found so little diversion in the Vizier's haram, that I had no mind to go into another. But, her importunity prevailed with me, and I am extremely glad I was so complaisant. All things here were with quite another air than at the Grand Vizier's; and the very house confessed the difference between an old devotee and a young beauty. It was nicely clean and magnificent. I was met at the door by two black eunuchs, who led me through a long

gallery, between two ranks of beautiful young girls, with their hair finely plaited, almoſt hanging to their feet, all dreſſed in fine light damaſks, brocaded with ſilver. I was ſorry that decency did not permit me to ſtop to conſider them nearer. But that thought was loſt upon my entrance into a large room, or rather pavilion, built round with gilded ſaſhes, which were moſt of them thrown up, and the trees planted near them gave an agreeable ſhade, which hindered the ſun from being troubleſome. The jeſſamines and honey-ſuckles that twiſted round their trunks, ſhed a ſoft perfume, increaſed by a white marble fountain playing ſweet water in the room, which fell into three or four baſons with a pleaſing ſound. The roof was painted with all ſort of flowers, falling out of gilded baſkets that ſeemed tumbling down. On a ſofa, raiſed three ſteps, and covered with fine Perſian carpets, ſat the Kahya's lady, leaning on cuſhions of white ſattin embroidered; and, at her feet, ſat two young girls about twelve years old, lovely as angels, dreſſed perfectly rich, and almoſt covered with jewels. But they were hardly ſeen near the fair Fatima (for that is her name) ſo much her beauty effaced every thing I have ſeen, nay, all that has been called lovely either in England, or Germany. I muſt own, that I never ſaw any thing ſo glorioufly beautiful, nor can I recollect a face that would have been taken notice of near hers. She ſtood up to receive me, ſaluting me, after their faſhion, putting her hand to her heart with a ſweetneſs full of majeſty, that no court breeding could ever give. She ordered cuſhions to be given me, and took care to place me in the corner, which is the place of honour. I confeſs, though the Greek lady had before given me a great opinion of her beauty, I was ſo ſtruck with admiration, that I could not, for ſome time, ſpeak to her, being wholly taken up in gazing. That ſurprizing harmony of features! That charming reſult of the whole! That exact pro-

portion of body! That lovely bloom of complexion unſullied by art! The unutterable enchantment of her ſmile!—But her eyes! Large and black, with all the ſoft languiſhment of the blue! Every turn of her face diſcovering ſome new grace.

After my firſt ſurprize was over, I endeavoured, by nicely examining her face, to find out ſome imperfection, without any fruit of my ſearch, but my being clearly convinced of the error of that vulgar notion, that a face exactly proportioned, and perfectly beautiful, would not be agreeable; nature having done for her, with more ſucceſs, what Apelles is ſaid to have eſſayed by a collection of the moſt exact features to form a perfect face. Add to all this, a behaviour ſo full of grace and ſweetneſs, ſuch eaſy motions with an air ſo majeſtic, yet free from ſtiffneſs or affectation, that I am perſuaded, could ſhe be ſuddenly tranſported upon the moſt polite throne of Europe, nobody would think her other than born and bred to be a queen, though educated in a country we call barbarous. To ſay all in a word, our moſt celebrated Engliſh beauties would vaniſh near her.

She was dreſſed in a caftan of gold brocade, flowered with ſilver, very well fitted to her ſhape, and ſhewing to advantage the beauty of her boſom, only ſhaded by the thin gauze of her ſhift. Her drawers were pale pink, her waiſtcoat green and ſilver, her ſlippers white ſattin, finely embroidered; her lovely arms adorned with bracelets of diamonds, and her broad girdle ſet round with diamonds; upon her head a rich Turkiſh handkerchief of pink and ſilver, her own fine black hair hanging a great length, in various treſſes, and on one ſide of her head ſome bodkins of jewels. I am afraid you will accuſe me of extravagance in this deſcription. I think I have read ſome where, that women always ſpeak of rapture when they ſpeak of beauty, and I cannot imagine why they ſhould not be allowed to do ſo. I

rather think it a virtue to be able to admire without any mixture of desire or envy. The gravest writers have spoke with great warmth of some celebrated pictures and statues. The workmanship of Heaven certainly excels all our weak imitations, and, I think, has a much better claim to our praise. For my part, I am not ashamed to own I took more pleasure in looking on the beautiful Fatima, than the finest piece of sculpture could have given me. She told me the two girls at her feet were her two daughters, though she appeared too young to be their mother. Her fair maids were ranged below her sofa to the number of twenty, and put me in mind of the pictures of the ancient nymphs. I did not think all nature could have furnished such a scene of beauty. She made them a sign to play and dance. Four of them immediately began to play some soft airs on instruments, between a lute and a guitar, which they accompanied with their voices, while the others danced by turns. When the dance was over, four fair slaves came into the room, with silver censors in their hands, and perfumed the air with amber, aloes-wood, and other scents. After this, they served me coffee, upon their knees, in the finest Japan china, with soucoups, or saucers, of silver gilt. The lovely Fatima entertained me all this while, in the most polite agreeable manner, calling me often Uzelle Sultanam, or the beautiful Sultana, and desiring my friendship with the best grace in the world, lamenting that she could not entertain me in my own language.

When I took my leave, two maids brought in a fine silver basket of embroidered handkerchiefs; she begg'd I would wear the richest for her sake, and gave the others to my woman and interpretress. I retired through the same ceremonies as before, and could not help thinking I had been some time in Mahomet's paradise, so much I was charmed with what I had seen. I know not how the relation of it appears to you. I wish it may give you great part

of my pleasure; for I would have my dear sister share in all the diversion of

Yours, &c.

LETTER LII.

Supposed from Lady Mary Wortley Montague, *against a Maxim of Mons.* Rochefaucault's, '*That Marriages are convenient, but never delightful.*'

IT appears very bold in me to attempt to destroy a maxim established by so celebrated a genius as Mons. de Rochefaucault, and implicitly received by a nation which calls itself the only perfectly polite in the world, and which has, for so long a time, given laws of gallantry to all Europe.

But, full of the ardour which the truth inspires, I dare to advance the contrary, and to assert boldly, that it is marriage-love only which can be delightful to a good mind.

We cannot taste the sweets of perfect love, but in a well suited marriage. Nothing so much distinguishes a little mind as to stop at words. What signifies that custom (for which we see very good reasons) of making the name of husband and wife ridiculous? A husband signifies, in the general interpretation, a jealous mortal, a quarrelsome tyrant, or a good sort of fool, on whom we may impose any thing; a wife is a domestic daemon, given to this poor man, to deceive and torment him. The conduct of the generality of people sufficiently justifies these two characters. But I say, again, what signify words? A well regulated marriage is not like those of ambition or interest: It is two lovers who live together. Let a priest pronounce certain words, let an attorney sign certain papers; I look upon these preparations as a lover does on a ladder of cords, that he fixes to the window of his mistress.

I know there are some people of false delicacy, who maintain that the pleasures of love are only due

to difficulties and dangers. They ſay very wittily, the roſe would not be the roſe without thorns, and a thouſand other trifles of that nature, which make ſo little impreſſion on my mind, that I am perſuaded, was I a lover, the fear of hurting her I loved would make me unhappy, if the poſſeſſion was accompanied with dangers to her. The life of married lovers is very different, they paſs it in a chain of mutual obligations and marks of benevolence, and have the pleaſure of forming the entire happineſs of the object beloved; in which point I place perfect enjoyment.

The moſt trifling cares of oeconomy become noble and delicate, when they are heightened by the ſentiments of tenderneſs. To furniſh a room is no longer furniſhing a room, it is ornamenting the place where I expect my lover; to order a ſupper is not ſimply giving orders to a cook, it is amuſing myſelf in regaling him I love. Theſe neceſſary occupations, regarded in this light by a lover, are pleaſures infinitely more ſenſible and lively, than cards and public places, which make the happineſs of the multitude incapable of true pleaſure. A paſſion happy and contented, ſoftens every movement of the ſoul, and gilds each object that we look on.

To a happy lover (I mean one married to his miſtreſs) if he has any employment, the fatigues of the camp, the embarraſſments of a court, every thing becomes agreeable when he can ſay to himſelf, it is to ſerve her I love. If fortune is favourable (for that does not depend on merit) and gives ſucceſs to his undertakings, all the advantages he receives are offerings due to her charms, and he finds, in the ſucceſs of his ambition, pleaſure much more lively and worthy a noble mind, than that of raiſing his fortune, or of being applauded by the public. He enjoys his glory, his rank, his riches, but, as they regard her he loves; and it is her lover ſhe hears praiſed when he gains the approbation of the parlia-

ment, the praiſes of the army, or the favour of his prince. In misfortune, it is his conſolation to retire to a perſon who feels his ſorrow, and to ſay to himſelf, in her arms, "My happineſs does not depend "on the caprice of fortune? here is my aſſured aſy-"lum againſt all grief; your eſteem makes me in-"ſenſible to the injuſtice of a court, or the ingrati-"tude of a maſter. I feel a ſort of pleaſure in the "loſs of my eſtate, as that misfortune gives me new "proofs of your virtue and tenderneſs. How little "deſirable is grandeur to perſons already happy? "We have no need of flatterers or equipage: I reign "in your heart, and I poſſeſs in your perſon all the "delights of nature." In ſhort, there is no ſituation of which the melancholy may not be ſoftened by the company of the perſon we love. Even an illneſs is not without its pleaſures, when we are attended by one we love. I ſhould never have done, was I to give you a detail of all the charms of an union in which we find, at once, all that flatters the ſenſes in the moſt delicate and moſt extended pleaſure; but, I cannot conclude without mentioning the ſatisfaction of ſeeing each day increaſe the amiable pledges of our tender friendſhip, and the occupations of improving them according to their different ſexes. We abandon ourſelves to the tender inſtinct of nature, refined by love. We admire in the daughter the beauty of the mother, and reſpect in the ſon the appearances of underſtanding and natural probity, which we eſteem in the father. It is a pleaſure of which God himſelf (according to Moſes) was ſenſible, when ſeeing what he had done, he found it good.

A propos of Moſes, the firſt plan of happineſs infinitely ſurpaſſed all others, and I cannot form to myſelf an idea of paradiſe more delightful than that ſtate in which our firſt parents were placed: That did not laſt, becauſe they did not know the world; which is the true reaſon that there are ſo few love

matches happy. Eve may be conſidered as a fooliſh child, and Adam a man very little enlightened. When people of that ſort meet, they may, perhaps, be amorous at firſt, but that cannot laſt. They form to themſelves, in the violence of their paſſions, ideas above nature; a man thinks his miſtreſs an angel becauſe ſhe is handſome; a woman is enchanted with the merit of her lover, becauſe he adores her. The firſt change of her complexion takes from him his adoration, and the huſband ceaſing to adore her, becomes hateful to her, who had no other foundation for her love: by degrees they are diſguſted with one another, and, after the example of our firſt parents, they throw on each other the crime of their mutual weakneſs; afterwards coldneſs and contempt follow a great pace, and they believe they muſt hate each other becauſe they are married; their ſmalleſt faults are magnified in each other's ſight, and they are blinded to their mutual perfections. A commerce eſtabliſhed upon paſſion can have no other attendants. A man, when he marries his miſtreſs, ought to forget that ſhe then appears adorable to him; to conſider that ſhe is but a ſimple mortal, ſubject to diſeaſes, caprice, and ill humour. He muſt prepare his conſtancy to ſupport the loſs of her beauty, and collect a fund of complacency, which is neceſſary for the continual converſation of the perſon who is moſt agreeable, and the leaſt unequal. The woman, on her ſide, muſt not expect a continuance of flatteries and obedience. She muſt diſpoſe herſelf to obey agreeably, a ſcience very difficult, and, conſequently, of great merit to a man capable of feeling. She muſt ſtrive to heighten the charms of a miſtreſs by the good ſenſe and ſolidity of a friend. When two perſons, prepoſſeſſed with ſentiments ſo reaſonable, are united by eternal ties, all nature ſmiles upon them, and the common objects become charming.

I eſteem much the morals of the Turks, an ignorant people, but very polite, in my opinion. A gal-

lant, convicted of having debauched a married woman, is looked upon by them with the same horror as an abandoned woman by us; he is sure never to make his fortune; and every one would be ashamed to give a considerable employment to a man suspected of being guilty of so enormous a crime. What would they say in that moral nation, were they to see one of our anti-knight-errants, who are always in pursuit of adventures to put innocent young women in distress, and to ruin the honour of women of fashion; who regard beauty, youth, rank and virtue, but as so many spurs to incite their desire to ruin, and who place all their glory in appearing artful seducers, forgetting that, with all their care, they can never attain but to the second rank, the devils having been long since in possession of the first!

I own that our barbarous manners are so well calculated for the establishment of vice and misery (which are inseparable from them) that they must have hearts and heads infinitely above the common, to enjoy the felicity of a marriage such as I have described. Nature is so weak, and so given to change, that it is difficult to support the best founded constancy, amidst those many dissipations that our ridiculous customs have rendered inevitable. A husband, who loves his wife, is in pain to see her take the liberties which fashion allows; it appears hard to refuse them to her, and he finds himself obliged to conform himself to the polite manners of Europe; to see, every day, her hands a prey to every one who will take them; to hear her display, to the whole world, the charms of her wit; to shew her neck in full day; to dress for balls and shews, to attract admirers, and to listen to the idle flattery of a thousand fops. Can any man support his esteem for a creature so public, or, at least, does she not lose much of her merit.

To return to the oriental maxims, where the most beautiful women content themselves with limiting the

power of their charms to him who has a right to enjoy them; they have too much honour to wish to make other men miserable, and are too sincere not to own they think themselves capable of exciting passion.

I remember a conversation I had with a lady of great quality at Constantinople, the most amiable woman I ever knew in my life, and for whom I had afterwards a most tender friendship, she owned ingenuously to me, that she was content with her husband. What libertines you Christian women are! (she said) It is permitted for you to receive visits from as many men as you please; and your laws permit you, without limitation, the use of wine. I assured her she was very much mis-informed, that it was true we received visits, but those visits were full of form and respect, and that it was a crime to hear a man talk of love, or for us to love any other than our husbands. Your husbands are very good (said she, laughing) to content themselves with so limited a fidelity. Your eyes, your hands, your conversation, are for the public, and what do you pretend to reserve for them? Pardon me my beautiful Sultana (added she, embracing me) I have all possible inclination to believe what you say, but you would impose upon me impossibilities. I know the amorous complexion of you infidels, I see you are ashamed of them, and I will never mention them to you more.

I found so much good sense and truth in all she said, that I could scarcely contradict her; and I owned at first, that she had reason to prefer the morals of the mussulmen to our ridiculous customs, which are surprisingly opposite to the severe maxims of Christianity. And, notwithstanding our foolish manners, I am of opinion, that a woman, determined to find her happiness in the love of her husband, must give up the extravagant desire of being admired by the public; and that a husband who loves his wife, must deprive himself the reputation of being a

gallant at court. You ſee that I ſuppoſe two perſons very extraordinary: it is not, then, very ſurpriſing ſuch a union ſhould be rare in a country, where it is neceſſary, in order to be happy, to deſpiſe the eſtabliſhed maxims.

LETTER LIII.

From a Daughter to a Father, wherein ſhe dutifully expoſtulates againſt a Match he had propoſed to her, with a Gentleman much older than herſelf.

Honoured Sir,

THOUGH your injunctions ſhould prove diametrically oppoſite to my own ſecret inclinations, yet, I am not inſenſible, that the duty which I owe you binds me to comply with them. Beſides, I ſhould be very ungrateful, ſhould I preſume, in any point whatever, conſidering your numberleſs acts of parental indulgences towards me, to conteſt your will and pleaſure. Though the conſequences thereof ſhould prove ever ſo fatal, I am determined to be all obedience, in caſe what I have to offer in my own defence ſhould have no influence over you, or be thought an inſufficient plea for my averſion to a match, which, unhappily for me, you ſeem to approve of. 'Tis very poſſible, Sir, the gentleman you recommend to my choice, may be poſſeſſed of all that ſubſtance, and all thoſe good qualities, that bias you ſo ſtrongly in his favour, but, be not angry, dear Sir, when I remind you, that there is a vaſt diſproportion in our years. A lady, of more experience, and of a more advanced age, would, in my humble opinion, be a much fitter help mate for him. To be ingenious (permit me, good Sir, to ſpeak the ſentiments of my heart without reſerve for once) a man, almoſt in his grand climacteric, can never be an agreeable companion for me; nor can the natural gaiety of my temper, which has hitherto been indulged by yourſelf in every innocent amuſement, be

over agreeable to him. Though his fondneſs at firſt may connive at the little freedoms I ſhall be apt to take; yet as ſoon as the edge of his appetite ſhall be abated, he'll grow jealous, and for ever torment me without a cauſe. I ſhall be debarred of every diverſion ſuitable to my years, though ever ſo harmleſs and inoffenſive; permitted to ſee no company; hurried down, perhaps, to ſome melancholy rural receſs; and there, like my lady Grace in the play, ſit penſive and alone, under a green tree. Your long experienced goodneſs, and that tender regard, which you have always expreſſed for my eaſe and ſatisfaction, encourage me thus freely to expoſtulate with you on an affair of ſo great importance. If, however, after all, you ſhall judge the inequality of our age an inſufficient plea in my favour, and that want of affection for a huſband is but a trifle, where there is a large fortune and a coach and ſix to throw into the ſcale; if, in ſhort, you ſhall lay your peremptory commands upon me to reſign up all my real happineſs and peace of mind for the vanity of living in pomp and grandeur, I am ready to ſubmit to your ſuperior judgement. Give me leave, however, to obſerve, that 'tis impoſſible for me ever to love the man into whoſe arms I am to be thrown, and that my compliance with ſo deteſted a propoſition, is nothing more than the reſult of the moſt inviolable duty to a father, who never made the leaſt attempt before to thwart the inclinations of

His ever obedient Daughter.

LETTER LIV.

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

Madam,

I SHALL be very happy if you are not altogether unacquainted with the name which is at the bottom of this letter, ſince that will prevent me the ne-

ceſſity of ſaying ſome things concerning myſelf, which had better be heard from others. Hoping that it may be ſo, I ſhall not trouble you on that head; but only ſay, that I have the honour to be of a family not mean, and not wholly without fortune.

I was, yeſterday, madam, at the rehearſal of St. Paul's, and have been informed, that a lady, who commanded my attention there, has the happineſs to be your daughter. It is on account of that lady that I now write to you; but, I am aware you will ſay this is a raſh and an idle manner of attempting an acquaintance. I have always been of opinion, that nothing deſerves cenſure which is honourable and undiſguiſed. I take the freedom to tell you, madam, that I believe your daughter worthy a much better offer; but, I am aſſured my happineſs will depend upon her accepting or refuſing this. In the firſt place, I requeſt to know whether the lady be engaged, for I am an entire ſtranger; and, if ſhe be not, I beg, that after you have informed yourſelf who it is that requeſts the honour of being introduced to her, you will do me the ſingular favour of letting me be anſwered. I am very much an enemy, madam, to the uſual nonſenſe upon theſe occaſions; but, it would be injuſtice to myſelf 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, with the greateſt reſpect,

Madam,

Your very obedient humble Servant.

LETTER LV.

From a Mother to a Gentleman, who had aſked permiſſion to addreſs her daughter. In Anſwer.

SIR,

THE letter which you have done me the honour to write to me, ſpeaks you to be a gentleman and a man of ſenſe. I am ſorry to acquaint you, that

after ſuch a prepoſſeſſion in your favour, I am, for more than one reaſon, deſirous to decline the offer you are pleaſed to make toward an alliance in my family. My daughter is very dear to me; and, I think, ſhe has caſt an eye elſewhere; I wiſh ſhe may have employed her attention as worthily. The manner alſo of your application does not quite pleaſe me: I think there is ſomething indelicate and improper in this wild manner of engaging in an attachment, and in pleading in favour of it. I wiſh you had known my daughter more before you ſpoke ſo much, and had met with me among our acquaintance to have mentioned it. I am convinced, Sir, that I do not think more of you than I may with juſtice, when I confeſs to you that I believe you would be more than an equal match for my daughter; for, though ſhe has (and ſuffer me, Sir, although I am her mother, to ſay it) great merit, her fortune, though not quite inconſiderable, is not great. You will 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 which 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. I thank you, Sir, in her name, as well as my own, for the honour you intended us, and am,

S I R,

Your moſt obedient Servant.

LETTER LVI.

From a young Gentleman to a Lady of ſuperior fortune whom he had ſeen in public.

Madam,

I AM ſenſible of the many diſadvantages under which any man muſt appear, who preſumes to

write to a lady to whom he is unknown: but it is not much that I have to requeſt in this; it is only to be pardoned for the trouble; and to know whether the perſon who was ſo happy as to ſit by you yeſterday at the oratorio, and who has very long wiſhed for ſuch an opportunity of ſpeaking with you, could, if all things were favourable to his wiſhes, be admitted to the honour of your acquaintance.

I am certain, that I have gone too far in this: but I beg you will forgive me. A man who has been condemned to ſilence ſo long as I have, has ſome plea for taking an opportunity hardly juſtifiable for writing. I beg of you to ſee this as my apology: and I requeſt one thing farther, madam, which is, to find a way, for I proteſt I know of none, by which I may be honoured with your determinations.

It is not in words to deſcribe what I feel while I write this to you. Therefore, I ſhall not attempt to ſay more than that I muſt continue to ſuffer it at the leaſt till I am happy enough to receive your anſwer.

I am, Madam,

Your moſt obedient,

And moſt humble Servant.

LETTER LVII.

From the Gentleman, whoſe firſt letter had been anſwered by a Friend of the Lady.

Madam,

I HAVE been honoured with a letter, the moſt friendly and the moſt proper that could have been written, from a lady of your acquaintance, who had ſeen that which I did myſelf the honour of writing to you. That lady informs me, that I ought to make myſelf, as well as my thoughts, known to you, before I expect that you ſhould pay the leaſt attention to what I have written.

Madam, my father is of the beſt family of the name which you ſee at the bottom of my letter. His

eſtate is fifteen hundred pounds a year; but I tremble while I mention the reſt; the eſtate is entailed, and I am not the eldeſt ſon. This is the condition of one who has dared to think of you; and, when you have been informed of this, and have heard nothing of all that a true paſſion could plead in mitigation of the preſumption, I doubt you will be too ready to paſs ſentence.

If I may be bold enough to mention a requeſt, the refuſal or the compliance with which muſt ſtamp the character on my whole future life, it will be, that you permit the perſon who has dared to give you the offence, to aſk your pardon. This is now the height of his preſumption, who is with the greateſt reſpect, and the moſt ſincere affection,

Madam,

Your moſt obedient Servant.

LETTER LVIII.

From the Friend of the Lady, in anſwer to the laſt, and giving a Refuſal.

SIR,

WHEN Mrs. Iſles, this morning, ſaw your hand on the ſuperſcription of a letter, ſhe told me, the correſpondence was mine, though in her name, and declined opening it. I would have read it to her, but ſhe refuſed that alſo. I have been as much the friend of your application as I could be. I have repreſented you as favourably as you would deſire to be repreſented, for you do not ſeem to write to deceive her. Her anſwer, Sir, is final: That ſhe has no thought of living otherwiſe than ſhe does; and, therefore, to hear any thing on that head would be troubleſome and diſengenuous. She ſays, I may tell you, that ſhe thinks herſelf obliged to you for your favourable thought; but, as ſhe has told you her ſentiments on this head, ſhe expects, as you are a gentleman, that you will not give yourſelf or her

the pain of any farther application. You will pardon, Sir, the freedom I have taken in this matter, who am,

SIR,

Your very humble Servant.

LETTER LIX.

From a Gentleman to a Lady whom he accuſes of Inconſtancy.

Madam,

YOU muſt not be ſurprized at a letter in the place of a viſit, from one who cannot but have reaſon to believe it may eaſily be as welcome as his company.

You ſhould not ſuppoſe, if lovers have loſt their ſight, that their ſenſes are all baniſhed: And, if I refuſe to believe my eyes, when they ſhew me your inconſtancy, you muſt not wonder that I cannot ſtop my ears againſt the accounts of it. Pray let us underſtand one another properly; for, I am afraid we are deceiving ourſelves all this while: Am I a perſon whom you eſteem, whoſe fortune you do not deſpiſe, and whoſe pretentions you encourage; or, am I a troubleſome coxcomb, who fancies myſelf particularly received by a woman who laughs at me? If I am the latter, you treat me as I deſerve: and I ought to join with you in ſaying, that I deſerve it: But, if it be otherwiſe, and if you receive me, as I think you do, as a perſon you intend to marry, for it is beſt to be plain on theſe occaſions, for Heaven's ſake, what is the meaning of that univerſal coquetry in public, where every fool flatters you, and you are pleaſed with the meaneſt of them? And what can be the meaning that I am told, you laſt night in particular was an hour with Mr. Marlow, and are ſo wherever you meet him if I am not in company? Both of us, Madam, you cannot think of; and I ſhould be ſorry to imagine, that when I had given you

my heart ſo entirely, I ſhared yours with any body.

I have ſaid a great deal too much to you, and yet I am tempted to ſay more; but I ſhall be ſilent. I beg you will anſwer this, and I think I have a right to expect that you do it generouſly and fairly. Do not miſtake what is the effect of the diſtraction of my heart, for want of reſpect to you. While I write this, I doat upon you, but I cannot bear to be deceived where all my happineſs is centred.

Your moſt unhappy.

LETTER LX.

From a Lady to her Lover, who ſuſpects her of receiving the Addreſſes of another. In Anſwer.

SIR,

IF I did not make all the allowances you deſire in the end of your letter, I ſhould not anſwer you at all. But, altho' I am really unhappy to find you are ſo, and the more to find myſelf to be the occaſion, I can hardly impute the unkindneſs and incivility of your letter to the ſingle cauſe you would have me. However, as I would not be ſuſpected of any thing that would juſtify ſuch treatment from you, I think it neceſſary to inform you, that what you have heard has no more foundation than what you have ſeen: However, I wonder that others eyes ſhould be as eaſily alarmed as yours; for, inſtead of being blind, believe me, Sir, you ſee more than there is. Perhaps, however, their ſight may be as much ſharpened by unprovoked malice, as yours by undeſerved ſuſpicion.

Whatever may be the end of this diſpute, for I do not think ſo lightly of lovers' quarrels as many do, I think it proper to inform you, that I never have thought favourably of any one except yourſelf; and I ſhall add, that if the faults of your temper, which I once little ſuſpected, ſhould make me fear you too much to marry, you will not ſee me in that

ſtate with any other, nor courted by any man in all the world.

I did not know that the gaiety of my temper gave you uneaſineſs; and you ought to have told me of it with leſs ſeverity. If I am particular in it, I am afraid it is a fault in my natural diſpoſition; but I would have taken ſome pains to get the better of that, if I had known it was diſagreeable to you. I ought to reſent this treatment more than I do, but do not inſult me for my weakneſs on that head; for a fault of that kind would want the excuſe this has for my pardon, and might not be ſo eaſily overlooked, though I ſhould wiſh to do it. I ſhould ſay, I will not ſee you to-day, but, you have an advocate that pleads for you much better than you do for yourſelf. I deſire you will firſt look carefully over this letter, for my whole heart is in it, and then come or not, as you pleaſe.

Yours, &c.

LETTER LXI.

From a young Lady to a Gentleman engaged to her, whom ſhe ſuſpects of Infidelity.

SIR,

THE freedom and ſincerity with which I have at all times laid open my heart to you, ought to have ſome weight in my claim to a return of the ſame confidence. But I have reaſon to fear, that the beſt men do not always act as they ought. I write to you what it would be impoſſible to ſpeak; but, before I ſee you, I deſire you will either explain your conduct laſt night, or confeſs that you have uſed me not as I have deſerved of you.

It is in vain to deny that you took pains to recommend yourſelf to Miſs Young; your earneſtneſs of diſcourſe alſo ſhewed me that you were no ſtranger. I deſire to know, Sir, what ſort of an acquaintance you can wiſh to have with another perſon of charact-

er, who have made me believe that you wish to be married to me. I write very plainly to you, because I expect a plain answer. I am not apt to be suspicious, but this was too particular; and I must either be blind or indifferent to overlook it. Sir, I am neither; though, perhaps, it would be better for me if I were one or the other.

I am yours, &c.

LETTER LXII.

From a Gentleman engaged to a Lady, who had been seen talking to another. In answer.

WHAT can have put it into your thoughts, my dearest Emma, to be suspicious of me, whose heart and soul you know are truly yours, and whose whole thoughts and wishes are but on you? Sweet quarreller, you know this. What afternoon have I spent from you? or, Who did you ever see me speak to without distaste, when it prevented my talking with you?

You know how often you have cautioned me not to speak to you before your uncle: And you know he was there. But, you do well to chastise me for being too obedient to your commands; for, I promise you, you shall never get any other cause. I thought it most prudent to be seen talking with another, when it was my business not so much as to look at you. Miss Young is a very old acquaintance. She knows my perfect devotion to you, and she very well knew all that civility and earnestness of discourse about nothing, was pretended. I write to you before I come, because you commanded me; but, depend upon it, I will make you ask my pardon, in a few minutes, for robbing me but of those few which might have been passed with you, and which it has taken to write this letter. My sweetest, I am coming to you: After this never doubt that I am

Yours most truly.

LETTER LXIII.

From a respectful Lover to his Mistress.

Dear Madam,

I HAVE long struggled with the most honourable and respectful passion that ever filled the heart of man; I have often tried to reveal it personally, as often in this way; but never, till now, could prevail on my fears and doubts. I can no longer struggle with a secret that has given me so much torture to keep, and yet, hitherto, more when I have endeavoured to reveal it. I never entertain the hope to see you without rapture; but, when I have that pleasure, instead of being animated, as I ought, I am utterly confounded. What can this be owing to, but a diffidence in myself, and an exalted opinion of your worthiness? And, is not this a strong token of ardent love? Yet, if it be, how various is the tormenting passion in its operations? Since, some it inspires with courage, while others it deprives of all necessary confidence. I can only assure you, madam, that the heart of man never conceived a stronger or sincerer passion than mine for you. If my reverence for you is my crime, I am sure it has been my sufficient punishment. I need not say my designs and motives are honourable: Who dare approach so much virtuous excellence, with a supposition, that such an assurance is necessary? What my fortune is, is well known, and I am ready to stand the test of the strictest inquiry. Condescend, madam, to embolden my respectful passion by one favourable line, that, if what I here profess, and hope further to have an opportunity to assure you of, be found to be unquestionably true, then, I hope, my humble address will not be quite unacceptable to you; and thus you will for ever oblige,

Dear Madam,

Your affectionate admirer,

and devoted Servant.

LETTER LXIV.

The Answer.

SIR,

IF modesty be the greatest glory in our sex, surely it cannot be blame-worthy in yours. For my own part, I must think it the most amiable quality either man or woman can possess. Nor can there be, in my opinion, a true respect where there is not a diffidence of one's own merit, and a high opinion of the person's we esteem.

To say more on this occasion, would little become me: To say less, would look as if I knew not how to pay that regard to modest merit, which modest merit only deserves.

You, Sir, best know your own heart, and, if you are sincere and generous, will receive as you ought, this frankness from,

SIR,

Your humble Servant.

LETTER LXV.

From a young Lady to a Gentleman that courted her, whom she could not like, but was forced by her Parents to receive his Visits, and think of none else for her Husband.

SIR,

IT is a very ill return which I make to the respect you have for me, when I acknowledge to you, that, though the day of our marriage is appointed, I am uncapable of loving you. You may have observed, in the long conversations we have had at those times that we were left together, that some secret hung upon my mind. I was constrained to an ambiguous behaviour, and durst not reveal myself further, because my mother, from a closet near the place where we sat, could both hear and see our con-

verſation. I have ſtrict commands from both my parents to receive you, and am undone for ever, except you will be ſo kind and generous as to refuſe me. Conſider, Sir, the miſery of beſtowing yourſelf upon one who can have no proſpect of happineſs but from your death. This is a confeſſion made, perhaps, with an offenſive ſincerity; but, that conduct is to be much preferred to a ſecret diſlike, which could not but pall all the ſweets of life, by impoſing on you a companion who has fixed her affections on another. I will not go ſo far as to ſay, my paſſion for the gentleman, whoſe wife I am by promiſe, would lead me into any thing criminal againſt your honour. I know it is dreadful enough for a man of your ſenſe to expect nothing but forced civilities in return for your tender endearments, and cold eſteem, for undeſerved love. If you will, on this occaſion, let reaſon take place of paſſion, I doubt not but fate has ſome worthier object of your affection, in recompence for your goodneſs to the only woman that could be inſenſible of your merit.

I am, Sir,

Your moſt humble Servant.

LETTER LXVI.

Advice to a Lover.

SIR,

MY friendſhip for you, I hope, will atone for the liberty I have taken to write to you on ſo extraordinary a ſubject. You love, I am informed, and are beloved; but then your paſſion is of ſuch a nature, as will infallibly deſtroy the tenderneſs your miſtreſs has for you; inſomuch, that I dare venture a wager, ſhe will not care a farthing for you two months hence. You are continually with her, and never loſe ſight of her a moment; if any one comes to viſit her, you ſoon make them ſenſible that you look upon them as intruders; and for whole days

together that you are with her, you talk of nothing but love, and that in the moſt languiſhing and paſſionate manner. Once again, if ſhe cares a farthing for you in two months time, I ſhall cry out, a miracle. The lady at preſent has love enough to keep pace with you; but will have ſoon exhauſted all her ſtock of affection, and then you will be ſurprized to find that ſhe has no longer any for you. We have, on both ſides, but a certain portion of tenderneſs which ought to be managed with diſcretion, and which thoſe who are unſkilled in the ſcience of love are apt to be too prodigal of We complain of abſence, and we do no more than our duty when we complain. Nevertheleſs, if abſences are not over long, they are the greateſt ſervices in the world to lovers. They renew an old flame, and revive a languiſhing one. It is true, it would be carrying the matter too far to procure them on purpoſe; but, when chance has once thrown them in our way, we ought to rail againſt them, and, at the ſame time, to ſuſpect that you may poſſibly have the greateſt of obligations to them. You are in the wrong to make ſuch conſtant uſe of the liberty which you have to ſee your miſtreſs at any hour, and for whole days together.

What you gain by this aſſiduity, you will loſe in the long run of your amour; and find that you have laviſhed in a day, what ought to have ſerved you a week. It is a fault of the ſame kind, your talking of nothing but love to a perſon you admire. Whatever pleaſure ſhe may take in hearing the progreſs of your paſſion, it is impoſſible but you muſt fall into a number of repetitions; and repetitions have a faculty to tire, which they never loſe. I dare ſay, that after you are gone from her, the lady breathes with more freedom, though ſhe may not perceive it herſelf. The art to ſupport an amorous converſation, is to take care that it is not always amorous. Some little excurſions are abſolutely neceſſary, after which

the return to your paſſion will be the more agreeable. But, what I can by no means pardon in you, is your continual languor. Recollect, I beſeech you, that women would have us love them, but, at the ſame time, they would have us divert them, and he that does the one without the other does nothing at all; nay, they had rather, perhaps, be diverted without being loved, than loved without being diverted. Languor has its proper ſeaſons; but, when it is perpetual, it turns to ſtupidity. In his conduct, a lover ought to be ſerious and uniform, but, it is for his intereſt to be ſometimes gay in converſation. By the one, he perſuades, and, by the other, he pleaſes; and, to pleaſe, is commonly of more value than to perſuade. Fewer conqueſts have been made by fidelity than by an agreeable addreſs. Nay, I do not know whether, in time, poor fidelity may not come to be reckoned a fault. It is certain it will never ſuffice of itſelf, without ſome other qualities to recommend it; nor will it coſt you much pains to make yourſelf maſter of theſe qualifications, ſince you need only to become the ſame perſon you were before you fell in love. You have the vice of plunging yourſelf too deeply in love, and, when you are once in, of being merely a lover and nothing elſe; but, you ſhould live, as well as love. Adieu, my dear friend; think yourſelf obliged to me for the advice I give; for, if I conſulted my own intereſt, I ſhould leave you to put an end to an amour, which ingroſſes you from your friends.

I am, Sir,

Your moſt humble,

and moſt obedient Servant.

LETTER LXVII.

From a young Lady to a Gentleman who had desired her to elope with him.

