FRONTISPIECE

In Silent words, Minerva Aids the Youth
In Trade — or Love, to Polish every Truth:
While Friendship Joins, and shows the Road to Fame,
For Moral Virtue, and a Guiltless Flame.

THE New 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.

PRINCIPALLY

Calculated to improve the Understanding, and to form in the Minds of Youth a lasting Attachment to Virtue: To improve and polish the Style, and to inculcate, in the younger Part of both Sexes, an early Taste for correct and elegant EPISTOLARY CORRESPONDENCE.

To which are added

The PRINCIPLES of POLITENESS,

Extracted from the LETTERS of a late EMINENT EPISTOLARY WRITER.

TOGETHER WITH

The different Forms of writing MESSAGES on CARDS.

AND

INSTRUCTIONS how to address PERSONS of all RANKS.

WHITEHAVEN:
Printed for JOHN DUNN, BOOKSELLER,
At the *Bible*, in the MARKET-PLACE.

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THE

THE

New 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 enter'd 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 thro' all rule and order for?——Whether your preſent conduct is ſuch as you would allow in a ſervant of your own? Whether you are ſo capable to purſue your buſineſs with that ardor and delight next morning, as if you had not drank, or kept bad hours over night? If not, whether your maſter has not a double loſs and damage from your miſ-ſpent evenings? whether the taking of ſmall liberties,

as

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 thro' the like ſervitude with pleaſure and credit. I found myſelf my own maſter full ſoon for my diſcretion: what you think of yourſelf I know not; but I wiſh you may do as well for your own intereſt, and reputation too, as I have done for mine: and I'll aſſure you, I ſhould not have thought it either creditable or honeſt to do as you do. I could have ſtood the laugh of an hundred ſuch vain companions as you chuſe, for being too narrow-minded to break through all moral obligations to my maſter, in order to ſhew the bravery of a bad heart, and what an abandon'd mind 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 frothy prate, indigeſted notions, and thoughts ſo unworthy of being remember'd, that it is the greateſt kindneſs to forget them?

Let me intreat you then, my dear 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 enter'd into. By applying yourſelf to books, inſtead of ſuch vain company, you will be qualified in time for the beſt

of company, and to be respected by all ranks of men. This will keep you out of unnecessary expences, will employ all your leisure time, will exclude a world of temptations and open and inlarge 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 enter'd 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 inquire 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

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 blamable, 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 thro' 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, tho', 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 acknowledgment 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 parental 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 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's part as my maſter's, that every ſervant, as well as I, knows their duty, and does it with pleaſure. So much evenneſs, ſedateneſs, and regularity, is obſerved in all they injoin 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 one's 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 yours, 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,

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 two last 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 benificent 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 should I be to hear, that my child was religious without hypocritical 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.

LET-

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 advice you sent me in your valuable letter, wants 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 future 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 o[illegible] in the streets; but what I suffer most from is the re[illegible] of your's and my father's kindness, but I begin [illegible]ore 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 advice you were so good to give me a[illegible]rting, and I shall endeavour

your to practice 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 should 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 your 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 increaſing. I think I could live extremely happy with him, but don't chooſe 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 Parent's 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 mens 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 XII.

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 increasing, 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 parent's 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

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 for her Neglect.

Honoured Madam,

I AM ashamed I staid to be reminded of my duty by my brother's kind letter. I will offer no excuse for myself, for not writing oftener, tho' 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 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 [illegible] as well for your own sake, as for your late f[illegible]s and mother's, makes me give you the trouble [illegible]ese lines,

 which

which I hope you will receive as kindly as I intend them.

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

This gentleman carried on for ſome years a profitable buſineſs; but indulging himſelf every evening in a tavern ſociety or club, which the promotion of buſineſs (as is uſually the caſe) gave the firſt pretence for, he looked upon thoſe engagements as the natural conſequence of the approach of night; and drove on his buſineſs in the day with precipitation, that he might get thither with the earlieſt. He ſeldom kept very late hours, tho' he never came home ſoon. The night being gone, and his bottle empty'd, the morning was always wanted to diſpel the fumes of the wine. Whoever therefore came to him before nine, was deſired to call again; and when he roſe, ſo many matters waited for him, as directly threw him into a flutter; ſo that from his riſing till dinner-time, he ſeem'd in one continued ferment. A long dinner-time he always allow'd 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 deferr'd, was put off to the next morning; and long'd for evening approaching, he flies to his uſual ſolace: empties his bottle by eleven: comes home: gets to bed; and is inviſible till next morning at nine; and then riſing, enters upon his uſual hurry and confuſion.

Thus

Thus did his life ſeem to thoſe who ſaw him in his buſineſs, one conſtant ſcene of fatigue, tho' he ſcarce ever apply'd 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 inſpected his books, written to his dealers, and put every thing in ſo regular a train, for the reſt of the day, that whatever had occurr'd 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 2000*l.* againſt him.

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

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

This example will afford ſeveral good hints to a young tradeſman, which are too obvious to need expatiating upon. And as I dare ſay, your prudence will keep you from the like fault, you will never have reaſon to reproach yourſelf on this ſcore. But yet, as I always found you in a hurry, when I called upon you, I could not but give you this hint, for fear you ſhould not rightly proportion your time to your buſineſs, and leſt you ſhould ſuſpend to the next hour, what you could and ought to do in the preſent, and ſo did not keep your buſineſs properly under. Method is every thing in buſineſs, next to diligence. And you will, by falling into a regular one, always be calm and unruffled, and have time to beſtow in your ſhop with your cuſtomers; the female ones eſpecially; who always love to make a great many words in their bargainings, and expect to be humour'd 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 acquaintance, is the hearty prayer of, Sir,

Your faithful Friend, and humble Servant.