SIR,

THOUGH thoroughly conscious in this act I make a breach of those laws said to be laid down for lovers, especially such of our sex as would rather be celebrated for a romantic turn of mind, than for what is far more preferable, a prudent decorum, yet I cannot but be persuaded, there may occur such a crisis, as may make it consistent with the strictest rules of honour and justice; which, at least, ought to be put in the balance, if not outweigh whatever custom may have prescribed. That such a crisis now exists, your letter and former concurring testimonies, make manifest. For, I have too high an opinion of your integrity to doubt their truth; and, believe me, when I assure you most solemnly, I place their validity to that account, and not to a mistaken notion or consciousness of my own merit. No, Sir, 'tis from a too sensible conviction of your own injurious error of your passion, I have been induced to commit this violence to my sex—I had almost said to my sentiments, in conjuring you to desist, ere it be too late, in the pursuit of a passion, that cannot but bring with it a train of inevitable miseries, since it must be attended with the violation of your duty to that relation to whom you are bound to pay implicit obedience, by the laws of nature, gratitude, and heaven. I will not offend your delicacy, in urging those of interest and dependency, though each consideration ought to have its prevalence, against making a sacrifice of it to an impetuous passion for one, whose single desert is, that she dreads your indigence more than she regrets that of the

Unfortunate.

LETTER LXVIII.

From a rich young Gentleman to a beautiful young Lady with no Fortune.

Miſs Sophia,

IT is a general reflection againſt the manners of the preſent age; that marriage is only conſidered as one of thoſe methods by which avarice may be ſatisfied, and poverty increaſed; that neither the character nor accompliſhments of the woman are much regarded; her merit being eſtimated by the thouſands of her fortune. I acknowledge that the accuſation is too true, and to that may be aſcribed many unhappy matches we daily meet with; for, how is it poſſible that thoſe ſhould ever have the ſame affection for each other who are forced to comply with terms to which they had the utmoſt averſion, as if they had been allowed to conſult their own inclinations, and give their hands where they have engaged their hearts? For my own part, I have been always determined to conſult my inclinations where there is the leaſt appearance of happineſs; and, having an eaſy independency, am not anxious about increaſing it, being well convinced, that, in all ſtates, the middle one is beſt, I mean neither poverty nor riches; which leads me to the diſcovery of a paſſion which I have long endeavoured to conceal.

The opportunities which I have had of converſing with you at Lady B.'s has at laſt convinced me, that merit and riches are far from being connected, and that a woman may have thoſe qualifications, neceſſary to adorn her ſex, although adverſe fortune has denied her money. I am ſure that all thoſe virtues neceſſary to make me happy in the marriage ſtate, are centred in you, and whatever objection you may have to my perſon, yet, I hope, there can be none to my character; and, if you will conſent to be mine, it ſhall be my conſtant ſtudy to make your

life agreeable, and, under the endearing character of husband, endeavour to supply your early loss of the best of parents. I shall expect your answer as soon as possible, for I wait for it with the utmost impatience.

I am your affectionate Lover.

LETTER LXIX.

The young Lady's Answer.

SIR,

I Received your letter yesterday, and gratitude for the generous proposal which you have made, obliges me to thank you heartily for the contents.

As I have no objections either to your person or character, you will give me leave to deal sincerely, and state those things which at present bear great weight with me, and, perhaps, must ever remain unanswered, and hinder me from entering into that state against which I have not the least aversion.

You well know (at least I imagine so) that the proposal you have made to me is a secret both to your relations and friends; and would you desire me to rush precipitately into the marriage state, where I have the greatest reason to fear that I should be looked upon with contempt, by those whom nature had connnected me with? I should consider myself obliged to promote the happiness of my husband; and how consistent would a step of that nature be with such a resolution? You know that I was left an orphan, and had it not been for the pious care of Lady B. must have been brought up in a state of servitude. You know that I have no fortune; and, were I to accept of your offer, it would lay me under such obligations as must destroy my liberty. Gratitude and love are two very different things. The one supposes a benefit received, whereas, the other is a free act of the will. Suppose me raised to the joint possession of your fortune, could I call it mine

unless I had brought you something as an equivalent? Or, have I not great reason to fear that you yourself may consider me as under obligations, inconsistent with the character of a wife. I acknowledge the great generosity of your offer, and would consider myself highly honoured could I prefer to peace of mind the enjoyment of an affluent fortune. But, as I have been very sincere in my answer, so let me beg, that you will endeavour to eradicate a passion, which, if nourished longer, may prove fatal to both.

I am, Sir,

With the greatest respect,

Your sincere Well-wisher.

LETTER LXX.

The Gentleman's Reply.

My Dear Sophia,

WAS it not cruel to start so many objections? Or, could you suppose me capable of so base an action, as to destroy your freedom, and peace of mind. Or, do you think that I am capable of ever forgetting you, or being happy in the enjoyment of another? For God's sake, do not mention gratitude any more. Your many virtues entitle you to much more than I am able to give; but, all that I have shall be yours. With respect to my relations, I have none to consult besides my mother and my uncle, and their consent, and even approbation, is already obtained. You have often heard my mother declare, that she preferred my happiness with a woman of virtue to the possession of the greatest fortune, and, though I forgot to mention it, yet I had communicated my sentiments to her before I had opened my mind to you: Let me beg that you will lay aside all those unnecessary scruples which only serve to make one unhappy who is already struggling under all the anxieties of real and genuine love. It is in your pow-

er, my dear, to make me happy, and none elſe can. I cannot enjoy one moment's reſt till I have your anſwer, and then the happy day ſhall be fixed. Let me beg that you will not ſtart any more objections, unleſs you are my real enemy; but, your tender nature cannot ſuffer you to be cruel. Be mine, my dear, and I am yours for ever. My ſervant will wait for the anſwer to your ever ſincere lover, whoſe ſole happineſs is centred in you.

LETTER LXXI.

To a younger Brother, engaged in an improper and imprudent Paſſion.

Dear Brother,

I DID not expect to have been ſo ſoon made ſenſible, how dangerous it is to leave youth to itſelf; or imagine that I ſhould find ſo early an occaſion in our correſpondence to ſay any thing that ſhould be diſpleaſing to you: But, though I know it will be ſo, I beg you, for the care of your own proſperity, nay, I charge you by the concern you profeſs for the peace of your mother, to hear me, and to regard me. I will not upbraid you with an unworthy love; for, probably, the perſon you have thought of deſerves more than you will ever have to offer: But, I muſt accuſe you of the moſt raſh, nay, the moſt mad ſtep that ever a boy took.

Conſider with yourſelf; are you of a time of life to marry? You, who left us with intent to begin only a preparation for a courſe of life, are you already ſitting down without it, and falling upon the end when you have not yet begun the means? You are upon a precipice, and you are ruined if you proceed one ſtep farther. I applaud you for conſulting with your friends before you make any advance from which you might, perhaps, not have had a right to retreat; But, I muſt tell you at the ſame time, that

you went much too far even in thinking upon ſuch a ſubject a moment without their concurrence.

I know it will be a ſevere ſentence, but, in one word, you muſt give up all thoughts of this. Your mother joins with me in this opinion, and gives you in command that you regard me. Employ your mind on other things; mix among the world in your own defence; it will be wiſdom now, though it was prudence before, to determine otherwiſe. Do this carefully, but do it: And, whenever the childiſh thought of this would come into your head, drive it thence by buſineſs. You muſt not, nor you cannot, be married theſe many years: You are not of an age: You have other concerns to take up your thought and time: and, if you give up theſe to ſo monſtrous a folly, I tell you plainly, I renounce you for ever; and your mother, tho' ſhe cannot ſpeak the words, means no leſs.

I am ſorry, Sir, to write thus to you; but, as I love you, I muſt do it. I have told you the neceſſity of what you are to do: And, having ſet that beyond controverſy, and the conſequences of it beyond diſpute, I ſhall now reaſon with you on the impropriety.

You ſay that you have ſomething independent of buſineſs: You have ſo; and this is the very reaſon why we have urged you to engage in buſineſs. Thoſe who ſet out in needy circumſtances are forced to ſhifts that betray their honeſty: You will be independent, and, therefore, you will always be able to act with honour. But, though what you have would ſupport you, nay, and would do that genteelly, it will not do for yourſelf, a wife and family: Very conſiderable fortunes alone can do that, and only the idle or the weak depend on little ones. The proſpect you have before you, if you ſhould marry now, is narrow circumſtances and diſcontent; for, you are not ſo raſh as to ſuppoſe, you could purſue any uſeful ſtudy afterwards; and I muſt tell you, that if

you can entertain ſo wild a thought as that of ſetting yourſelf about it, and continuing an acquaintance with this lady, but deferring your marriage till you had accompliſhed it, there is not leſs folly in the imagination. Though I am not married, Sir, I have not lived without ſome knowledge of this kind; and, I am very well aſſured, the mind will never be able to regard two things at once, if love be one of them.

I have ſhewn you what would be your ſituation, if you were to marry thus; obſcurity and indigence: It could be no other. But, for heaven's ſake, boy, turn your eyes on the other proſpect, and know what may happen to you, and what your friends expect from you. I have told you, you are not without natural accompliſhments: I repeat it to you, that you may act up to your true character, you have very great ones. The profeſſions are all open to you, and ſure there is in each of them enough to tempt your induſtry; for, be aſſured of it, application is all you will find wanting to carry you to the top of them. If you fix upon the law, are not the honours, and are not the fortunes, immenſe that are acquired by it? If on the gown, what ſtop is there in preferment, when intereſt is countenanced by abilities? Or, if you turn your mind to phyſic, can you wiſh a greater character than that with which a Sloane died, or with which a Mead lives *? You have only to be earneſt in the purſuit, and the reſt is ſure to follow. You have the proſpect, nay, you have certainty, of doing honour to yourſelf and your family; and, after you have paſſed a life of reputation and great affluence, to leave a family deſcended from you, to think of you with gratitude and honour, while they enjoy what was the produce of your genius and application.

This is in your power; and you would ſacrifice it

* *This letter was wrote in Dr.* Mead's *lifetime.*

all to the raw paſſion of a boy, to a wiſh that is only eager becauſe it is new to you: Nay, nor would that make you happy neither; for, be aſſured of it, that the firſt years of your marriage would be imbittered with the neglect of your neareſt relations, and thoſe whom, I hope, you have the goodneſs enough to honour; and the others, by a remembrance of the advantages which you ſacrificed to it. When you ſee people riſing to fame and opulence in the profeſſions you have quitted on this occaſion; when you caſt your eye on the Murrays and Taylors of a ſucceeding age, you will remember that their fortune, their applauſe, and their advantages might all have been yours; and, will you not hate the occaſion to which they were ſacrificed? Be aſſured you will: Do not think better of yourſelf than you ought: that is, do not think better of yourſelf than of all mankind. Be certain this is the caſe with every man who ſacrifices good to pleaſure. This paſſion, which promiſes ſo much, will not keep its word with you; and the lady whom you now ſee with ſo much approbation, and who, I doubt not, deſerves it (for it is your love, child, which I condemn, and not the object of it) will appear the cauſe of all your misfortunes; and you will hate her.

I would not have you think that I taſk you too hardly in this; I do not mean it as my opinion of you in particular; it is ſo with every man: There is not any thing ſo laſting as the endearments of this paſſion, when every thing favours it; but, ſo much is required to this, that it very ſeldom is laſting. The firſt diſappointment that it occaſions, deſtroys the airy ſtructure that was raiſed upon it: and, with the ill turn of the affairs, the occaſion, although it be innocently the occaſion, is condemned.

Dear Brother, I have told you what is the ruin that is before you, a deſtruction as certain as unforeſeen; and one ſo improbable to a perſon of your good ſenſe, and of your early time of life that it ſhocks

us the more, the less we could be prepared against it. If you have any regard to your own honour, or happiness, to your prosperity, or to your credit, you must give up all thought of this romantic exploit; And I shall adjure you by that which is, perhaps, more dear to you, if you have any gratitude, or concern for the peace of those who love you, you must put it away from your very imagination, and never suffer it to return upon you. If you should determine to give up the thought, and yet only let the regret of it now and then come upon you, this will be able to destroy all your attention, while it gives you only uneasiness: Not only the thing itself is ruin, Sir, but the very remembrance that you ever intended it, will be your destruction, unless that be attended with a censure upon your rashness for suffering such a thought. Brother, Farewel; I know I have written what will at this time appear severe; but, it is necessary. I have set you a task that appears very hard; but, the first efforts of it are all that you will find to be so: Afterwards, if you have that real good understanding for which I esteem you, you will despise yourself for having thought of so mad a thing. To conclude with what, in my good opinion of your generosity of mind, and gratitude, and duty, I believe to be most weighty with you, it will give you some pain to remember how much you endangered the peace of those who love you, by the folly of such a thought; and you will respect yourself for having taken the first admonition to restore their tranquility by giving up that which would have ruined your own.

Once more, Farewel: I love you, and know not when to think I have said enough. I have written you a long letter; but, should you not pay that regard which your promise has engaged you, and which your duty commands you, to pay to my advice, it is the last you may expect to receive from

Your Brother.

LETTER LXXII.

From a Mother to her Son, on his asking her approbation in an imprudent courtship.

My dearest Child,

YOUR brother has written you a very long letter on the subject of the rash proposal you have made to us; and I doubt not but he has said every thing that reason has to advance against it; the least part of which is surely enough to warn you from so wild an undertaking: But yet I cannot omit to add my reasons, weak as they may seem, after his, against it; and what they want in persuasion, I must add in authority. I know how idle that word might sound, from a mother at a distance, to a son who was a reprobate; but, my good opinion of you makes me trust that you will not mock at me when I apply it.

O dear Child! what is it that you have given your rash thoughts leave to employ themselves about? Marriages are things of a more serious concern than to be entered upon hastily: They who have not experience before they enter into it, are sure to have repentance enough afterwards. I have lived to see a great many of these love-matches, and all unhappy. I never knew disobedience to parents go unpunished in it; but, not to mention that, the very nature of the engagement threatens only misery. Because you are pleased with the face of a person you have seen, are you to suppose you can spend your whole life with her without regret, and forfeit to her all the advantages that might have offered to you, without once reflecting on yourself for your precipitancy? Believe me, child, if you think thus of yourself, you think yourself more than mankind ever was, and you will be disappointed. All who marry unadvisedly find, after a little time, that they have committed a folly, and all their life beside is spent in repenting of it; and I leave you to think what sort of life you will

live with a perſon whom you accuſe as the occaſion of your ruin: and who, very probably, thinks you alſo to have been the occaſion of her miſſing better opportunities.

How do you know, my dear, the perſon, you have ſeen, deſerves the leaſt of all your favourable thoughts? She may be all that's bad, as well as all that's good; for, I find, none who know you, have any knowledge of her. But, ſuppoſing her every thing that your fancy can imagine; ſtill you have no right to think of her. Dear ſon, if ſhe has a moderate fortune, you muſt be a great loſer by acquiring it on ſuch terms, as the giving up all the great advantages that offer to you for it; and, if ſhe have a great one, neither herſelf, nor her relations, will look upon a child as you are, and an unequal eſtate: Indeed, if you will examine it impartially, you will find that it is impoſſible you ſhould be a gainer, in any one reſpect, by ſuch a contract: But, you will, on the contrary, find, that, in every reſpect whatever, you will be a loſer: and that not in trifles, or in a part of your expectation, but in the whole. On every conſideration, you will forfeit the love of your relations, the eſteem of the world, and every proſpect of future advantage. Indeed, this is a great price to pay for a wife; and you will never love that which comes to you at ſo dear a rate, and at the purchaſe of ſo many misfortunes.

I know that many parents would command on this occaſion; but I would wiſh to perſuade you. You have good ſenſe, my dear, but you have ſeen nothing of the world: I deſire you to be profited by my experience; and ſure I need not take much pains to convince you, that I will not miſlead you, or that there is nothing I can wiſh but your happineſs. Ten years hence will be as ſoon as you can think of marriage with diſcretion; to do it now, will be only to entail upon yourſelf repentance and diſquiet, and to make unhappy a perſon you fancy you wiſh well.

Depend upon it, that the wife of an unhappy husband is, of all human creatures, the moſt uneaſy: and, why would you wiſh to make another, as well as yourſelf repent your folly, when her repenting it will be as painful to you as your own?

You have not yet declared your ſentiments to the lady, or to her relations: It is a mark of your prudence, as well as your duty, that you conſulted thoſe who have a right to adviſe, and to command you firſt: You have their advice; nay, and though I am unwilling to ſpeak the word, you have all the authority that God has appointed, or that you allow me over you, directly againſt it. I ſee your deſtruction in it; and I muſt be ſevere, rather than ſuffer you to fall into that ruin. I do tell you, that if you have any value for your brother's eſteem, which is an honour to you, or for my affection, which nothing can forfeit but your follies, you muſt lay aſide every thought of this deſign; for being unable to bear your unhappineſs, which I know muſt follow ſuch an action, I ſhall retire to ſome remote part of the kingdom, that I may never afterwards hear of your name.

How different is the ſtyle of this letter from that of my former! but accuſe yourſelf for it, child. How different is this propoſal from the prudence of your former letters! You have a right to my affection as my ſon; but, it was as the beſt of ſons that I wrote to you with all that real tranſport. I think you have ſenſe enough, and goodneſs enough, to value the rank you then held in my eſteem: You have not loſt it: The ſtep you have made is yet to be recovered; but, after one ſtep more it is not; Nay, the method you have taken in acquainting us with it, promiſes me that you will recover it; for unleſs you were determined to follow our advice, you would not have aſked it. You ſee you have it fully: See, child, that you obſerve it. The ſlight hold this paſſion has yet taken of your heart will not be able to hurt you, if you indulge it no farther; and, to indulge it, will

only be to give yourself the occasion of more pain; for pleasure or advantage you cannot have from it.

I do not doubt but you will listen to your brother wisely, and that you will obey me entirely in this matter; but, still I am uneasy. When there is true affection, there must always be uneasiness; because the slightest occasions will be enough to give it. In the first place, my dear, I am sorry there has been occasion of our writing so severely; but, do not let me call it severely, I will only say so positively to you, in contradiction to your own opinion: And, after this, I must confess I have fears, that our manner of doing this may make you backward of intrusting us with your thoughts on future occasions. But, pray let it not have this effect, my dear, nor suppose you will ever hear from us in such strict terms again. This was a point on which every thing depended; and, therefore, too much could not be said to you, nor could it be said too strongly. Adieu! my dear child! reconcile yourself to what must be; for you are convinced, I am sure, by this time, that you cannot think of marrying, not in the most distant prospect. Put the occasion of these letters out of your thoughts; and then forget that any such were written. Let us forget that we have differed in our opinions, and continue that harmony and unanimity which was between us before this accident, as if nothing had ever threatened to disturb it. I shall be impatient to hear from you; and yet I shall fear to read your letter. I charge you not to disguise your thoughts; but put them into gentle words. I am afraid we have been too rough in our expressions; but, the occasion required it; and it was better you should have a little uneasiness at this time, than suffer a long unhappiness, and have lost the friends that should comfort you in such scenes. I assure myself, my dear, that you are convinced by what we have said to you, and have by this time resolved accord-

ingly; and it is with as great pleasure as truth that I subscribe myself,

Your sincerely affectionate Mother.

LETTER LXXIII.

From a Lady, newly married, to an Intimate.

Dear Bid,

DO not stare at a strange name at the bottom of this letter. It was Miss Newell that writes to you, but the barbarous man has over-turned all that. What cannot these men do when they persuade us out of our very names. My servant brings you a dozen of French gloves; you will remember that you, and the poor girl I have just been talking of, entered into a bargain, that whoever married first should send this present to the other: If you are married too, send it back again; if not, take a friend's advice, dear Biddy, and marry as soon as you can. I believe you will find it has not taken away my spirits yet; and, by what I see of it, I do not think it ever will. One may have occasion to be grave sometimes, but, I do not see that that need make one unhappy. My dear, you will excuse me for not writing you a longer letter: You will guess that a woman, who has not been married above twelve hours, has enough to do with herself. I have only told Mr. Williams I must have a moment to write to the person in the world I love next to himself. My dear, good b'ye. I suppose I shall see you.

Your most affectionate humble Servant.

LETTER LXXIV.

To a new married Lady. In answer.

My dear Charlotte,

THERE is not one among all your acquaintance that congratulates you with more pleasure or sincerity than I do on the present occasion. I hope

you will write to me twenty years hence to confirm all your happy expectations; for, I shall preserve your letter to compare with it. My dear, God send you may be long as happy as you seem to be this moment. But, take a friend's advice: Do not say so much about it to any body else. Your friends will banter you about it; and those who are not so, will compare it with your gravity by and by; and suspect, that because you do not laugh so much, you are not so happy; for, depend upon it, though you may be much happier a twelve-month hence, you will not be so merry.

I expected the gloves so your new name did not surprise me. You could not imagine all the people in town did not know of your match. The day alone was a secret. I thank you for your friendly advice; but, my dear, I shall stay and hear what you say of the married life, when you are a little better acquainted with it, before I am at all in the more haste to enter upon it for your recommendation: But, I do not doubt you will always continue in the same opinion. That you may be so as long as you live, is, my dear Charlotte, the most sincere wish of

Your very faithful Servant.

LETTER LXXV.

To a young Lady, cautioning her against keeping Company with a Gentleman of a bad Character.

Dear Niece,

THE sincere love and affection which I now have for your indulgent father, and ever had for your virtuous mother, not long since, deceased, together with the tender regard I have for your future happiness and welfare, have prevailed on me to inform you, rather by letter, than by word of mouth, that the town rings of your unguarded conduct, and the too great freedoms that you take with Mr. Freelove. You have been seen (if fame lies not) in the

ſide-boxes at both theatres; in St. James's Park on Sunday night, and afterwards at a certain tavern, not a mile from thence, which is a houſe (as I have been credibly informed) of no good repute. You have both, moreover, been ſeen at Ranelagh aſſembly, Vauxhall gardens, and, what is ſtill more flagrant, at Couper's fire-works. Don't imagine, niece, that I am in the leaſt prejudiced, or ſpeak out of any private pique; but, let me tell you, your familiarity with him gives me no ſmall concern, as his character is none of the beſt, and as he has acted in the moſt ungenerous manner by two or three very virtuous young ladies of my acquaintance, who entertained too favourable an opinion of his honour. 'Tis poſſible, as you have no great expectancies from your relations, and he has an income, as 'tis reported, of 200l. a year left him by his uncle, that you may be tempted to imagine his addreſs an offer to your advantage. 'Tis much to be queſtioned, however, whether his intentions are ſincere; for, notwithſtanding all the fair promiſes he may poſſibly make you, I have heard it whiſpered that he is privately engaged to a rich, old, doating lady not far from Hackney. Beſides, admitting it to be true, that he is really entitled to the annuity above-mentioned; yet, 'tis too well known, that he's deep in debt; that he lives beyond his income, and has very little, if any, regard for his reputation. In ſhort, not to mince the matter, he's a perfect libertine, and is ever boaſting of favours from our weak ſex, whoſe fondneſs and frailty are the conſtant topics of his raillery and ridicule.

All things, therefore, duly conſidered, let me prevail on you, dear niece, to avoid his company as you would a mad-man; for, notwithſtanding, I ſtill think you ſtrictly virtuous, yet, your good name may be irreparably loſt by ſuch open acts of imprudence. As I have no other motive, but an unaffected zeal for your intereſt and welfare, I flatter myſelf you will

put a favourable conſtruction on the liberty here taken by

Your ſincere Friend and affectionate Aunt.

LETTER LXXVI.

To a Lady inviting her into the Country for the Summer.

My dear Harriet,

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

You have not ſeen our houſe; but it is a very pleaſant one. There are fine proſpects from the park, and a river runs through the garden; nor are we quite out of the way of entertainment. You know there is a great deal of company about the place; and we have an aſſembly within a mile of us. What ſhall I ſay elſe to tempt you to come? Why, I will

tell you that you will make us all the happieſt people in the world; and that when you are tired you ſhall not be teazed to ſtay. Dear Harriet, think of it; you will confer an obligation on her, who is, with the trueſt reſpect,

Yours moſt affectionately.

LETTER LXXVII.

From a ſenſible Lady, with a never-failing Receipt for a Beauty-Waſh.

AS you ſeem ſo intent on improving the perſonal charms of your already amiable daughter, I can no longer delay anſwering your letter.——You would be glad, you ſay, of a receipt to make a waſh; but it muſt be perfectly innocent. What I recommend, madam, is truly ſo, and will greatly illuſtrate and preſerve her complexion.

Pray let her obſerve the following Rules.

In the morning, fair water is to be uſed as a preparatory; after which ſhe muſt abſtain from all ſudden guſts of paſſion, particularly envy, as that gives the ſkin a ſallow paleneſs. It may ſeem trifling to talk of temperance; yet muſt this be attended to, both in eating and drinking, if ſhe would avoid thoſe pimples, for which the advertiſed waſhes are a boaſted cure. Inſtead of rouge, let her uſe moderate exerciſe, which will excite a natural bloom in her cheeks not to be imitated by art. Ingenuous candour, and unaffected good humour, will give an openneſs to her countenance that will make her univerſally agreeable. A deſire of pleaſing will add fire to her eyes, and breathing the morning air at ſun riſe will give her lips a vermilion hue. That amiable vivacity, which ſhe now poſſeſſes, may be happily heightened and preſerved, if ſhe avoid late hours and card playing, but not otherwiſe; for the firſt gives the face a drowſy, diſagreeable aſpect, and the laſt is the mother of wrinkles. A white hand is a very deſireable orna-

ment; and a hand can never be white unless it be kept clean: Nor is this all; for, if the young lady would excel others in this respect, she must keep her hands in constant motion, which will occasion the blood to circulate freely, and have a wonderful effect. The motion I would recommend, is working at her needle, brushing up the house, or twirling the distaff. It was this industry in our grand-mothers, which gave Kneller an opportunity of gratifying posterity with the view of so many fine hands and arms in his incomparable portraits. A few words more, and I have done. Let her preserve an unaffected neatness in her apparel; her fortune will permit her to dress elegantly; but, her good sense should always prevent her from descending to gaudiness, which strikes the eyes of the ignorant, but disgusts those of true taste and discernment; besides, madam, your daughter has so many natural charms, that she can have no occasion to wear clothes that will attract all the attention of the multitude. She possesses more beauties than she is acquainted with, which is no small addition to her merit; but, how can it be otherwise, when she is your daughter, and has you for an example?

I am, &c.

LETTER LXXVIII.

To a Lady with a Looking-glass, after having broke hers.

Madam,

ACCEPT this as a restitution, not a present, which, though it may seem of a trifling value, yet, if you look attentively upon it, it will shew you one of the most charming objects in the world. To keep you no longer in suspence, you will see there the picture of my mistress. I should not care to make this discovery to another person, but I think I may venture to confide in you without being thought indiscreet. I must tell you, that you will see there

two charming eyes, ſuch eyes as are worth a thouſand others; but then I muſt confeſs they are very miſchievous. I know you have an abſolute power over them, and that they are certainly at your diſpoſal. Wherefore, I take the liberty of beſeeching you to order the matter ſo, that I may be no longer a ſufferer by them; which will infinitely oblige,

Madam, your moſt humble,
and obedient Servant, &c.

LETTER LXXIX.

From her LOOKING-GLASS.

To the beautiful Angelica.

Madam,

I HAVE enjoyed the honour of ſerving your ladyſhip ſome years, during which time, as you have been pleaſed to favour me with evident marks of your eſteem, and a familiarity that none of your other utenſils can boaſt of, though many of them my betters by far; as, therefore, I have ſhewn you to yourſelf ſo often, and been ſo happy always to have my fidelity approved of by your ladyſhip. I hope you will pardon my boldneſs, in taking this method to diſcover to you ſome failings in yourſelf, which my ſurface cannot properly repreſent. If I may preſume to ſay ſo, madam, you conſult me much too often; and I am confident it would be better for you, if you were to be a greater ſtranger to me. How many thouſand times muſt you be told that you are handſome? I aſſure you of it every day; but you will not be ſatisfied, unleſs I tell you ſo every hour, nay, almoſt every moment. I cannot lie; your perſon is exceedingly amiable; but, I muſt, at the ſame time, inform your ladyſhip with my uſual ſincerity, that you would be infinitely more agreeable, if you did not think ſo. Conſider, madam, I beſeech you, that if you come to me ten thouſand times a day, I cannot make you a bit the better or the handſomer:

But ſhall certainly deſtroy one of the fineſt ornaments of beauty, by rendering you too well acquainted with your own perfections. Whenever you ſtand before me, with all your charms ſet forth to the beſt advantage, I perceive you are apt to view yourſelf with too great pleaſure, and grow proud and conceited of your own beauty, which, in time, will make other people deſpiſe and ridicule you; and, therefore, I honeſtly and ingenuouſly intreat you, to avoid my company; for, madam, I muſt confeſs, that the worſt enemy the fair ones have, can't do them ſo much prejudice, as I their chief favourite. It grieves me to the heart to find it ſo, and often puzzles me extremely to account for their fondneſs of me, when I ſo continually do them miſchief: Whether it be, as a witty gentleman once ſaid of me, from my talent of caſting reflections; or, whether it be from the large quantity of quickſilver which belongs to me, and without which I am uſeleſs, as well as innocent; for, as the learned obſerve, madam, mercury is highly prejudicial to your ſex, either where there is too much of it in the compoſition of a fair lady, or, when it is uſed externally as a help to beauty: As, in the former caſe, it is generally the cauſe of extenſive levity, ſo, in the latter, it is always obſerved to hurt the eyes, and deface thoſe charms which it is deſigned to aſſiſt and improve; Or, whether my gaily gilded frame is too apt to infect the mind of the beholder with vanity: Or, laſtly, whether it be from the brittleneſs of my other materials, which, by a kind of ſympathy, affect people who are too frequently converſant with me. From whatever cauſe it proceeds, a lady who has a fine face, might almoſt as well fall into the ſmall pox, as to be often in my company. How many charming creatures have I ſpoiled, and make beauty the greateſt misfortune that could befal them! I can't think on't without concern: Why I am fated to be thus unlucky, and injure thoſe the moſt that love me beſt? Alas!

Was it my desire to be covered with silver, and inclosed in a frame of gold! Did I aspire to be fixed in this honourable place, and become a lady's favourite! Oh! that I had been some meaner piece of furniture, less respected, and less mischievous. Keep off, dear madam, I beseech you, from an unhappy thing, which destiny makes pernicious to the loveliest creature under Heaven, or, I shall infect you with the worst disease incident to beauty; and that is vanity. I am, 'tis true, a useful servant, if employ'd only when I ought to be, which is seldom; but, if a lady grow so fond of me, that she runs to ask my opinion of every look; if she consult me forty times for once that she goes to her prayer-book, or bible, I shall certainly prove much more hurtful to her than age or uglineſs. I beg, madam that you'll interpret what your poor servant says, to proceed wholly from respect and love for you: The tender regard I have for your ladyship, together with some symptoms I lately have discovered, make me fearful for you. I dread the apprehension of bringing contempt on so good a mistress, and would not for the world be the occasion of your losing any one grace of a fine woman: No! rather let me be broken into a thousand pieces! I am not without fear of giving offence by the freedom I have taken; but, tho' you banish me your presence, I cannot forbear speaking in a case where your ladyship's good seems so much concerned; and, indeed, if what I dread should come to pass, it would be better for us to part for ever. Better for you to be without my service, than suffer by it; and better for me to lose my lady, and be thrown into a corner, than remain where I am, and be accessary and instrumental in spoiling as much sweetness and beauty as ever looking-glass had the happiness to shew.

I am, Madam,

With the most dutiful Respect,

Your most faithful and devoted humble Servant,

PARLOUR LOOKING-GLASS.

LETTER LXXX.

From a Clergyman in the Country, to a Lady in London, on the death of a valuable Friend.

Madam,

DEATH, that king of terror, having pierced, with his fatal ſhaft, the heart of the generous Pollio, I went to pay my laſt duties to my deceaſed friend; but, who can deſcribe that torrent of ſorrow which overwhelmed my breaſt, on my arrival at the houſe of mourning. He had juſt completed an ample and commodious ſeat, but was not permitted to ſpend one joyful hour under its roof. His gardens were planted with the choiceſt fruits, and decorated in the moſt graceful manner; but, their maſter is gone down to the valley of the ſhadow of death. Since death is the portion of every individual, we ſhould engrave the thought in the moſt legible characters, on the tablets of our memories. We ſee our neighbours fall, we turn pale at the ſhock, and feel a trembling dread. No ſooner are they removed from our ſight, but, driven in the whirl of buſineſs, or lulled in the languors of pleaſure, we forget providence and neglect its errand. The impreſſion made on our unſtable minds, is like the the trace of an arrow through the penetrated air, or, the path of the keel in furrowed waves. Did we reflect ſeriouſly on the numberleſs diſaſters, ſuch as no human prudence can foreſee, nor the greateſt care prevent, that ly in wait to accompliſh our doom, we would be obliged to look upon ourſelves as tenants at will, and liable to be diſpoſſeſſed of our earthly tabernacle at a moment's warning. The laſt enemy has not only unnumbered avenues for his approach, but even holds his fortreſs in the ſeat of our life. The crimſon fluid which diſtributes health, is impregnated with the ſeeds of death. Some unforeſeen impediment may obſtruct its paſſage, or ſome unknown violence may

divert its course; in either of which cases, it acts the part of a poisonous draught, or a deadly wound. The partition which separates time from eternity, is nothing more than the breath of our nostrils, and the transition may be made in the least particle of time.

If we examine the records of mortality we shall find the memorials of a mixed multitude resting together without any regard to rank or seniority. None are ambitious of the uppermost rooms, or chief seats in the mansions of the dead. None entertain fond and eager expectations of being honourably greeted in their darksome cells. The man of years and experience, reputed as an oracle in his generation, is content to ly down at the feet of the babe. In this common receptacle, the master is equally accommodated with his servant. The poor indignant lies as softly as the most opulent possessor. All the distinction that subsists, is a grassy hillock bound with osiers, or a sepulchral stone ornamented with imagery.

Why then should we raise such a mighty stir about superiority and precedence, when the next remove will reduce us all to a state of equal meanness? Why should we exalt ourselves and debase others, since we must all one day lie upon a common level? We must all be blended together in the same common dust. Here persons of contrary interests, and different sentiments, sleep together. Death having laid his hands on the contending parties, and brought all their differences to an amicable conclusion.

Eternity! how are our boldest, or strongest thoughts lost and overwhelmed in thee? Who can set landmarks to limit thy dimensions; or find plummets to fathom thy depths? What numbers can state, what lines can gauge the lengths and breadths of eternity? Mysterious, mighty existence! When ages, numerous as the bloom of spring, increased by the herbage of the summer, both augmented by the leaves of autumn, and all multiplied by the drops of rain, which drown the winter—ten thousand more—than can be

represented by any similitude, or imagined by any conception, are all resolved in eternity—vast, boundless eternity! After all those numerous ages are expired, eternity is only beginning to begin.

I am, Madam,

Your sincere though afflicted Friend.

LETTER LXXXI.

The following Letter, written by Mr. Gay, giving an Account of two Lovers who were struck dead by the same flash of Lightning, is reckoned a master-piece in epistolary descriptive writing.

SIR,

THE only news you can expect to have from me here, is news from Heaven: for I am quite out of the world, and there is scarce any thing can reach me, except the noise of thunder, which, undoubtedly, you have heard too. We have read in old authors of high towers levelled by it to the ground, while the humble vallies have escaped: The only thing that is proof against it is the laurel, which, however, I take to be no security to the brains of modern authors. But, to let you see that the contrary to this often happens, I must acquaint you, that the highest and most extravagant heap of towers in the universe, which is in this neighbourhood, stand still undefaced, while a cock of barley in our next field has been consumed to ashes. Would to God that this heap of barley had been all that had perished! But, unhappily, beneath this little shelter, sat two much more constant lovers than ever were found in romance under the shade of a beech tree. John Hewit was a well set man of about five and twenty: Sarah Drew might be rather called comely than beautiful, and was about the same age: They had passed through the various labours of the year together, with the greatest satisfaction; if she milked, 'twas his morning and evening care to bring the

cows to her hand. It was but laſt fair that he bought her a preſent of green ſilk for her ſtraw hat; and the poeſy on her ſilver ring was of his chuſing. Their love was the talk of the whole neighbourhood; for ſcandal never affirmed that they had any other views than the lawful poſſeſſion of each other in marriage. It was that very morning that he obtained the conſent of her parents, and it was but till the next week that they were to wait to be happy. Perhaps, in the intervals of their work, they were now talking of their wedding clothes, and John was ſuiting ſeveral ſorts of poppies and field-flowers to her complexion, to chuſe her a knot for the wedding-day. While they were thus buſied (it was on the laſt day of July, between two and three in the afternoon) the clouds grew black, and ſuch a ſtorm of lightning and thunder enſued, that all the labourers made the beſt of their way to what ſhelter the trees and hedges afforded. Sarah was frightened, and fell down in a ſwoon on a heap of barley: John, who never ſeparated from her, ſat down by her ſide, having raked together two or three heaps the better to ſecure her from the ſtorm. Immediately there was heard ſo loud a crack, as if Heaven had ſplit aſunder; every one was ſolicitous for the ſafety of his neighbour, and called to one another throughout the field. No anſwer being returned to thoſe who called to our lovers, they ſtepped to the place where they lay; they perceived the barley all in a ſmoke, and then ſpied this faithful pair. John with one arm about Sarah's neck, and the other held over her, as if to ſkreen her from the lightning. They were both ſtruck in this tender poſture. Sarah's left eyebrow was ſinged, and there appeared a black ſpot on her breaſt; her lover was all over black, but not the leaſt ſigns of life were found in either. Attended by their melancholy companions, they were conveyed to the town, and the next day interred in Stanton Harcourt church-yard. My Lord Harcourt, at Mr.

Pope's and my requeſt, has cauſed a ſtone to be placed over them, upon condition that we would furniſh the epitaph, which is as follows:

When eaſtern lovers feed the funeral fire,
On the ſame pile the faithful pair expire;
Here pitying heaven that virtue mutual found,
And blaſted both that it might neither wound.
Hearts ſo ſincere the Almighty ſaw well pleas'd,
Sent his own lightning and the victims ſeiz'd.

But my Lord is apprehenſive the country people will not underſtand this; and Mr. Pope ſays he will make one with ſomething of ſcripture in it, and with as little poetry as Hopkins and Sternhold.

I am, &c.

LETTER LXXXII.

An intereſting Letter from a Gentleman, to his Friend, who had been long abſent from his native country.

Dear Sir,

YOUR long abſence renders information of the ſituation of your family as neceſſary, as if you were an utter ſtranger to them. The occaſion of this, is to give you an account of the death of Mrs. Vincent, whoſe departure out of this life, I know not whether a man of your philoſophy will call unfortunate or not, ſince it was attended with ſome circumſtances as much to be deſired as to be lamented. She was her whole life happy in an uninterrupted health, and was always honoured for an evenneſs of temper, and greatneſs of mind. On the 10th inſtant, that lady was taken with an indiſpoſition that confined her to her chamber, but ſuch as was too ſlight to make her take a ſick bed, and yet too grievous to admit of any ſatisfaction in being out of it. It is notoriouſly known, that ſome years ago Mr. Poole, one of the moſt conſiderable ſurgeons in London, was deſperately in love with this lady: Her quality placed her above any application to her on

the account of his paſſion; but as a woman has always ſome regard to the perſon whom ſhe believes to be her real admirer, ſhe now took it in her head (upon adviſe of her phyſicians to loſe ſome of her blood) to ſend for Mr. Poole on that occaſion. I happened to be there at that time, and my near relation gave me the privilege to be preſent. As ſoon as her arm was ſtripped bare, and he began to preſs it, in order to raiſe the vein, his colour changed, and I obſerved him ſeized with a ſudden tremor, which made me take the liberty to ſpeak of it to my couſin with ſome apprehenſion; She ſmiled, and ſaid, ſhe knew Mr. Poole had no inclination to do her injury. He ſeemed to recover himſelf, and, ſmiling alſo, proceeded in his work. Immediately after the operation, he cried out, that he was the moſt unfortunate of all men, for that he had opened an artery inſtead of a vein. It is as impoſſible to expreſs the artiſt's diſtraction, as the patient's compoſure. I will not dwell on little circumſtances, but go on to inform you, that, within three days time, it was thought neceſſary to take off her arm. She was ſo far from uſing Mr. Poole, as it would be natural for one of a lower ſpirit to treat him, that ſhe would not let him be abſent from any conſultation about her preſent condition; and, on every occaſion, aſked whether he was ſatisfied in the meaſure that was taken about her? Before this laſt operation, ſhe ordered her Will to be drawn, and, after having been about a quarter of an hour alone, ſhe bade the ſurgeons, of whom poor Mr. Poole was one, go on in their work, I know not how to give you the terms of art, but there appeared ſuch ſymptoms after the amputation of her arm, that it was viſible ſhe could not live above four and twenty hours Her behaviour was ſo magnanimous throughout this whole affair, that I was particularly curious of taking notice of what paſſed, as her fate approached nearer and nearer, and took notes of what ſhe ſaid to all about

her, particularly word for word what ſhe ſpoke to Mr. Poole, which was as follows:

"Sir, You give me an inexpreſſible ſorrow for the "anguiſh with which I ſee you overwhelmed. I am "removed to all intents and purpoſes from the inte-"reſts of human life, therefore, I am to begin to "think like one wholly unconcerned in it. I do not "conſider you as one by whoſe error I have loſt my "life; no, you are my benefactor, as you have haſt-"ened my entrance into a happy immortality. This "is my ſenſe of this accident; but the world, in "which you live, may have thoughts of it to your "diſadvantage. I have, therefore, taken care to "provide for you in my will, and have placed you "above what you have to fear from their ill-nature."

While this excellent woman ſpoke theſe words, Mr. Poole looked as if he received a condemnation to die, inſtead of a penſion for his life. Mrs. Vincent lived till eight of the clock the next night, and, tho' ſhe muſt have laboured under the moſt exquiſite torments, ſhe poſſeſſed her mind with ſo wonderful a patience, that one may rather ſay ſhe ceaſed to breathe than ſhe died at any hour. You, who had not the happineſs to be perſonally known to this lady, have nothing but to rejoice in the honour you had of being related to ſo great merit; but we, who have loſt her converſation, cannot ſo eaſily reſign our own happineſs by reflection upon hers.

I am, Sir,

Your affectionate Kinſman,

And moſt obedient Servant.

LETTER LXXXIII.

The Earl of Stafford to his Son, juſt before his Lordſhip's Execution.

My deareſt Will,

THESE are the laſt lines that you are to receive from a father that tenderly loves you. I wiſh

there was a greater leisure to impart my mind unto you; but our merciful God will supply all things by his grace, and will 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, who hath ever had a great love unto you, and, therefore, it will be well becoming you. Never be wanting in your love and care to your sisters, but let them ever be most dear unto you: For this will give others cause to esteem and respect you for it, and is a duty that you owe them in the memory of your excellent mother and myself: Therefore, your care and affection to them must be the very same that you are to have of yourself; and the like regard you must have to your youngest sister; for, indeed, you owe it her also, both for her father's and mother's sake. Sweet Will, be careful to take the advice of those friends, who 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 judgement 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 restrain 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 a hallowed care, to have respect to all the commandments of God, and give not yourself to neglect them in the least thing, 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 who are in God's church, the proper teachers thereof, rather than that you fancy one to yourself, or be led by men that are singular in their own opinion, and delight to go in ways of their own finding out: For, you will certainly find truth and sobernefs 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 inquire after those who have been sharp in their judgements towards me, and I charge you never to suffer thought of revenge to enter into your heart; but be careful to be informed who were my friends in this prosecution, and to them apply yourself to make them your friends also; and on such you may rely, and bestow much of your conversation amongst them. And God Almighty, of his infinite goodnefs, blefs you and your children's children; and his same goodnefs blefs your sisters in like manner; perfect you in every good work, and give you right understanding in all things. Amen.

Your most loving Father,

T. WENTWORTH.

LETTER LXXXIV.

A Letter from Bishop Atterbury to his Son Obadiah, at Christchurch College, in Oxford.

(Containing some useful Hints in regard to writing Letters.)

Dear Obby,

I THANK you for your letter, because there are manifest signs in it of your endeavouring to excel yourself, and, of consequence, to please me. You have succeeded in both respects, and will always succeed, if you think it worth your while to consider what you write, and to whom, and let nothing, tho' of a trifling nature, pass through your pen negligently; get but the way of writing correctly and justly, time and use will teach you to write readily afterwards; not but too much care may give a stiffness to your style, which ought, in all letters, by all means, to be avoided. The turn of them should be always natural and easy, for they are an image of private and familiar conversation. I mention this with respect to the four or five first lines of yours, which have an air of poetry, and do, therefore, naturally resolve themselves into blank verses. I send you your letter again, that yourself may now make the same observation. But, you took the hint of that thought from a poem, and it is no wonder, therefore, that you heightened the phrase a little when you were expressing it. The rest is as it should be; and particularly there is an air of duty and sincerity, which, if it come from your heart, is the most acceptable present you can make me. With these good qualities, an incorrect letter would pleasure me, and, without them, the finest thoughts and language will make no impression on me. The Great Being says, you know, 'My son, give me thy heart,' implying, that without it all other gifts signify nothing. Let me conjure you, therefore, never to say

any thing, either in a letter, or common converſation, that you do not think; but always to let your mind and words go together on the moſt trivial occaſions. Shelter not the leaſt degree of inſincerity under the notion of a compliment, which as far as it deſerves to be practiſed by a man of probity, is only the moſt civil and obliging way of ſaying what you really mean; and, whoever employs it otherwiſe, throws away truth for breeding: I need not tell you how little his character gets by ſuch an exchange.

I ſay not this as if I ſuſpected that, in any part of your letter, you intended to write what was proper, without any regard to what was true; for, I am reſolved to believe that you were in earneſt from the beginning to the end of it, as much as I am, when I tell you that I am,

Your loving Father, &c.

LETTER LXXXV.

From Dean Swift to Mr. Pope. On his affection for that Poet, and his own infirm Condition.

Deareſt Sir,

IT is ſome time ſince I dined at the Biſhop of Derry's, where Mr. Secretary Cary told me, with great concern, that you were taken very ill. I have heard nothing ſince, only I have continued in great pain of mind: Yet, for my own ſake, and the world's more than for your's; becauſe, I well knew how little you value life, both as a philoſopher and a chriſtian; particularly the latter, wherein hardly one of a million of us heretics can equal you. If you are well recovered, you ought to be reproached for not putting me eſpecially out of pain, who could not bear the loſs of you; although we muſt be for ever diſtant as much as if I were in the grave, for which my years and continual indiſpoſition are preparing me every ſeaſon. I have ſtaid too long from preſſing you to give me ſome eaſe by an account of your

health; pray do not uſe me ſo ill any more. I look upon you as an eſtate from which I receive my beſt annual rents, although I am never to ſee it. Mr. Tickel was at the ſame meeting, under the ſame real concern; and ſo were a hundred others of this town, who had never ſeen you.

I have no body now left but you: Pray be ſo kind as to outlive me, and then die as ſoon as you pleaſe, but without pain; and let us meet in a better place, if my religion will permit, but rather my virtue, although much unequal to yours. Pray let my Lord Bathurſt know how much I love him; I ſtill inſiſt on his remembring me, although he is too much in the world to honour an abſent friend with his letters. My ſtate of health is not to boaſt of; my giddineſs is more or leſs too conſtant; I ſleep ill, and have a poor appetite; I can as eaſily write a poem in the Chineſe language as my own; I am as fit for matrimony as invention; and yet, I have daily ſchemes for innumerable eſſays in proſe, and proceed ſometimes to no leſs than half a dozen lines, which, the next morning, become waſte paper. What vexes me moſt is, that my female friends, who could bear me very well a dozen years ago, have now forſaken me, although I am not ſo old in proportion to them, as I formerly was; which I can prove by arithmetic; for then I was double their age, which now I am not.

Farewel, my dearest friend! ever, and upon every account that can create friendſhip and eſteem.

I am, your moſt obedient,

Humble Servant.

LETTER LXXXVI.

Mr. Pope to Dean Swift.

Dearest Sir, *May* 17, 1739.

EVERY time I ſee your hand, it is the greateſt ſatisfaction that any writing can give me; and I am in proportion grieved to find that ſeveral of my

letters to teſtify it to you, miſcarry, and you aſk me the ſame queſtions again; which I prolixly have anſwered before. Your laſt, which was delivered me by Mr. Swift, made inquiries, where and how is Lord Bolingbroke; who, in a paragraph in my laſt, under his own hand, gave you an account of himſelf; and I employed almoſt a whole letter upon his affairs afterwards. He has ſold Dawley for twenty-ſix thouſand pounds, much to his own ſatisfaction. His plan of life is now a very agreeable one, in the fineſt country of France, divided between ſtudy and exerciſe; for he ſtill reads or writes five or ſix hours a day, and hunts generally twice a week. He has the whole foreſt of Fountainbleau at his command, with the king's ſtables, dogs, &c. his lady's ſon in-law being governor of that place. She reſides moſt part of the year with my Lord at a large houſe they have hired, and the reſt with her daughter, who is an abbeſs of a royal convent in the neighbourhood. I never ſaw him in ſtronger health, or in a better humour with his friends, or more indifferent and diſpaſſionate as to his enemies. We often commemorated you during the five months we lived together at Twickenham. At which place could I ſee you again, as I may hope to ſee him, I ſhould envy no country in the world; and I think not Dublin only, but France and Italy not worth viſiting once in my life. The mention of travelling introduces your old acquaintance Mr. Jervas, who went to Rome and Naples purely in ſearch of health. An aſthma has reduced his body, but his ſpirit retains all its vigour; and he has returned declaring life itſelf not worthy a day's journey, at the expence of parting with one's friends. Mr. Lewis every day remembers you. I ly at his houſe in town. Dr. Arbuthnot's daughter does not degenerate from the humour and goodneſs of her father. I love her much. She is like Gay, very idle, very ingenious, and inflexibly honeſt. Mrs. Patty Blount is one of the moſt conſiderate and

mindful women in the world towards others; the leaſt ſo with regard to herſelf. She ſpeaks of you conſtantly. I ſcarce know two more women worth naming to you; the reſt of the ladies run after muſic and play at cards. I always make your compliments to Lord Oxford and Lord Maſham, when I ſee them. I ſee John Barber ſeldom; but always find him proud of ſome letter from you. I did my beſt with him in behalf of one of your friends, and ſpoke to Mr Lyttleton for the other, who was more ready to catch than I to give fire, and flew to the prince that inſtant, who was as pleaſed to pleaſe you. You aſk me how I am at court. I keep my old walk, and deviate from it to no court. The prince * ſhews me diſtinction beyond any merit or pretence on my part; and I have received a preſent from him of ſome marble heads of poets for my library, and ſome urns for my garden. The miniſterial writers rail at me, yet I have no quarrel with their maſters, nor think it of weight enough to complain of them. I am very well with all the courtiers I ever was or would be acquainted with, at-leaſt they are civil to me, which is all I aſk from courtiers, and all a wiſe man will expect from them. The honeſt Ducheſs of Marlborough makes great court to me, but I am too old for her mind and body; yet, I cultivate ſome young people's friendſhip, becauſe they may be honeſt men; whereas, the old ones, experience ſhews too often, not to be ſo. I have dropped ten where I have taken up one, and hope to play the better with fewer in my hand. There is a Lord Cranbury, a Lord Palworth, a Mr. Murray, and one or two more, with whom I would never fear to hold out againſt all the corruption of the world

Having nothing to tell you of my poetry, I come to what is now my chief care, my health and amuſement; The firſt is better as to head-achs; worſe as

* *The late Frederick Prince of Wales.*

to weakneſs and nerves. The changes of weather affect me much, otherwiſe I want not ſpirits, except when indigeſtions prevail. The mornings are my life; in the evenings I am not dead indeed, but aſleep, and am ſtupid enough. I love reading ſtill better than converſation; but, my eyes fail, and, at the hours when moſt people indulge in company, I am tired, and find the labour of the paſt day ſufficient to weigh me down. So I hide myſelf in bed as a bird in his neſt, much about the ſame time, and riſe and chirp the earlier the next morning. I often vary the ſcene (indeed at every friend's call) from London to Twickenham; or the contrary to receive them, or be received by them. Lord Bathurſt is ſtill my conſtant friend and yours, but his country ſeat is now always in Glouceſterſhire, not in this neighbourhood. Mr. Pulteney has no country ſeat, and in town I ſee him ſeldom, but he always aſks of you. In the ſummer I generally ramble for a month to Lord Cobham's, the bath, or elſewhere. In all thoſe rambles my mind is full of images of you and poor Gay; with whom I travelled ſo delightfully two ſummers. Why cannot I croſs the ſea? The unhappieſt malady I have to complain of, the unhappieſt accident of my whole life, is that weakneſs of the breaſt, which makes the phyſicians of opinion that a ſtrong vomit would kill me. I have never taken one, nor had a natural motion that way in fifteen years. I went ſome years ago with Lord Peterborough about ten leagues to ſea, purely to try if I could ſail without ſickneſs; and with no other view than to make yourſelf and Lord Bolingbroke a viſit before I died. But the experiment, though almoſt all the way near the coaſt, had almoſt ended all my views at once. Well, then I muſt ſubmit to live at the diſtance which fortune has ſet us at; but, my memory, my affection, my eſteem are inſeparable from you, and will, my dear friend, be for ever yours.

A. P.

LETTER LXXXVII.

A Letter to Miſs W——, adviſing her to take care of her Houſe, &c.

Miſs W——,

AS you are a tenant at will in a very handſome, genteel houſe, and are now capable of furniſhing it in the politeſt manner, ruling it by the ſtricteſt maxims of œconomy and decorum, permit a friend to give a few curſory hints in an affair of ſo much importance.

Your building is compoſed of ſome of the fineſt materials I ever ſaw, and is ſo much the more liable to diſcover any flaw or ſpot that may accidentally touch it. 'Tis erected of a proper height, a juſt ſize reared on a regular plan, and finiſhed with the moſt accurate proportion. On the top ſtands an eminent turret, furniſhed with a room of a globular form, which I obſerve has two cryſtal windows in the front; theſe are ſo conſtructed as to be exceeding uſeful, as they command an extenſive proſpect, and, if always kept clean and bright, will prove a very great ornament to the houſe. I adviſe you not to look through them at every object that paſſes by; be ſure to ſhut them ſoon at night, and you may open them as early as you pleaſe in the morning. On each ſide I diſcover a ſmall portal to receive company; take care they don't always ſtand open, for then you will be crowded with viſitors, and, perhaps, with many ſuch as you will not like; let them never be ſhut againſt the inſtructing parent, the adviſing friend, or the ſupplicating orphan. I took notice of one gate in the front, at which all your company goes out; let that generally be barred cloſe; be cautious what viſitors you let out publickly, leſt, if any of ill characters be ſeen coming from it, you draw a ſcandal upon your houſe: it will be neceſſary, therefore, to lay a ſtrict injunction of vigilence on your two por

ters, who ſtand ſentinels in liveries of the deepeſt ſcarlet, juſt without the ivory palliſades. I have ſeen ſome people paint the two pannels, juſt below the windows; but, I would adviſe you to the contrary, for your natural colours far exceed all the decorations of art. This part of the edifice is ſupported by a pillar of Corinthian marble, whoſe baſe is ornamented with two alabaſter ſemiglobes, over which is generally drawn a fine lawn curtain of admirable needle-work.

Beneath is the great hall, in which you have a ſmall cloſet of exquiſite workmanſhip; this, I ſuppoſe, is the place of your ſecret retirement, open to none but yourſelf, or ſome faithful, intimate friend. I adviſe you to keep this always clean, furniſh it well, make it a little library of the beſt practical authors, and viſit it frequently, eſpecially when you return home from church, or leave a circle of acquaintance, which you have met at the tea-table: Let the outſide of the hall not appear like an hearſe hung round with eſcutcheons, or like a coach of ſtate, bedaubed with gilt and colouring; let it be plain, neat and clean, to convince the world that 'tis kept more for uſe than ornament.

You are ſenſible, Miſs, time effaces the beauty and demoliſhes the ſtrength of the nobleſt ſtructure, and, therefore, will not be ſurprized to find your little tenement ſubject to the ſame change: Doubtleſs, it has often wanted repairs, though ye have lived in it no longer, which are plain intimations that the houſe will one day fall. You may be ſoon turned out; the landlord may give you warning, or may not; this is all uncertain; be ever ready to go when called upon, and then you will not be afraid to leave it at the ſhorteſt notice. One thing I would obſerve too, is, that when you quit the houſe, no other tenant will inhabit it, but 'twill ly waſte and in ruins; yet, the proprietor will, ſome time or other, rebuild it for your reception, in a more durable manner, with the

ſame materials, but ſo refined and modified, that it will be liable to no accident or decay; and as it is abſolutely neceſſary that your habitation be new reared in ſome other place, I heartily wiſh it may be a finer country, under a milder climate, and well ſheltered from all ſtorms; then will your ſituation be happy and honourable, and your leaſe never expire.

Yours, &c.

LETTER LXXXVIII.

From a Gentleman to his Friend, on happineſs.

Dear Sir,

IT ſeems to be the fate of man to ſeek all his conſolations in futurity. The time preſent is very ſeldom able to fill deſire or imagination with immediate enjoyment, and we are, therefore, forced to ſupply the deficiencies by recollection or anticipation.

Every one ſo often experiences the fallaciouſneſs of hope, and the inconveniences of teaching himſelf to expect what a thouſand accidents may preclude, that, when time has abated the confidence with which youth ruſhes out to take poſſeſſion of the world, we naturally endeavour, or wiſh at leaſt, to find entertainment in the review of life, and to repoſe upon real facts, and certain experience.

But ſo full is the world of calamity, that every ſource of pleaſure is polluted, and tranquility diſturbed. When time has ſupplied us with events ſufficient to employ our thoughts, it has mingled them with ſo many diſaſters and afflictions, that we ſhrink from the remembrance of them, dread their intruſion on our minds, and fly from them to company and diverſion.

No man, that has paſt the middle point of life, can ſit down to feaſt upon the pleaſures of youth, without finding the banquet imbittered by the cup of ſorrow. Many days of harmleſs frolic, and many nights of honeſt feſtivity will recur; he may revive

the memory of many lucky accidents, or pleasing extravagances; or, if he has been egaged in scenes of action, and acquainted with affairs of difficulty and vicissitude of fortune, may enjoy the nobler pleasure of looking back upon distress firmly supported, upon danger resolutely encountered, and upon oppression artfully defeated. Æneas very properly comforts his companions, when, after the horrors of a storm, they have landed on an unknown and desolate country, with the hope that their miseries, will, at some distant period, be recounted with delight. There are, perhaps, few higher gratifications than that of reflection on evils surmounted, when they were not incurred by our own fault, and neither reproach us with cowardice nor guilt.

But this kind of felicity is always abated by the reflection, that they with whom we should be most pleased to share it, are now in the grave. A few years make such havock among the human race, that we soon see ourselves deprived of those with whom we entered the world. The man of enterprize, when he has recounted his adventures, is forced, at the close of the narration, to pay a sigh to the memory of those who contributed to his success; and he that has spent his life among the gayer part of mankind, has quickly his remembrance stored with the remarks and repartees of wits, whose sprightliness and merriment are now lost in perpetual silence. The trader, whose industry has supplied the want of inheritance, when he sits down to enjoy his fortune, repines in solitary plenty, and laments the absence of those companions with whom he had planned out amusements for his later years; and the scholar, whose merit, after a long series of efforts, raises him from obscurity, looks round in vain from his exalted state, for his old friends, to be witnesses of his long sought for affluence, and to partake of his bounty.

Such is the imperfection of all human happiness; and every period of life is obliged to borrow its en-

joyments from the time to come. In youth we have nothing paſt to entertain us; and in age we derive nothing from the retroſpect but fruitleſs ſorrow. The loſs of our friends and companions impreſſes hourly upon us the neceſſity of our own departure. We find that all our ſchemes are quickly at an end, and that we muſt ly down in the grave with the forgotten multitude of former ages, and yield our places to others, who, like us, ſhall be driven a while by hope or fear about the ſurface of the earth, and then, like us, be loſt in the ſhade of death.

Beyond this termination of our corporeal exiſtence, we are, therefore, obliged to extend our hopes, and every man indulges his imagination with ſomething which is not to happen till he has loſt the power of perceiving it. Some abuſe themſelves with entails and ſettlements, provide for the increaſe and perpetuation of families and honours, and contrive to obviate the diſſipation of fortunes, which it has been the whole buſineſs of their lives to accumulate. Others more refined and exalted, congratulate their own hearts upon the future extent of their reputation, the laſting fame of their performances, the reverence of diſtant nations, and the gratitude of unprejudiced poſterity.

It is not, therefore, from this world that any ray of comfort can proceed to cheer the gloom of the laſt hour. But, futurity has ſtill its proſpects; there is yet happineſs in reſerve ſufficient to ſupport us under every affliction. Hope is the chief bleſſing of man, and that hope only is rational, of which we are certain it cannot deceive.

I am, Sir, &c.

LETTER LXXXIX.

From a Gentleman to his Friend, concerning Prejudice

SIR,

I WAS lately in company with ſeveral gentlemen and as the converſation turned upon a variety o

ſubjects, I was much ſurprized to find every one prejudiced to his own favourite opinion, without being able to aſſign a reaſon why they could ſo haſtily take upon themſelves to dogmatize with ſo much aſſurance.

Among the various errors into which human nature is liable to fall, there are ſome, which people of a true underſtanding are perfectly ſenſible of in themſelves, yet either wanting a ſtrength of reſolution to break through what by long cuſtom has become habitual, or being of too indolent a temper to endeavour an alteration, ſtill perſiſt to act in contradiction to the dictates of even their own reaſon and judgement. What we call prejudice, or prepoſſeſſion, is certainly that which ſtands foremoſt in the rank of ſervility. It is the great ringleader of almoſt all the miſtakes we are guilty of, whether in the ſentiments of our hearts, or the conduct of our actions. As milk is the firſt nouriſhment of the body, ſo prejudice is the firſt thing given to the mind to feed upon. No ſooner does the thinking faculty begin to ſhew itſelf, than prejudice mingles with it, and ſpoils its operations; whatever we are either taught, or happen of ourſelves to like or diſlike, we, for the moſt part, continue to applaud, or condemn, to our life's end. So difficult it is to eradicate, in age, thoſe ſentiments imbibed in our youth.

It is this fatal propenſity which binds, as it were, our reaſon in chains, and will not ſuffer it to look abroad, or exert any of its powers: hence, are our conceptions bounded; our notions meanly narrow; our ideas, for the moſt part, unjuſt; and our judgements ſhamefully led aſtray. The brightest rays of truth in vain ſhine upon our minds, when prejudice has ſhut our eyes againſt it. We are even rendered by it wholly incapable of examining any thing, and take all upon truſt that it preſents us. This not only makes us liable to be guilty of injuſtice, ill nature, and ill manners to others, but alſo is inſenſible of

what is owing to ourſelves; we run with all our might from a real and ſubſtantial good, and court an empty name, a mere nothing. We miſtake infamy for renown, and ruin for advantage; in ſhort, wherever a ſtrong prejudice prevails, all is ſure to go amiſs.

What I would be underſtood to mean, by the word prejudice, is not that liking or diſliking, which naturally ariſes on the ſight of any new object preſented to us. As, for example, we may happen to fall into the company of two perſons equally deſerving, and equally ſtrangers to us, and with neither of whom we either have, or expect to have, the leaſt concern; yet ſhall we have, in ſpite of us, and without being able to give any reaſon for it, greater good wiſhes for the one than the other. But this is occaſioned by that ſympathy which nature has implanted in all created beings.

This, therefore, is what we call fancy, and very much different from prejudice, which indeed enters chiefly thro' the ears. When our notions of perſons or things, which we of ourſelves know nothing of, are guided, and our approbation, or diſapprobation of them excited merely by what we are told, and which afterwards we refuſe to be convinced is falſe, then it is that we may be ſaid to be governed by that ſettled prepoſſeſſion ſo dangerous to the world, and to our characters, intereſt and happineſs for the other is light, volatile, and of little conſequence.

To avoid being led away by ſuch a dangerous error, we ſhould take nothing upon truſt, but all upon trial. Whether, in the ſtudy of the arts, or in our inquiries concerning religion, politics or any thing elſe, we would ſit down with a determined reſolution to hear impartially both ſides, and to be directed by that which our reaſon moſt approves. Had not ſome great perſons diveſted themſelves of prejudices, we had never been favoured with all thoſe valuable improvemennts in experimental philoſophy made of late years in different parts of Europe. After all, it is

no easy matter to divest ourselves of acquired prejudices; and it is a melancholy reflection, that part of our years are spent in acquiring such fatal notions, that there is scarce time left to eradicate them.

So from the time we first begin to know,
We live and learn, but not the wiser grow;
But he who truth and falsehood would discern,
Must first disrobe the mind, and all unlearn;
To dispossess the child the mortal lives,
And death approaches ere the man arrives;
Thus truth lies hid, and ere we can explore
The glittering gem, our fleeting life is o'er.

PRIOR.

I am, Sir, your sincere Friend.

LETTER XC.

To a Friend, describing the Happiness of rural Life.

SIR,

BEFORE my departure from London, I contracted the fondest attachment to that scene of noise and variety; but since I sat down in this sweet retirement, the overflowings of my heart, in thankfulness and praise to my Creator, have never ceased; my tongue has had no other theme but his wonders; nor have I rested for the wish of leading others to share the pleasures with me.

Here, Sir, freed from every embarrassment of form, and every concern of business, I rise healthful, sit down at ease, and trace the stroke of nature's pencil, till the sense aches to comprehend them. The teazing calls of clients, the insufferable folly of unmeaning visitants are over; and, I hope, will never return. I am waked, by the fierce rays breaking in at the eastern window, to see the rising sun, the noblest object in the world: And, after the gentle pleasures of the day, I retire at eight to my turfy seat, recline against the leaning oak that points full west, and fix my eyes upon the parting luminary,

now a few minutes high, view his even progreſs to the horizon, and ſee him cut the verge of that great circle; then follow him deſcending till leſs and leſs remain, and ſay, with an involuntary ſigh, farewel, when the laſt ſpot of fire is ſunk beneath the plane.

Then glows the ſcene which painters have copied faintly: The purple cloud, the golden edge, the flaming luſtre, in the juſt point where the great globe of fire deſcended, and thence the change that, through innumerable tincts, colours the whole extent of that vaſt quarter; the different ſhades from the reſemblance of a town on fire, to the light amber hue that loſes its faint glare upon the diſtant mountain.

The ſeaſons, as they change, will bring variety enough, and every period will be crowded with its peculiar pleaſure: But, of all others, this the youth of the juſt ripening year, carries delight in every object, and in every inſtance. To trace the firſt buds of the leafy ſpring, to ſee the hawthorn ſwell with its vernal treaſures; the rough elm next burſt into floods of verdure, the yellow oak then thruſt out its vaſt bud; and, laſt, the ſlow aſh puſh its winged leaves to fill the ſcene of beauty!—Theſe are the objects every hedge affords, and every field its humbler elegancies. To mark the opening of the lively daiſy, to ſee the yellow crowfoot ſpread its gilded coat over whole acres of the higher grounds, or trace the bluſhing ladyſmock that fills with its thick tufts, the lower! To follow in the hedge the wild herbs as they ſpring, and mark their wonderful and various forms; the hyacinth bending its naked ſtalk with fragrance; the arum ſhrouded in his leafy tabernacle, and the young fruit in every opening flower! How various in their ſeveral forms, and how amazing in the whole!

Full of theſe wonders and theſe charms, this luſty health and ſpringed vigour in mild natures, how ſweet the change to look into the quarters made by art, there to indulge that

——————————Retired leasure,
That in trim gardens takes its pleasure!

And as one treads the smooth pavement of the gravel, or velvet carpet of the grass-walk, to watch the produce of luxuriant culture, day after day brings new transports; flower opens after flower, and every morning discloses some new beauty, dearer to the possessor, because his own toil helped its colours.

How ravishing to tread the smooth alley, separating one painted border from another! To trace the progress of the full anemonies, to watch the colours of the painted tulip! To follow in the former kinds, the violet, the crimson and the purple whose colours singly recommend them to the admiration; and, when the eye has been feasted whole days with these, to see the peacock spread his double leaves, varying his ruby with the emerald, to admire the blushing lustre of the rose, or trace the changes of the ever new camelion! with what amazing satisfaction?

Thence to another quarter glowing with the vivid tulips, to view with distinguishing and raptured eye, the mixed tincts, separated by the strongest lines, no one intrenching on the other's boundaries; to read them opening, and to see them fade, preserving still the same clear character! To count the colours in the varied marquetine; to view the clouds that paint the wanton jasper, elegant without regularity, and glorious in confusion; to mark the stains of the morillon, or see the saphire of the sky mimicked in the round bottom of the painted persian: The delight is not, nor can be known, but to the few, whose innocent leisure has employed some hours in the sweet study.

My paintings are from nature; from what I see before me as I write to you. My own field, and my hedges, give the originals, of my heart-felt descriptions; and my little gardens, thanks to the friendly hands that have supplied, furnishes the beauties I have celebrated; My heart joins the great

chorus with ſincerity, relating only what it feels.

Thus paſs the hours of one who wiſhes every man to rival him in ſatisfaction. Believe me, there is ſomething in theſe ſoft delights that ſurpaſſeth all the ſenſualiſts call pleaſure. Quiet and health accompany every ſtep; and the path is open to every virtue. Happy ſhall I account myſelf, even in this labour of writing, which, indeed, has taken from me ſome hours of theſe amuſements, if, among all who read, I may but make one convert: I ſhall, I am aſſured, have then done good to him, and to the world. This is the life of innocence, and that the ſole path to every act in virtue.

I am, &c.

LETTER XCI.

From Sir Thomas Fitzoſborne, on the death of his Father, to his Friend Euphronius.

SIR,

IF you received the firſt account of my loſs from other hands than mine, you muſt impute it to the dejection of mind into which that accident threw me. The blow, indeed, fell with too much ſeverity, to leave me capable of recollecting myſelf enough to write to you immediately; as there cannot, perhaps, be a greater ſhock to a breaſt of any ſenſibility, than to ſee its earlieſt and moſt valuable connections irreparably broken, than to find itſelf for ever torn from the firſt and moſt endeared object of its higheſt veneration. At leaſt, the affection and eſteem I bore to that excellent parent, were founded upon ſo many and ſuch uncommon motives, that his death has given me occaſion to lament not only a moſt tender father but a moſt valuable friend.

That I can no longer enjoy the benefit of his animating example, is one among the many aggravating circumſtances of my affliction. There is nothing, in truth, puts us ſo much upon our guard, as

to act under the conſtant inſpection of one whoſe virtues, as well as years, have rendered him venerable. Never, indeed, did the dignity of goodneſs appear more irreſiſtible in any man: Yet, there was ſomething, at the ſame time, ſo gentle in his manners, ſuch an innocency and chearfulneſs in his converſation, that he was as ſure to gain affection as to inſpire reverence.

It has been obſerved (and, I think, by Cowley) "That a man in much buſineſs muſt either make "himſelf, a knave, or the world will make him a "fool." If there be any truth in this obſervation, it is not, however, without an exception. My father was early engaged in the great ſcenes of buſineſs, where he continued almoſt to his very laſt hour: yet he preſerved his integrity firm and unbroken, thro' all thoſe powerful aſſaults he muſt neceſſarily have encountred in ſo long a courſe of action.

If it were juſtice, indeed, to his other virtues, to ſingle out any particular one as ſhining with ſuperior luſtre to the reſt; I ſhould point to his probity as the brighteſt part of his character. But the truth is, the whole tenor of his conduct was one uniform exerciſe of every moral quality that can adorn and exalt human nature. To defend the injured, to relieve the indigent, to protect the diſtreſſed, was the chief end and aim of all his endeavours; and his principal motive for engaging and perſevering in his profeſſion was, to enable himſelf more abundantly to gratify ſo glorious an ambition.

No man had a higher reliſh of the pleaſures of retired and contemplative life; as none was more qualified to enter into thoſe calm ſcenes with greater eaſe and dignity. He had nothing to make him deſirous of flying from the reflections of his own mind; nor any paſſions which his moderate patrimony would not have been more than ſufficient to have gratified. But to live for himſelf only, was not conſiſtent with his generous and enlarged ſentiments. It was a ſpirit

of benevolence that led him into the active scenes of the world; which, upon any other principle, he would either never have entered, or soon have renounced. And it was that godlike spirit, which conducted and supported him through his useful progress, to the honour and interest of his family and friends, and to the benefit of every creature that could possibly be comprehended within the extensive circle of his beneficence.