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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 impoveriſh'd 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 ſquander'd; 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

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, tho' 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

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; tho' 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 leap'd 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

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, in 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 intitled 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 qualifications, than an agreeable person to preserve a husband's esteem, tho' it often is enough to attract a lover's notice.

Have you experience enough, think you, discreetly to conduct

conduct the affairs of a family? I thought you as yet not quite capable to manage my houſe; and I am ſure, my judgment 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 incloſed 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

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.

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 intitled 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 independent 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

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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 accounts, 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 laid down 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 account 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.

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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 intitled 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 plea-

ſure 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 overhaſty 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

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 may 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 to prevent being ſtript to the ſkin.

Moreover, what wiſe man would ruſh upon a proceeding, where the principal men of the profeſſion (tho' the oath they take, if ſerj---nts, obliges them not to ſign a ſham plea, nor plead in a cauſe againſt their own opinion) are not aſhamed, under the ſpecious, but ſcandalous notion, of doing the beſt they can for their client, to undertake, for the ſake of a paltry fee, to whiten over the blackeſt cauſe, and to defeat the juſteſt? Where your property may depend altogether upon the impudence of an eloquent pleader aſſerting any thing, a perjured evidence ſwearing whatever will do for his ſuborner's purpoſe? Where the tricks and miſtakes of

practisers, and want of trifling forms, may nonsuit you? Where deaths of persons made parties to the suit, may cause all to begin again? What wise man, I say, would subject himself to these vexations and common incidents in the law, if he could any way avoid it; together with the intolerable expences and attendances consequent on a law-suit? Besides, the fears, the cares, the anxieties, that revolve with every term, and engross all a man's thoughts? Where legal proofs must be given to the plainest facts; that a living man is living, and identically himself; and that a dead man is dead, and buried by certificate; where evidence must be brought at a great expence to hands and seals affixed to deeds and receipts, that never were before question'd; till a cause shall be split into several under ones; these tried term by term; and years elapse before the main point comes to be argued, tho' originally there was but one single point, as you apprehended, in the question. As to the law part only, observe the process: first, comes the declaration; 2dly, a plea; 3dly, demurrer to the plea; 4thly, a joinder in demurrer; 5thly, a rejoinder; 6thly, a sur-rejoinder; which sometimes is conclusive, sometimes to begin all over again. Then may succeed trials upon the law part, and trials upon the equity part; oftentimes new trials, or rehearings; and these followed by writs of error.

Then you may be plung'd into the bottomless gulph of chancery, where you begin with bills and answers, containing hundreds of sheets at exorbitant prices, fifteen lines in a sheet, and six words in a line (and a stamp to every sheet) barefacedly so contrived to pick your pocket: then follow all the train of examinations, interrogatories, exceptions, bills amended, references for scandal and impertinence, new allegations, new interrogatories, new exceptions, on pretence of insufficient answers, replies, rejoinders, and sur-rejoinders; till, at last, when you have danced thro' this blessed round of preparation, the hearing before the master of the rolls comes next; appeals follow from his honour to the chancellor; then from the chancellor to the house of lords;

lords; and ſometimes the parties are ſent down from thence for a new trial in the courts below—good heavens! What wiſe man, permit me to repeat, would enter himſelf into this confounding circle of the law?

I hope, dear Sir, you will think of this matter moſt deliberately, before you proceed in your preſent angry purpoſe; and if you ſhall judge it proper to take my advice, and avoid a law-ſuit, I am ſure you will have reaſon to thank me for it, and for the zeal wherewith I am

Your ſincere Friend and Servant.

LETTER XXXIII.

To a young Gentleman, on his entring into the World, with Directions how to conduct himſelf.

My dear Friend,

YOUR apprenticeſhip is near out, and you are ſoon to ſet up for yourſelf; that approaching moment is a critical one for you, and an anxious one for me. A tradeſman, who would ſucceed in his way, muſt begin by eſtabliſhing a character of integrity 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 taſtes 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 charcter 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 lyar,

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, very ſeldom is 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 occaſions, and take all occaſions, to ſhew a deteſtation and abhorrence of it. There, tho' 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 purpo-

ſes.

ſes. 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 connection 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

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 yet 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 that 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, uſeful, 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 blamable) 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.

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 aſure 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

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.

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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, tho' 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 acquaintances, whom you oppreſs with thoſe viſits, which by a more diſcreet management might have been courted.

The domeſtic œconomy 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 thoroughly 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 of their beauties to the greateſt advantage. But much delicacy and judg-

ment

ment 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 judgment of the reſt. A virtuous girl often hears very indelicate things with a countenance no ways embarraſſed, becauſe, in truth, ſhe does not underſtand them. Yet this is, moſt ungeneroufly, 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

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 inconveniences 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 hearts.

I need ſay little about gaming, as I flatter myſelf you have no reliſh for it. It is a ruinous and incurable vice; and, as it leads to all the ſelfiſh and turbulent paſſions, is peculiarly odious in your ſex. I have no objection to your playing a little at any kind of game, as a variety in your amuſements, provided that what you can poſſibly loſe is ſuch a trifle, as can neither intereſt 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 ſtill make them more agreeable and uſeful companions. You have particular reaſon to place

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 confidants. By placing confidence in them, you will receive every advantage which you could hope for from the friendship of men, without any of the inconveniences that attend such connexions with our sex.

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

Never allow any person, under the pretended sanction of

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

Another great obſtacle to the ſincerity, as well as ſteadineſs of your friendſhips, is 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 particular notice of you is a lover. Nothing can expose you more to ridicule, than the taking up a man on the suspicion of being your lover, who, perhaps, never once 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, left your hearts become too far engaged before you are aware of it.