I well know, my dear Euphronius, the high regard you pay to every character of merit in general, and the esteem in which you held this most valuable man in particular. I am sure, therefore, you would not forgive me were I to make any apology for leaving with you this private atonement of my veneration for a parent, whose least and lowest claim to my gratitude and esteem is, that I am indebted to him for my birth.

I am, Sir, your faithful Friend.

LETTER XCII.

To Lord Treasurer Oxford, on the death of his Daughter, the Marchioness of Caermarthen, by Dean Swift.

My Lord,

YOUR Lordship is the person in the world to whom every body ought to be silent upon such an occasion as this, which is only to be supported by the greatest wisdom and strength of mind: wherein, God knows, the wisest and best of us, who would presume to offer their thoughts, are far your inferiors. It is true, indeed, that a great misfortune is apt to weaken the mind, and disturb the understanding. This, indeed, might be some pretence to us to administer our consolations, if we had been wholly strangers to the person gone. But, my Lord, whoever had the honour to know her, wants a comforter as much as your Lordship; because, though their

loſs is not ſo great, yet, they have not the ſame firmneſs and prudence to ſupport the want of a friend, a patroneſs, a benefactor, as you have to ſupport that of a daughter. My Lord, both religion and reaſon forbid me to have the leaſt concern for that lady's death, upon her own account; and he muſt be an ill chriſtian, or a perfect ſtranger to her virtues, who would not wiſh himſelf, with all ſubmiſſion to God Almighty's will, in her condition. But your Lordſhip who hath loſt ſuch a daughter, and we who have loſt ſuch a friend, and the world, which hath loſt ſuch an example, have, in our ſeveral degrees, greater cauſe to lament, than perhaps, was ever given by any private perſon before. For, my Lord, I have ſat down to think of every amiable quality that could enter into the compoſition of a lady, and could not ſingle out one, which ſhe did not poſſeſs in as high a perfection as human nature is capable of. But, as to your Lordſhip's own particular, as it is an inconceivable misfortune to have loſt ſuch a daughter, ſo it is a poſſeſſion which few can boaſt of, to have had ſuch a daughter. I have often ſaid to your Lordſhip, that I never knew any one, by many degrees, ſo happy in their domeſtics as you; and I affirm you are ſo ſtill, though not by ſo many degrees: From whence it is very obvious, that your Lordſhip ſhould reflect upon what you have left, and not upon what you have loſt.

To ſay the truth, my Lord, you began to be too happy for a mortal; much more happy than is uſual with the diſpenſations of providence long to continue. You have been the great inſtrument of preſerving your country from foreign and domeſtic ruin: You have had the felicity of eſtabliſhing your family in the greateſt luſtre, without any obligation to the bounty of your prince, or any induſtry of your own: You have triumphed over the violence and treachery of your enemies, by your courage and abilities; and, by the ſteadineſs of your temper, over the inconſtan-

cy and caprice of your friends. Perhaps your Lordſhip has felt too much complacency within yourſelf, upon this univerſal ſucceſs: And God Almighty, who would not diſappoint your endeavours for the public, thought fit to puniſh you with a domeſtic loſs, where he knew your heart was moſt expoſed; and, at the ſame time, has fulfilled his own wiſe purpoſes, by rewarding, in a better life, that excellent creature he has taken from you.

I know not, my Lord, why I write this to you, nor hardly what I am writing. I am ſure it is not from any compliance with form; it is not from thinking that I can give your Lordſhip any eaſe. I think it was an impulſe upon me that I ſhould ſay ſomething: And whether I ſhall ſend you what I have written, I am yet in doubt, &c.

LETTER XCIII.

From a Lady who had formerly kept a Boarding School, to another of the ſame Profeſſion, on Female Education.

Madam,

I Received your letter, containing the following requeſt, viz. What are the moſt proper methods to be uſed in conducting the education of young ladies, ſo as to avoid extravagance on the one hand, and meanneſs on the other? This is a very important queſtion, and, perhaps, above my poor abilities to anſwer. However, as I have had many years experience in female education, I ſhall tell you my thoughts on the ſubject with the greateſt freedom.

It is the misfortune of the preſent age, that almoſt all ranks of people are ſo much infatuated as to ſtrive who ſhall outdo one another in extravagance, and the daughter of an ordinary tradeſman can ſcarce be diſtinguiſhed from a lady of quality. If we enquire into the cauſes from which thoſe effects flow, we will find that they are partly owing to the conduct of the

mothers, and partly to those intrusted with their education. I shall mention a few things concerning both, and leave you to judge of the propriety.

Mothers should, on every occasion, teach their daughters, that it is a duty incumbent on them not to have aspiring views beyond that station in which Providence has placed them. That humble, unaffected modesty in a stuff gown, will be preferred by every sensible person before either silks or Brussel's lace. That it is a greater accomplishment for a tradesman's daughter to wash a floor than to dance on it; and much more useful to be able to dress a joint of meat, than point out the particular merits of an actress, and applaud or condemn a song. But the keepers of boarding-schools are still more capable than parents. No sooner is Miss placed in one of those seminaries than she is taught to consider herself a young lady, and even honoured with the high appellation. Thus the seeds of vanity are sown in the first rudiments of learning, and continues to operate on the conduct as she advances in years.

——"It grows with her growth, and strengthens
"with her strength." POPE.

It is almost impossible for those who are any way acquainted with human nature, to imagine that the girl who is taught to consider herself as a lady, can ever be a proper wife for a tradesman, and common sense teacheth her that she has not any thing greater to expect.

But there is something still worse. She is not only unfit to be the wife of an honest industrious tradesman, but she often occasions his ruin. She expects to be supported in the same extravagant manner as at the boarding-school; dissipation takes the place of prudence, public diversions are more attended to than domestic duties, and the unhappy husband, to enjoy peace, is often obliged to leave his business, that his lady may be honoured with his company. The fatal effects of such extravagance are

ſoon felt, and the woman who formerly conſidered herſelf as a lady, finds, by woeful experience, that ſhe had aſſumed an improper name. The beſt, nay the only way to educate their children, conſiſtent with their own ſtation in life, is, on all occaſions, to teach them not to expect more than their birth entitles them to. It would, likewiſe, be very beneficial to the nation, if thoſe women, who keep boarding-ſchools, were to inſtruct the girls in uſeful employments, rather than in ſuch uſeleſs arts as cannot be of any real benefit to them in the world.

I am, &c.

LETTER XCIV.

From Mr. Pope to a Lady, on the Separation of Friends, and the Satisfaction of Integrity and Virtue.

Madam,

THE weather is too fine for any one that loves the country to leave it at this ſeaſon; when every ſmile of the ſun, like the ſmile of a coy lady, is as dear as it is uncommon; and I am ſo much in the taſte of rural pleaſures, I had rather ſee the ſun than any thing he can ſhew me, except yourſelf. I deſpiſe every fine thing in town, not excepting your new gown, till I ſee you dreſſed in it, which, by the way, I don't like the better for the red; the leaves, I think, are very pretty. I am growing fit, I hope, for a better world, of which the light of the ſun is but a ſhadow: For, I doubt not but God's works here are what comes neareſt to his works there; and that a true reliſh of the beauties of nature is the moſt eaſy preparation and gentleſt tranſition to an enjoyment of thoſe of Heaven: As, on the contrary, a true town life of hurry, confuſion, noiſe, ſlander and diſſention, is a ſort of apprenticeſhip to Hell and its furies. I am endeavouring to put my mind into a quiet a ſituation as I can, to be ready to receive that ſtroke which, I believe, is coming upon me, and hav

fully resigned myself to yield to it. The separation of my soul and body is what I could think of with less pain; for, I am very sure, he that made it will take care of it, and in whatever state he pleases it shall be, that state must be right; But, I cannot think, without tears, of being separated from my friends, when their condition is so doubtful, that they may want even such assistance as mine. Sure it is more merciful to take from us, after death, all memory of what we loved or pursued here; for else what a torment would it be to a spirit, still to love those creatures it is quite divided from? Unless we suppose, that, in a more exalted life, all that we esteemed in this imperfect state will affect us no more than what we loved in our infancy concerns us now.

This is an odd way of writing to a lady, and I am sensible would throw me under a good deal of ridicule, were you to shew this letter among your acquaintance. But, perhaps, you may not yourself be quite a stranger to this way of thinking. I heartily wish your life may be so long and so happy, as never to let you think quite so far as I am led to do; but to think a little towards it, is what will make you the happier and the easier at all times.

There are no pleasures or amusements that I don't wish you; and, therefore, 'tis no small grief to me, that I shall, for the future, be less able to partake with you in them. But, let fortune do her worst, whatever she makes us lose, as long as she never makes us lose our honesty and our independence: I despise from my heart whoever parts with the former, and I pity from my soul whoever quits the latter.

LETTER XCV.

From an Uncle to his Nephew, on the pernicious Habit of Drinking to Excess.

Dear Nephew,

WHEN I consider your age, inexperience, and situation, and how often you will, unavoid-

ably, be led into company, I think I cannot employ a vacant hour better than in laying before you a few thoughts on the deteſtable practice of drinking to exceſs; and I enter on this buſineſs the more cheerfully, becauſe, I am confident you have hitherto been careful to follow my advice.

There is no vice carries a greater ſhame and odium in it than drunkenneſs. There is no ſpectacle we behold with greater averſion and contempt. It ſinks a man infinitely below the beaſts that periſh. The brutes are guilty of no exceſs; this is the prerogative of man. This ſhameful vice throws the mind into univerſal contempt and uproar; lays the underſtanding and reaſon in ſad and deplorable ruins; effaces every thing that can be called the image of God; extinguiſhes reaſon and inflames the paſſions; dethrones the judgement, and exalts our worſt deſires into its place. The world has not in it a more contemptible ſight than a rational creature in this condition. A famous republic of old, uſed to make their ſlaves drunk, and expoſe them in that condition to their children, that, by ſeeing their ridiculous actions, hearing their ridiculous expreſſions, and beholding that deplorable alienation of reaſon which this vice occaſions, they might be effectually deterred from it. They thought, ſays an uſeful writer, that, were they to apply wholly to the reaſon of their youths, it might prove to little purpoſe, as the force of the arguments, which they now employed, might not be ſufficiently apprehended, or the impreſſion might ſoon be effaced: But, when they made them frequently eye-witneſſes of all the madneſs and abſurdities, and at length of the perfect ſenſeleſſneſs which the immoderate draught occaſioned, the idea of the vile change would be ſo fixed in the minds of its beholders, as to render them utterly averſe from its cauſe.

And may we not juſtly conclude it to be from hence, that the offſpring of the perſons who are ac-

cuſtomed thus to diſguiſe themſelves, often prove remarkably ſober. They avoid in their riper years their parent's crime, from that deteſtation of it which they contracted in their earlier. As to moſt other vices, their debaſing circumſtances are not fully known to us, till we have attained a maturity of age; nor can be then, till they have been duly attended to: But, in our very childhood, at our firſt beholding the effects of drunkenneſs, we are ſtricken with aſtoniſhment that a rational being ſhould be thus changed; ſhould be induced to make himſelf the object of ſcorn and contempt. And, indeed, we muſt hold the man in the utmoſt contempt, whom we hear and ſee in his progreſs to exceſs; at firſt, teazing you with his contentiouſneſs and impertinence; miſtaking your meaning and hardly knowing his own; then, faltering in his ſpeech; unable to get through an entire ſentence; his hands trembling; his eyes ſwimming; his legs too feeble to ſupport him: till at length you only know the human creature by his ſhape.

I cannot but add, that, were a perſon of ſenſe to have a juſt notion of all the ſilly things he ſays or does, of the wretched appearance he makes in a drunken fit, he could not want a more powerful argument againſt repeating the crime.

But, as none of us are inclined to think ill of ourſelves, ſo none of us will know how far our vices expoſe us: We allow them excuſes which they meet not with from any but ourſelves.

This is the caſe of all; It is particularly ſo with drunkards: Many of whom their ſhame would undoubtedly reform, could they be brought to conceive how much they do, of which they ought to be aſhamed.

Nor is it improbable, that it is this very conſideration, how much drunkenneſs contributes to make a man the contempt of his wife, his children, his ſervants, of all ſober ſpectators, which hath proved the

cause that it hath never been the reigning vice of any people possessed of refinement of manners. Nay, drunkenness has only prevailed upon the savage and uncivilized, among those of ruder understandings and less delicacy of sentiment. Crimes, as there are in men, there must be in all nations; but, the more civilized have perceived drunkenness to be such an offence against common decency, such a prostitution of one's self to the ridicule and scoffs of the meanest, that, in whatever else they might transgress, they would not do it in this particular; but, leave a vice of such a degrading nature to the wild and uncultivated; to the stupid and undistinguishing part of mankind; to those who had no notion of propriety of character, and decency of conduct. How late this vice became the reproach of our countrymen we find in Camden's annals. Under the year 1581, he has this observation: "The English, who hitherto had, of all the northern nations, shewn themselves the least addicted to immoderate drinking, and been commended for their sobriety, first learned, in these wars in the Netherlands, to swallow a large quantity of intoxicating liquor, and to destroy their own health by drinking that of others."

There is hardly any vice which entails more complicated miseries upon the unhappy wretch that is a slave to it than drunkenness. It gradually undermines the strength and vigor both of body and mind. We every day see the most deplorable effects of this most shameful vice in the ruined health, constitution, and fortune of vast numbers of our fellow creatures. How many ingenious and industrious persons has this rendered useless and worthless! How many happy families doth this daily reduce to indigence and beggary! How many innocent sufferers doth it involve in its deplorable consequences! How many have I known who began life creditably and reputably, with a basis, on which, through industry and virtue, to rear the structure of an ample fortune, by con-

tracting these fatal and cursed habits have ruined themselves and their families for ever! For, of all vices, there is none so incurable as this, when it is once contracted. Other vices leave us with age: This fixes its root deeper, and acquires strength and firmness with revolving years. It kindles an infernal spark which is absolutely inextinguishable.

Besides, drunkenness is an inlet to all wickedness. For, when a man has no reason to direct him, he is prepared for any enormity. It gives every species of temptation power over us, by disqualifying us for consideration, and by extinguishing in us all regard to prudence and caution.

It stimulates us to follow the rashest advice of our companions, because not allowing us to reason upon it, and incapacitating us for self-government, it of course abandons us to the guidance of those with whom we are most pleased, of those who give into all our excesses.

It certainly lays us open to the greatest crimes; because, when we are thoroughly heated by the inebriating draught, we then are inamoured with what is daring and extravagant; we then aspire to bold and desperate undertakings, and that which is most licentious then carries with it the appearance of a great and glorious enterprise, adapted to a courageous and intrepid mind. Hence rapes, adulteries, murders, acts of the last inhumanity and barbarity have been perpetrated; actions, for which, if the very thoughts of them could have entered their minds in their sober moments, they would justly have abhorred themselves. Alexander the Great, at the instigation of a drunken harlot, issued from his cups with torches, and burnt Persepolis, the metropolis of the Persian empire, one of the most stately and magnificent cities in the whole world.

The most fatal mischief, from which one branch of the medical profession derives its principle support, very frequently results from a state of intoxication.

Young perſons, when inflamed with wine, heſitate not to throw themſelves, in this ſtate of inebrity, into the arms of the very loweſt claſs of proſtitutes, with whom all great cities ſwarm in the midnight hours: creatures, covered with filth, itch, and rags, putrid with diſeaſe, and devoured with vermin, whom, in their ſenſes and ſober hours, they would have regarded with the utmoſt deteſtation and horror.

I am,

Your affectionate Uncle.

LETTER XCVI.

On Affectation and Simplicity.

SIR,

IF I was aſked which of all the qualities that conſtitute an amiable character would ſingly go farthest in gaining my love and admiration, I ſhould anſwer, without heſitation, ſimplicity. I cannot ſuppoſe myſelf peculiar in this preference; for, I have obſerved the general attraction of this quality, which operates even on thoſe who are themſelves moſt deficient in it. How comes it then to paſs, that an exceſſive deſire of admiration always ſhews itſelf in affectation of ſome kind or other? That every one ſhould, in proportion to the ſtrength of this deſire, act in a manner which moſt effectually defeats the accompliſhment of it, is ſurely a phenomenon in the moral world, not unworthy the inquiry of philoſophers.

Affectation is ſo univerſally acknowledged to be diſguſting, that it is among the faults which the moſt intimate friends cannot venture gravely to reprove in each other; for, to tell your friends that they are habitually affected, is to tell them that they are habitually diſagreeable; which no body can bear to hear. I beg leave, therefore, as a general friend, without offending any one, to whiſper to all thoſe whoſe hearts confeſs that vanity has inſpired them

with any ſort of affectation, that it never does, nor ever can ſucceed as a means of pleaſing.

I have a thouſand times wiſhed to tell Flirtilla, that the efforts ſhe makes to be conſtantly in motion, and perpetually giggling, do not paſs upon me for the vivacity of youth: I ſee they coſt her a great deal of trouble, and it gives me an irritation of nerves to look at her; ſo that it would have been much for her eaſe and mine, could I have ventured to beg that ſhe would always, in my preſence, give way to her natural languor and dulneſs, which would be far more agreeable to me.

Glorioſa, whenever a remarkable inſtance of generoſity or goodneſs is mentioned, takes infinite pains, with the moſt pompous eloquence, to convince me that the action ſeems poor to the greatneſs of her ſoul; that ſhe would think half her fortune a trifling gift to a worthy friend; that ſhe would rather ſuffer the moſt exquiſite pain herſelf, than ſee a fellow creature, though a ſtranger to her, endure it; and that it is a nobler effort in her to refrain from the moſt generous actions, than it would be in the greateſt miſer to perform them. I long to let her know, that the only effect theſe declarations produce in my mind is, a doubt, which I ſhould otherwiſe never have entertained, whether ſhe really poſſeſſes even the common portion of good nature and benevolence.

Humanus, on the other hand, need not be ſo much aſhamed of his tenderneſs and goodneſs of heart; which is the only agreeable part of his character, and which all his affected roughneſs and inſenſibility cannot hide. Be content, good Humanus; you never can attain the reputation to which you aſpire, of a ſtern, unfeeling heart; we all know you are good natured and affectionate; and it is for the ſake of theſe qualities alone that we endure all the diſguſting airs of brutality you give yourſelf.

Poor young Saunter, having obſerved that the few men of faſhion and fortune who admit him into their

company, are gamesters and debauchees, thinks nothing more is necessary to make him appear like a man of fashion and fortune, than to be thought a gamester and a debauchee. To this end he really practises some vices, and professes many more. He will entertain you for hours with boasting of ruinous betts which he never made, and riotous debauches of which he never was guilty. But, nobody believes him; every body knows that the poor young man would be sober enough if he thought it genteel; and, notwithstanding the great spirit with which he professes to despise his too indulgent father, and to wish him dead, there are strong suspicions that he is not absolutely without natural affection, and that he really does not behave ill to the good old man, except in the article of spending too much money. Let me persuade you, Saunter, to make an experiment, whether the world would not receive you as well with a few good qualities, as with all the bad ones you assume. If you find it does not succeed, you may more easily return to the ways of vice, than you could to those of virtue, should you delay much longer, and should you ever have sense enough to perceive what a despicable animal vanity has made you.

The important airs and insolence of a rich mechanic just setting up for a gentleman, is not a more decisive mark of a low lif'd man, than the over-strained humility of Superbia, is of an immeasurable pride. Whilst she depreciates herself in every sentence, and affects to exalt her companions so far above her, that she will scarcely allow herself worthy to converse with them, she makes them feel her proud condescension in a manner that is more offensive than the most openly assumed superiority. Her aim is, to place in the strongest point of view the advantages she has, or thinks she has over them, and then to be supposed superior in herself to all those advantages, and adorned with such humility as must heighten their respect and admiration. Poor woman! she fails

in both these aims. Her affected humility renders her contemptibly ridiculous; and her real pride arms every body's self-love against her, and disposes them to undervalue those circumstances on which they see she founds her consequence.

As liars often presume so far on the politeness of the company, which forbids the flat contradiction of a matter of fact, as to utter the most palpable falsehoods; so the persons I have described presume, on the same grounds, that every one they converse with is the dupe of their affectation. A little better opinion of the sagacity of others would save both the affected and the cunning a world of unnecessary trouble. Cunning does, indeed, sometimes, succeed in deceiving the particular person to whom it is applied: but, a man, characteristically artful, is almost always seen through by the generality of the world. Affected gestures, manner, or sentiments in conversation, are obvious to every understanding: every one joins in pronouncing them ridiculous. One of the most affected women I ever knew, said to me once, in a tone of the utmost languor, "You know one had better be dead than be affected!" Thus, all condemn what they expect to be admired for; and hope, against all reason and probability, to impose on the world by the same arts which they can themselves so easily discern in others, and so readily join to deride.

Whilst the vain man is painfully striving to outshine all the company, and to attract their admiration, by false wit, forced compliments, and studied graces, he must surely be mortified to observe how constantly Simplicius engages their attention, respect, and complacency, without having once thought of himself as a person of any consequence amongst them. Simplicius imparts his superior knowledge, when called upon, as easily and naturally as he would tell you what it is o'clock; and with the same readiness and good will, informs the most ignorant, or confers with the most learned. He is as willing to receive infor-

mation as to give it, and to join the company, as far as he is able, in the moſt trifling converſation into which they happen to fall, as in the moſt ſerious or ſublime. If he diſpute, it is with as much candour on the moſt important and intereſting, as on the moſt inſignificant ſubjects, and he is not leſs patient in hearing than in anſwering his antagoniſt. If you talk to him of himſelf, or his works, he accepts praiſe, or acknowledges defects, with equal meekneſs, and it is impoſſible to ſuſpect him of affectation in either. We are more obliged and gratified by the plain, unexaggerated, expreſſions of his regard, than by the compliments and attentions of the moſt accompliſhed pattern of high breeding; becauſe his benevolence and ſincerity are ſo ſtrongly marked in every look, word, and action, that we are convinced his civilities are offered for our ſakes, not for his own; and are the natural effects of real kindneſs, not the ſtudied ornaments of behaviour. Every one is deſirous to ſhew him kindneſs in return, which we know will be accepted juſt as it is meant. All are ready to pay him that deference which he does not deſire, and to give him credit for more than he aſſumes, or even for more than he poſſeſſes. With a perſon ungraceful, and with manners unpoliſhed by the world, his behaviour is always proper, eaſy, and reſpectable; as free from conſtraint and ſervility in the higheſt company, as from haughtineſs and inſolence in the loweſt. His dignity ariſes from his humility; and the ſweetneſs, gentleneſs, and frankneſs of his manners, from the real goodneſs and rectitude of his heart, which lies open to inſpection in all the fearleſſneſs of truth, without any need of diſguiſe or ornament.

Where this foundation of real virtue is wanting, every art of pleaſing is but the thin ſuperficial covering of deformity, which becomes the more diſguſting by the pains taken to dreſs it in falſe colours. No wonder then that ſimplicity is ſo ſure of attract

ing love and approbation, ſince it implies almoſt every other virtue. No wonder that the heart, where envy, pride, and vanity reſide, will not venture to truſt itſelf to the lips or eyes. "Dare to be what you are," is a good maxim; but, it will only be put in practice by thoſe who are what they ought to be. Every one may, however, reſt aſſured, that they are generally known for what they are, and that falſehood, like Cain, has a mark ſet upon it by Heaven. This mark may not be diſcerned on a ſuperficial view, nor by the fooliſh, the young, and inexperienced; but, in a ſhort courſe of years, it will be diſcovered by ſo many eyes, that the world cannot be kept ignorant of it, and it will then be puniſhed by the ſcorn it deſerves.

Whoever, therefore, deſires to pleaſe, to be reſpected, and beloved, let him firſt give his attention to the inward ſtate of his mind. When all is right there, outward elegancies may be eaſily attained, or the want of them eaſily excuſed. But, if nature and the heart have not a ſhare in dictating his behaviour, his looks, and his ſentiments, he may be a fop, a dancing-maſter, a courtier, or a ſpy; but, he can never be an amiable man.

I am, &c.

LETTER XCVII.

On the government of the Temper.

BY A LADY.

My dear Niece,

ONE very great point of importance to your future happineſs, my dear, is what your parents have, doubtleſs, been continually attentive to from your infancy, as it is impoſſible to undertake it too early; I mean the due regulation of your temper. Though you are in great meaſure indebted to their forming hands for whatever is good in it, you are

ſenſible, no doubt, as every human creature is, of propenſities to ſome infirmity of temper, which it muſt now be your own care to correct and to ſubdue; otherwiſe the pains that have hitherto been taken with you may all become fruitleſs: and, when you are your own miſtreſs, you may relapſe into thoſe faults, which were originally in your nature, and which will require to be diligently watched and kept under, through the whole courſe of your life.

If you conſider, that the conſtant tenor of the goſpel precepts is to promote love, peace, and good-will among men, you will not doubt that the cultivation of an amiable diſpoſition is a great part of your religious duty; ſince nothing leads more directly to the breach of charity, and to the injury and moleſtation of our fellow creatures, than the indulgence of an ill temper. Do not, therefore, think lightly of the offences you may commit, for want of a due command over it, or ſuppoſe yourſelf reſponſible for them to your fellow-creatures only: but, be aſſured, you muſt give a ſtrict account of them all to the Supreme Governor of the world, who has made this a great part of your appointed trial upon earth.

A woman, bred up in a religious manner, placed above the reach of want, and out of the way of forgid or ſcandalous vices, can have but few temptations to the flagrant breach of the divine laws. It particularly concerns her, therefore, to underſtand them in their full import, and to conſider, how far ſhe treſpaſſes againſt them, by ſuch actions as appear trivial, when compared with murder, adultery, and theft, but which become of very great importance, by being frequently repeated, and occuring in the daily tranſactions of life.

The principal virtues or vices of a woman muſt be of a private and domeſtic kind. Within the circle of her own family and dependants lies her ſphere of action; the ſcene of almoſt all thoſe taſks and trials, which muſt determine her character, and her fate

here, and hereafter. Reflect, for a moment, how much the happinefs of her hufband, children, and fervants, muft depend on her temper, and you will fee that the greateft good, or evil, which fhe ever may have in her power to do, may arife from her correcting or indulging its infirmities.

Though I wifh the principle of duty towards God to be your ruling motive in the exercife of every virtue, yet, as human nature ftands in need of all poffible helps, let us not forget how effential it is to prefent happinefs, and to the enjoyment of this life, to cultivate fuch a temper as is likewife indifpenfibly requifite to the attainment of higher felicity in the life to come. The greateft outward bleffings cannot afford enjoyment to a mind ruffled and uneafy within itfelf A fit of ill humour will fpoil the fineft entertainment, and is as real a torment as the moft painful difeafe. Another unavoidable confequence of ill temper is the diflike and averfion of all who are witneffes to it, and, perhaps, the deep and lafting refentment of thofe who fuffer from its effects. We all, from focial, or felf-love, earneftly defire the efteem and affection of our fellow creatures; and, indeed, our condition makes them fo neceffary to us, that the wretch who has forfeited them, muft feel defolate and undone, deprived of all the beft enjoyments, and comforts the world can afford, and given up to his inward mifery, unpitied and fcorned. But this never can be the fate of a good-natured perfon: whatever faults he may have, they will generally be treated with lenity; he will find an advocate in every human heart; his errors will be lamented rather than abhorred; and his virtues will be viewed in the fairefl point of light: His good humour, without the help of great talents or acquirements, will make his company preferable to that of the moft brilliant genius, in whom this quality is wanting; In fhort, it is almoft impoffible that you can be fincerely beloved by any body, without this engaging property,

whatever other excellencies you may possess; but, with it, you will scarcely fail of finding some friends and favourers, even though you should be destitute of almost every other advantage.

Perhaps you will say, "All this is very true, but "our tempers are not in our power; we are made "with different dispositions, and, if mine is not a-"miable, it is rather my unhappiness than my fault." This, my dear, is commonly said by those who will not take the trouble to correct themselves. Yet, be assured, it is a delusion, and will not avail in our justification before him, "who knoweth whereof we "are made," and of what we are capable. It is true, we are not all equally happy in our dispositions; but, human virtue consists in cherishing and cultivating every good inclination, and in checking and subduing every propensity to evil. If you had been born with a bad temper, it might have been made a good one, at least with regard to its outward effects, by education, reason, and principle: and, though you are so happy as to have a good one while young, do not suppose it will always continue so, if you neglect to maintain a proper command over it. Power, sickness, disappointments, or worldly cares, may corrupt and imbitter the finest disposition, if they are not counteracted by reason and religion.

I am, &c.

LETTER XCVIII.

On the Government of the Temper.

BY THE SAME.

My dear Niece,

IT is observed, that every temper is inclined in some degree, either to passion, peevishness, or obstinacy. Many are so unfortunate, as to be inclined to each of the three in turn: it is necessary, therefore, to watch the bent of our nature, and to

apply the remedies proper for the infirmity to which we are moſt liable. With regard to the firſt, it is ſo injurious to ſociety, and ſo odious in itſelf, eſpecially in the female character, that one would think ſhame alone would be ſufficient to preſerve a young woman from giving way to it; for it is unbecoming her character to be betrayed into ill behaviour by paſſion, as by intoxication, and ſhe ought to be aſhamed of the one, as much as of the other. Gentleneſs, meekneſs, and patience, are her peculiar diſtinctions, and an enraged woman is one of the moſt diſguſting ſights in nature.

It is plain, from experience, that the moſt paſſionate people can command themſelves, when they have a motive ſufficiently ſtrong; ſuch as the preſence of thoſe they fear, or to whom they particularly deſire to recommend themſelves: It is, therefore, no excuſe to perſons, whom you have injured by unkind reproaches, and unjuſt aſperſions, to tell them you were in a paſſion: The allowing yourſelf to ſpeak to them in paſſion, is a proof of an inſolent diſreſpect, which the meaneſt of your fellow-creatures would have a right to reſent. When once you find yourſelf heated ſo far as to deſire to ſay what you know would be provoking and wounding to another, you ſhould immediately reſolve either to be ſilent, or to quit the room, than to give utterance to any thing dictated by ſo bad an inclination. Be aſſured, you are then unfit to reaſon or to reprove, or to hear reaſon from others. It is, therefore, your part to retire from ſuch an occaſion of ſin; and wait till you are cool, before you preſume to judge of what has paſſed. By accuſtoming yourſelf thus to conquer and diſappoint your anger, you will, by degrees, find it grow weak and manageable, ſo as to leave your reaſon at liberty; You will be able to reſtrain your tongue from evil, and your looks and geſtures from all expreſſions of violence and ill will. Pride, which produces ſo many evils in the human mind, is

the greateſt ſource of paſſion. Whoever cultivates in himſelf a proper humility, a due ſenſe of his own faults and inſufficiencies, and a due reſpect for others, will find but ſmall temptation to violent or unreaſonable anger.

In the caſe of real injuries, which juſtify and call for reſentment, there is a noble and generous kind of anger, a proper and neceſſary part of our nature, which has nothing in it ſinful or degrading. I would not wiſh you inſenſible to this; for the perſon who feels not an injury, muſt be incapable of being properly affected by benefits. With thoſe who treat you ill without provocation, you ought to maintain your own dignity. But, in order to this, whilſt you ſhew a ſenſe of their improper behaviour, you muſt preſerve calmneſs, and even good breeding, and thereby convince them of the impotence as well as injuſtice of their malice. You muſt alſo weigh every circumſtance with candour and charity, and conſider whether your ſhewing the reſentment deſerved, may not produce ill conſequences to innocent perſons, as is almoſt always the caſe in family quarrels, and whether it may not occaſion the breach of ſome duty, or neceſſary connection, to which you ought to ſacrifice even your juſt reſentments. Above all things, take care that a particular offence to you does not make you unjuſt to the general character of the offending perſon. Generous anger does not preclude eſteem for whatever is really eſtimable, nor does it deſtroy good-will to the perſon of its object. It even inſpires the deſire of overcoming him by benefits, and wiſhes to inflict no other puniſhment than the regret of having injured one, who deſerved his kindneſs: It is always placable, and ready to be reconciled, as ſoon as the offender is convinced of his error; nor can any ſubſequent injury provoke it to recur to paſt obligations, which had been once forgiven. But, it is, perhaps, unneceſſary to give rules for this caſe: The conſciouſneſs of injured innocence

naturally produces dignity, and usually prevents excess of anger. Our passion is most unruly, when we are conscious of blame, and when we apprehend that we have laid ourselves open to contempt. Where we know we have been wrong, the least injustice in the degree of blame imputed to us, excites our bitterest resentment; but, where we know ourselves faultless, the sharpest accusation excites pity or contempt, rather than rage. Whenever, therefore, you feel yourself very angry, suspect yourself to be in the wrong, and resolve to stand the decision of your own conscience before you cast upon another the punishment, which is, perhaps, due to yourself. This self-examination, will, at least, give you time to cool, and, if you are just, will dispose you to balance your own wrong with that of your antagonist, and to settle the accompt with him on equal terms.

I am, &c.

LETTER XCIX.

On the Government of the Temper.

BY THE SAME.

My dear Niece,

PEEVISHNESS, though not so violent and fatal in its immediate effects, is still more unamiable than passion, and, if possible, more destructive of happiness, in as much as it operates more continually. Though the fretful man injures us less, he disgusts us more than the passionate one, because he betrays a low and little mind, intent on trifles, and engrossed by a paltry self-love, which knows not how to bear the very apprehension of any inconvenience. It is self-love then, which we must combat, when we find ourselves assaulted by this infirmity; and, by voluntarily enduring inconveniences we shall habituate ourselves to bear them with ease, and good humour, when occasioned by others. Perhaps, this

is the beſt kind of religious mortification, as the chief end of denying ourſelves any innocent indulgences must be to acquire a habit of command over our paſſions and inclinations, particularly ſuch as are likely to lead us into evil. Another method of conquering this enemy is to abſtract our minds from that attention to trifling circumſtances, which uſually creates this uneaſineſs. Thoſe who are engaged in high and important purſuits are very little affected by ſmall inconveniences. The man whoſe head is full of ſtudious thought, or whoſe heart is full of care, will eat his dinner without knowing whether it was well or ill dreſſed, or whether it was ſerved punctually at the hour or not: and, though abſence from the common things of life is far from being deſirable, eſpecially in a woman, yet, too minute and anxious an attention to them, ſeldom fails to produce a teazing, mean, and fretful diſpoſition. I would, therefore, wiſh your mind to have always ſome objects in purſuit worthy of it. It is chiefly in the decline of life, when amuſements fail, and when the more importunate paſſions ſubſide, that this infirmity is obſerved to grow upon us, and, perhaps, it will ſeldom fail to do ſo, unleſs carefully watched and counteracted by reaſon. We muſt then endeavour to ſubſtitute ſome purſuit in the place of thoſe, which can only engage us in the beginning of our courſe. The purſuit of glory and happineſs in another life, by every means of improving and exalting our own minds, becomes more intereſting to us, the nearer we draw to the end of all ſublunary enjoyments. Reading, reflection, rational converſation, and, above all, converſing with God, by prayer, and meditation, may preſerve us from taking that anxious intereſt in the little comforts and conveniencies of our remaining days, which, uſually, gives birth to ſo much fretfulneſs in old people. But, though the aged and infirm are moſt liable to this evil, and they alone are to be pitied for it, yet, we, ſometimes, ſee the young,

the healthy, and thoſe who enjoy moſt outward bleſſings, inexcuſably guilty of it. The ſmalleſt diſappointment in pleaſure, or difficulty in the moſt trifling employment, will put wilful young people out of temper, and their very amuſements frequently become ſources of vexation and peeviſhneſs. How often have I ſeen a girl, preparing for a ball, or for ſome other public appearance, unable to ſatisfy her own vanity, fret over every ornament ſhe put on, quarrel with her maid, with her clothes, her hair; and, growing ſtill more unlovely as ſhe grew more croſs, be ready to fight with her looking-glaſs for not making her as handſome as ſhe wiſhed to be! She did not conſider, that the traces of this ill humour on her countenance, would be a greater diſadvantage to her appearance than any defect in her dreſs, or even than the plaineſt features enlivened by joy and good humour. There is a degree of reſignation neceſſary even to the enjoyment of pleaſure; we muſt be ready and willing to give up ſome part of what we could wiſh for, before we can enjoy that which is indulged to us. I have no doubt that ſhe, who frets all the while ſhe is dreſſing for an aſſembly, will ſuffer ſtill greater uneaſineſs when ſhe is there. The ſame craving reſtleſs vanity will there endure a thouſand mortifications, which, in the midſt of ſeeming pleaſure, will ſecretly corrode her heart; whilſt the meek and humble generally find more gratification than they expected, and return home pleaſed and enlivened from every ſcene of amuſement, tho' they could have ſtaid away from it with perfect eaſe and contentment.