At

At the ſame time I do not think that your ſex, at leaſt in this part of the world, have much of that ſenſibility, which diſpoſes to ſuch attachments. What is commonly called love among you is rather gratitude, and 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 ſuſpence, are very great incitements to attachment, and are the food of love in both ſexes. If attachment was not excited in your ſex in this manner, there is not one 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

of equal taſte and delicacy marries him, becauſe ſhe eſteems 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 diſadvantage in the company of his miſtreſs. If the faſcination continue long, it will totally depreſs his ſpirit, and extinguiſh every active, vigorous, and manly principle of his mind.

When

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 altho' you marry him. That ſufficiently ſhews your preference, which is all he is intitled 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.

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,

haviour, 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 fall on many other devices, if you are seriously anxious to put him out of suspense.

But, if you are resolved against every such method, at least do not shun opportunities of letting him explain himself. If you do this, you act barbarously and unjustly. If he brings you to an explanation, give him a polite, but resolute and decisive, answer. In whatever way you convey your sentiments to him, if he is a man of spirit and delicacy, he will give you no 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

tioned, or from a diffidence inſeparable from true attachment. In the one caſe, you can ſcarcely uſe him too ill; in the other, you ought to uſe him with great kindneſs: and the greateſt kindneſs you can ſhew him, if you are determined not to liſten to his addreſſes, is to let him know it as ſoon as poſſible.

I know the many excuſes with which women endeavour to juſtify themſelves to the world, and to their own conſciences, when they act otherwiſe. Sometimes they plead ignorance, or at leaſt uncertainty, of the gentleman's real ſentiments. That may ſometimes be the caſe; ſometimes they plead the decorum of their ſex, which injoins 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 intitled to plead the obligation of theſe virtues, in oppoſition to the ſuperior ones of gratitude, juſtice, and humanity. The man is intitled 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, although they are firmly determined never to marry him. But his converſation amuſes them, and his attachment is the higheſt gratification to their vanity; nay, they can ſometimes be gratified with the utter ruin of his fortune, fame, and happineſs. God forbid I ſhould ever think ſo of all your ſex; I know many of them have principles, have generoſity and dignity of ſoul that elevates them above the worthleſs vanity I have been ſpeaking of.

Such

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 dody, 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 generoſity or gratitude, ſhe will not betray a ſecret which does not belong to her.

I am &c.

LETTER XXXVIII.

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 judgments not arrived at ſuch full maturity as to be able to correct them.—I wiſh you to poſſeſs ſuch high principles of honour and generoſity as will render you incapable of deceiving, and at the ſame time 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

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 intirely 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 enſure happineſs in a married ſtate.

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

the consequent impatience to be married, is the most effectual way to prevent it.

You must not think from this, that I do not wish you to marry. On the contrary, I am of opinion, that you may attain a superior degree of happiness, in a married state, to what you can possibly find in any other. I know the forlorn 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 grandchildren; sometimes by oppressing their acquaintances by impertinent intrusions into their private affairs; and sometimes by being the propagators of scandal and defamation. All this is owing to an exuberant 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 spirits, bashful and timid; I see such women sinking into obscurity and insignificance, and gradually losing every elegant accomplishment, for this evident reason, that they are not united to a partner who has sense, 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,

tion, 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 ſlaves 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 imagine, that the reſerved behaviour which I recommend to you, and your appearing ſeldom at public places, muſt cut off all opportunities of your being acquainted with gentlemen. I am very far from intending this; I adviſe you to no reſerve but what will render you more reſpected and beloved by our ſex. I do not think public places ſuited to make people acquainted together. They can 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, examine your tempers, your taſtes, and your hearts, very ſeverely; and ſettle in your own minds what are the requiſites to your happineſs in a married ſtate; and, as it is almoſt impoſſible that you ſhould get every thing you wiſh, come to a ſteady determination what you are to conſider as eſſential, and what may be ſacrificed.

If you have hearts diſpoſed by nature for love and friendſhip, and poſſeſs thoſe feelings which enable you to enter into 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

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 imbitter 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 cloaths, 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, tho' 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 makes his addresses to you, or gives 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 childrens 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 intractable 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 ſakes, and for the ſakes 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 principles ——If you have children, you will ſuffer the moſt bitter diſtreſs, in ſeeing all your endeavours to form their minds to virtue and piety, all your endeavours to ſecure their 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 connection, which will render you unhappy. If you have as much between you as to ſatisfy all your demands, it is ſufficient. I ſhall conclude with endeavouring to remove a difficulty which muſt 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

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 further to wiſh, and often made him doubtful of your ſenſibility or attachment, may and ought ever to remain. The tumult of paſſion will neceſſarily 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 peculiarities of opinion, which, from their contradiction to the general practice of the world, I might reaſonably have ſuſpected were not ſo well founded. But, in writing to you, I am afraid my heart has been too full and too warmly intereſted 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.

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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,

panies, that they were no longer girls; and consequently that their whole demeanor before they got a husband, was all but a countenance and constraint upon their nature; whereas I suppose, if the votes of wise men were gathered, a very great majority would be in favour of those ladies, who after they were entered into that state, rather chose to double their portion of modesty and reservedness.

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

Upon this head, I should likewise advise you to differ in practice from those ladies who affect abundance of uneasiness while their husbands are abroad; start with every knock at the door, and ring the bell incessantly for the servants to let in their master; will not eat a bit at dinner or supper if the husband happens to stay out; and 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,

which, I can only ſay, that, in my obſervation, thoſe ladies who are apt to make the greateſt clutter on ſuch occaſions, would liberally have paid a meſſenger for bringing them news, that their huſbands had broke their necks on the road.

You will perhaps be offended, when I adviſe you to abate a little of that violent paſſion for fine cloaths ſo predominant in your ſex. It is a little hard, that ours, for whoſe ſake you wear them, are not admitted to be of your council. I may venture to aſſure you, that we will make an abatement at any time of four pounds a yard in a brocade, if the ladies will but allow a ſuitable addition of care in the cleanlineſs and ſweetneſs of their 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

rectly 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 huſbunds; 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 doxen 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 ſhe-companions; becauſe they will certainly fix a coxcomb upon you, and it will coſt you ſome time and pains before you can arrive at the knowledge of diſtinguiſhing ſuch a one from a man of ſenſe.