Sullenneſs, or obſtinacy, is perhaps a worſe fault of temper than either of the former, and, if indulged, may end in the moſt fatal extremes of ſtubborn melancholy, malice, and revenge. The reſentment which, inſtead of being expreſſed, is nurſed in ſecret, and, continually aggravated by the imagination, will, in time, become the ruling paſſion; and then, how

horrible muſt be his caſe, whoſe kind and pleaſurable affections are all ſwallowed up by the tormenting as well as deteſtable ſentiments of hatred and revenge! "* Admoniſh thy friend, peradventure he hath not "done it: Or, if he hath, that he do it no more. "Admoniſh thy friend, peradventure he hath not "ſaid it: Or, if he hath, that he ſpeak it not a-"gain." Brood not over a reſentment, which, perhaps, was at firſt all grounded, and which is, undoubtedly, heightened by heated imagination. But, when you have firſt ſubdued your own temper, ſo as to be able to ſpeak calmly, reaſonably, and kindly, then expoſtulate with the perſon you ſuppoſe to be in the fault; hear what ſhe has to ſay; and, either reconcile yourſelf to her, or quiet your mind under the injury, by the principle of Chriſtian charity. But, if it ſhould appear that you yourſelf have been moſt to blame, or, if you have been in an error, acknowledge it fairly and handſomely; if you feel any reluctance to do ſo, be certain that it ariſes from pride, to conquer which is an abſolute duty. "A "ſoft anſwer turneth away wrath," and a generous confeſſion oftentimes more than atones for the fault which requires it. Truth and juſtice demand that we ſhould acknowledge conviction, as ſoon as we feel it, and not maintain an erroneous opinion, or juſtify a wrong conduct, merely from the falſe ſhame of confeſſing our paſt ignorance. A falſe ſhame it undoubtedly is, and as impolitic as unjuſt, ſince your error is already ſeen by thoſe who endeavour to ſet you right; but, your conviction, and the candour and generoſity of owning it freely, may ſtill be an honour to you, and would greatly recommend you to the perſon with whom you diſputed. With a diſpoſition ſtrongly inclined to ſullenneſs or obſtinacy, this muſt be a very painful exertion; and, to make a perfect conqueſt over yourſelf at once may, perhaps, appear impracticable, whilſt the zeal of ſelf-

* *Eccluſ.* xix. 13.

juſtification, and the abhorrence of blame, are ſtrong upon you. But, if you are ſo unhappy as to yield to your infirmity, at one time, do not let this diſcourage you from renewing your efforts. Your mind will gain ſtrength from the conteſt, and, your internal enemy, will, by degrees, be forced to give ground. Be not afraid to revive the ſubject, as ſoon as you find yourſelf able to ſubdue your temper; and then frankly lay open the conflict you ſuſtained at the time; by this you will make all the amends in your power for your fault, and will certainly change the diſguſt you had given into pity at leaſt, if not admiration. Nothing is more endearing than ſuch a confeſſion, and you will find ſuch a ſatisfaction in your own conſciouſneſs, and in the renewed tenderneſs and eſteem you will gain from the perſon concerned, that your taſk for the future will be made more eaſy, and your reluctance to be convinced, will, on every occaſion, grow leſs and leſs. I am, &c.

LETTER C.

On the Government of the Temper.

BY THE SAME.

My dear Niece,

THE love of truth, and a real deſire of improvement, ought to be the only motives of argumentation; and, when theſe are ſincere, no difficulty can be made of embracing the truth, as ſoon as it is perceived. But, in fact, people oftener diſpute from vanity and pride, which make it a grievous mortification to allow that we are the wiſer for what we have heard from another. To receive advice, reproof, and inſtruction, properly, is the ſureſt ſign of a ſincere and humble heart, and ſhews a greatneſs of mind, which commands our reſpect and reverence, while it appears ſo willingly to yield to us the ſuperiority.

Obſerve, notwitſtanding, that I do not wiſh you to hear of your faults without pain: Such an indif-

ference would afford ſmall hopes of amendment. Shame and remorſe are the firſt ſteps to true repentance; yet, we ſhould be willing to bear this pain, and be thankful to the kind hand that inflicts it for our good. Nor muſt we, by ſullen ſilence under it, leave our kind phyſician in doubt, whether the operation has taken effect or not, or, whether it has not added another malady, inſtead of curing the firſt. You muſt conſider, that thoſe who tell you of your faults, if they do it from motives of kindneſs and not of malice, exert their friendſhip in a painful office, which muſt have coſt them as great an effort as it can be to you to acknowledge the ſervice; and, if you receive this encouragement, you cannot expect that any one, who is not abſolutely obliged to it by duty, will, a ſecond time, undertake ſuch an ill requited trouble. What a loſs would this be to yourſelf! how difficult would be our progreſs to that degree of perfection, which is neceſſary to our happineſs, was it not for the aſſiſtance we receive from each other! this, certainly, is one of the means of grace held out to us by our merciful Judge, and, if we reject it, we are anſwerable for all the miſcarriages we may fall into for want of it.

I know not, whether that ſtrange caprice, that inequality of taſte and behaviour, ſo commonly attributed to our ſex, may be properly called a fault of temper, as it ſeems not to be connected with, or ariſing from our animal frame, but to be rather the fruit of our own ſelf-indulgence, degenerating, by degrees, into ſuch a wantonneſs of will as knows not how to pleaſe itſelf. When, inſtead of regulating our actions by reaſon and principle, we ſuffer ourſelves to be guided by every ſlight and momentary impulſe of inclination, we ſhall, doubtleſs, appear ſo variable and inconſtant, that nobody can gueſs, by our behaviour to-day, what may be expected from us to-morrow; nor, can we ourſelves tell, whether what we delighted in, a week ago, will now afford

us the leaſt degree of pleaſure. It is in vain for others to attempt to pleaſe us; we cannot pleaſe ourſelves, though all we could wiſh for waits our choice; and thus does a capricious woman become "ſick of herſelf, through very ſelfiſhneſs:" And, when this is the caſe, it is eaſy to judge how ſick others muſt be of her, and how contemptible and diſguſting ſhe muſt appear. This wretched ſtate is the uſual conſequence of power and flattery. May my dear niece never meet with the temptation of that exceſſive and ill-judged indulgence from a huſband, which ſhe has happily eſcaped from her parents, and which ſeldom fails to reduce a woman to the miſerable condition of a humoured child, always unhappy from having nobody's will to ſtudy but its own. The inſolence of ſuch demands for yourſelf, and ſuch diſregard to the choice and inclinations of others, can ſeldom fail to make you as many enemies as there are perſons obliged to bear with your humours; whilſt a compliant, reaſonable, and contented diſpoſition, would render you happy in yourſelf, and beloved by all your companions, particularly by thoſe, who live conſtantly with you; and, of what conſequence this is to your happineſs, a moment's reflection will convince you.

Family friendſhips are the friendſhips made for us, if I may ſo ſpeak, by God himſelf. With the kindeſt intentions, he has knit the bands of family-love, by indiſpenſable duties; and wretched are they who have burſt them aſunder by violence and ill will, or worn them out by conſtant little diſobligations, and, by the want of that attention to pleaſe, which the preſence of a ſtranger always inſpires, but which is ſo often ſhamefully neglected towards thoſe, whom it is moſt our duty and intereſt to pleaſe. May you, my dear, be wiſe enough to ſee that every faculty of entertainment, every engaging qualification, which you poſſeſs, is exerted to the beſt advantage for thoſe, whoſe love is of moſt importance to you; for

thoſe who live under the ſame roof, and with whom you are connected for life, either by the ties of blood, or, by the ſtill more ſacred obligations of a voluntary engagement.

To make you the delight and darling of your family, ſomething more is required than barely to be exempt from ill tempers and troubleſome humours. The ſincere and genuine ſmiles of complacency and love muſt adorn your countenance. That ready compliance, that alertneſs to aſſiſt and oblige, which demonſtrates true affection, muſt animate your behaviour, and endear your moſt common actions. Politeneſs muſt accompany your greateſt familiarities, and reſtrain you from every thing that is really offenſive, or which can give a moment's unneceſſary pain. Converſation, which is ſo apt to grow dull and inſipid in families, nay, in ſome to be almoſt wholly laid aſide, muſt be cultivated with the frankneſs and openneſs of friendſhip, and by the mutual communication of whatever may conduce to the improvement or innocent entertainment of each other.

Reading, whether apart or in common, will furniſh uſeful and pleaſing ſubjects; and the ſprightlineſs of youth will naturally inſpire harmleſs mirth and native humour, if encouraged by a mutual deſire of diverting each other, and making the hours paſs agreeably in your own houſe: every amuſement that offers will be heightened by the participation of theſe dear companions, and by talking over every incident together, and every object of pleaſure. If you have any acquired talent of entertainment, ſuch as muſic, painting, or the like, your own family are thoſe, before whom you ſhould wiſh moſt to excel, and, for whom you ſhould always be ready to exert yourſelf; not ſuffering the accompliſhments which you have gained, perhaps by their means, and at their expence, to ly dormant, till the arrival of a ſtranger gives you ſpirit in the performance. Where this laſt is the caſe, you may be ſure vanity is the only mo-

tive of the exertion: A ſtranger will praiſe you more: But, how little ſenſibility has that heart, which is not more gratified by the ſilent pleaſure painted on the countenance of a parent, or, of an affectionate brother, than by the empty compliments of a viſitor, who is, perhaps, inwardly, more diſpoſed to criticiſe and ridicule than to admire you.

I have been longer in this letter than I intended, yet, it is with difficulty I can quit the ſubject, becauſe I think it is ſeldom ſufficiently inſiſted on, either in books or in ſermons; and becauſe, there are many perſons weak enough to believe themſelves in a ſafe and innocent courſe of life, whilſt they are daily harraſſing every body about them by their vexatious humours. But, you will, I hope, conſtantly bear in mind, that you can never treat a fellow creature unkindly, without offending the kind Creator and Father of all, and, that you can no way render yourſelf ſo acceptable to him, as by ſtudying to produce the happineſs of others in every inſtance, ſmall as well as great: The favour of God, and the love of your companions, will ſurely be deemed rewards ſufficient to animate your moſt fervent endeavours; yet, this is not all; the diſpoſition of mind, which I would recommend, is its own reward, and is, in itſelf, eſſential to happineſs. Cultivate it, therefore, my dear child, with your utmoſt diligence, and watch the ſymptoms of ill temper, as they riſe, with a firm reſolution to conquer them, before they are even perceived by any other perſon. In every ſuch inward conflict, call upon your Maker, to aſſiſt the feeble nature he hath given you, and ſacrifice to him every feeling that would tempt you to diſobedience: So will you at length attain that true chriſtian meekneſs, which is bleſſed in the ſight of God and man, "which has the promiſe of this life as well as that which is to come." Then, will you pity in others, thoſe infirmities, which you have conquered in yourſelf: And will think yourſelf as much bound to aſſiſt,

by your patience and gentleness, those who are so unhappy as to be under the dominion of evil passions, as you are to impart a share of your riches to the poor and miserable. Adieu, my dearest.

LETTER CI.

On the first Principles of Religion.

BY A LADY.

My dear Niece,

THOUGH you are so happy as to have parents, who are both capable and desirous of giving you all proper instruction, yet I, who love you so tenderly, cannot help fondly wishing to contribute something, if possible, to your improvement and welfare: And, as I am so far separated from you, that it is only by pen and ink I can offer you my sentiments, I will hope that your attention may be engaged, by seeing, on paper, from the hand of one of your warmest friends, truths of the highest importance, which, tho' you may not find new, can never be too deeply engraven on your mind.

You are now in your fifteenth year, and must soon act for yourself; therefore, it is high time to store your mind with those principles, which must direct your conduct, and fix your character. If you desire to live in peace and honour, in favour with God and man, and to die in the glorious hope of rising from the grave to a life of endless happiness; if these things appear worthy your ambition, you must set out in earnest in the pursuit of them. Consider, that good and evil are now before you, that, if you do not chuse and love the one, you must, undoubtedly, be the wretched victim of the other. Your trial is now begun; you must either become one of the glorious children of God, who are to rejoice in his love for ever, or a child of destruction, miserable in this life, and punished with eternal death hereafter.

The first step must be to awaken your mind to a

ſenſe of the importance of the taſk before you. To this end, you muſt inform your underſtanding what you ought to believe, and to do. You muſt correct and purify your heart; cheriſh and improve all its good affections; and, continually mortify and ſubdue all thoſe that are evil. You muſt form and govern your temper and manners, according to the laws of benevolence and juſtice; and qualify yourſelf, by all means in your power, for an uſeful and agreeable member of ſociety. When once you conſider life, and the duties of life, in this manner, you will liſten eagerly to the voice of inſtruction and admonition, and ſeize every opportunity of improvement; every uſeful hint will be laid up in your heart, and your chief delight will be in thoſe perſons, and thoſe books, from which you can learn true wiſdom.

The only ſure foundation of human virtue is religion, and the foundation and firſt principle of religion is the belief of the one only God, and a juſt ſenſe of his attributes. This, you will think, you have learned long ſince, and poſſeſs in common with almoſt every human creature in this enlightened age and nation; but, believe me, it is leſs common than you imagine, to believe in the true God, that is, to form ſuch a notion of the Deity as is agreeable to truth, conſiſtent with thoſe infinite perfections, which all profeſs to aſcribe to him. The kindeſt and beſt of Beings, who made all creatures in bountiful goodneſs, who condeſcends to ſtile himſelf our father! and, who pitieth us, as a father pitieth his children! Let your devotion then be the language of filial love and gratitude; confide to this kindeſt of fathers every want, and every wiſh of your heart; but, ſubmit them all to his will, and freely offer him the diſpoſal of yourſelf, and of all your affairs. Thank him for his benefits, and even for his puniſhments; convinced that theſe alſo are benefits, and mercifully deſigned for your good. Implore his direction in all difficulties; his aſſiſtance in all trials; his comfort

and ſupport in ſickneſs or affliction; his reſtraining grace in the time of proſperity and joy. Do not perſiſt in deſiring what his providence denies you; but, be aſſured it is good for you. Refuſe not any thing he allots you, but embrace it as the beſt and propereſt for you. Forget not to dedicate yourſelf to his ſervice every day; to implore his forgiveneſs of your faults, and his protection from evil, every night: And this not merely in formal words, unaccompanied by any act of the mind, but "in ſpirit "and in truth;" in grateful love and humble adoration. Nor let theſe ſtated periods of worſhip be your only communication with him; accuſtom yourſelf to think often of him, in all your waking hours; to contemplate his wiſdom and power, in the works of his hands; to acknowledge his goodneſs in every object of uſe or of pleaſure; to delight in giving him praiſe in your inmoſt heart, in the midſt of every innocent gratification; in the livelieſt hour of ſocial enjoyment. You cannot conceive, if you have not experienced, how much ſilent acts of gratitude and love will enhance every pleaſure; nor what ſweet ſerenity and chearfulneſs ſuch reflections will diffuſe over your mind. On the other hand, when you are ſuffering pain or ſorrow, when you are confined to an unpleaſant ſituation, or, engaged in a painful duty, how will it ſupport and animate you, to refer yourſelf to your Almighty Father! to be aſſured that he knows your ſtate and your intention; that no effort of virtue is loſt in his ſight, nor the leaſt of your actions or ſufferings diſregarded or forgotten! that his hand is ever over you, to ward off every real evil, which is not the effect of your own ill conduct, and to relieve every ſuffering that is not uſeful to your future well-being!

Do not, therefore, think it too ſoon to turn your mind to God; but offer him the firſt fruits of your underſtanding and affections: and, be aſſured, that the more you increaſe in love to him, and delight in

his laws, the more you will increase in happiness, in excellence, and honour: That, in proportion as you improve in true piety, you will become dear and amiable to your fellow creatures; contented and peaceful in yourself; and qualified to enjoy the best blessings of this life, as well as to inherit the glorious promise of immortality.

Thus far I have spoken of the first principles of all religion: namely, belief in God, worthy notions of his attributes, and suitable affections towards him, which will naturally excite a sincere desire of obedience But, before you can obey his will, you must know what that will is; you must inquire in what manner he has declared it, and where you find those laws, which must be the rule of your actions. Therefore, God has vouchsafed to grant a particular revelation of his will. If he has been so unspeakably gracious, as to send his Son into the world to reclaim mankind from error and wickedness; to die for our sins; and to teach us the way to eternal life; surely it becomes us to receive his precepts with the deepest reverence; to love and prize them above all things; and to study them constantly, with an earnest desire to conform our thoughts, our words, and actions to them.

As you advance in years and understanding, I hope you will be able to examine for yourself the evidences of the christian religion, and be convinced, on rational grounds, of its divine authority. It is your duty to believe that the holy scriptures are written inspired by God, containing a true history of facts, in which we are deeply concerned; a true recital of the laws given by God to Moses, and of the precepts of our blessed Lord and Saviour, delivered from his own mouth to his disciples, and repeated and enlarged upon in the edifying epistles of his apostles; who were men chosen from amongst those, who had the advantage of conversing with our Lord, to bear witness of his miracles and resurrec-

tion, and who, after his ascension, were assisted and inspired by the Holy Ghost. This sacred volume must be the rule of your life. In it you will find all truths necessary to be believed; and plain and easy directions for the practice of every duty: Your Bible then must be your chief study and delight. Our Saviour's precepts were spoken to the common people amongst the Jews; and were, therefore, given in a manner easy to be understood, and equally striking and instructive to the learned and unlearned: For the most ignorant may comprehend them, whilst the wisest must be charmed and awed, by the beautiful and majestic simplicity with which they are expressed. Of the same kind are the ten commandments, delivered by God to Moses; which, as they were designed for universal laws, are worded in the most concise and simple manner, yet, with a majesty, which commands our utmost reverence. May you be enabled to make the best use of this most precious gift of God: this sacred treasury of knowledge! May you read the Bible, not as a task, nor as the dull employment of that day only in which you are forbidden more lively entertainments, but, with a sincere and ardent desire of instruction; with that love and delight in God's word, which the holy Psalmist so pathetically felt, and described, and which is the natural consequence of loving God and virtue!

Adieu, my beloved niece! If the feelings of your heart, whilst you read my letters, correspond with those of mine, whilst I write them, I shall not be without the advantage of your partial affection, to give weight to my advice; for, believe me, my own dear girl, my heart and eyes overflow with tenderness, while I tell you, with how warm and earnest prayers for your happiness here, and hereafter, I subscribe myself,

Your faithful Friend,
And most affectionate Aunt.

LETTER CII.

On Economy.

BY A LADY.

My dear Niece,

ECONOMY is ſo important a part of a woman's character, ſo neceſſary to her own happineſs and ſo eſſential to her performing properly the duties of a wife and of a mother, that it ought to have the precedence of all other accompliſhments, and take its rank next to the firſt duties of life. It is, moreover, an art, as well as a virtue, and, many well-meaning perſons, from ignorance, or from inconſideration, are ſtrangely deficient in it. I would, therefore, earneſtly adviſe you, to make uſe of every opportunity you can find, for laying in ſome ſtore of knowledge on this ſubject, before you are called upon to the practice; by obſerving what paſſes before you; by conſulting prudent and experienced miſtreſſes of families; and by entering in a book a memorandum of every new piece of intelligence you acquire: You may afterwards compare theſe with more mature obſervations, and you can make additions and corrections as you ſee occaſion.

The firſt and greateſt point is to lay out your general plan of living in a juſt proportion to your fortune and rank: If theſe two will not coincide, the laſt muſt certainly give way; for, if you have right principles, you cannot fail of being wretched, under the ſenſe of the injuſtice as well as danger of ſpending beyond your income, and your diſtreſs will be continually increaſing. No mortifications, which you can ſuffer from retrenching in your appearance, can be comparable to this unhappineſs. If you would enjoy the real comforts of affluence, you ſhould lay your plan conſiderably within your income; not for the pleaſure of amaſſing wealth, though, where there is a growing family, it is an abſolutue duty to lay

by ſomething every year, but to provide for contingencies, and to have the power of indulging your choice in the diſpoſal of the overplus, either in innocent pleaſures, or to increaſe your funds for charity and generoſity, which are, in fact, the true funds of pleaſure.

Perhaps, it may be ſaid, that the ſettling the general ſcheme of expences is ſeldom the wife's province, and that many men do not chuſe even to acquaint her with the real ſtate of their affairs. Where this is the caſe, a woman can be anſwerable for no more than is entruſted to her. But, I think it a very ill ſign, for one or both of the parties, where there is ſuch a want of openneſs, in what equally concerns them. As I truſt you will deſerve the confidence of your huſband, ſo I hope you will be allowed free conſultation with him on your mutual intereſts: and, I believe, there are few men, who would not hearken to reaſon on their own affairs, when they ſaw a wife ready and deſirous to give up her ſhare of vanities and indulgences, and only earneſt to promote the common good of the family.

Your own expences of clothes and pocket-money ſhould be ſettled and circumſcribed, that you may be ſure not to exceed the juſt proportion. I think it an admirable method to appropriate ſuch a portion of your income, as you judge proper to beſtow in charity, to be ſacredly kept for that purpoſe, and no longer conſidered as your own. By which means, you will avoid the temptation of giving leſs than you ought, thro' ſelfiſhneſs, or more than you ought through good nature, or weakneſs. If your circumſtances allow of it, you might ſet apart another fund for acts of liberality or friendſhip, which do not come under the head of charity. The having ſuch funds ready at hand, makes it eaſy and pleaſant to give; and, when acts of bounty are performed without effort, they are, generally, done more kind and effectually.

Regularity of payments and accompts is essential to economy; your house-keeping should be settled at least once a week, and all the bills paid. You must endeavour to acquire skill in purchasing: in order to this, you should begin now to attend to the prices of things, and take every proper opportunity of learning the real value of every thing, as well as the marks whereby you are to distinguish the good from the bad.

In your table, as in your dress, and in all other things, I wish you to aim at propriety and neatness, or, if your state demands it, elegance, rather than superfluous figure. To go beyond your sphere, either in dress, or in the appearance of your table, indicates a greater fault in your character, than to be too much within it. It is impossible to enter into the minutiæ of the table; Good sense and observation on the best models, must form your taste, and a due regard to what you can afford must restrain it.

I am, &c.

LETTER CIII.

On Economy.

BY THE SAME.

My dear Niece,

LADIES, who are fond of needlework, generally chuse to consider that as a principal part of good housewifery; and, though I cannot look upon it as of equal importance with the due regulation of a family, yet, in a middling rank, and with a moderate fortune, it is a necessary part of a woman's duty, and a considerable article in expence is saved by it. Many young ladies make almost every thing they wear; by which means they can make a genteel figure at a small expence. This, in your station, is the most profitable and desirable kind of work; and, as much of it as you can do, consistently with a due attention to your health, to the improvement of your mind, and to the discharge of o-

ther duties, I ſhould think highly commendable. But, abſolute idleneſs is inexcuſable in a woman, becauſe the needle is always at hand for thoſe intervals in which ſhe cannot be otherwiſe employed. If you are induſtrious, and if you keep good hours, you will find time for all your proper employments. Early riſing, and a good diſpoſition of time, is eſſential to economy.

The neatneſs and order of your houſe and furniture is a part of economy which will greatly affect your appearance and character, and to which you muſt yourſelf give attention, ſince it is not poſſible even for the rich and great to rely wholly on the care of ſervants, in ſuch points, without their being often neglected. The beſt ſign of a houſe being well governed is, that nobody's attention is called to any of the little affairs of it, but all goes on ſo well of courſe that one is not led to make remarks upon any thing, nor to obſerve any extraordinary effort that produces the general reſult of eaſe and elegance, which prevails throughout.

The prudent diſtribution of your charitable gifts may not improperly be conſidered as a branch of economy, ſince the great duty of almſgiving cannot be truly fulfilled without a diligent attention ſo to manage the ſums you can ſpare as to produce the moſt real good to your fellow creatures. In general, charity is moſt uſeful, when it is appropriated to animate the induſtry of the young, to procure ſome eaſe and comfort to old age, and to ſupport in ſickneſs thoſe whoſe daily labour is their only maintenance in health. They, who are fallen into indigence from circumſtances of eaſe and plenty, and in whom education and habit have added a thouſand wants to thoſe of nature, muſt be conſidered with the tendereſt ſympathy, by every feeling heart. It is needleſs to ſay that to ſuch the bare ſupport of exiſtence is ſcarcely a benefit, and that the delicacy and liberality of the manner, in which relief is here

afforded, can alone make it a real act of kindness. In great families, the waste of provisions, sufficient for the support of many poor ones, is a shocking abuse of the gifts of providence: Nor, should any lady think it beneath her to study the best means of preventing it, and of employing the refuse of luxury in the relief of the poor. Even the smallest families may give some assistance in this way, if care is taken that nothing be wasted.

I am sensible, my dear child, that very little more can be gathered from what I have said on economy, than the general importance of it, which cannot be too much impressed on your mind, since the natural turn of young people is to neglect and even despise it; not distinguishing it from parsimony and narrowness of spirit. But, be assured, my dear, there can be no true generosity without it; and that the most enlarged and liberal mind will find itself not debased but ennobled by it. That you, my dear, may unite in yourself the admirable virtues of generosity and economy, which will be the grace and crown of all your attainments, is the earnest wish of,

Your faithful Friend,

And affectionate Aunt.

LETTER CIV.

On the Government of Servants.

BY A LADY.

My dear Niece,

THE credit and happiness of a family, depend so much on the choice and proper regulation of servants, that it must be considered as an essential part both of prudence and duty. Those who keep a great number of them, have a heavy charge on their consciences, and ought to think themselves in some measure responsible for the morals and happiness of so many of their fellow creatures, designed

like themſelves for immortality. Indeed the cares of domeſtic management are by no means lighter to perſons of high rank and fortune, if they perform their duty, than to thoſe of a retired ſtation. It is with a family, as with a commonwealth, the more numerous and luxurious it becomes, the more difficult it is to govern it properly.

None, who pretend to be friends of religion and virtue, ſhould ever keep a domeſtic, however expert in buſineſs, whom they know to be guilty of immorality. How unbecoming a ſerious character is it, to ſay of ſuch an one, "He is a bad man, but a good ſervant!" What a preference does it ſhew of private convenience to the intereſts of ſociety, which demand that vice ſhould be conſtantly diſcountenanced, eſpecially in every one's own houſehold; and that the ſober honeſt, and induſtrious, ſhould be ſure of finding encouragement and reward, in the houſes of thoſe who maintain reſpectable characters. Such perſons ſhould be invariably ſtrict and peremptory with regard to the behaviour of their ſervants, in every thing which concerns the general plan of domeſtic government, but ſhould by no means be ſevere on ſmall faults, ſince nothing ſo much weakens authority as frequent chiding. Whilſt they require preciſe obedience to their rules, they muſt prove, by their general conduct, that theſe rules are the effect, not of humour, but of reaſon. It is wonderful that thoſe, who are careful to conceal their ill temper from ſtrangers, ſhould be indifferent how peeviſh and even contemptibly capricious they appear before their ſervants, on whom their good name ſo much depends, and from whom they can hope for no real reſpect, when their weakneſs is ſo apparent. When once a ſervant can ſay, "I cannot do any thing to pleaſe my miſtreſs to-day," all authority is loſt.

If you, my dear, live to be at the head of a family, I hope, you will not only avoid all injurious treatment of your domeſtics, but behave to them

with that courtesy and good breeding, which will heighten their respect as well as their affection. If, on any occasion, they do more than you have a right to require, give them, at least, the reward of seeing that they have obliged you. If, in your service, they have any hardship to endure, let them see that you are concerned for the necessity of imposing it. When they are sick, give them all the attention and every comfort in your power, with a free heart and kind countenance.

Whilst you thus endear yourself to all your servants, you must ever carefully avoid making a favourite of any; unjust distinctions, and weak indulgencies to one, will, of course, excite envy and hatred in the rest. Your favourite may establish whatever abuses she pleases; none will dare to complain against her, and you will be kept ignorant of her ill practices, but, will feel the effects of them, by finding all your other servants uneasy in their places, and, perhaps, by being obliged continually to change them.

That you are bound to promote their eternal as well as temporal welfare, you cannot doubt, since, next to your children, they are your nearest dependents. You ought, therefore, to instruct them as far as you are able, furnish them with good books suited to their capacity, and see that they attend the public worship of God; And you must take care so to pass the sabbath day as to allow them time, on that day at least, for reading and reflection at home, as well as for attendance at church.

If you can but convince your servants, that you have a generous and considerate regard to their health, their interest, and their reasonable gratifications; that you impose no commands but what are fit and right, nor ever reprove but with justice and temper, you will seldom have reason to complain of them Your mutual interests will so connect you together, that, instead of discord and confusion, your commands will be cheerfully obeyed. That you may

ever enjoy the pleasure of uninterrupted felicity is the sincere wish of

Your affectionate Aunt.

LETTER CV.

On Female Politeness.

BY A LADY.

My dear Niece,

I WOULD not have my dear child neglect to pursue those graces and acquirements, which may set her virtue in the most advantageous light, adorn her manners, and enlarge her understanding; and this, not in the spirit of vanity, but in the innocent and laudable view of rendering herself more useful and pleasing to her fellow creatures, and, consequently, more acceptable to God.

To be perfectly polite, one must have great presence of mind, with a delicate and quick sense of propriety; or, in other words, one should be able to form an instantaneous judgement of what is fittest to be said or done, on every occasion as it offers. In general, propriety of behaviour must be the fruit of instruction, of observation, and reasoning; and is to be cultivated and improved like any other branch of knowledge or virtue. A good temper is a necessary ground work of it: and, if to this is added a good understanding, applied industriously to this purpose, I think it can hardly fail of attaining all that is essential in it. Wherever there are human beings, it must be impolite to hurt the temper or to shock the passions of those you converse with. It must every where be good breeding, to set your companions in the most advantageous point of light, by giving each the opportunity of displaying their most agreeable talents, and by carefully avoiding all occasions of exposing their defects. To give each their due share of attention and notice; not engrossing the talk, when others are desirous to speak; not to push your

advantages in argument ſo far that your antagoniſt cannot retreat with honour: In ſhort, it is an univerſal duty in ſociety to conſider others more than yourſelf. We ſhould be perfectly eaſy, and make others ſo if we can. But this happy eaſe belongs perhaps to the laſt ſtage of perfection in politeneſs, and can hardly be attained till we are conſcious that we know the rules of behaviour, and are not likely to offend againſt propriety. People of ſenſe will never deſpiſe you, whilſt you act naturally; but, the moment you attempt to ſtep out of your own character, you make yourſelf an object of juſt ridicule.

Many are of opinion that a very young woman can hardly be too ſilent and reſerved in company; and certainly, nothing is ſo diſguſting in youth as pertneſs and ſelf-conceit. But, modeſty ſhould be diſtinguiſhed from an aukward baſhfulneſs, and ſilence ſhould only be enjoined, when it would be forward and impertinent to talk. There are many proper opportunities for a girl, young even as you are, to ſpeak in company, with advantage to herſelf; and, if ſhe do it without conceit or affectation, ſhe will always be more pleaſing than thoſe, who ſit like ſtatues without ſenſe or motion. When you are ſilent, your looks ſhould ſhew your attention and preſence to the company: a reſpectful and earneſt attention is the moſt delicate kind of praiſe, and never fails to gratify and pleaſe. You muſt appear to be intereſted in what is ſaid, and endeavour to improve yourſelf by it: if you underſtand the ſubject well enough to aſk now and then a pertinent queſtion, or, if you can mention any circumſtances to it that have not before been taken notice of, this will be an agreeable way of ſhewing your willingneſs to make a part of the company, and will, probably, draw a particular application to you, from ſome one or other. Then, when called upon, you muſt not draw back as unwilling to anſwer, nor confine yourſelf to yes or no, as is the cuſtom of many young perſons, who become

intolerable burthens to the miſtreſs of the houſe, whilſt ſhe ſtrives in vain to draw them into notice, and to give them ſome ſhare in the converſation.

Your company at home, will, ſometimes, conſiſt of old and young people. Young ladies of near your own age, who viſit there, fall, of courſe, to your ſhare to entertain. But, whilſt you exert yourſelf to make their viſit agreeable to them, you muſt not forget what is due to the elder part of the company, nor by whiſpering and laughing apart, give them cauſe to ſuſpect, what is too often true, that they themſelves are the ſubject of your mirth It is ſo ſhocking an outrage againſt ſociety to talk of, or laugh at any perſon in his own preſence, that one would think it could only be committed by the vulgar. No perſon living is inſenſible to the injury of contempt, nor is there any talent ſo invidious, or ſo certain to create ill will, as that of ridicule. The natural effects of years, which all hope to attain, and the infirmities of the body, which none can prevent, are, ſurely, of all others, the moſt improper objects of mirth.

I am, &c.

LETTER CVI.

On Female Accompliſhments.

BY A LADY.

My dear Niece,

WHATEVER tends to embelliſh your fancy, to enlighten your underſtanding, and furniſh you with ideas to reflect upon when alone, or to converſe upon in company, is certainly well worth your acquiſition. The wretched expedient, to which ignorance ſo often drives our ſex, of calling in ſlander to enliven the tedious inſipidity of converſation, would alone be a ſtrong reaſon for enriching your mind with innocent ſubjects of entertainment, which may render you a fit companion for perſons of ſenſe

and knowledge. This you cannot hope to be, unless you qualify yourself to bear a part in such society, by, at least, a moderate share of reading.

The principal study, I would recommend, is history. I know of nothing equally proper to entertain and improve at the same time, or that is likely to form and strengthen your judgement, and, by giving you a liberal and comprehensive view of human nature, in some measure to supply the defect of that experience which is usually attained too late to be of much service to us. Let me add, that more materials for conversation are supplied by this kind of knowledge, than by almost any other. You will not be able to read history with much pleasure or advantage, without some little knowledge of geography and chronology. They are both very easily attained; I mean in the degree that will be necessary for you. You must be sensible that you can know but little of a country, whose situation, with respect to the rest of the world, you are entirely ignorant of: and that, it is to little purpose that you are able to mention a fact, if you cannot nearly ascertain the time in which it happened, which alone, in many cases, gives importance to the fact itself.

The faculty in which women usually most excel, is that of imagination; and, when properly cultivated, it becomes the source of all that is most charming in society. Nothing you can read will so much contribute to the improvement of this faculty, as poetry; which, if applied to its true ends, adds a thousand charms to those sentiments of religion, virtue, generosity, and delicate tenderness, by which the human soul is exalted and refined.

If you could read poetry with a judicious friend, who would lead your judgement to a true discernment of its beauties and defects, it would inexpressibly heighten both your pleasure and improvement.

Natural philosophy, in the largest sense of the expression, is too wide a field for you to undertake;

but, the ſtudy of nature, as far as may ſuit your powers and opportunities you will find a moſt ſublime entertainment: the objects of this ſtudy are all the ſtupenduous works of the Almighty hand that lie within the reach of our obſervation. In the works of man, perfection is aimed at, but, it can only be found in thoſe of the Creator. The contemplation of perfection muſt produce delight, and every natural object around you would offer this delight, if it could attract your attention: If you ſurvey the earth, every leaf that trembles in the breeze, every blade of graſs beneath your feet, is a wonder as abſolutely beyond the reach of human art to imitate as the conſtruction of the univerſe. But, if from the earth, and from theſe minute wonders, the philoſophic eye is raiſed towards the Heavens, what a ſtupenduous ſcene there opens to its view! thoſe brilliant lights that ſparkle to the eye of ignorance as gems adorning the ſky, or, as lamps to guide the traveller by night, aſſume an importance that amazes the underſtanding! They appear to be worlds, formed like ours for a variety of inhabitants, or ſuns enlightening numberleſs other worlds too diſtant for our diſcovery! I ſhall ever remember the aſtoniſhment and rapture with which my mind received this idea, when I was about your age; it was then perfectly new to me, and it is impoſſible to deſcribe the ſenſations I felt from the glorious, boundleſs proſpect of infinite beneficence, burſting at once upon my imagination! Who can contemplate ſuch a ſcene unmoved? If your curioſity is excited to enter upon this noble inquiry, a few books on the ſubject, and thoſe of the eaſieſt ſort, with ſome of the common experiments, may be ſufficient for your purpoſe, which is to enlarge your mind, and to excite in it the moſt ardent gratitude and profound adoration towards that great and good Being, who exerts his boundleſs power in communicating various portions of happineſs through all the immenſe regions of creation.