Never take a favourite waiting-maid into your cabinet-council, to entertain you with hiſtories of thoſe

ladies

ladies whom ſhe hath formerly ſerved, of their diverſions and their dreſſes; to inſinuate how great a fortune you brought, and how little you are allowed to ſquander; to appeal to her from your husband, and to be determined by her judgment, becauſe you are ſure it will be always for you; to receive and diſcard ſervants by her approbation or diſlike; to engage you, by her inſinuations, into miſunderſtandings with your beſt friends; to repreſent all things in falſe colours, and to be the common emiſſary of ſcandal.

But the grand affair of your life will be, to gain and preſerve the friendſhip and eſteem of your husband. You are married to a man of good education and learning, of an excellent underſtanding, and an exact taſte. It is true, and it is happy for you, that theſe qualities in him are adorned with great modeſty, a moſt amiable ſweetneſs of temper, and an unuſual diſpoſition to ſobriety and virtue. But neither good-nature nor virtue will ſuffer him to eſteem you againſt his judgment; and although he is not capable of uſing you ill, yet you will in time grow a thing indifferent, and perhaps contemptible, unleſs you can ſupply the leſs 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

invite perſons of knowledge and underſtanding to an acquaintance with you, by whoſe converſation you may learn to correct your taſte and judgment; and when you can bring yourſelf to comprehend and reliſh the good ſenſe of others, you will arrive in time to think rightly yourſelf, and to become a reaſonable and agreeable companion. This muſt produce in your husband a true rational love and eſteem for you, which old age will not diminiſh. He will have regard for your judgment and opinion in matters of the greateſt weight; you will be able to entertain each other without a third perſon to relieve you by finding diſcourſe. The endowments of your mind will even make your perſon more agreeable to him; and when you are alone, your time will not lie heavy upon your hands for want of ſome trifling amuſement.

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

you,

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.

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 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 judgment upon english and french writers, either in verse or prose, or of the nature and limits of virtue and vice; it is a shame for an english lady not to relish such discourses, not to improve by them, and endeavour, by reading and information, to have her share in those entertainments, rather than turn aside, as it is the usual custom, and consult with the woman who sits next her, about a new cargo of fans.

It is a little hard, that not one gentleman's daughter in a thousand should be brought to read or understand her own natural tongue, or be judge of the easiest books that are written in it; as any one may find, who 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 to be not ill qualified; because I have spent more time, and have had more opportunities than many others, to observe and discover from what sources the various follies of women are derived.

Pray observe how insignificant things are the common race of ladies, when they have passed their youth and beauty; how contemptible they appear to the men, and yet more contemptible to the younger part of their own sex; and have no relief but in passing their afternoons in visits, where they are never acceptable; and their evenings at cards among each other; while the former part of the day is spent in spleen and envy, or in vain endeavours to repair by art and dress the ruins of time. Whereas I have known ladies at sixty, to whom all the polite part of the court and town paid their addresses, without any farther view than that of enjoying the pleasure of their conversation.

I am ignorant of any one quality that is amiable in a man, which is not equally ſo in a woman: I do not except even modeſty, and gentleneſs of nature. Nor do I know one vice or folly which is not equally deteſtable in both. There is indeed one infirmity which ſeems to be generally allowed you, I mean that of cowardice. Yet there ſhould ſeem to be ſomething very capricious, that when women profeſs their admiration for a colonel or a captain on account of his valour, they ſhould fancy it a very graceful becoming quality in themſelves to be afraid of their own ſhadows; to ſcream in a barge when the weather is calmeſt, or in a coach at the ring; to run from a cow at a hundred yards diſtance; to fall into fits at the ſight of a ſpider, an earwig, 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 happens 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 provication. I would recommend you to the acquaintance of a common proſtitute, rather than to that of ſuch termagants as theſe. I have often

thought, that no man is obliged to ſuppoſe ſuch creatures to be women; but to treat them like inſolent raſcals diſguiſed in female habits, who ought to be ſtripped, and kicked down ſtairs.

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

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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 the 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 ruin. 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

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 of 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

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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 put 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 inquire 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 to their accommodation at the inn at night, ſet out fools, and will certainly return ſo. Thoſe who only mind the raree-ſhows 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 obſerve 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

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 to you the proper objects of a more minute inquiry. In ſhort, be curious, attentive, inquiſitive, as to every thing; lifleſneſs and indolence are always blamable, 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, chearful 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 accounts 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,

ſequently, 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 abſence 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, 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

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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 no-body 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 advanced 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,

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 employ 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 ſacriſice to Cloacina. This was ſo much time fairly gained; and I recommend to 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 or 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 foresee that if this accident 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 popolous 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 injoined 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 discernible from what mountain this cloud issued, but it was found afterwards to ascend from mount

* *In the gulf of Naples.*

mount Vesuvius †. I cannot 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 phænomenon 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 threat-

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† *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:*

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 satyr's 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.

ened her; for her villa being ſituated at the foot of mount Veſuvius, there was no way to eſcape but by ſea: She earneſtly 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 Stabiæ, 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

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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 apartment 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, who were at Misenum—But as this has no connection with your history, so your inquiry 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:

Though 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

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. Though 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 flash-

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es 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

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 frighted 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 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 ſhould 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 conſolation, 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, though 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 well 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

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* *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.*

‡ *Mr. Addiſon in his account of mount Veſuvio 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.

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 from my uncle.——

And now you will read this narrative without any view of inserting it in 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.

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

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i 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 'tis 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 makes 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 rid a horſe ſo much at my command, in my life. My ſide-ſaddle is the firſt that was ever 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 the 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 either

either by 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, ſolicitous 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 falls 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 round 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 the 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

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ſpread with perſian carpets, and raiſed at one end of them (my chambers are raiſed at both ends) about two foot. 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 or 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 perfume, 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 ſurprized 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 encloſed

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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 no body more deſirous to entertain you than, dear Mrs.——,

Yours, &c. &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

though perhaps my letter may lie upon my hands this 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 some 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 through 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 litt e 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 in 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 begun 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, cloaths, 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 strait home to my own house, but the greek lady, with me, earnestly sollicited 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

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 lower part of the room, which fell into three or four baſons, with a pleaſing ſound. The roof was painted with all ſorts 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 ſatin 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 (or 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 proportion 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 ſatin 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 in 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 excells 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 daughters, though ſhe appeared too young to be their mother. Her fair maids were ranged below her

ſofa

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 begun 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 beg'd I would wear the richeſt for her ſake, and gave the others to my woman and interpretreſs.——I retired thro' 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 part of my pleaſure; for I would have my dear ſiſter ſhare in all the diverſion of,

Yours, &c. &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,

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 di inguiſhes a little mind as to ſtop at words. What ſignifies that cuſtom (for which we ſee very good reaions) of making the name of huſband and wife ridiculous? A huſband ſignifies, in the general interpretation, a jealous mortal, a quarreiſome tyrant, or a good ſort of fool, on whom we may impoſe any thing; a wife is a domeſtic dæmon, 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 œconomy 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

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 parliament, 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 asylum " against all grief; your esteem makes me insensible to " the injustice of a court, or the ingratitude of a mas- " ter. 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 gran- " deur 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

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.

Apropos 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 inchanted 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 gallant 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

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 ſhows, 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

that I could ſcarcely contradict her; and I owned at firſt, that ſhe had reaſon to prefer the morals of the muſſelmen 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 of 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 elder than herſelf.

Honoured Sir,

THO' 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. Tho' the conſequences thereof ſhould prove never 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 ingenuous

(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, tho' never ſo harmleſs and innoſenſive; 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 judgment. 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.

LET-

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 necessity 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 at 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.

LET-

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, Sir,

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 in-

formed 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 disingenuous. She says, I may tell you, that she thinks herself obliged to you for your favourable thoughts: 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.

LET-

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 pretensions 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 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.

LET-

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 although 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 should 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.

LET-

LETTER LXI.

From a young Lady to a Gentleman engag'd 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 character, 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 be either 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

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

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 forever 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 blameworthy 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 tho' the day of our marriage is appointed, I am incapable 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 converſation. I have ſtrict commands from both my parents to receive you, and am undone, forever, 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 much to be 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,

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 you will ſoon have 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 alſo a fault of the ſame kind, your talking of nothing but love to the perſon you admire. Whatever pleaſure ſhe may take in hearing the progreſs of your paſſion, it is impoſſible but you muſt fall into a multitude 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 langour. 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. Langour 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 his 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, &c.

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

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 were 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 al-

ways 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 in 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

nature had connected 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 prevail with myself to 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 us both.

I am, Sir, with the greatest respect,
Your sincere Well-wisher.

LETTER LXX.

The Gentleman's Reply.

My dear Sophia,

WAS is not cruel to start so many abjections? 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 power, 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 shall wait for the answer to your ever sincere lover whose sole happiness is centred in you. I am, &c.

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 her: 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

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 her 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 paſſion 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 thoughts 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, though 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,

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 any 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 with 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 the 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 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

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

hope you have 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 tax 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

termine 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 tranquillity 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 muſt expect to receive from

Your Brother.

LETTER LXXII.

From a Mother to her Son, on his aſking her Approbation in an imprudent Courtſhip.

My dereſt 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

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 hath a great one, neither herſelf, nor her relations, will look upon a child as you are, and an

unequal

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

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 firſt 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 hold 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 intirely in this matter; but ſtill I am uneaſy. Where there is true affection, there will 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 an 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 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 ever 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 accordingly; 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 which ever 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

Williams I muſt have a moment to write to the perſon in the world I love next himſelf. My dear, good bye. 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 with 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 twelvemonth hence, you will not be ſo merry.

I expected the gloves, ſo your new name did not ſurprize me. You could not imagine all the people in the 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 with him (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 Cuper's fireworks. 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, admiting it to be true, that he is really entitled to the annuity abovementioned; 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,

tive, 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.

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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 rogue 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 avoids 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 deſirable ornament; and a hand can never be white unleſs it be kept clean: Nor is this all; for if the young lady will excel her companions in this reſpect, ſhe muſt keep her hands in conſtant motion, which will occaſion the blood to circulate freely, and have a wonderful effect.

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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 premit 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 cloaths 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 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 entirely 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.

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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 exceeding 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

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 an 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 made beauty the greateſt misfortune that could befal them!——I can't think on't without concern: Why am I fated to be thus unlucky, and injure thoſe the moſt that love me beſt?—Alas! Why was I made a looking-glaſs! 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 ſoon 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 grows ſo fond of me, that ſhe runs to aſk my opinion of every look; if ſhe conſults 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.

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 though 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 where 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

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 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 lie 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 cheif 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 lie 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 poſſeſſer. 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

duce 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 land-marks 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 rains, which drown the winter—ten thouſand more—than can be repreſented by any ſimilitude, or imagined by any conception, are all revolved in eternity—vaſt boundleſs eternity! After all thoſe numerous ages are expired, eternity is only beginning to begin.