Moral philosophy, as it relates to human actions, is of still higher importance than the study of nature. You will find many agreeable and useful books written originally in English, on morals and manners: For the present, there are works, which, without assuming the solemn air of philosophy, will enlighten your mind on these subjects, and introduce instruction in an easier dress: Of this sort are many of the moral essays, that have appeared in periodical papers, which, when excellent in their kind, as are the Spectators, Guardians, Ramblers, and Adventurers, are particularly useful to young people, as they comprehend a great variety of subjects, introduce many ideas and observations that are new to them, and lead to a habit of reflecting on the characters and events that come before them in real life, which I consider as the best exercise of the understanding.

I am, &c.

LETTER CVII.

On the Regulation of the Heart and Affections.

BY A LADY.

My dear Niece,

THE attachments of the heart, on which almost all the happiness or misery of life depends, are most interesting objects of our consideration. I shall give my dear niece the observations which experience has enabled me to draw from real life, and not from what others have said or written, however great their authority.

The first attachment of young hearts is friendship; the noblest and happiest of affections, when real, and built on a solid foundation. Do not you, my dear, be too ready to profess a friendship with any of your young companions. Love them, and be always ready to serve and oblige them, and to promote all their innocent gratifications; but, be careful how you enter into confidences with girls of your own age. Ra-

ther chuſe ſome perſon of riper years and judgement, whoſe good nature and worthy principles may aſſure you of her readineſs to do you ſervice, and of her candour and condeſcenſion towards you. She will be able to adviſe and to improve you; and, your deſire of this aſſiſtance will recommend you to her taſte, as much as her ſuperior abilities will recommend her to you. Such a connection will afford you more pleaſure, as well as more profit, than you can expect from a girl like yourſelf, equally unprovided with knowledge, prudence, or any of thoſe qualifications, which are neceſſary to make ſociety delightful. Whenever you find yourſelf in real want of advice, or ſeek the relief of unburdening your heart, ſuch a friend will be able to judge of the feelings you deſcribe, or of the circumſtances you are in, perhaps, from her own experience, or at leaſt, from the knowledge ſhe will have gained of human nature; ſhe will be able to point out your dangers, and to guide you in the right path; or, if ſhe finds herſelf incapable, ſhe will have the prudence to direct you to ſome abler adviſer. She will have more materials for entertaining converſation, and her livelineſs will ſhew itſelf more agreeably than in one of your own age.

I hope, my dear, you in your turn will be this uſeful and engaging friend to your younger companions, particularly to your ſiſters and brothers, who ought ever, unleſs they ſhould prove unworthy, to be your neareſt and deareſt friends, whoſe intereſt and welfare you are bound to deſire as much as your own. A real friend will venture to diſpleaſe you, rather than indulge your faulty inclinations, or increaſe your natural frailties: ſhe will endeavour to make you acquainted with yourſelf, and will put you upon guarding the weak parts of your character.

Friendſhip, in the higheſt ſenſe of the word, can only ſubſiſt between perſons of ſtrict integrity, and true generoſity. Before you fancy yourſelf poſſeſſed of ſuch a treaſure, you ſhould examine the value

of your own heart, and ſee how well it is qualified for ſo ſacred a connection: And then a harder taſk remains, to find out whether the object of your affection is alſo endued with the ſame virtuous diſpoſition. If you ſhould give any weight to my obſervations, it may not be quite uſeleſs to mention to you ſome of the eſſential requiſites in a friend; and to exhort you never to chuſe one in whom they are wanting.

The firſt of theſe is a deep and ſincere regard for religion. If your friend draw her principles from the ſame ſource with yourſelf, if the goſpel precepts be the rule of her life, as well as of yours, you will always know what to expect from her, and have one common ſtandard of right and wrong to refer to, by which to regulate all material points of conduct. The woman who thinks lightly of ſacred things, or who is ever heard to ſpeak of them with levity or indifference, cannot reaſonably be expected to pay a more ſerious regard to the laws of friendſhip, or to be uniformly punctual in the performance of any of the duties of ſociety: Take no ſuch perſon to your boſom, however recommended by good humour, wit, or any other qualification; nor, let gaiety or thoughtleſſneſs be deemed an excuſe for offending in this important point: A perſon, habituated to the love and reverence of religion and virtue, no more wants the guard of ſerious conſideration to reſtrain her from ſpeaking diſreſpectfully of them than to prevent her ſpeaking ill of her deareſt friend. Watch for theſe ſymptoms of innocence and goodneſs, and admit no one to your entire affection, who would ever perſuade you to make light of any ſort of offence, or who can treat, with levity or contempt, any perſon or thing that bears a relation to religion.

A due regard to reputation is the next indiſpenſable qualification. The young perſon who is careleſs of blame, and indifferent to the wiſe and prudent part of the world, is not only a moſt dangerous com-

panion, but gives a certain proof of the want of rectitude in her own mind. Discretion is the guardian of all the virtues; and, when she forsakes them, they cannot longer resist the attacks of an enemy. There is a profligacy of spirit in defying the rules of decorum, and despising censure, which seldom ends otherwise than in extreme corruption and utter ruin. Modesty and prudence are qualities that early display themselves, and are easily discerned: Where these do not appear, you should avoid, not only friendship, but every step towards intimacy, lest your own character should suffer with that of your companion; but, where they shine forth in any eminent degree, you may safely cultivate an acquaintance, in the reasonable hope of finding the solid fruits of virtue beneath such sweet and promising blossoms.

A good temper is the next qualification, the value of which in a friend, you will want no arguments to prove, when you are truly convinced of the necessity of it in yourself. But, this is a quality in which you may be deceived, without a long and intimate acquaintance, you must not be hasty in forming connections, before you have had sufficient opportunity for making observations on this head. A young person when pleased and enlivened by the presence of her youthful companions, seldom shews ill temper; which must be extreme indeed, if it be not at least controulable in such situations. But, you must watch her behaviour to her own family, and the degree of estimation she stands in with them. Observe her manner to servants and inferiors, to children, and even to animals. See in what manner she bears disappointments, contradiction, and restraint; and what degree of vexation she expresses on any accident of loss or trouble. If, in such little trials, she shew a meek, resigned, and cheerful temper, she will, probably, preserve it on greater occasions; but, if she be impatient and discontented under these, how will she support the far greater evils which may a-

wait her in her progreſs through life? If you ſhould have an opportunity of ſeeing her in ſickneſs, obſerve whether her complaints are of a mild and gentle kind, forced from her by pain, and reſtrained as much as poſſible, or, whether they are expreſſions of a turbulent, rebellious mind, that hardly ſubmits to the divine hand. See whether ſhe is tractable, conſiderate, kind, and grateful to thoſe about her; or, whether ſhe takes the opportunity, which their compaſſion gives her, to tyrannize over, and torment them.

I am your affectionate Aunt.

LETTER CVIII.

On the Regulation of the Heart and Affections.

BY THE SAME.

My dear Niece,

I HAVE already expreſſed my wiſhes that your choſen friend may be ſome years older than yourſelf; but this is an advantage not always to be obtained. Whatever be her age, religion, diſcretion, good ſenſe, and good temper, muſt, on no account, be diſpenſed with; and, till you can find one ſo qualified, you had better make no cloſer connection than that of a mutual intercourſe of civilities and good offices.

When you have diſcreetly choſen, the next point is how to preſerve your friend. Numbers complain of the fickleneſs and ingratitude of thoſe on whom they beſtowed their affection; but few examine, whether what they complain of is not owing to themſelves. Affection is not like a portion of freehold land, which, when once ſettled upon you, is a poſſeſſion for ever, without further trouble on your part. If you grow leſs deſerving, or leſs attentive to pleaſe, you muſt expect to ſee the effects of your remiſſneſs, in the gradual decline of your friend's eſteem and attachment. Reſentment and reproaches will not re-

cal what you have loſt: but, on the contrary, will haſten the diſſolution of every remaining tie. The beſt remedy is, to renew your care and aſſiduity to deſerve and cultivate affection, without ſeeming to have perceived its abatement.

Remember always, that if you would be loved, you muſt be amiable. Habit may, indeed, for a time, ſupply the deficiency of merit: What we have long loved, we do not eaſily ceaſe to love; but, habit will, at length be conquered by frequent diſguſts.

You do not want to be told, that the ſtricteſt fidelity is required in friendſhip: But, in order to reconcile this inviolable fidelity with the duty you owe to yourſelf or to others, you muſt carefully guard againſt being made the repoſitory of ſuch ſecrets as are not fit to be kept. If your friend ſhould engage in any unlawful purſuit, if, for inſtance, ſhe ſhould intend to carry on an affair of love, unknown to her parents, you muſt firſt uſe your utmoſt endeavours to diſſuade her from it; and, if ſhe perſiſt, poſitively and ſolemnly declare againſt being a confident in ſuch a caſe. Suffer her not to ſpeak to you on the ſubject, and warn her to forbear acquainting you with any ſtep ſhe may propoſe to take towards a marriage unſanctified by parental approbation. However unkindly ſhe may take this at the time, ſhe will certainly eſteem and love you the more for it, whenever ſhe recovers a ſenſe of her duty, or experiences the ſad effects of ſwerving from it.

It has been ſuppoſed a duty of friendſhip to lay open every thought and every feeling of the heart to our friend. But a diſgraceful inclination, which we reſolve to conquer, ſhould be concealed from every body; and is more eaſily ſubdued when denied the indulgence of talking of its object.

If there is danger in making an improper choice of friends, my dear child, how much more fatal would it be to miſtake in a ſtronger kind of attachment, in that which leads to an irrevocable engage-

ment for life! Since, not only all your happineſs in this world, but your advancement in religion and virtue, will probably, depend on the companion you fix to for life. Happy will it be for you if you are wiſe and modeſt enough to withdraw from temptation, and preſerve your heart free and open to receive the juſt recommendation of your parents: Farther than a recommendation, I dare ſay they will never go, in an affair, which, though it ſhould be begun by them, ought never to be proceeded in, without your free concurrence.

Whatever romantic notions you may hear, or read of, depend upon it, thoſe matches are the happieſt which are made on rational grounds; on ſuitableneſs of character, degree, and fortune; on mutual eſteem, and the proſpect of a real and permanent friendſhip. Fix, therefore, in your mind, as deeply as poſſible, thoſe rules of duty and prudence, which now ſeem reaſonable to you, that they may be at hand in the hour of trial, and ſave you from the miſeries, in which ſtrong affections, unguided by diſcretion, involve ſo many of our ſex.

If you love virtue ſincerely, you will be incapable of loving an openly vicious character. But, alas! your innocent heart may be eaſily enſnared by an artful one, and, from this danger, nothing can ſecure you, but the experience of thoſe, to whoſe guidance God has intruſted you: may you be wiſe enough to make uſe of it! So will you have the faireſt chance of attaining the beſt bleſſings this world can afford, in a faithful and virtuous union with a worthy man, who may direct your ſteps in ſafety and honour thro' this life, and partake with you the rewards of virtue in that which is to come. How earneſtly I wiſh you this happineſs, you can never know, unleſs you could read the heart of

Your faithful Friend,

and truly affectionate Aunt.

THE PRINCIPLES OF POLITENESS.

Extracted from the LETTERS of a late Eminent Epiſtolary WRITER.

MODESTY is a polite accompliſhment, and, generally an attendant upon merit. It is engaging to the higheſt degree, and wins the hearts of all our acquaintance. On the contrary none are more diſguſtful in company than the impudent and preſuming.

The man who is, on all occaſions, commending and ſpeaking well of himſelf, we naturally, diſlike. On the other hand, he who ſtudies to conceal his own deſerts, who does juſtice to the merit of others, who talks but little of himſelf, and that with modeſty, makes a favourable impreſſion on the perſons he is converſing with, captivates their minds, and gains their eſteem. Ignorance and vice are the only things we need be aſhamed of; ſteer clear of theſe, and you may go into any company you will.

Inſtead of becoming inſolent, a man of ſenſe under a conſciouſneſs of merit, is more modeſt. He behaves himſelf indeed with firmneſs, but, without the leaſt preſumption. A man of abilities, and acquainted with life, will ſtand as firm in defence of his own rights, and purſue his plans as ſteadily and unmoved as the moſt impudent man alive; but then he does it with a ſeeming modeſty. Thus, manner is every thing; what is impudence in one, is proper aſſurance only in another: for firmneſs is commendable, but, an overbearing conduct is diſguſtful.

Forwardneſs being the very reverſe of modeſty, follow rather than lead the company; that is, join in diſcourſe upon their ſubjects rather than ſtart one of your own: if you have parts, you will have opportunities enough of ſhewing them on every topic of converſation, and, if you have none, it is better to expoſe yourſelf upon a ſubject of other people's than on one of your own.

Be particularly careful not to ſpeak of yourſelf, if you can help it. An impudent fellow lugs in himſelf abruptly upon all occaſions, and is ever the hero of his own ſtory. Men will often boaſt of doing that which, if true, would be rather a diſgrace to them than otherwiſe. One man affirms that he rode twenty miles within the hour: it is probably a lie; but, ſuppoſe he did, what then? He had a good horſe under him, and is a good jockey. Another ſwears he has often, at a ſitting, drank five or ſix bottles to his own ſhare. Out of reſpect to him, I will believe him a liar; for, I would not wiſh to think him a beaſt.

To avoid this contempt, therefore, never ſpeak of yourſelf at all, unleſs neceſſity oblige you; and even then, take care to do it in ſuch a manner, that it may not be conſtrained into fiſhing for applauſe. Whatever perfection you may have, be aſſured, people will find them out; but, whether they do or not, nobody will take them upon your own word. The leſs you ſay of yourſelf, the more the world will give you credit for; and, the more you ſay, the leſs they will believe you.

Of all the vices, there is no one more criminal more mean, and more ridiculous, than lying. The end we deſign by it is very ſeldom accompliſhed, for, lies are always found out, at one time or other. Lies generally proceed from vanity, cowardice, and a re-

vengeful disposition, and, sometimes from a mistaken notion of self-defence.

There is nothing more manly, or more noble, if we have done wrong, than frankly to own it. It is the only way of meeting forgiveness. Indeed, confessing a fault, and asking pardon, with great minds, is considered as a sufficient atonement. "I have "been betrayed into an error," or, "I have injured "you, Sir, and am heartily ashamed of it, and sor-"ry for it," has frequently disarmed the person injured, and, where he would have been our enemy, has made him our friend.

Others again will boast of the great respect they meet with in certain companies; of the honours that are continually heaped on them there; of the great price they give for every thing they purchase; and this to be thought of consequence; but, unless such people have the best and most accurate memory, they will, perhaps, very soon after, contradict their former assertions, and subject themselves to contempt and derision.

Remember then, as long as you live, that nothing but strict truth can carry you through life with honour and credit. Liars are not only disagreeable but dangerous companions, and, when known, will ever be shunned by men of understanding. Besides, as the greatest liars are, generally, the greatest fools, a man who addicts himself to this detestable vice, will not only be looked upon as vulger, but will never be considered as a man of sense.

To be well received, you must also pay some attention to your behaviour at table, where it is exceeding rude to scratch any part of your body, to spit, or blow your nose, if you can possibly avoid it, to eat greedily, to lean your elbows on the table, to pick your teeth before the dishes are removed, or to leave the table before the grace is said.

Drinking of healths is now growing out of fashion, and is very unpolite in good company. Custom once had made it universal, but the improved manners of the age now render it vulgar. What can be more rude or ridiculous than to interrupt persons at their meals, with an unnecessary compliment? Abstain then from this silly custom, where you find it out of use: and use it only at those tables, where it continues general.

A polite manner of refusing to comply with the solicitations of a company, is also very necessary to be learnt: for, a young man who seems to have no will of his own, but does every thing that is asked of him, may be a very good-natured fellow, but, he is a very silly one. If you are invited to drink, at any man's house, more than you think is wholesome, you may say, "you wish you could, but that so little makes "you both drunk and sick; that you shall only be "bad company by doing it:" of course beg to be excused. If desired to play at cards deeper than you would, refuse it ludicrously; tell them, "if you were "sure to lose, you might possibly sit down; but, "that as fortune may be favourable, you dread "the thought of having too much money, ever since "you found what an incumbrance it was to poor "Harlequin, and, therefore, you are resolved never "to put yourself in the way of winning more than "such or such a sum a day." This light way of declining invitations to vice and folly, is more becoming a young man than philosophical or sententious refusals, which would only be laughed at.

I would by no means recommend playing at cards, as a part of your study, lest you should grow too fond of it, and the consequences prove bad. It were better not to know a diamond from a club, than to become a gambler; but, as custom has introduced innocent card-playing at most friendly meetings, it marks the gentleman to handle them genteelly, and

play them well; and as I hope you will play only for ſmall ſums, ſhould you loſe your money, pray loſe it with temper; or win, receive your winnings without elation or greedineſs.

To write well and correct, and in a pleaſing ſtile, is another part of polite education. As to the correctneſs and elegancy of your writing, attention to grammar does the one, and to the beſt authors, the other. Epiſtolary correſpondence ſhould not be carried on in a ſtudied or affected ſtile, but the language ſhould flow from the pen, as naturally and as eaſily as it would from the mouth. In ſhort, a letter ſhould be penned in the ſame ſtile, as you would talk to your friend, if he was preſent.

If writing well ſhews the gentleman, much more ſo does ſpelling well. It is ſo eſſentially neceſſary for a gentleman, or a man of letters, that one falſe ſpelling may fix a ridicule on him for the remainder of his life. Words in books are generally well ſpelled, according to the orthography of the age; reading, therefore, with attention, will teach every one to ſpell right. It ſometimes happens that words ſhall be ſpelt differently by different authors; but, if you ſpell them upon the authority of one, in eſtimation of the public, you will eſcape ridicule. Where there is but one way of ſpelling a word, by your ſpelling it wrong, you will be ſure to be laughed at. For, a woman of a tolerable education, would laugh at and deſpiſe her lover, if he wrote to her, and the words were ill ſpelled. Be particularly attentive then to your ſpelling.

Some young men are apt to think, that they cannot be complete gentlemen, without becoming men of pleaſure; and the rake, they often miſtake for the man of pleaſure. A rake is made up of the meaneſt and moſt diſgraceful vices. Temperance and moderation mark the gentleman; but exceſs, the blackguard. Attend carefully, then, to the line that di-

vides them; and remember, ſtop rather a yard ſhort, than ſtep an inch beyond it. Weigh the preſent enjoyment of your pleaſures againſt the neceſſary conſequences of them, and I will leave you to your own determination.

Secreſy is another characteriſtic of good breeding. Be careful never to tell in one company what you ſee or hear in another; much leſs to divert the preſent company at the expence of the laſt. Things apparently indifferent, may, when often repeated and told abroad, have much more ſerious conſequences than imagined. In converſation, there is, generally, a tacit reliance, that what is ſaid will not be repeated: and a man, though not enjoined to ſecreſy, will be excluded company, if found to be a tatler; beſides, he will draw himſelf into a thouſand ſcrapes, and every one will be afraid to ſpeak before him.

Pulling out your watch in company unaſked, either at home or abroad, is a mark of ill breeding; if at home, it appears as if you were tired of your company and wiſhed them to be gone; if abroad, as if the hours dragged heavily, and you wiſhed to be gone yourſelf. If you want to know the time, withdraw; beſides, as the taking what was called a French leave was introduced, that on one perſon's leaving the company the reſt might not be diſturbed; looking at your watch does what that piece of politeneſs was deſigned to prevent; it is a kind of dictating to all preſent, and telling them it is time, or almoſt time, to break up.

Among other things, let me caution you againſt ever being in a hurry; a man of ſenſe may be in a haſte, but he is never in a hurry: convinced that hurry is the ſureſt way to make him do, what he undertakes, ill. To be in a hurry, is a proof that the buſineſs we embark in is too great for us; of courſe, it is the mark of little minds, that are puzzled and perplexed, when they ſhould be cool and deliberate; they wiſh to do every thing at once, and are thus able to do

nothing. Be ſteady, then, in all your engagements; look round you, before you begin; and remember that you had better do half of them well, and leave the reſt undone, than do the whole indifferently.

Never be witty, at the expence of any one preſent, nor gratify that idle inclination, which is too ſtrong in moſt young men, I mean, laughing at, or ridiculing the weakneſſes or infirmities of others, by way of diverting the company, or diſplaying your own ſuperiority. Moſt people have their weakneſſes, their peculiar likings, and averſions. Some cannot bear the ſight of a cat; others the ſmell of cheeſe, and ſo on; was you to laugh at theſe men for their antipathies, or by deſign or inattention to bring them in their way, you could not inſult them more. You may poſſibly thus gain the laugh on your ſide, for the preſent, but it will make the perſon, perhaps, at whoſe expence you are merry, your enemy for ever after; and even thoſe who laugh with you will, on a little reflection, fear you and probably deſpiſe you; whereas, to procure what *one* likes, and to remove what the *other* hates, would ſhew them that they were objects of your attention, and poſſibly make them more your friends than much greater ſervices would have done. If you have wit, uſe it to pleaſe, but not to hurt. You may ſhine, but take care not to ſcorch. In ſhort, never ſeem to ſee the faults of others. Tho' among the maſs of men, there are, doubtleſs, numbers of fools and knaves, yet, were we to tell every one of theſe we meet with, that we know them to be ſo, we ſhould be in perpetual war. I would deteſt the knave and pity the fool, wherever I found him, but, I would let neither of them know, unneceſſarily, that I did ſo; as I would not be induſtrious to make myſelf enemies. As one muſt pleaſe others then in order to be pleaſed ones-ſelf; conſider, what is agreeable to you, muſt be agreeable to them, and conduct yourſelf accordingly.

If you diſcover any haſtineſs in your temper, and

find it apt to break out into rough and unguarded expreſſions, watch it narrowly, and endeavour to curb it; but, let no complaiſance, no weak deſire of pleaſing, no wheedling urge you to do that which diſcretion forbids; but, perſiſt and perſevere in all that is right. In your connections and friendſhips, you will find this rule of uſe to you. Invite and preſerve attachments, by your firmneſs: but, labour to keep clear of enemies by a mildneſs of behaviour. Diſarm thoſe enemies you may unfortunately have (and few are without them) by a gentleneſs of manner, but make them feel the ſteadineſs of your juſt reſentment; for, there is a wide difference between bearing malice and a determined ſelf-defence; the one is imperious, but the other is prudent and juſtifiable.

Others have a way of pinching the perſon they are talking to, in the ſide, and at the end of every ſentence, aſking him ſuch queſtions as the following: "Wasn't I right in that?" "You know, I told you "ſo?" "What's your opinion?" and the like; or, perhaps, they will be thruſting him, or jogging him with their elbow. For mercy's ſake, never give way to this: it will make your company dreaded.

Long talkers are frequently apt to ſingle out ſome unfortunate man preſent; generally the moſt ſilent one of the company, or, probably, him who ſits next them. To this man, in a kind of half-whiſper, will they run on, for half an hour together. Nothing can be more ill-bred. But, if one of theſe unmerciful talkers ſhould attack you, if you wiſh to oblige him, I would recommend the hearing him with patience: ſeem to do ſo at leaſt, for you could not hurt him more than to leave him in the middle of his ſtory, or diſcover any impatience in the courſe of it.

Inceſſant talkers are very diſagreeable companions. Nothing can be more rude than to engroſs the converſation to yourſelf, or to take the words, as it were, out

of another man's mouth. Every man in company has an equal claim to bear his part in the converſation, and to deprive him of it, is not only unjuſt, but a tacit declaration that he cannot ſpeak ſo well upon the ſubject as yourſelf; you will, therefore, take it up. And, what can be more rude? I would as ſoon forgive a man that would ſtop my mouth when I was gaping, as take my words from me while I was ſpeaking them. Now, if this be unpardonable, that cannot be leſs ſo.

To help out or foreſtal the ſlow ſpeaker, as if you alone were rich in expreſſions and he were poor. You may take it for granted, every one is vain enough to think he can talk well, though he may modeſtly deny it; helping a perſon out, therefore, in his expreſſions, is a correction that will ſtamp the corrector with impudence and ill-manners.

Thoſe who contradict others upon all occaſions, and make every aſſertion a matter of diſpute, betray, by this behaviour, an unacquaintance with good-breeding. He, therefore, who wiſhes to appear amiable, with thoſe he converſes with, will be cautious of ſuch expreſſions as theſe, "That can't be true, Sir." "The affair is as I ſay." "That muſt be falſe, Sir." "If what you ſay be true," &c. You may as well tell a man he lies at once, as thus indirectly impeach his veracity. It is equally as rude to be proving every trifling aſſertion with a bet or a wager. "I'll bet you fifty of it," and ſo on. Make it then a conſtant rule, in matters of no great importance, complaiſantly to ſubmit your opinion, to that of others; for, a victory of this kind, often coſts a man the loſs of a friend.

Giving advice, unaſked, is another piece of rudeneſs; it is, in effect, declaring ourſelves wiſer than thoſe to whom we give it; reproaching them with ignorance and inexperience. It is a freedom that ought not to be taken with any common acquaintance, and yet there are thoſe, who will be offended, if their

advices be not taken. "Such a one," ſay they, "is "above being adviſed." "He ſcorns to liſten to my advice;" as if it were not a mark of greater arrogance to expect every one to ſubmit to their opinion, than for a man ſometimes to follow his own.

There is nothing ſo unpardonably rude, as a ſeeming inattention to the perſon who is ſpeaking to you; tho' you may meet with it in others, by all means, avoid it yourſelf. Some ill-bred people, while others are ſpeaking to them, will, inſtead of looking at, or attending to them, perhaps fix their eyes on the ceiling, or ſome picture in the room, look out of the window, play with a dog, their watch-chain, or their cane, or probably pick their nails, or their noſes. Nothing betrays a more trifling mind than this; nor can any thing be a greater affront to the perſon ſpeaking; it being a tacit declaration, that what he is ſaying is not worth your attention. Conſider with yourſelf how you would like ſuch treatment, and, I am perſuaded, you will never ſhew it to others.

Always look people in the face, when you ſpeak to them, otherwiſe you will be thought conſcious of ſome guilt; beſides, you will loſe the opportunity of reading their countenances, from which you will much better learn the impreſſion your diſcourſe makes upon them, than you can poſſibly do from their words; for words are at the will of every one, but the countenance is frequently involuntary.

If, in ſpeaking to a perſon, you are not heard, and ſhould be deſired to repeat what your ſaid, do not raiſe your voice in the repetition, leſt you ſhould be thought angry, on being obliged to repeat what you had ſaid before: it was probably owing to the hearer's inattention.

One word only, as to ſwearing. Thoſe who addict themſelves to it, and interlard their diſcourſe with oaths, can never be conſidered as gentlemen;

they are generally people of low condition, and are unwelcome in what is called good company. It is a vice that has no temptation to plead, but is, in every respect, as vulgar as it is wicked.

Never accustom yourself to scandal, nor listen to it; for, tho' it may gratify the malevolence of some people; nine times out of ten, it is attended with great disadvantages. The very persons you tell it to will, on reflection, entertain a mean opinion of you, and it will often bring you into very disagreeable situations. And, as there would be no evil speakers, if there were no evil hearers, it is in scandal, as in robbery; the receiver is as bad as the thief. Besides, it will lead people to shun your company, supposing that you will speak ill of them to the next acquaintance you meet.

Mimicry, the favourite amusement of little minds, has been ever the contempt of great ones. Never give way to it yourself, nor even encourage it in others; it is the most illiberal of all buffoonery; it is an insult on the person you mimic; and insults, I have often told you, are seldom forgiven.

Carefully avoid talking either of your own or other people's domestic concerns. By doing the one, you will be thought vain; by entering into the other you will be considered as officious. Talking of yourself is an impertinence to the company; your affairs are nothing to them; besides they cannot be kept too secret. And, as to the affairs of others, what are they to you? In talking of matters that no way concern you, you are liable to commit blunders, and, should you touch any one in a sore part, you may possibly lose his esteem. Let your conversation then, in mixed companies, always be general.

In most debates, take up the favourable side of the question; however, let me caution you against being clamorous, that is, never maintain an argument with heat, tho' you know yourself right: but offer your

ſentiments modeſtly and coolly, and if this do not prevail, give it up, and try to change the ſubject by ſaying ſomething to this effect; "I find we ſhall hardly "convince one another, neither is there any neceſſity "to attempt it; ſo let us talk of ſomething elſe."

Not that I would have you give up your opinion always; no, aſſert your own ſentiments and oppoſe thoſe of others when wrong, but let your manner and voice be gentle and engaging and yet no ways affected. If you contradict, do it with, "I may be wrong, but ——" "I won't be poſitive, but I really think—" "I ſhould rather ſuppoſe—" "If I may be permit-"ted to ſay," and cloſe your diſpute with good humour, to ſhew that you are neither diſpleaſed yourſelf, nor meant to diſpleaſe the perſon you diſpute with.

Acquaint yourſelf with the character and ſituations of the company you go into, before you give a looſe to your tongue; for, ſhould you enlarge on ſome virtue, which any one preſent may notoriouſly want; or, ſhould you condemn ſome vice, which any of the company may be particularly addicted to, they will be apt to think your reflections pointed and perſonal. and you will be ſure to give offence. This conſideration will, naturally, lead you, not to ſuppoſe things ſaid in general, to be levelled at you.

Low bred people, when they happen occaſionally to be in good company, imagine themſelves to be the ſubject of every ſeparate converſation. If any part of the company whiſper, it is about them; if they laugh, it is at them; and, if any thing is ſaid which they do not comprehend, they immediately ſuppoſe it is meant of them. This miſtake is admirably ridiculed in one of our celebrated comedies. "I am ſure," ſays Scrub, "they were talking of me, "for they laughed conſumedly." Now, a well bred perſon never thinks himſelf diſeſteemed by the company, or laughed at, unleſs their reflections are ſo groſs, that he cannot be ſuppoſed to miſtake them,

and his honour obliges him to resent it in a proper manner; however, be assured, gentlemen, never laugh at or ridicule one another, unless they are in joke, or on a footing of the greatest intimacy. If such a thing should happen once in an age, from some pert coxcomb, or some flippant woman, it is best not to seem to know it, than make the least reply.

Be not ashamed of asking questions, if such questions lead to information; always accompany them with some excuse, and you never will be reckoned impertinent. But, abrupt questions, without some apology, by all means, avoid, as they imply design. There is a way of fishing for facts, which, if done judiciously, will answer every purpose, such as, taking things you wish to know for granted; this will, perhaps, lead some officious person to set you right. So again, by saying, you have heard so and so, and sometimes seeming to know more than you do, you will often get at information, which you would lose by direct questions, as these would put people upon their guard, and frequently defeat the very end you aim at.

If fools should attempt at any time to be witty upon you, the best way is not to know their witticisms are levelled at you, but to conceal any uneasiness it may give you: but, should they be so plain that you cannot be thought ignorant of their meaning, I would recommend, rather than quarrel with the company, joining even in the laugh against yourself; allow the jest to be a good one, and taking it in seeming good humour. Never attempt to retaliate the same way, as that would imply you were hurt.

Should you be unfortunate enough to have any vices of your own, add not to their number by adopting the vices of others. Vices of adoption are, of all others, the most unpardonable, for, they have not inadvertency to plead. If people had no vices but their own, few would have so many as they have.

If any one ſhould have promiſed you any thing and not having fulfilled that promiſe, it would be very unpolite to tell him, he has forfeited his word; or, if the ſame perſon ſhould have diſappointed you, upon any occaſion, would it not be better to ſay, "You "were probably ſo much engaged, that you forgot "my affair," or, "Perhaps it ſlipped your memo-"ry," rather than "You thought no more about "it," or, "You pay very little regard to your "word." For, expreſſions of this kind leave a ſting behind them. They are a kind of provocation and affront, and very often bring on laſting quarrels.

But above all, let no example, no faſhion, no witticiſm, no fooliſh deſire of riſing above what knaves call prejudices, tempt you to excuſe, extenuate or ridicule the leaſt breach of morality, but, upon every occaſion, ſhew the greateſt abhorrence of ſuch proceedings, and hold virtue and religion in the higheſt veneration.

The laſt thing I ſhall mention is, that of concealing your learning, except on particular occaſions. Reſerve this for learned men, and let them rather extort it from you, than be too willing to diſplay it. Hence you will be thought modeſt, and to have more knowledge than you really have. Never ſeem wiſe or more learned than the company you are in. He who affects to ſhew his learning will be frequently queſtioned; and, if found ſuperficial, will be ſneered at; if otherwiſe, he will be deemed a pedant. Real merit will always ſhew itſelf, and nothing can leſſen it in the opinion of the world, but a man's exhibiting it himſelf.

For God's ſake, revolve all theſe things ſeriouſly in your mind, before you go abroad into life. Recollect the obſervations you have yourſelf occaſionally made upon men and things, compare them with my inſtructions, and act wiſely and conſequentially, as they ſhall teach you.

A few ſhort and intelligible Forms of Meſſages for Cards or Billets, which may be varied at pleaſure to ſerve all occaſions.

MESSAGE I.

MR. and Mrs. Cecil'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.

II. Mr. and Mrs. Howard return their compliments to Mr. and Mrs. Cecil, and will certainly do themſelves the pleaſure to wait on them.

Monday Noon.

III. Mr. and Mrs. Howard return their compliments, and are ſorry it happens that a pre-engagement will not permit them the pleaſure of waiting on Mr. and Mrs. Cecil, which they would otherwiſe have readily done.

Monday Noon.

IV. Mr. and Mrs. Compton's compliments to Mr. and Mrs. Stanley; and, if they are diſengaged this afternoon, will take the pleaſure of waiting on them.

Tueſday Morn.

V. Mr. and Mrs. Stanley are perfectly diſengaged, beg their compliments, and will be extremely glad of Mr. and Mrs. Compton's agreeable company.

Tueſday Noon.

VI. Mr. and Mrs. Stanley are very ſorry it ſo happens that they are engaged this afternoon and evening; but beg their compliments, and at any other time that ſhall be agreeable to Mr. and Mrs. Compton, will be proud of the pleaſure of their company.

Tueſday Noon.

VII. 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 Morning.

VIII. Miſs Norris' compliments to Mr. Lambert, and ſhe is engaged.

Friday.

IX. Miſs Norris' compliments; ſhe is not certain of being at the aſſembly, and undetermined about dancing; ſo Mr. Lambert muſt not abſolutely depend on her for a partner.

Friday Morn.

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

Thurſday, Dec. 5.

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

Thurſday, Dec. 5.

XII. Miſs Willis ſends her compliments to Miſs Byron, and deſires to know how ſhe does; and, if well enough to ſee company, and if it be agreeable, will wait on her this afternoon in the coach, and give her an airing for an hour before tea.

Wedneſday Morn.

XIII. Miſs Byron, without a compliment, is very agreeably obliged to Miſs Willis, whom ſhe would be extremely glad to ſee, and accepts of her kind, ſalutary offer of an airing in the coach, at the time propoſed.

Wedneſday Morn.

Of Stops or Points, and Marks or Notes.

AS in ſpeech or diſcourſe there are often ſeveral motions made by different parts of the body, in order to excite attention, and to tranſmit a more clear and perfect idea to the hearer, of the meaning and intention of the ſpeaker, ſo writing being the very image of ſpeech, there are ſeveral points or marks made uſe of in it, not only to mark the diſtance of time in pronouncing, but alſo to prevent any confuſion or obſcurity in the ſenſe of the writer, whereby it may the more readily be diſtinguiſhed and comprehended by the reader.

There are four points or ſtops conſidered as intervals in reading, viz. *Comma, Semicolon, Colon, Period, or full Stop.*

The *Comma*, marked thus (,) is the ſhorteſt pauſe, and diſtinguiſhes the conjunct members of ſentences, as, O ſing unto the Lord, for he is merciful, and long-ſuffering, ſlow to wrath, abounding in goodneſs and truth. It alſo diſtinguiſhes nouns, verbs, and adverbs, as, The enemy fought with guns, ſwords, ſpears, &c. That rogue ſwears, lies, ſteals, &c. Sooner, or later, he muſt be hanged.

A *Semicolon*, marked thus (;) is a pauſe ſomewhat longer than a comma. This point ought to be made in the ſubdiviſion of the members of a ſentence; As the ſhadow moves, and we do not perceive it; or, as the tree grows, and we do not apprehend it; ſo man, &c. It is alſo uſed in diſtinguiſhing nouns of a contrary ſignification; as, things public; things private; things ſacred; things profane.