I am, Madam,

Your ſincere tho' 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

must acquaint you, that the highest and most extravagant heap of towers in the universe, which is in this neighbourhood, stands 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 Dew 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 had 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 cloaths, and John was suiting several sorts of poppies and field-flowers to her complexion, to choose her a knot for the wedding-day. While they were thus busied (it was on the last 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

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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 ſhould 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 th' 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'll 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

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an indiſpoſition which confined her to her chamber, but was 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 always has ſome regard to the perſon whom ſhe believes to be her real admirer, ſhe now took it in her head (upon advice 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 bid 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 intereſts " 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 haſtened 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 that 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

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 must you 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 judgment 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 an 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 either 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 ſoberneſs and truth in the one, and much unſteadineſs and vanity in the other. The king, I truſt, will deal graciouſly with you; reſtore you thoſe honours, and that fortune, which a diſtempered time hath deprived you of, together with the life of your father; which I rather adviſe might be by a new gift and creation from himſelf, than by any other means, to the end you may pay the thanks to him, without having obligations to any other. Be ſure to avoid, as much as you can, to enquire after thoſe who have been ſharp in their judgments 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 goodneſs, bleſs you and your children's children; and his ſame goodneſs bleſs your ſiſters in like manner; perfect you in every good work, and give you right underſtanding in all things. Amen.

Your moſt loving Father,

T. WENTWORTH.

LETTER LXXXIV.

A Letter from Biſhop Atterbury to his Son Obadiah, at Chirſtchurch 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

think it worth your while to consider what you write, and to whom, and let nothing, though 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 that 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 comes from your heart, is the most acceptable present you can make me. With these good qualities an incorrect letter would please me, and without them the finest thoughts and language will make no lasting 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.*

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 yours; becauſe I well know how little you value life, both as a philoſopher and a chriſtian; particularly the latter, wherein hardly one in 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 nobody now left but you: Pray be ſo kind 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 remembering 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 martrimony as invention; and yet I have daily ſchemes for innumerable eſſays in proſe, and proceed ſometimes to no leſs than half a dozen lines,

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 propotion 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, inquires 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 Fontainbleau 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

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 is returned declaring life itſelf not worth a day's journey, at the expence of parting with one's friends.—Mr. Lewis every day remembers you. I lie 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 prompt 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

‡ *The late Frederick Prince of Wales.*

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 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 the 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

borough about ten leagues to sea, purely to try if I could sail without sea-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.

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 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 vigilance on your two porters, 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 semi-globes, 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, nor like a coach of state, bedaubed with gilt and colouring; but 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 surprised to find your little tenement subject to the same change: Doubtless, it has often wanted repairs, though you have lived in it no longer, which are plain intimations that the house will one day fall.———You may soon be 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 lie 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 refind 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 tranquillity 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 engaged in ſcenes of action, and acquainted

with

with affairs of difficulty and vicissitudes 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 or 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 amongst 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 latter 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 enjoyments 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 lie 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 amuſe 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 chear 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 of 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,

bitual, 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 judgment. 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 judgment 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 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 through 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 enquiries concerning religion, politics, or any thing elſe, we ſhould 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 improvements 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 from 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.

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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 strokes of nature's pencil, till the sense aches to comprehend them. The teizing 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, 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 remains, and say, with an involuntary sigh, farewel, when the last spot of fire is sunk beneath the plain.

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 crouded with its peculiar pleasure: But, of all others, this, the youth of the just ripening year, carries delight in every object,

and

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, lo!, 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 fill 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 vigor in mild natures, how ſweet the change to look into the quarters made by art, there to indulge that

——————————Retired leiſure,
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 brings after day 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, or 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!

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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 marquetrine; 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.

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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 is 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, through all thoſe powerful aſſaults he muſt neceſſarily have encountered 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

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 monument 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

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

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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 inconſtancy 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 out do 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 mo-

thers, 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 Brussels 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 culpable 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 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.

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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.

LETTER XCIV.

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

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 as quiet a ſituation as I can, to be ready to receive that ſtroke which I believe is coming upon me, and have 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 effect 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 great 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 now 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 firſt, 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, unavoidably, be lead 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 chearfully, 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

guilty of no excess—this is the prerogative of man. This shameful vice throws the mind into universal confusion 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 judgment 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 eyewitnesses 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 accustomed 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, we 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 among 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

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 contracting 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 inebri-

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ating 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 principal ſupport, very frequently reſults from a ſtate of intoxication. Young perſons, when inflamed with wine, heſitate not to throw themſelves, in this ſtate of inebriaty, 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.

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

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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 nobody 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 langour 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 ſhould 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, tho' 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

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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 debauchées, thinks nothing more is necessary to make him appear like a man of fashion and fortune than to be thought a gamester and a debauchée. 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 of his 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-lived 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

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 langour, "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

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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 information 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 diſputes, 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 cover-

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ing 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 attracting 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.

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:

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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 amongſt 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 ſordid 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 occurring 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 happineſs of her huſband, children, and ſervants, muſt depend on her temper, and you will ſee that the greateſt good, or evil, which ſhe ever may have in her power to do, may ariſe from her correcting or indulging its infirmities.

Though I wiſh the principle of duty towards God to be your ruling motive in the exerciſe of every virtue, yet,

yet, as human nature ſtands in need of all poſſible helps, let us not forget how eſſential it is to preſent happineſs, and to the enjoyment of this life, to cultivate ſuch a temper as is likewiſe indiſpenſibly requiſite to the attainment of higher felicity in the life to come. The greateſt outward bleſſings cannot afford enjoyment to a mind ruffled and uneaſy within itſelf. A fit of ill humour will ſpoil the fineſt entertainment, and is as real a torment as the moſt painful diſeaſe. Another unavoidable conſequence of ill temper is the diſlike and averſion of all who are witneſſes to it, and, perhaps, the deep and laſting reſentment of thoſe, who ſuffer from its effects. We all, from ſocial or ſelf-love, earneſtly deſire the eſteem and affection of our fellow-creatures; and indeed our condition makes them ſo neceſſary to us, that the wretch who has forfeited them, muſt feel deſolate and undone, deprived of all the beſt enjoyments, and comforts the world can afford, and given up to his inward miſery, unpitied and ſcorned. But this never can be the fate of a good-natured perſon: 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 faireſt point of light: His good humour, without the help of great talents or acquirements, will make his company preferable to that of the moſt brilliant genius, in whom this quality is wanting: In ſhort, it is almoſt impoſſible that you can be ſincerely 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 amiable, 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,

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.

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

just aspersions, to tell them you was 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 scource 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 do 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 disobligations, 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 account with him on equal terms.

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

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 inconveniencies 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 inconveniencies. 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 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, that it may not be engrossed by such as are in themselves scarce worth a moment's anxiety. 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

nearer we draw to the end of all ſublunary enjoyments. Reading, reflexion, 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 he 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, though they could have ſtaid away from it with perfect eaſe and contentment.

Sullenneſs,

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!—"* Admo-"niſh thy friend, peradventure he hath 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 again."—Brood not over a reſentment, which perhaps was at firſt ill grounded, and which is undoubtedly heightened by an 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 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

* *Eccluſ. xix.* 13.

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 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.

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, where 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

Obſerve, notwithſtanding, that I do not wiſh you to hear of your faults without pain: Such an indifference 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 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 refuſe 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 behavicur 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

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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.

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To make you the delight and darling of your family, something more is required than barely to be exempt from ill temper 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 most wish 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 lie 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 motive 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 partial parent, or of an affectionate brother, than by the empty compliments of a visiter, 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 haraſſing 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 of 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.

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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, though 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 heartily choose 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 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 learn'd 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 own 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 not 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

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 intentions; 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 may 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 writings 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 reſurrection—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

cred 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 the 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.

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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 abſolute 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 chooſe 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 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

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as your own. By which means, you will avoid the temptation of giving less than you ought, through 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 accounts 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.

LETTER CIII.

On Economy. By the Same.

My dear Niece,

LADIES, who are fond of needlework generally choose 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

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 other 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 dilicacy and libera-

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lity 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 common-

wealth,

wealth, 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 atten-

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 dependants. 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 chearfully 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 judgment 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

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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 does 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 merely 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.

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 qualifiy 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 so likely to form and strengthen your judgment, 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.

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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 judgment 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 stupendous 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 stupendous 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.

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,

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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 very careful how you enter into confidences with girls of your own age. Rather chooſe ſome perſon of riper years and judgment, 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 into 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 dareſt 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 your-

ſelf,

ſelf, 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 chooſe one in whom they are wanting.

The firſt of theſe is a deep and ſincere regard for religion. If your friend draws her principles from the ſame ſource with yourſelf, if the goſpel precepts are 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 companion, 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, as 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 is not at least controllable 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 shews a meek, resigned, and chearful temper, she will probably preserve it on greater occasions; but if she is impatient and discontented under these, how will she support

ſupport the far greater evils which may await 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 interchange 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 recall what you have loſt: but, on the contrary, will haſten the diſſolution of every remaining tie. The beſt remedy is, to renew your care

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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 persists, 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 engagement 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

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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 entruſted 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 through 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

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 impu-

dence 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: 'tis 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 obliges you; and even then, take care to do it in ſuch a manner, that it may not be conſtrued into fiſhing for applauſe. Whatever perfections 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 revengeful diſpo-

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 ſorry 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 vulgar, 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 exceedingly 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 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

your money, pray lose it with temper; or win, receive your winnings without either 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 compleat 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 divides 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

do half of them well, and leave the reſt undone, than to 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 the 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. Though 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 oneſelf; 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 an unguarded expreſſions, watch it narrowly, and endeavour to curb it; but let no compaiſance, no weak deſire of pleaſing, no wheedling

ling 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 some 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

claration 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 ſhould ſtop my mouth when I was gaping, as take my words from me while I was ſpeaking them. Now if this be unpardonable, it cannot be leſs ſo.

To help out or foreſtall 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 is 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 advice are 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

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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; though 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 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 you 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 education, and are unwelcome in what is called good company. It is a vice that has no temptation

tation to plead, but is, in every respect, as vulgar as it is wicked.

Never accustom yourself to scandal, nor listen to it; for though 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 ever 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 peoples 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, though you know yourself right; but offer your sentiments modestly and cooly, and if this does not prevail,

vail, give it up, and try to change the ſubject by ſaying ſomething to this effect; "I find we ſhall hardly con-"vince 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 premitted 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 bread 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 whiſpers, 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

per 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 take 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 memory;" 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 abhorence 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 you 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 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 Morn.

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 sory 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.

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's compliments to Mr. Lambert, and ſhe is engaged

Friday.

IX. Miſs Norris's 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.

Suitable Directions for Addressing Persons of all Ranks, both in Writing and Discourse.

TO the King's most Excellent Majesty, *Sire*, or *May it please your Majesty*.

To his Royal Highness George, Prince of Wales, *Sir*, or, *May it please your Royal Highness*.

In the same Manner to the rest of the Royal Family.

To the Nobility.

To his Grace the Duke of S. *My Lord Duke*, or, *May it please your Grace*, or, *Your Grace*.

To the Most Noble the Marquis of H. *My Lord Marquis, your Lordship*.

To the Right Honourable the Earl of B. *My Lord, your Lordship*.

To the Right Honourable the Lord Viscount D. *My Lord, your Lordship*.

To the Right Honourable the lord F. *My Lord, your Lordship*.

The Ladies are addressed according to the Rank of their Husbands.

The Sons of Dukes, Marquisses, and the eldest Sons of Earls have, by Courtesy of England, the Title of *Lord* and *Right Honourable*; and the Title of *Lady* is given to their Daughters.

The younger Sons of Earls, the Sons of Viscounts, and Barons, are stiled *Esquires*, and *Honourable*, and all their Daughters *Honourable*.

The Title of *Honourable* is likewise conferred on such Persons as have the King's Commission, and upon those Gentlemen who enjoy Places of Trust and Honour.