A *Colon*, marked thus (:) is uſed when the ſenſe is perfect, but the ſentence not ended; as, if the enemy advances, I command you to give battle: if not, march ſtraight to the city. It is generally uſed before a comparative conjunction in a ſimilitude; and alſo, if the period runs out pretty long.

A *Period*, marked thus (.) is the greateſt pauſe,

and is made when the ſentence is completely ended; as, Learning makes life ſweet, and produces pleaſure, tranquility, glory, and praiſe.

An *Erotoſis*, or point of *Interrogation*, marked thus (?) is made when a queſtion is aſked; as, Does he ſtill continue obſtinate? Will he never repent?

Euphoneſis, or point of *Exclamation*, *Admiration*, or *Wonder*, marked thus (!) is a direction for raiſing the tone or voice upon ſome vehement paſſion being expreſſed; as, O that villain! O wretched man!

The marks and notes to be met with in reading are,

1. An *Apoſtrophe*, marked thus (') uſed to abbreviate or ſhorten a word.

2. A *Caret*, thus (^) placed where ſome word is left out in writing, and put over it. This is alſo called a circumflex, when placed over ſome vowel of a word, to denote a long ſyllable, as Euphrâtes.

3. An *Hyphen*, thus (-) uſed in joining the ſyllables of words, and compounding words together.

4. An *Accent*, thus (´) being placed over a vowel, notes that the tone or ſtreſs of the voice in pronouncing is upon that ſyllable.

5. *Breve*, thus (˘) is a crooked mark over a vowel, and denotes that it is ſounded quick.

6. *Diaereſis*, thus (¨) is two points placed over two vowels that would otherwiſe make a diphthong, and parts them into two ſyllables.

7. *Parentheſis*, thus () ſerves to illuſtrate a ſentence, and may be left out, and yet the ſenſe remain perfect.

8. A *Paragraph*, thus (¶) placed at the beginning of a new diſcourſe, denotes what is contained in a ſentence or period.

9. A *Quotation*, thus (") to ſignify the words ſo marked are tranſcribed from the writings of another in his own words.

10. An *Index* (☞) ſerves to point out ſomething remarkable.

11. A *Section*, thus (§), is the diviſion of a diſcourſe or chapter, into leſſer parts or portions.

12. An *Aſteriſm*, thus (*) an *Obeliſk* (†) and *Parallels* (||) with letters of the alphabet, figures, &c. refer to the margin, or bottom of the page.

AN
English Spelling Dictionary.

AB

ABandon
abaſe
abaſement
abaſhment
abate
abatement
abbacy
abbeſs
abbey
abbot
abbreviate
abbreviation
abdicate
abdication
abdomen
abet
abettor
abhor
abhorrence
abide
abject
abjection
ability
abjuration
able
aboliſhment
abominable
abomination
abortion
abound
abridgement
abroad
abrupt
abſceſs
abſcond
abſence
abſolve
abſolute
abſtain
abſtemious
abſtinence

AC

abſtract
abſtraction
abſtruſe
abſurd
abundance
abuſe
abuſive
academy
accede
accelerate
acceleration
accept
acceptableneſs
acceſſory
accident
accidental
acclamation
accommodate
accommodation
accompany
accomplice
accompliſh
accompliſhment
accord
accoſt
account
accountant
accoutrement
accumulation
accuracy
accurſed
accuſation
accuſer
acid
acknowledge
acquaint
acquieſce
action
actor

AD

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actual
acute
adapt
adder
addition
addreſs
adequate
adhere
adjacent
adieu
adjoin
adjournment
adjure
admeaſurement
adminiſter
adminiſtration
adminiſtrator
admirableneſs
admirality
admire
admit
admoniſh
adopt
adorable
adornment
advancement
advantageous
adventitious
adventure
adventrous
adverſary
advertiſement
adviſe
adult
adulteration
advocate
advowſon
affability
affair

AF

affect
affectation
affection
affiance
affidavit
affinity
affirm
affirmatively
affix
affliction
affluence
afford
afforded
affray
affront
aforehand
afraid
agent
aggrandize
aggravation
aggreſſion
agile
agility
agitate
agonize
agreeableneſs
agreement
agriculture
agrimony
aground
ague
alabaſter
alarm
albeit
alchymiſt
alcove
alderman
algebra
alien
aliment
allay

allegation
allegiance
allegorical
alleviate
alliance
alligation
alligator
allowance
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Almighty
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alphabetically
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altercation
alternate
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amaze
ambiguity
amercement
ambition
amicableneſs
amuſement
anabaptiſt
analogy
analyſis
anarchy
anathema
anatomy
anceſtors
anchor
anchovy
anecdote
animadverſion
animalcule
animoſity
anniverſary
annihilate
annoy
antechamber
antimonarchial
antichriſtian-
iſm
antidote
antipathy
antipodes

antiquity
anxiety
Apocrypha
apopleſtic
apoſtacy
apparatus
apparel
apparition
appear
appetite
applicable
arbitrary
archdeacon
archbiſhopric
archetype
argumentation
armada
armour
arraignment
arrogance
arrogate
arſenal
artery
artificer
aſparagus
aſpiration
aſſiſtant
aſſociate
aſſuage
aſtoniſh
aſtrologer
aſtronomy
atrocious
attribute
avail
avarice
auctioneer
authority
authentic
axletree
azure

B

Bachelor
backſlide
backward
baggage
bagpipe

bailiff
balance
balcony
balderdaſh
baldneſs
baleful
ballad
ballaſt
balſamic
baluſtrade
banditti
baneful
baniſhment
banker
bankrupt
barbarian
Barbadoes
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barber
bargain
barometer
barricado
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baſſoon
bas-relief
baſtinado
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batoon
battalia
beacon
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beatific
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beaver
beautify
beaux
bedaub
beech

behaviour
beſom
beggary
belabour
bedlam
beleager
belfry
bellow
Belvidere
bemire
bemoan
benevolence
bergamot
Berlin
beſought
beſpeckle
beſprinkle
beſtridden
bethought
betony
betroth
bevel
beverage
bewildered
bewitch
bidder
bigot
bilander
bilboes
billious
billet-doux
binder
biographer
bird-call
bird-lime
biſhopric
biſſextile
bittern
bitumen
bladder
blackmoor
blackneſs
blackſmith
blameable
Blandford
blanket
blaſpheme

blazon
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blockhead
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bobtail
bodice
boggle
boggy
boiler
boiſterous
boldneſs
bolſter
bombardier
bombaſt
bombaſine
bondage
bonefire
bongrace
bonnet
booby
book-binder
book-keeping
book-ſeller
book-worm
booriſh
bo-peep
borrower
Boſphorus
boſſes
botanical
botcher
botching
bottomleſs
bought
bolting-mill

bounce
boundary
bounteous
bowelled
bowling-green
boyiſh
braggadocio
brainleſs
brambles
brand-iron
brandiſh
brandy
Braſil
bravado
brawler
brawn
brawny
breach
breakfaſt
breaſt-plate
breeches
breeding
breviary
brew-houſe
bribery
bridegroom
bridle
brigade
brigantine
brilliant
brow-beaten
brutality
buckler
buckthorn
Bucolic
bud
budge
budget
buff
buff-coat
buffet
buffonery
bug
bugle
buggery
build
builder

building
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bull
bull-beating
bullet
bull-head
bullion
bullock
bulruſh
bulwark
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bumpkin
bunch
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bung-hole
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C

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camblet
camomile
campaign
camphire
Canary-bird
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cancer
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Candlemas
candlestick
candour
canine
canister
canker
cannibal
canon
canonical
canonist
canonization
cannon-shot
canopy
cantharides
Canticles
Canton
canvas
capacious
cap-a-pee
caper
capillary
capital
capitol
capitulate
capon
caprice
captain
captious
captivate
capture
capuchin
carabineer
caravan
carabonade
carbuncle
carcase
cardinal
career
careful
careless
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carmine
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carnivorous
Carolina
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carrion
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Cartesian
Carthusian
cartilage
cartridge
cascade
cashier
Cassiope
cassock
cast-away
castrate
castle
casually
casuist
catacomb
catalogue
catarrh
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catchpole
catechetical
catechism
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cathartic
Catharine
cathedral
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caterwauling
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caution
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censor
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centaur
centinel
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centry
cephalic
Cerberus
cerecloth
ceremonial
certainty
certificate
cessation
chafing-dish
chagrin
chaise
Chaldee
chaldron
challenge
chamber
chamberlain
chambermaid
champaign
champion
chancellor
chancemedley
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chandler
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chaplain
chapman
chaplet
character
charcoal
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chariot
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charnel-house
charter
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cheek-bone
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chesnut
cherubim
chevalier
chicanery
chicken
chidingly
chief
chieftain
chilbain
child-bearing
chimerical
chimney-piece
China
chirurgeon
chissel
chocolate
choice
choler
chopin
Christian
Christendom
Christmas
chronologer
chubbiness
church-warden
churlish

C I

chymical
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cinnamon
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circumvention
circumvolution
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C L

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cloudineſs
cloven
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cluſter
clutter
coach
coadjutor
coaleſce
coarſeneſs
cockatrice
co-efficient
coffee-houſe
cohabit
co-heir
coherence
coition
collection
collition
colluſion
colloquy
colonel
columbine
combat
comber
combination
comedian
comfortable
comical
comelineſs
comma
commandant

C O

commemora-
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commentary
commiſſion
commotion
commodious
comparative
complaint
complexion
compliment
comportment
comprehenſion
compreſſion
concealment
conceited
conciſe
concluſion
concoction
concubine
condemnation
confabulation
confection
confirmation
conformable
congenial
congratulate
conjecture
conjuncture
connexion
conquer
conſcience
conſignation
conſubſtantial
conſumption
contemplation
contradiction
controverſy
contumacy
contumely
convent
conviction
convulſion
cook
copious

C R

coquet
cordial
corner
coronation
corpulence
corruption
coſmography
cottage
cover
counſellor
courtſhip
coward
coxcomb
coy
cozen
crab
crack
cradle
craft
crag
craggy
crambo
crane
crape
cravate
crawl
crayton
crew
crimſon
criticiſm
crocodile
crooked
croud
crucifix
cruel
crumb
cryſtal
cub
cuckold
cudgel
culpable
cultivation
cumberſome
cunning
cupboard
cur
curable

CU

curate
curb
curdle
curiosity
curlew
currants
curry
curse
curtain
custody
custom
customary
cut
cycle
Cyclops
cygnet
cylinder
cymbal
cynic
cynical
cyon
cypress
czar
czarina

D

Dagon
dainties
Dalmatia
damageable
damnable
dampishness
dandelion
dangerous
daughter
dauntless
Dauphin
dazzling
deaconship
deal
deanship
death-watch
debauchee
debenture
debonair
decampment
deceitfulness
deceiver

DE

December
decemvirate
deception
decimation
decipher
decisive
declaimer
declarative
decoction
decorate
decorum
decrease
decripate
dedicate
dedication
deducible
defamation
defective
definition
deformation
degenerate
dejection
delectation
delegate
deliberation
delicacy
delicious
delightful
delineate
delineation
delinquent
delirious
deliverer
demi-god
democracy
demolish
denunciation
dependence
deplorable
deposition
depravation
depravative
deputation
derivation
derogate
description
designation

DE

desirable
desolation
desperado
despicable
despise
despiteful
despondency
despotic
destruction
detect
determinate
detestable
dethrone
detractor
diabetes
diabolical
diagnostic
dialling
dialogue
diamond
diametrical
dictator
dictionary
difference
difficult
diffuse
digestion
dignity
digression
dilemma
diligence
dilucitate
dimension
diminution
diocesan
diploma
direction
disadvantage
disagreeable
disappoint
disaster
disband
disburden
discipline
discomfiture
discommode
discompose

DI

disconsolate
discontent
discourage
discountenance
discredit
discreet
discriminate
disdain
disencumber
disfranchise
disgraceful
dishonesty
disingenious
dislocate
disloyal
dismember
disobedient
disoblige
disparage
dispatch
dispenser
display
displeasure
dispossess
disprove
dispute
disquiet
disrepute
disrespectful
dissatisfactory
dissemble
dissention
dissimulation
dissolvable
dissolute
dissuage
distasteful
distemper
distiller
distinction
distinguish
distraction
distress
distributor
distrustful
disturbance
diversity

DO

divertiſement
dividend
divination
divinity
divorcement
divulge
dizzineſs
docibility
doctorſhip
document
dolefully
dolphin
domeſtic
domineer
dominical
donation
dormitory
doubtful
doughty
downward
doxology
drapery
drawback
draw-bridge
dreadful
dreamer
dripping-pan
driveller
drollery
dromedary
dropſical
drudgery
druggiſt
Druids
drum-major
dubiouſneſs
ducatoon
dudgeon
dukedom
dulcimer
dumbneſs
dunghill
dungeon
duſkiſh
duſty
duteous
dutifully

DW

dutifulneſs
duty
dwarf
dwarfiſh
dweller
dwelling
dwindle
dyer
dyer-weed
dynaſty
dyſentry

E

Earl
earneſt
ear-ring
earth
earthquake
ear-wig
eaſineſs
eaves-dropper
ebony
ebullition
Eccleſiaſtes
eccleſiaſtic
echo
eclipſe
ecliptic
eclogue
ecſtacy
eddy
Eden
edict
edification
edifice
edition
education
efface
effectual
effeminate
efficacious
efficient
effigies
efflation
effluvium
efflux
effort
effrontery

EL

effulgence
effuſion
egregious
Egypt
ejaculation
ejection
elaborate
elapſed
elaſticity
elbow
elder
election
electuary
elegance
elegy
elemental
elephant
elevate
eleven
eligible
elixir
elipſis
elogy
elopement
eloquence
eloquent
elucidate
elucidation
elves
Elyſian
emaciate
emaſculate
embalm
embargo
embark
embarraſs
embaſſy
embattle
embelliſh
embezzle
emblem
emboſs
embowel
embrace
embolden
embroider
embroil

EM

embryo
emerge
emerods
emigration
eminent
emolument
emotion
empannel
emperor
emphaſis
empire
employ
employment
empreſs
emulate
emulgent
enamel
encamp
enchantment
encloſure
encounter
encourage
encroach
encumber
endear
endearment
endeavour
endive
endow
endure
enemy
energy
enervate
enfeeble
enfranchiſe
engagement
engine
engineer
engrave
England
engroſs
enhance
enigma
enjoy
enlarge
enlighten
enmity

EN

ennoble
enormity
enrich
enrol
enſample
enſhrine
enſign
entablature
entail
entangle
entendre
enterprize
entertain
enthral
enthrone
enthuſiaſm
entice
entitle
entity
entrails
entrap
envious
environ
enumerate
enunciation
envoy
envy
epact
ephemeris
ephod
epicure
epicurean
epidemical
epigram
epileptic
epilogue
epiſcopacy
epiſode
epiſtle
epitaph
epithet
epitome
epitomiſe
equal
equator
equilateral
equinox

ER

equipage
equity
equivocal
eradicate
erector
erroneous
eſcheat
eſchew
eſcurial
eſcutcheon
eſpouſals
eſquire
eſſences
eſtabliſh
eſtimate
eſtrangement
eternal
Ethiopian
etymological
evacuate
evangelical
eucharist
event
evermore
evitable
evidence
Europe
evulſion
exactor
examine
exaſperate
exchequer
exclaim
exclude
execute
exemplary
exerciſe
Exodus
exonerate
exorbitant
exorciſe
expand
expatiate
expectation
expedient
expedition
expel

EX

expenſive
experiment
expertly
expiration
expire
explain
explanation
explication
explicit
explod
exploit
expound
expreſs
expulſion
expunge
extend
extent
exterminate
external
extinguiſh
extirpate
extol
extort
extract
extraordinary
extravagant
extremely
extricate
extrude
extruſion
exuberance
exuberant
exuleerate
exult
exultation
eye
eye-bright
eye-brow
eye-ſight
eye-ſore
eye-teeth
Ezekial

F

Fabulous
facetious
facilitate
faction

FA

factor
faculty
faint-hearted
fairy
faithful
falcon
fallacious
fallible
falcifier
familiar
familiſt
famine
famous
famouſly
fanatical
fantaſtic
fancy
fardingale
farenacious
farm
farrier
farthing
faſcinate
faſhionable
faſtidious
faſtneſs
faſtening
fatality
fatherleſs
fatigue
fatuate
faulchion
favourable
fawning
fearfully
feather
feature
February
fecundity
federal
feebleneſs
felicitate
fell-monger
fellowſhip
feloneous
female
feminine

FE

fermentation
ferocity
fertile
fervent
fervency
festival
fetlock
feudal
fever
feverish
fibre
fibrous
ficklenes
fictitious
fiddle
fidelity
fierceness
fifteenth
figment
figurative
filament
filiation
filter
filthiness
filtrate
filtration
finable
finance
fineness
finery
finger's-breadth
finical
finisher
finite
firmament
firmly
firstling
fiscal
fisherman
fistula
fixedness
flabby
flacid
flagelet
flagging
flagitious

FL

flagrancy
flagrant
flambeau
Flanders
flanker
flash
flatly
flatterer
flatulent
flaunting
flaxen
fleet
flegmatic
Flemish
fleshly
flexibility
flexible
flimsy
flinchers
flippant
floatage
Flora
Florence
Florentine
florid
flounce
flounder
flourish
flower-de-luce
fluctuate
fluctuation
fluently
fluidity
flummery
flustered
fluxibility
fodder
foggy
foible
foldage
foliage
follower
fomentation
fondling
fool-hardiness
foolishness
footmen

FO

foppery
foppish
forbearance
forbidden
forceps
forcible
fordable
fore-appoint
fore-armed
fore-cast
fore-close
fore-door
fore-fault
forefathers
fore-finger
fore-front
foreigner
fore-judge
foreknowledge
forenoon
foreordain
forerunner
forespeaker
forest
fore-teeth
forethought
forfeit
forgetful
forgery
forlorn
formality
fornication
forsake
forthcoming
fortification
fortitude
fortunate
forward
foul
foundation
foundling
fourteenth
fowling-piece
fractious
fragrant
fragment
frailty

FR

France
fraternity
fraudulent
freehold
freight
friendship
frolicksome
fructification
frugality
frying-pan
funeral
furious
furniture
futurity

G

Gadding
gaggle
gaiety
gainfully
gainstand
Galenical
galeons
gallantry
gallery
galleypot
gallicism
gallon
gallop
Galloway
gambol
gamester
gamut
gang
gangrene
Ganymede
garbler
garbles
gardener
gargarise
garland
garment
garnisher
garniture
garreteer
garrison
garrulous
gasconade

GE

gaudy
gavel-end
gavelock
gazette
gazetteer
geese
gelding
geminate
genealogical
generalissimo
generality
generation
generosity
generous
Genesis
Geneva
genial
gennet
genteel
gentian
gentilism
gentleman
gentlewoman
gentry
genuine
geography
geometry
Georgicks
germination
gestation
gesticulation
gesture
gewgaws
ghastly
ghostliness
ghostly
giant
gibble-gabble
giddiness
gilder
gilliflower
ginger-bread
gingler
girdle
girl
girt
gizzard

GL

gladiator
gladness
glanders
glazier
gleam
glebe
glittering
globular
gloomy
glorification
glorious
glossary
glow-worm
gluttinous
gluttony
Gnostics
goaler
goatish
goblet
godfather
godmother
goggle-eyed
Golgotha
gonorrhoea
gooseberry
gorgeous
gormandize
gospel
gossiping
Gothic
Goths
governess
government
governor
gown
gracefulness
graciously
gradual
grammarian
grampus
granado
granary
grandame
grandee
grandeur
grandfather
grandmother

GR

grandsire
grannum
grantee
grantor
granulation
grasier
grasshopper
grass-plot
grassy
grateful
gratification
gratings
gratitude
gratulatory
grave
greasy
greatness
Grecian
Grecism
green-house
grenadier
Gregorian
grew
grey-hound
grievous
grim
grissel
gritty
grizly
groan
grocery
grogram
gross
grotto
grovelling
ground-ivy
group
growl
grubbage
gruel
grumble
guarantee
guardian
gudgeon
guiltless
guinea
gunpowder

HA

gush
gutter
gymnastics

H

Haberdasher
habitation
hackle
haddock
haggard
Hague
hainous
halbert
halcyon
half-moon
halliards
halloo
hallow
hamlet
hammer
hamper
hamstring
handkerchief
handmaid
handsome
handy
hanger-on
happiness
harangue
harbinger
harbour
hardly
hair-brained
harlequin
harlot
harmless
harmonious
harness
harpooner
harpsichord
harass
harshness
hartshorn
harvest
hassock
hasty
hatches
hateful

HE

haughty
haughtineſs
havock
hautboy
hawſer
hazardous
headborough
healthful
hearten
heartburning
heartineſs
heath-cock
heatheniſm
heavenly
heavineſs
Hebraiſm
hecatomb
hectic
heedful
heifer
heighten
hellebore
Helleſpont
hell-hound
helliſh
helm
helpful
helter-ſkelter
hemiſphere
hemlock
henceforth
hen-hearted
herbaliſt
herald
Herculean
hereditament
hereditary
heretical
heritage
hermaphrodite
hermit
Herodians
hero
heroical
heroine
herring
heſitate

HI

heſitation
heterodox
heterogeneal
hexagon
hexameter
hiccup
hidebound
hideous
hierarchy
hieroglyphic
hillock
hireling
hiſs
hiſſing
hiſtorian
hiſtoriographer
hithermoſt
hitherto
Hittites
Hivites
hoarſeneſs
hobgoblin
hodge-podge
hogſhead
holineſs
Holland
hollow
holyhock
homage
homelineſs
Homer
homeſpun
homicide
homily
homogeneous
homologous
honeſt
honey
honeycomb
honey-moon
honorary
honourable
hooked
hopeful
hops
Horeb
horizon

HO

horizontally
hornet
horological
horoſcope
horrid
horſe-leech
horſemanſhip
horſe-radiſh
Hoſannah
hoſpitable
hoſt
hoſtile
hoſtility
hot-cockles
hotch-potch
houſehold
hubbub
huckſter
hug
huge
Hugunot
humaniſt
humanity
humanize
humble
humidity
humiliation
humouriſt
hunch-backed
Hungary
hungry
hunks
hunting
hurler
hurry
hurricane
hurtful
huſband
huſſars
huſſey
hut
hutch
huzza
hydra
hydraulics
hydrographer
hydromel

HY

hydrophical
hymn
hyperbole
hyperbolical
hypochondriac
hypocriſy
hypocrite
hypoſtatic
hypothetical
hyſteric
hyſterical

I

Jacobite
jagged
jail-bird
Jamaica
iambic
jangle
janizary
Janſeniſm
January
Japan
jar
jargon
javelin
jaundice
icicle
ichnography
ideal
identical
idiom
idiotiſm
idleneſs
idolatry
idolize
jealous
jeer
Jeffrey
Jehovah
jejune
jennet
jeopardy
jerkin
jeſſamin
jeſter
Jeſus
Jeſuitical

IL

jeweller
ignoble
ignominious
ignoramus
ignorance
illegal
illegitimate
illicit
illiterate
ill-natured
illogical
illuminate
illusion
illustrate
illustrious
imagery
imaginary
imagination
imbibe
imbitter
imbrue
imitable
imitative
imitator
immaculate
immaterial
immature
immediate
immemorial
immense
immerse
immethodical
imminent
immoderate
immodest
immoral
immortality
immoveable
immunity
immutably
impale
impannel
imparlance
impartial
impassable
impatience
impeach

IM

impede
impenetrable
impenitence
imperative
imperfect
imperial
imperious
impertinence
impetuous
impious
implacable
implead
implicit
implore
impolite
importation
importune
imposition
impossible
imposture
impotence
impoverish
impracticable
imprecate
impregnate
impress
impression
imprimis
imprint
imprison
improbable
improper
impropriety
improveable
improvement
imprudence
imprudent
impudent
impugn
impulse
impunity
imputation
inability
inaccessible
inaction
inactivity
inadvertency

IN

inalienable
inamorato
inanimate
inarticulate
inaugurate
inauspicious
incamp
incantation
incapacitate
incarcerate
incendiary
incense
incentive
incessant
incestuous
inchanter
incident
incircle
incitement
inclemency
inclinable
incloister
incloisure
include
inclusively
incognito
incoherent
incommode
incommunicable
incompact
incomparable
incompass
incompetent
incomplete
incongruous
inconnection
inconsiderate
inconsistent
incontinent
incontestable
inconvenient
incorporate
incorrect
incorrigible
incorrupt
incredibility

IN

incredulous
incroach
incubus
inculcate
incumbent
incumbrance
incur
incurable
incursion
indebted
indecency
indecorum
indefatigable
indefensible
indelible
indemnity
indenture
independent
index
India
Indian
indication
indictment
indifferent
indigence
indignation
indignity
indirectly
indiscreet
indiscretion
indiscriminate
indispensible
indisposed
indisputable
indistinct
indite
individual
indivisibility
indocible
indolence
indorse
indubitable
induce
induction
indulgent
indurable
indurate

induſtry
inexhauſtible
inexorable
infallible
infatuate
infidelity
inflexible
ingenuity
ingratitude
inheritance
injection
injurious
injuſtice
innocent
innovate
innumerable
inobſervance
inoculation
inoffenſive
inordinate
inquiſition
inrollment
inſatiable
inſcription
inſeparable
inſolent
inſpiration
inſtability
inſtrument
intemperate
intendment
interceſſor
intercommun-
ing
interment
interrogate
interwoven
inthralment
intolerable
intrenchment
intrigue
inveterate
invincible
invulnerable
jocund
joiner
iron

irrecoverable
iſthmus
juncture
juſtification
Juſtinian
juſtle
jutty
juvenile
juvenility
ivy

K

Keenneſs
keeper
keg
kelp
ken
kennel
kerchief
Kermes
kern
kernel
kerſey
ketch
kettle
key
kibe
kibe-heels
kickſhaw
kid
kidnapper
kidney-bean
kilderkin
kill
killer
kiln
kin
kind
kindle
kindneſs
kindred
kine
kingdom
kingly
kinſman
kinſwoman
kirtle
kiſs

kitchen
kitten
kittle
knack
knaggy
knapſack
knave
knavery
knaviſhly
knead
kneader
kneel
knee-ſtring
kneil
knew
knick-knacks
knife
knighthood
knitter
knobby
knocker
knocking
knot
knottineſs
knotty
knowingly
knowledge
knubble
knuckle

L

Labyrinth
lachrymation
Laconic
lactation
ladyſhip
lambent
lambkin
lameneſs
lamentable
Lamina
lampoon
land-loper
landſcape
language
languid
languor
lank

lanthorn
lapidation
lapwing
larboard
larceny
larder
large
laſciviouſly
laſh
laſſitude
latchet
Lateran
lather
latitude
latten
laudable
laudanum
lavender
laver
laughing-dock
laviſh
laudable
laundreſs
lawleſs
laxneſs
lay-brother
Lazaretto
lazineſs
lead
leaf
league
learning
leaſe
leaſt
leather
lechery
lecherous
lecture
leech
leek
leeſe
lee-way
legacy
legible
legion
legiſlature
legitimate

LE

lemonade
lengthen
lenity
lent
leopard
leper
leprosy
lesson
letter
Levant
levee
Levitical
lewdness
lexicographer
lexicon
liable
libellous
liberality
libertine
librarian
licence
licentiously
lictors
lieutenancy
life-guard
lift
ligature
lightening
likelihood
likeness
limber
limbo
limner
limp
line
lineament
linger
linguist
liniment
link-boy
linsey-woolsey
liquefaction
liquor
lisp
listen
litany
literally

LI

literate
litigious
liturgy
livelihood
liveliness
liver
lixivious
lixivium
lizard
loadstone
loathsome
lobby
local
locket
locust
locution
lodgement
lofty
log
logarithm
logger-head
logician
logwood
loin
loiterer
Lombard
London
lonesome
long-boat
longevity
longitude
long-shanks
long-winded
looby
loof
looking-glass
loom
loop
loop-lace
looseness
lop
loquacious
loquacity
lordly
lorimer
loss
lot

LO

lothsome
lottery
loudly
loving
Louis-d'or
lousiness
low-countries
lowness
lowliness
loyal
lozenage
lubrify
lucid
Lucifer
lucky
lucrative
lucubration
ludicrous
luggage
lukewarmly
luminous
lumpishness
lunacy
lunar
lunatic
lung-wort
luscious
lusty
Luther
luxate
luxation
luxurious
lye
Lydia
lympha
lymphatic
lyre
lyric
lyrist

M

Maccaroni
Maccabees
mace-bearer
macerate
Machiavellian
machination
machine

MA

mackarel
madam
madcap
madness
madrigal
magazine
maggot
magic
magician
magisterially
magistrate
magnanimous
magnet
magnificate
magnificence
magnify
magpye
Mahometan
maiden
majestic
mail
mainmast
mainprize
maintain
maintenance
major
maker
malady
Malaga
malapert
malecontent
malediction
malevolence
malice
malicious
malign
malignant
malkin
malleable
mallows
malmsey
maltster
mamma
mammock
mammon
manacles
management

Manchester
mandamus
mandarine
mandate
mandrake
manful
mange
mangle
manhood
Manichees
manifestation
manifesto
manifold
mankind
manly
manna
mannerly
man-slaughter
manor
mansion
mantle
mantua
manual
manufactory
manufacture
manumission
manure
manuscript
maple
marble
marchioness
margin
margrave
marigold
mariner
marjoram
maritime
market
marketable
marmalade
marquis
marriage
marrow
Mars
marshal
marsh-mallows
martial
martingal
martyr
martyrdom
martyrology
marvel
marvellous
masculine
mason
masquerade
massacre
massy
master
master-piece
mastich
mastiff
material
mathematical
mathematics
mathematician
mattins
matricide
matriculate
matrimonial
matrimony
matrix
matron
matrosses
matted
matter
mattock
mattress
maturate
mature
maudlin
maugre
maulkin
maw-worms
maxim
Maximilian
May-day
mayor
mayorality
mayoress
May-pole
mazarine
mead
meadow
meagre
meal
mealy-mouthed
meander
meaning
meanness
measles
measurable
measure
mechanic
mechanism
medal
medallion
mediate
mediator
mediatrix
medicament
medicine
medicinal
mediocrity
meditation
Mediterranean
medium
medley
megrim
medullary
meekness
melancholic
melancholy
melasses
melilot
meliorate
mellifluous
mellow
melodious
melody
melt
member
membrane
memento
memoirs
memorable
memorandum
memorial
memory
menace
mendicant
menial
menses
mensurable
mensuration
mention
mental
mercantile
mercenary
merchandize
merchant
merciful
Mercury
meridian
meridional
merit
meritorious
mermaid
merriment
merriness
mess
message
messenger
Messiah
messuage
metal
metaline
metamorphose
metaphor
metaphysics
meteor
method
methodist
metropolis
mettle
metre
Michael
Michaelmas
micrography
micrometer
microscope
middlemost
midshipman
midsummer
midwinter
midwife
mightily

MI

migration
mildew
mildneſs
militant
military
milliner
Milton
mimic
mimical
mimicry
mince
mindful
mineral
Minerva
mingle
miniature
minion
miniſter
miniſtration
minority
minſtrelſey
minuet
minute
miraculous
mirror
mirth
miſadventure
miſbecome
miſcarriage
miſcellany
miſchance
miſchievous
miſconſtrue
miſcreant
miſdoubt
miſery
miſfortune
miſgovern
miſlead
miſmanage
miſname
miſpend
miſhapen
miſſionaries
miſtaken
miſtruſt
miſtineſs

MI

miſuſe
mitigate
mittimus
mixen
mixture
mob
mockery
model
moderate
moderation
modeſty
modern
modify
modulation
moiety
moiſt
moiſture
moleſtation
mollify
moment
monarchy
Monday
mongrel
monkey
monopoly
monſoon
monument
monſtrous
moody
moor-hen
mop
moppet
morality
moreover
morning
Morocco
mortality
mortal
mortar
mortgage
mortify
Moſes
moſſes
moſque
mother
motionleſs
motive

MO

moveable
moulder
mountain
mountebank
mourner
mouth
much
muckworm
muddy
multiplicity
multiply
multitude
munificent
murmur
muſcle
Muſcovy
muſes
muſeum
muſhroom
muſic
muſket
muſtard
mutable
mutation
mutinous
mutter
mutton
mutual
muzzle
myriad
myrrh
myrtle
myſterious
myſtery
myſtical
mythological
mythologiſt
mythology

N

Napkin
Narciſſus
narrate
narrative
narrow
national
nativity
natural

NA

naturalize
naughtineſs
navigable
nauſeous
Nazarine
nebulous
nearneſs
neceſſary
neceſſitous
neckloth
necromancer
needful
needle
nefarious
negation
negative
negligence
negotiate
negotiator
negroes
neighbour
neighing
nephew
Neptune
Neraids
nerve
neſtling
Netherlands
nethermoſt
nettings
nettle
nevermore
nevertheleſs
neutrality
new-fangled
newneſs
Nicene
niceneſs
nickname
niece
niggard
nightingale
night-raven
nightſhade
nightwalker
nimble
nimbleneſs

nineteen
ninety
ninthly
nipple
nitrous
nobility
nobleman
nocturnal
noggin
noiſe
noiſome
nomenclator
nomenclature
nominal
nominate
nomination
nominative
nonage
non-appearance
non-compliance
nonconformiſt
nonconformity
non-entity
non-naturals
nonplus
non-reſiſtance
nonſenſe
nonſenſically
non-ſolvent
nonſult
nook
noon
nooſe
northerly
northward
noſegay
noſtril
noſtrum
notable
notary
notation
nothing
notification
notify
notion
notional
notoriety
notorious
notwithſtanding
novator
novel
November
nought
novelty
novice
noviciate
nouriſhing
nouriſhment
noxious
nubilous
nudity
nuiſance
nullify
numberleſs
numerable
numeral
numerator
numerous
numſcull
nuncio
nuncupation
nuncupative
nunnery
nuptial
nurſery
nurture
nutmeg
nutrition
nutritive
nymph

O

oaker
oath
oatmeal
obdurate
obedience
obeiſance
obeliſk
obey
objection
objector
oblation
obligate
obligation
obligatory
oblige
obligee
oblique
obliterate
oblivion
oblong
obloquy
obnoxious
obſcene
obſcenity
obſcurity
obſequious
obſervable
obſervant
obſervation
obſervatory
obſerve
obſolete
obſtacle
obſtinacy
obſtinate
obſtreperous
obſtruction
obtain
obtruder
obtruſion
obviate
obvious
occaſional
occult
occupation
occupy
occur
occurrence
ocean
octagon
octangular
octave
octavo
October
ocular
oculiſt
odious
odiouſly
odour
odoriferous
odorous
oeconomy
oeconomics
offal
offence
offenſive
offering
offertory
office
officer
officiate
officiouſneſs
off-ſcouring
off-ſets
offſpring
oftentimes
ogle
ogling
oil
ointment
okham
old
Olympiad
Olympic
ombre
Omega
omen
ominous
omiſſion
omnipotence
omnipreſence
omniſcience
onerate
onion
opaque
opacous
opakeneſs
openneſs
opera
operate
operation
operator
ophthalmic
opiate

OP

opinion
opinionative
opinionated
opium
opponent
opportune
opportunely
opportunity
oppoſite
oppoſition
oppreſs
oppreſſion
oppreſſive
oppreſſor
opprobrious
opprobrium
oppungn
optic-glaſs
opulence
opulent
oracle
oracular
oral
orange
orangery
oration
orator
oratory
orb
orbicular
orbit
orchard
orcheſtra
ordain
orderly
ordnance
ordinary
ordination
ordonnance
ordure
organ
organical
organiſt
organization
organized
orient
oriental

OR

orifice
origin
original
Orion
oriſon
ornament
ornamental
Oroonoko
orphan
orphaniſm
Orpheus
orthodox
orthographer
orthographical
orthography
oſcillation
oſier
Oſiris
oſification
Oſtend
oſtentation
oſtentatious
oſtler
oſtrich
otherwiſe
otter
Ottoman
oval
ovation
oven
ouch
over-act
over-balance
over-bear
over-board
over-charge
over-clouded
overcome
over-done
overflow
overgrown
over-loaden
over-match
overplus
over-power
over-poiſe
over-reach

OV

over-ſeer
over-ſhadow
over-top
overture
overturn
over-value
over-weening
overwhelm
ought
ounce
our
outcaſt
outlandiſh
outlaw
outlawry
outward
out-works
ouze
owl
owner
ox
over
oyes
oyſter
ozier

P

Pace
pacification
pacific
pack
packet
paction
paddle
padlock
Padua
Paganiſm
page
pageant
pageantry
pagod
pail
pain
painful
painter
painting
palace
palatable

PA

palate
Palatine
paleneſs
paliſade
palfrey
Palladium
pallet
palliate
palliatives
pallid
palmer-worm
palmiſtry
palm-tree
palpable
palpitation
palſy
paltry
pamper
pamphlet
pamphleteer
pan
pancakes
Pandects
pander
pane
Pandora
panegyric
pangs
panic
pannage
pannel
panier
pant
pantaloons
Pantheon
panther
pantomime
pantry
pap
pappa
papacy
papiſt
papiſtry
par
parable
parabole
parabolical

parade
paradiſe
paradox
paragraph
parallel
paralytic
paramount
paramour
parapet
paraphraſe
paraphraſtical
paraſite
parboil
parcel
parch
parchment
pardon
pardonable
parent
parentage
parental
parentheſis
pariſh
pariſhioner
parley
parliament
parliamentary
parlour
parmaſan
parochial
parole
paroquette
parricide
parrot
parſy
parſimonious
parſimony
parſley
parſnip
parſon
partake
parterre
partiality
participate
participle
particle
particular
particularity
particularly
parting
partiſan
partition
partnerſhip
partridge
party
paſch
paſquinade
paſſable
paſſage
paſſenger
paſſible
paſſion
paſſionate
paſſive
paſſover
paſſport
paſteboard
paſtime
paſtor
paſtry
paſtry-cook
paſturage
paſture
patch-box
patcher
pate
patent
patentee
path
pathetic
pathetical
pathos
patience
patient
patriarch
patriarchal
patrician
patrimonial
patrimony
patriot
patriotiſm
patrol
patron
patronage
patronize
pattern
paucity
pavement
pavilion
pauſe
pawn
pawnbroker
payable
payment
peaceable
peacock
pearl
peaſant
peeble
peccant
pectoral
peculiar
pecuniary
pedagogue
pedantic
pedigree
pedo-baptiſm
peel
peep
peer
peeviſh
peeviſhneſs
Pegaſus
Pelagians
pelican
pellmell
pellucid
penal
penalty
penance
pence
pencil
pendant
pendulum
penetrable
penetrate
penetration
peninſula
penitence
penitent
penknife
penny
penny-royal
penſion
penſionary
penſive
penſiveneſs
pentagon
pentateuch
Pentecoſt
penurious
pepper
peradventure
perambulation
perceive
perception
perdition
peregrination
peremptory
peremptorily
perennial
perfect
perfection
perfidious
perfidiouſneſs
perfidy
perforate
perforce
perform
perfume
perhaps
pericranium
perilous
period
periodical
peripatetic
periphery
periſh
periſhable
perjure
perjury
periwig
periwinkle
permanent
permiſſion
permit
permutation
pernicious

PE

peroration
perpendicular
perpetrate
perpetual
perpetuity
perplex
perquisites
Persia
persecute
perseverance
persevere
persist
personable
personage
personality
personate
perspective
perspicuity
perspicuous
perspiration
persuasive
persuasion
pertain
pertinacious
pertinence
pertinent
perturbation
Peru
perverse
pervert
perusal
Peruvian
pestilence
petition
petrifaction
pettifogger
petulancy
pewter
phantastical
Pharisee
philanthropy
philologer
philosopher
phlebotomy
phlegmatic
Phosphorus
phrase

PH

Phrygian
physic
physician
physiognomy
piazza
pickle
Picts
picture
pierce
piety
pigeon
pigmy
pilchard
pilgrimage
pilot
pinnacle
pirate
pistol
pistole
pitcher
pitiful
plagiary
plaint
plaister
plant
plantation
plausible
pleasant
pleasure
pliant
plough
plumb
plunder
plunge
pneumatical
poach
pocket
poetry
poignant
poison
polisher
political
politician
polite
polling
pollute
polygam

PO

polygraphy
pome-citron
pommel
pompous
pond
ponderous
pontificate
pope
popinjay
populace
populous
porcupine
pork
porringer
portend
porter
positive
possession
possible
postage
posterior
posthumo
postscript
postpone
posture
potentate
poultry
powder
practicable
pragmatical
praise
prawn
prayer
preacher
precarious
precaution
precedence
precipitant
predestinate
predilection
pre-eminence
preference
pregnancy
prejudice
prelate
preliminary
premature

PR

prenomination
pre-occupy
preparation
preposterous
presbyterian
presence
president
pretender
prevaricate
primitive
principal
principle
priority
privacy
prodigality
prodigious
professor
profligate
progression
promiscuous
property
proposal
propriety
providence
prudence
public
publisher
puerility
puffing
pugil
puissant
pulchritude
pullet
pulmonary
pulpit
pulsation
pulverise
pumice
pummel
pumpkin
punch
punchinello
punchion
punctilio
punctuation
puncture
pungency

pungently
punish
punishment
puppet
puppy
purblind
purchase
purity
purgation
purgatory
purification
puritanism
purling
purloin
purple
purport
purpose
purring
purser
purslain
pursuance
pursuit
pursuivant
purvey
purveyance
purulent
pushing
pusillanimity
puss
pustulous
putative
put-off
putrefaction
putrefy
putrid
putty
puzzle
pye
pyramid
Pythagoras
Pythagorean

Q

Quadragesima
quadrangle
quadrangular
quadrant
quadrat
quadrate
quadrature
quadripartite
quadripartition
quadrissyllable
quadrupede
quadruple
quadruplication
quaffer
quagmire
quail
quaint
quaintly
quake
quaker
quakerism
quaking
qualification
qualify
quality
qualm
quandary
quantity
quarantine
quarrel
quarreller
quarrelsome
quarry
quart
quartan
quarter
quarter-day
quarteridge
quarterly
quarter-master
quarter-round
quarter-session
quartern
quarter-staff
quarto
quash
quaternion
quaver
quean
queen
queer
quell
quench
quenchable
quencher
querent
querist
querulous
querry
quest
question
questionable
questionless
questor
quibble
quick
quicken
quickly
quickness
quicksand
quickset
quicksilver
quick-sighted
quick-witted
quiescence
quiescent
quiet
quietism
quietist
quietly
quietness
quill
quilt
quince
quinsy
quintal
quintessence
quire
quirist
quirk
quit
quit-claim
quitrent
quiver
quoits
quorum
quota
quoted
quotient

R

Rabbi
Rabbin
rabbit
rabble
race
racket
racoon
radiancy
radiant
radical
radicate
radish
radius
raffle
rafters
rage
rag-bolts
ragamuffin
ragged
rag-man
ragoo
rail
raillery
raiment
rainbow
raise
raising
raisins
rake
rake-hell
rakish
ramble
ramify
rammer
rampant
rampart
rancid
rancour
random
ranger
rank
rankle
ransack
ransom

RA

ranſomer
rapacious
rapid
rapidity
rapine
rapture
rarely
rarity
raſcal
raſcally
raſhneſs
raſor
ratafia
rather
ratification
ratify
rational
ratſbane
rattle
rattle-ſnake
ravelin
raven
raving-mad
raviſher
raviſhment
raze
reach
re-action
readineſs
re-admiſſion
re-admit
real
reality
realize
realm
re-animate
re-aſcend
reaper
rear-guard
reaſon
re-aſſemble
re-aſſign
re-aſſume
re-baptize
rebate
rebatement
rebel

RE

rebellious
rebound
rebuff
rebuild
rebuke
recal
recant
recantation
recapitulate
recede
receive
receiver
recent
receptacle
receſs
recipe
reciprocal
reciprocate
recital
recitative
recite
reckoning
reclaim
recline
recluſe
recognition
recognize
recoil
recollect
recollection
recommend
recommendation
recompenſe
recompenſate
recompoſe
reconciliation
reconcileable
reconnoitre
record
recorder
recover
recoverable
recount
recourſe
recreate
recruit

RE

rectangular
rectify
rectitude
rector
rectory
recumbent
recurrent
recuſſion
reddiſh
redeem
Redeemer
redeliverance
redemption
redouble
redound
redreſs
Red-ſea
reduce
reduction
redundant
re-edify
re-entrance
re-eſtabliſh
re-examination
reference
refinement
reflection
reformation
refractory
refreſh
refreſhment
refuge
refuſal
refuſe
regain
regale
regality
regard
regeneration
regiment
region
regiſter
regret
regular
rehearſe
reject
reign

RE

reimbark
rein-deer
rejoice
rejoin
reiteration
relapſe
relation
relative
releaſe
relent
reliance
relief
religion
relinquiſh
reluctant
remain
remarkable
remedy
remember
remiſſion
remit
remnant
remonſtrate
remorſe
remote
removeable
rencounter
rendezvous
renegado
renew
renovation
renounce
renown
rent
repair
repartee
repeal
repentance
repetition
reply
reprieve
reprimand
reprint
reproach
reprobate
reproof
republic

RE

repugnant
repulſe
repute
requeſt
require
reſemble
reſent
reſerve
reſidence
reſidue
reſign
reſolve
reſolute
reſource
reſpect
reſtore
reſtraint
reſult
reſurrection
retinue
retirement
revenge
revenue
review
revive
revolution
rhapſody
rheumatiſm
rich
riddle
ride
ridiculous
rigging
righteous
rigour
rind
rinſe
river
robe
robuſt
rogue
romantic
Rome
room
rottenneſs
roughneſs
royal

RU

rude
ruminate
runagate
rupture
ruſh
ruſticity
rye

S

Sabellians
Sabines
ſable
ſabre
ſacerdotal
ſackcloth
ſacrament
ſadden
ſaddle
Sadducee
ſafe-conduct
ſafe-guard
ſaffron
ſagacious
ſage
Sagittary
ſainfoin
ſalamander
ſalary
ſale
ſaleſman
ſalique
ſalivate
ſally-port
ſalmagundy
ſalmon
ſalter
ſaltpetre
ſalvage
ſalubrious
ſalver
ſalvo
ſalutary
Samaria
Samaritan
Samech
ſamphire
ſampler
ſanctification

SA

ſanction
ſanctuary
ſandbag
ſand-blind
ſand-eels
ſandy
ſanguine
ſanhedrim
ſanity
ſapleſs
ſapphire
ſaraband
Saracen
ſarcaſm
ſarcaſtically
ſarſanet
ſaſſafras
Satan
ſatchel
ſatellite
ſatiate
ſatiated
ſatiety
ſatire
ſatirically
ſatiriſt
ſatisfaction
ſatisfy
ſattin
Saturday
Saturn
Saturnine
ſavage
ſaucebox
ſaucer
ſaucineſs
ſauſage
ſave-all
ſaving
ſaviour
ſaunter
ſavoury
Savoy
Savoyard
Saxon
Saxony
ſcab

SC

ſcabbard
ſcabbed
ſcabbineſs
ſcaffold
ſcalado
ſcald
ſcalding-hot
ſcalp
ſcamper
ſcandal
ſcandalous
ſcantineſs
ſcar
ſcaramouch
ſcarce
ſcarcity
ſcare-crow
ſcarify
ſcarlet
ſcatter
ſcavenger
ſcene
ſceptic
ſceptre
ſcheme
ſchiſm
ſchiſmatic
ſcholar
ſcholaſtic
ſcholaſtical
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ſchool
ſchool-divine
ſchool-man
ſchirrhous
ſcience
ſciſſars
ſcymetar
ſcoffers
ſcold
ſcollop-ſhell
ſconce
ſcooper
ſcorbutic
ſcore
ſcorch
ſcorn

SC

ſcornful
ſcorpion
ſcoundrel
ſcourge
ſcout
ſcraggy
ſcramble
ſcrap
ſcraper
ſcratch
ſcreech
ſcreen
ſcribe
ſcriptural
ſcripturiſt
ſcrivener
ſcrophulous
ſcrutiny
ſcrutoire
ſcud-away
ſcuffle
ſculk
ſcull
ſcullion
ſculpture
ſcum
ſcupper-hole
ſcurrilous
ſcurvy
ſcutcheon
Scythian
ſcythe
ſea-chart
ſea-faring
ſea-green
ſeal
ſeamſter
ſea-port
ſearch
ſear-cloth
ſeaſonable
Sebaſtian
ſecant
ſeceſſion
ſecluſion
ſecondary
ſecreſy

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ſecret
ſecretary
ſect
ſectar
ſection
ſecular
ſecure
ſedan
ſedate
ſediment
ſeditious
ſeducer
ſeduction
ſeed
ſeek
ſeem
ſeethe
ſeize
ſeizure
ſeldom
ſelect
ſelfiſh
ſelf-evident
ſelvage
ſemblance
ſemi-circle
ſemicolon
ſeminal
ſeminary
ſemi-vowel
ſenate
ſend
ſeniority
ſe'en-night
ſenſation
ſenſe
ſenſibility
ſenſitive
ſenſory
ſenſuality
ſent
ſentence
ſentiment
ſeparation
ſepulchre
ſeraphic
ſerenity

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ſergeant
ſervice
ſettlement
ſeverity
ſhabby
ſhackles
ſhadow
ſhallow
ſhalloon
ſhambles
ſhame-faced
ſharper
ſharp-ſighted
ſharp-witted
ſhatter
ſhaver
ſhear-man
ſheep-cote
ſheepiſh
ſhelf
ſhelter
ſhepherd
ſhepherdeſs
ſheriff
ſherry
ſhew-bread
ſhield
ſhifter
ſhilling
Shiloh
ſhin-bone
ſhingle
ſhipwaſh
ſhipwreck
ſhitten
ſhittle-cock
ſhopkeeper
ſhoplifting
ſhort-ſighted
ſhoulder
ſhoulder-knot
ſhrewdly
ſhriek
ſhrivelled
ſhrubby
ſhudder
ſhyneſs

SI

Sicilian
Sicily
ſickneſs
ſide-board
ſightleſs
ſignal
ſignet
ſignification
ſignify
ſilence
ſilent
ſillineſs
ſilver-ſmith
ſimonaical
ſimper
ſimplicity
ſimpleton
ſimulation
ſincere
ſinew
ſingleneſs
ſingularity
ſixteenthly
ſkeleton
ſkilfulneſs
ſkirmiſher
ſkittiſhneſs
ſky-colour
ſlap
ſlacken
ſlanderous
ſlaughterer
ſlaviſhneſs
ſleeveleſs
ſlightneſs
ſlippary
ſloe-worm
ſlothful
ſluggard
ſlumber
ſmoothneſs
ſnap-dragon
ſneaking
ſobriety
Socinian
ſolemnization
ſolitude

SO

ſolicitude
ſongſter
ſophiſtical
ſorcery
ſordid
ſorrowful
ſpacious
ſpangle
Spaniard
ſparkle
ſpeaker
ſpecific
ſpectator
ſpeculation
ſpeech
Sphinx
ſpinage
ſpinal
ſpindle
ſpinet
ſpinner
ſpinſter
ſpire
ſpirit
ſpiritual
ſpirituality
ſpit
ſpiteful
ſpittle
ſplaſh
ſplatch
ſplay-footed
ſpleen
ſplendid
ſplendor
ſplenetic
ſplice
ſplit
ſpoil
ſpoke
ſpokeſman
ſpoliation
ſpondee
ſponſal
ſponſor
ſpontaneous
ſpoon

SP

ſportful
ſpot
ſpotleſs
ſpouſe
ſpout
ſprain
ſprat
ſprawl
ſpray
ſpread
ſprig
ſpright
ſpring
ſpring-tide
ſprinkle
ſprit-ſail
ſprout
ſpruce
ſpue
ſpume
ſpun
ſpunge
ſpunk
ſpur
ſpurious
ſpurn
ſpurt
ſputter
ſpy
ſquab
ſquabble
ſquadron
ſquander
ſquare
ſquaſh
ſquat
ſquall
ſqueak
ſqueal
ſqueamiſh
ſqueeze
ſquib
ſquill
ſquint-eyed
ſquire
ſquirt
ſtab

ST

ſtable
ſtack
ſtage
ſtagger
ſtagnant
ſtagnate
Stagyrite
ſtald
ſtain
ſtairs
ſtake
ſtale
ſtalk
ſtall
ſtammer
ſtamp
ſtanch
ſtand
ſtandard
ſtandiſh
ſtank
ſtanza
ſtaple
ſtar-board
ſtarch
ſtare
ſtarry
ſtart
ſtart-up
ſtarve
ſtately
ſtateſman
ſtationer
ſtatue
ſtature
ſtatute
ſtave
ſtay-maker
ſteadineſs
ſteak
ſteal
ſteam
ſtedfaſt
ſteed
ſteel
ſteep
ſteeple

ST

ſteer
ſteerſman
ſtem
ſtench
ſtep
ſtepfather
ſtepmother
ſteril
ſterling
ſtern
ſtew
ſteward
ſtick
ſtickle
ſtiffneſs
ſtifle
ſtigmatize
ſtile
ſtill-born
ſtimulate
ſting
ſtink
ſtint
ſtipend
ſtipulate
ſtir
ſtirrup
ſtitch
ſtiver
ſtock
ſtockings
Stoic
ſtole
ſtomach
ſtomacher
ſtone
ſtood
ſtook
ſtool
ſtoop
ſtop
ſtorehouſe
ſtork
ſtorm
ſtory
ſtove
ſtoutneſs

ST

ſtowage
ſtraddle
ſtraggle
ſtraight
ſtrain
ſtraightneſs
ſtrake
ſtrand
ſtrange
ſtranger
ſtrangle
ſtrap
ſtrawberry
ſtray
ſtreak
ſtream
ſtreet
ſtrength
ſtrenuous
ſtreſs
ſtretch
ſtrew
ſtricken
ſtrictneſs
ſtride
ſtriſe
ſtrike
ſtring
ſtripe
ſtrive
ſtroke
ſtroll
ſtrong
ſtruck
ſtruggle
ſtrumpet
ſtrung
ſtubbed
ſtubble
ſtubborn
ſtuck
ſtud
ſtudent
ſtudy
ſtuff
ſtumble
ſtupendous

ST

ſtupid
ſtupify
ſtupidity
ſtupration
ſtuttering
ſtyptic
ſuaſion
ſubaction
ſubaltern
ſub-conſequence
ſubdiviſion
ſubdue
ſubjection
ſubjunctive
ſub-lieutenant
ſublimation
ſubmerſion
ſubmiſſive
ſubordinate
ſubſcription
ſubſequent
ſubſervient
ſubſide
ſubſtantial
ſubterraneous
ſubtility
ſubtraction
ſucceed
ſuccedaneous
ſucceſsful
ſuccinct
ſuccour
ſucculent
ſuccumbent
ſudorific
ſufficient
ſuffumigation
ſuggeſtion
ſuitable
ſulphureous
ſummary
ſumptuous
Sunderland
ſuperadventure
ſuper-annuate

SU

ſuper-annuation
ſuper-eminence
ſuper-excellent
ſuperficial
ſuperfluous
ſuper-intendant
ſuperior
ſuperlative
ſupernumerary
ſuperſtitious
ſupervention
ſupplement
ſupport
ſupportable
ſuppreſſor
ſupreme
ſure
ſurfeit
ſurgeon
ſurpaſſing
ſurround
ſuſpect
ſuſpicious
ſuſtenance
ſwagger
ſwarm
ſwear
ſweep-ſtake
ſweet-heart
ſwelling
ſwept
ſwim
ſwimmer
ſwine-herd
ſwiniſh
ſwitch
Switzerland
ſword
ſwordſman
ſycophant
ſyllable
ſyllabub
ſyllablically
ſyllogiſm

SY

ſyllogiſtical
ſymbol
ſymbolical
ſymmetry
ſympathetic
ſympathize
ſympathy
ſymphony
ſymptom
ſynagogue
ſynod
ſynodical
ſynonimous
ſynopſis
ſyntax
ſyntheſis
ſynthetical
ſyringe
ſyrup
ſyſtem

T

Tabernacle
table
tablature
tabular
tackle
tackling
tailor
tale-bearer
taliſman
talkative
tallow
tally
tally-man
Talmud
Talmudical
tamarind
tame
tamely
tamper
tankard
tantalize
tap
tapeſtry
tapeſter
tarantula
target

TA

tarnish
tart
tartan
Tartar
Tartary
taſſel
taſteleſs
taſter
tatters
tatterdemal-
lion
tattoo
taunting
tauntingly
tautology
taudry
tawny
tax
taxation
teachable
teacher
team
technical
technology
tedious
tedioufneſs
teleſcope
temper
temperate
tempeſt
tempeſtuous
templar
temple
temporal
temporize
temptation
tenable
tenacious
tenandry
tenant
tenantable
tendency
tender
tender-hearted
tenderly
tenderneſs
tenement

TE

Teneriff
Teraphim
termagant
termination
terraqueous
terreſtrial
terrible
terrification
terrify
territory
terror
teſtaceous
teſtament
teſtamentary
teſtify
teſtifieth
teſtimonial
tether
texture
Thames
thankful
thankfulneſs
theatre
theatrical
theme
theocracy
theocratical
theologian
thereafter
thereby
thereupon
thermometer
thermoſcope
thicken
thicket
thickneſs
thief
thieviſh
thimble
thinker
thinking
thirſty
thirſtineſs
thiſtle
thornback
thorough
though

TH

thought
thoughtfulneſs
thouſand
thraldom
threadbare
threefold
threſhold
thrive
throng
throttle
throwſter
Thummim
Thurſday
thwart
ticking
ticket
tickling
tidings
tight
tightneſs
tillage
tilt-boat
tilt-yard
timbrel
timorous
timorouſneſs
tinker
tincture
tinder
tinge
tingle
tinſel
tippet
tipple
tireſome
tirewoman
titillation
title
titmouſe
titular
tobacco
tobacconiſt
together
toilſome
toilſomeneſs
Toledo
tolerable

TO

tolerating
toleration
tolbooth
tongue
tongue-tied
tooth
tooth-ach
toothſome
topaz
toper
Tophet
topography
topſy-turvy
tormenting
tormentor
torrent
torrid
tortoiſe
torture
Torry
tottering
touchſtone
tough
toughly
tournaments
towards
tower
townſhip
toyman
trace
tractable
tractate
trade
tradeſman
trade-wind
tradition
traduce
traffic
tragedy
tragedian
tragical
tragi-comedy
tragi-comical
train
train-bands
train-oil
traiterous

TR

traitor
trample
tranquil
tranquility
tranſaction
tranſcend
tranſcendency
tranſcribe
tranſcript
transfer
transferable
transfiguration
transfigure
transfuſe
tranſgreſs
tranſgreſſion
tranſgreſſor
tranſient
tranſiently
tranſition
tranſit
tranſitory
tranſlate
tranſlated
tranſlation
tranſmigration
tranſmit
tranſmutable
tranſparent
tranſpiration
tranſpire
tranſplant
tranſport
tranſporter
tranſpoſe
tranſpoſer
tranſpoſition
tranſubſtanti-
ate
tranſverſe
trappings
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traveller
treacherous
treachery
treacle
treaſonable

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tremble
tremendous
trepan
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tribulation
tribunal
trick
trident
triennial
trifling
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trimmings
Trinitarian
Trinity
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Tripoly
trivial
triumph
trophy
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troubleſome
truant
truce
trumpet
truſtineſs
Tubal
tucker
tulip
tumble
tumour
tumult
turban
turnpike
turpentine
turret
turtle
Tweed
twilight
twins
tutor
typographical
typography

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tyrannical
tyrannically
tyrannize
tyrant
tyranny
tyrannicalneſs
tyro

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Vacancy
vacation
vacuity
vacuum
vade-mecum
vagabond
vagary
vagrant
vague
vain-glorious
valedictory
valerian
valet
valetudinarian
valiant
valid
validity
valley
valorous
valour
valuable
valuation
value
Vandal
vane
van-guard
vaniſh
vanquiſh
vaporate
vapour
vapouring
variable
variance
variation
variegated
variety
varlet
varniſh
vary

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Vatican
Vaudois
vault
vaulter
ubiquity
udder
veal
veer
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vegetative
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vehicle
vein
vellum
velocity
velvet
venal
vendible
venerable
veneration
venereal
venery
Venetian
vengeance
venial
Venice
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venom
venomous
ventilator
ventricle
ventureſome
venturous
Venus
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verb
verbal
verbatim
verberate
verberation
verboſe
verboſity
verdant
verdegreaſe
verdict

verditor
verdure
verger
verify
verity
verjuice
vermicular
vermiculation
vermilion
vermin
vernacular
vernal
verſe
verſicle
verſification
verſify
verſion
vertex
vertical
vertiginous
vertigo
vervain
very
veſicle
veſicatory
veſpers
veſſel
veſt
Veſta
veſtal
veſtigate
veſtige
veſtment
veſtry
veſtry-man
veſture
vetches
veteran
vexation
vexatious
ugly
uglineſs
vial
viands
viaticum
vibrate
vibration
vicar
vicarage
vicarious
vicariſhip
vice-admiral
vice-chancellor
vicegerent
viceroy
vicinage
vicinity
vicious
viciſſitude
victim
victor
victorious
victory
victualler
victuals
Vienna
vie
view
vigil
vigilant
vigilance
vigorous
vigour
vileneſs
vilify
village
villager
villain
villainous
villainy
vincible
vindication
vindictive
vine
vine-yard
vinegar
vintage
vintner
viol
violable
violate
violation
violence
violent
violin
viper
virago
virgin
virginals
Virginia
virginity
virid
virile
virility
virtual
virtue
virtuoſo
virtuous
virtuouſly
virulency
virulent
virulently
virulentneſs
viſage
viſard
viſcera
viſcount
viſcounteſs
viſcous
viſible
viſibleneſs
viſibility
viſier
viſion
viſionary
viſit
viſitation
viſitor
viſor
viſual
vital
vitiate
vitiouſneſs
vitreous
vitrify
vitriol
vituline
vivacious
vivacity
vivid
vivification
vivify
viviparous
vixen
vizard
ulcerate
ulceration
ulcerous
ullage
ulterior
ultimate
umber
umbrage
umbrella
umpire
unacceptable
unaccountable
unaccuſtomed
unacquainted
unactive
unactivity
unadviſed
unadviſeable
unaffected
unaided
unalterable
unanimity
unanimous
unanſwerable
unappeaſed
unapt
unarmed
unarrayed
unaſſiſted
unattainable
unavailable
unavoidable
unavoided
unawaked
unawares
unbecoming
unbegotten
unbelief
unbeliever
unbend
unbidden
unblameable

unbloody
unboiled
unbound
unbridled
unbutton
uncapable
uncertain
unchangeable
uncharitable
unchaste
unchristened
unchurched
uncircumspect
uncivil
unclasp
unclean
unclothe
uncomfortable
uncomely
uncommon
unconcerned
uncondemned
unconquerable
unconquered
unconscionable
unconstant
unconstrained
uncontrollable
uncover
uncourteous
uncouth
uncrowned
unction
uncultivated
uncustomed
undaunted
undecided
undefiled
underling
undermine
understand
undertake
undervalue
undervalument
underwritten
undeserved
undiscipline
undiscovered
undistinguished
undivided
undoubted
undress
undulation
unduly
undutiful
uneasy
unequal
uneloquent
unemployed
unerring
uneven
unexecuted
unexpected
unexpert
unexpressible
unfairly
unfaithful
unfashioned
unfasten
unfeigned
unfenced
unfinished
unfitted
unfold
unformed
unforeseen
unfortunate
unfriendly
unfruitful
ungainful
ungarnished
ungenteel
ungird
ungodliness
ungovernable
ungracious
ungrateful
unguent
unhabitable
unhallowed
unhandsomely
unhandy
unhappily
unhappy
unharbour
unharnessed
unhealthful
unheard
unholy
unhook
unhorse
unhusbanded
unicorn
uniformity
union
unison
unitarian
unity
universe
university
unjust
unkind
unknown
unladed
unlamented
unlawful
unlearn
unlearned
unleavened
unlicensed
unlike
unlimited
unload
unlook
unlooked
unloose
unlovely
unlucky
unluckily
unmanly
unmannerly
unmarried
unmasked
unmatch
unmeasurable
unmerciful
unmindful
unmoveable
unmould
unnatural
unnecessary
unneedful
unoccupied
unopposed
unorderly
unpaid
unparalleled
unpardonable
unpeaceably
unpeople
unperceivable
unpleasing
unpolished
unpremeditated
unprejudised
unprecedented
unprepared
unprevented
unprofitable
unprosperous
unprovided
unpruned
unpurged
unquenched
unquiet
unravel
unready
unreasonable
unrebukeable
unreclaimed
unreformed
unregardful
unrelenting
unremitted
unremoved
unrepaired
unresolved
unrespectful
unrevenged
unrewarded
unrighteous
unruly
unsaddle
unsafe
unsaid
unsanctified

unſatisfactory
unſavoury
unſcriptural
unſealed
unſearchable
unſeemly
unſerviceable
unſettled
unſhaded
unſhaken
unſhaven
unſhod
unſkilful
unſociable
unſolder
unſolid
unſound
unſpeakable
unſpent
unſpotted
unſtable
unſtained
unſteady
unſtirred
unſtop
unſtring
unſucceſsful
unſuitable
unſure
untaken
untamed
untanned
unteachable
untenable
unthankful
unthinking
unthoughtful
unthrifty
until
untilled
untimely
untoward
untowardly
untractable
untried
untrimmed
untrodden
untrue
untruth
untruſtineſs
untunable
unveil
unuſual
unutterable
unwary
unwaſhen
unwatered
unwearied
unwedded
unwelcome
unwholeſome
unwieldy
unwilling
unwillingly
unwind
unwiſe
unworn
unworthy
unwound
unwritten
unyoke
vocabulary
vocal
vocation
vogue
voice
void
volatile
volition
volley
volubility
volume
voluntary
volunteer
voluptuous
vomit
voracious
vortex
votary
votive
voucher
vouchſafe
vow
vowel
voyage
upbraid
uphold
upholſterer
upright
uproar
upſhot
upſide
upſtart
upward
urbanity
urge
urgent
urinal
urine
urn
uſage
uſance
uſe
uſefulneſs
uſher
uſual
uſurp
uſurpation
uſurer
uſury
utenſils
utility
utmoſt
Utopian
utterance
vulgar
vulnerable
vulnerary
vulture
uvula
uxorious
Uzziah
Uzziel

W

Waddle
wafer
waft
wager
waggoner
wain
wainſcot
waiſter
waiter
wait
wakeful
walk
wall
wallet
Walloons
wallop
wallow
wallowiſh
walnut
wamble
wander
wanton
wantonneſs
war
warble
warden
wardenſhip
wardmote
wardrobe
ware
warfare
warineſs
wary
warlike
warm
warmneſs
warmth
warp
warrant
warrener
warrior
wart
waſh-ball
waſhing
waſp
waſpiſh
waſpiſhneſs
waſt
waſte
waſtefully
waſtefulneſs
watch
watcher
watchful

WA

watchfulness
water
water-measure
water-poise
water-gage
watergang
watery
wave
waver
wavering
wax
waxen
way
wayfaring
way-lay
way-mark
wayward
weak
weaken
weakly
weakness
weal
wealth
wealthy
wean
weaning
weapon
wear
wearied
wearily
weariness
wearisome
weary
weasand
weasel
weather
weather-board
weather-cock
weather-gage
weather-glass
weather-wise
weave
weaver
weaving
web
webster
wed

WE

wedding
wedge
wedlock
Wednesday
weed
weeder
week
weekly
ween
weep
weeper
weeping
weeyil
weft
weigh
weight
weightily
weighty
Welch
welcome
weld
welding-heat
welfare
welkin
well
well-a-day
well-born
well-bred
well-hole
well-set
welt
welter
wen
wench
wencher
wenching
wept
were
were-wolf
werch
wesand
Wesel
West
Westerly
Western
Westward
wet

WE

wether
wetness
wet-shot
wetted
wey
wezand
whale
whale-fishery
wharf
wharfage
wharfinger
what
wheal
wheat
wheaten
wheedle
wheedler
wheel
wheel-barrow
wheeler
wheel-wright
wheeze
whelk
whem
whelp
whelpish
when
whence
whensoever
where
whereas
whereby
wherefore
wherein
whereof
wheresoever
whereupon
wherewith
wherry
whet
whether
whetstone
whey
which
whiff
whiffler
whig

WH

whiggish
whiggism
while
whiles
whilom
whilst
whim
whimsical
whimsically
whimsicalness
whimsy
whine
whins
whip
whipcord
whipster
whipper
whipping
whipsaw
whipstaff
whirl
whirligigg
whirlpool
whirlwind
whisk
whisker
whisking
whisky
whisper
whist
whistle
whistler
whit
white
whiten
whiteness
white-heart
white-livered
white-meats
whither
whithersoever
whiting
whitish
whitlow
whitster
Witsunday
Whitsuntide

WH

whittle
whizz
whizzing
who
whole
wholly
wholesale
wholesome
wholesomenesſ
whomſoever
whoop
whore
whoredom
whoremonger
whoriſh
whoriſhly
whoriſhneſs
whorlbat
whoſe
whoſoever
why
wick
wicked
wickedly
wickedneſs
wicker
wicket
widdle-waddle
wide
widely
widen
wideneſs
wider
wideſt
widow
widower
widowhood
width
wield
wieldineſs
wieldly
wiſe
wig
wigmaker
wight
wild
wild-creature

WI

wilderneſs
wild-fire
wilding
wildly
wildneſs
wilds
wile
wilful
wilfully
wilfulneſs
wilily
wiliness
wilk
will
willing
willingly
willingneſs
willow
wily
wimble
wimple
win
wince
winch
wind
wind-bound
windfal
winding
windlaſs
windleſs
window
windward
wine
wine-bibber
wine-grapes
wine-preſs
wing
winged
wink
winkers
winking
winnow
winter
winter-green
wipe
wiping
wire

WI

wire-draw
wiſdom
wiſeacre
wiſe
wiſely
wiſh
wiſhfully
wiſp
wiſt
wit
witch
witchcraft
witch-elm
wite
wilful
with
withal
withdraw
withdrawn
withdrew
withe
wither
witherſhins
with-hold
with-holden
within
without
withſay
withſtand
withy
witleſs
witneſs
witticiſm
witty
wizzard
woad
woe
woeful
woefully
wolf
wolf's-bane
woman
womaniſh
womanly
womb
won
wonder

WO

wonderful
wonderfully
wonderment.
wont
woo
wooer
wood
woodcutter
Woodbridge
wooden
woodmonger
woodpecker
woodroof
woof
wool
woollen
word
wore
work
worker
workman
workmanſhip
world
worldly
worldlineſs
worldlymind-
ed
worm
worm-eaten
worm-ſeed
worn
worry
worſe
worſhip
worſhipful
worſhipper
worſt
worſted
wort
worth
worthies
worthily
worthineſs
worthleſs
worthleſſneſs
worthy
wot

WO

wove
would
wound
wrangle
wrangling
wrap
wrapper
wrapping
wrapt
wrath
wrathful
wrathfully
wrathfulneſs
wreak
wreath
wreck
wrecked
wren
wrench
wreſt
wreſtle
wreſtler
wreſtling
wretch
wretched
wretchedly
wretchedneſs
wriggle
wright
wring
wrinkle
wriſt
wriſtband

WR

writ
write
writer
writhe
writhed
writing
written
wrong
wronged
wrongful
wrongfulneſs
wrongfully
wrote
wroth
wrought
wrung
wry
wry-necked

X

Xeriff
Xerxes
Xiphias
Xyſter

Y

Yatch
yard
yard-arm
yare
yarn
yarrow
yate
yaw
yawl

YA

yawn
yawning
yaws
ye
yea
yean
year
yearling
yearly
yearn
yearning
yeaſt
yell
yellow
yellowiſh
yellowneſs
yelp
yeoman
yeomanry
yerk
yes
yeſterday
yeſternight
yet
yew
yew-berries
yew-buſh
yield
yielding
yieldingneſs
yoke
yoke-fellow
yoke-mate

YO

yolk
yon
yonder
yore
York
you
young
younger
youngeſt
youngling
youngſter
your
youthful
youthfully
youthfulneſs
yule
yule-time

Z

Zeal
zealot
zealous
zealouſneſs
Zealand
Zebra
Zechariah
zenith
zephyr
zodiac
zone
zoology
zoophite
zootomy
zootomiſt

FINIS.