The Title of *Right Honourable* is given to no Commoner, excepting those who are Members of his Majesty's most Honourable Privy Council, and the three Lord Mayors of *London*, *York*, and *Dublin*, and the Lord Provost of *Edinburgh*, during their Office.

To the Parliament.

To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled, *My Lords*, or, *May it please your Lordships*.

To the Hon. the Knights, Citizens, and Burgesses in Parliament assembled, *Gentlemen*, or, *May it please your Honours*.

To the Right Honourable Sir F. N. Speaker of the House of Commons, who is generally one of his Majesty's most honourable Privy council. *Sir*.

To the Clergy.

To the Most Reverend the Lord Archbishop of Canterbury, *My Lord*, or, *Your Grace*.

To the Right Reverend the Lord Bishop of S. *My Lord*.

To the Reverend the Dean of C. or Archdeacon, or Chancellor of D. or Prebendary, &c. *Mr. Dean, Reverend Sir*, &c.

All Rectors, Vicars, Curates, Lecturers, and Clergymen of other inferior denominations, are stiled *Reverend*.

To the Officers of his Majesty's Household.

They are for the most Part address'd according to their Rank and Quality, though sometimes agreeable to the Nature of their Office: as, *My Lord Steward, My Lord Chamberlain, Mr. Vice Chamberlain*, &c. and in all Superscriptions of Letters, which relate to Gentlemen's Employments, their Stile of Office should never be omitted; and if they have more Offices than one, you need mention only the highest.

To the Soldiers and Navy.

In the Army all Noblemen are stiled according to their Rank, to which is added their Employ.

To the Hon. A. B Esq; Lieutenant-General, Major-General, Brigadier-General of his Majesty's Forces, *Sir, Your Honour*.

To the Right Honourable the E. of S. Captain of his Majesty's first Troop of Horse Guards, Band of Gentlemen Pensioners. Band of Yeomen of the Guards, &c. *My Lord, your Lordship*.

All Colonels are stiled *Honourable*; all inferior Officers should have the Name of their Employment set first; as for example, to Major W. C. to Captain T. H &c.

In the Navy all Admirals are stiled *Honourable*, and Noblemen according to Quality and Office. The other Officers as in the Army.

All

To the Ambassadors, Secretaries, and Consuls.

All Ambassadors have the Title of *Excellency* added to their Quality, as have also Plenipotentiaries, foreign Governors, and the Lord Lieutenant and Lord Justices of *Ireland.*

To his Excellency Sir B. C Baronet, his Britannic Majesty's Envoy Extraordinary and Plenipotentiary to the Ottoman Port, *Sir, your Excellency.*

To his Excellency E. F. *Esq*; Ambassador to his most Christian Majesty, *Sir*, or *your Excellency.*

To his Excellency the Baron d'A. his Prussian Majesty's Resident at the Court of Great-Britain, *Sir, your Excellency.*

To Seignior W. G. Secretary from the Republic of Venice, *Sir.*

To G. H. Esq; his Britannic Majesty's Consul at Smyrna, *Sir.*

To the Judges and Lawyers.

All the Judges, if Privy-Counsellors, are stiled *Right Honourable*; as for Instance:

To the Right Honourable A. B. Lord High Chancellor of Great-Britain, *My Lord, your Lordship.*

To the Right Honourable P. V. Master of the Rolls, *Sir, your Honour.*

To the Right Honourable Sir G. L. Lord Chief Justice of the King's Bench, or the Common Pleas, *My Lord, your Lordship.*

To the Honourable A. B. Lord Chief Baron, *Sir*, or, *May it please you, Sir.*

To the Right Honourable A. D. Esq; one of the Justices, or to Judge T. *Sir*, or, *May it please you, Sir.*

To Sir R. D. his Majesty's Attorney, Sollicitor, or Advocate General, *Sir.*

All others in the Law, according to the Offices, and Rank they bear, every Barrister having the Title of *Esquire* given him.

To the Lieutenancy and Magistracy.

To the Right Honourable G. Earl of C. Lord Lieutenant and Custos Rotulorum of the County of Durham, *My Lord, your Lordship.*

To

To the Right Honourable B. C. *Esq*; Lord Mayor of the City of London, *My Lord, your Lordship.*

All Gentlemen in the Commission of the Peace have the Title of *Esquire* and *Worshipful*, as have also all Sheriffs and Recorders.

The Aldermen and Recorder of London, are stiled *Right Worshipful*; as are all Mayors of Corporations, except Lord Mayors.

To P. S. *Esq*; High Sheriff of the County of York, *Sir, your Worship.*

To the Right Worshipful S. T. *Esq*; Alderman of Tower Ward, London, *Sir, your Worship.*

To the Right Worshipful C. D. Recorder of the City of London, *Sir, your Worship.*

The Governors of Hospitals, Colleges, &c. which consist of Magistrates, or have any such among them, are stiled *Right Worshipful*, or *Worshipful*, as their Titles allow.

To the Governors under the Crown.

To his Excellency G Lord S. Lord Lieutenant of Ireland, *My Lord, your Excellency.*

To the Right Honourable C. Earl of D. Governor of Dover Castle, &c. *My Lord, your Lordship.*

The second Governors of Colonies appointed by the King are called Lieutenant Governors.

Those appointed by Proprietors, as the East-India Company, *&c.* are stiled Deputy-Governors.

To Incorporate Bodies.

To the Honourable Court of Directors of the United Company of Merchants trading to the East-Indies, *Your Honours.*

To the Honourable the Sub-Governor, Deputy-Governors, and Directors of the South-Sea Company, *Your Honours.*

To the Honourable the Governor, Deputy-Governor, and Directors of the Bank of England, *Your Honours.*

To the Master and Wardens of the Worshipful Company of Mercers.

F I N I S.

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