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where he was; and the general's presence was never necessary any where, but where he had placed himself at the first disposition, except that accident happened from extraordinary efforts of the enemy which he could not foresee; but it was remarkable that it never fell out from failure in his own troops. It must be confessed the world is just so much out of order, as an unworthy person possesses what should be in the direction of him who has better pretensions to it.

Instead of such a conduct as this old fellow used to describe in his general, all the evils which have ever happened among mankind have arose from the wanton disposition of the favours of the powerful. It is generally all that men of modesty and virtue can do, to fall in with some whimsical turn in a great man, to make way for things of real and absolute service. In the time of Don Sebastian of Portugal, or some time since, the first minister would let nothing come near him but what bore the most profound face of wisdom and gravity. They carried it so far, that, for the greater show of their profound knowledge, a pair of spectacles tied on their noses with a black riband round their heads, was what completed the dress of those who made their court at his levee, and none with naked noses were admitted to his presence. A blunt honest fellow, who had a command in the train of artillery, had attempted to make an impression upon the porter, day after day in vain, until at length he made his appearance in a very thoughtful dark suit of clothes, and two pair of spectacles on at once. He was conducted from room to room, with great deference, to the minister; and, carrying on the farce of the place, he told his excellency that he had pretended in this manner to be wiser than he really was, but with no ill intention: but he was honest Such-a-one of the train, and he came to tell him that they wanted wheelbarrows and pick-axes. The thing happened not to displease, the great man was seen to smile, and the successful officer was re-conducted with the same profound ceremony out of the house.

When Leo X. reigned pope of Rome, his holiness, though a man of sense, and of an excellent taste of letters, of all things affected fools, buffoons, humourists, and coxcombs. Whether it were from vanity, and that he enjoyed no talents in other men but what were inferior to him, or whatever it was, he carried it so far, that his whole delight was in finding out new fools, and as our phrase is, playing them off, and making them show themselves to advantage. A priest of his former acquaintance, suffered a great many disappointments in attempting to find access to him in a regular character, until at last in despair he retired from Rome, and returned in an equipage so very fantastical, both as to the dress of

himself and servants, that the whole court were in an emulation who should first introduce him to his holiness. What added to the expectation his holiness had of the pleasure he should have in his follies, was, that this fellow, in a dress the most exquisitely ridiculous, desired he might speak to him alone, for he had matters of the highest importance, upon which he wanted a conference. Nothing could be denied to a coxcomb of so great hope; but when they were apart, the impostor revealed himself, and spoke as follows:

'Do not be surprised, most holy father, at seeing, instead of a coxcomb to laugh at, your old friend, who has taken this way of access to admonish you of your own folly. Can any thing show your holiness how unworthy you treat mankind, more than my being put upon this difficulty to speak with you? It is a degree of folly to delight to see it in others, and it is the greatest insolence imaginable to rejoice in the disgrace of human nature. It is a criminal humility in a person of your holiness's understanding, to believe you cannot excel but in the conversation of half-wits, humourists, coxcombs, and buffoons. If your holiness has a mind to be diverted like a rational man, you have a great opportunity for it, in disrobing all the impertinents you have favoured, of all their riches and trappings at once, and bestowing them on the humble, the virtuous, and the meek. If your holiness is not concerned for the sake of virtue and religion, be pleased to reflect, that for the sake of your own safety it is not proper to be so very much in jest. When the pope is thus merry, the people will in time begin to think many things, which they have hitherto beheld with great veneration, are in themselves objects of scorn and derision. If they once get a trick of knowing how to laugh, your holiness's saying this sentence in one night cap, and the other with the other, the change of your slippers, bringing you your staff in the midst of a prayer, then stripping you of one vest, and clapping on a second during divine service, will be found out to have nothing in it. Consider, sir, that at this rate a head will be reckoned never the wiser for being bald, and the ignorant will be apt to say, that going bare-foot does not at all help on the way to heaven. The red cap and the cowl will fall under the same contempt; and the vulgar will tell us to our faces, that we shall have no authority over them but from the force of our arguments and the sanctity of our lives.' T.

No. 498.] Wednesday, October 1, 1712.

—Frustra retinacula tendens.
Fertur equis auriga, neque audit currus habenas.
Virg. Georg. i. 514.

Nor reins, nor curbs, nor cries the horses fear,
But force along the trembling charioteer.—*Dryden.*

To the Spectator-General of Great Britain.

From the farther end of the Widow's Coffee-house in Devereux-court. Monday evening, twenty-eight minutes and a half past six.

'DEAR DUMB,—In short, to use no farther preface, if I should tell you that I have seen a hackney-coachman, when he has come to set down his fare, which has consisted of two or three very fine ladies, hand them out, and salute every one of them with an air of familiarity, without giving the least offence, you would perhaps think me guilty of a gasconade. But to clear myself from that imputation, and to explain this matter to you, I assure you that there are many illustrious youths within this city, who frequently recreate themselves by driving of a hackney-coach: but those whom, above all others, I would recommend to you, are the young gentlemen belonging to the inns of court. We have, I think, about a dozen coachmen, who have chambers here in the Temple; and, as it is reasonable to believe others will follow their example, we may perhaps in time (if it shall be thought convenient) be drove to Westminster by our own fraternity, allowing every fifth person to apply his meditations this way, which is but a modest computation, as the humour is now likely to take. It is to be hoped, likewise, that there are in the other nurseries of the law to be found a proportionable number of these hopeful plants, springing up to the everlasting renown of their native country. Of how long standing this humour has been, I know not. The first time I had any particular reason to take notice of it was about this time twelvemonth, when, being upon Hampstead-heath with some of these studious young men, who went thither purely for the sake of contemplation, nothing would serve them but I must go through a course of this philosophy too; and, being ever willing to embellish myself with any commendable qualification, it was not long ere they persuaded me into the coachbox; nor indeed much longer, before I underwent the fate of my brother Phaeton; for, having drove about fifty paces with pretty good success, through my own natural sagacity, together with the good instructions of my tutors, who to give them their due, were on all hands encouraging and assisting me in this laudable undertaking: I say, sir, having drove above fifty paces with pretty good success, I must needs be exercising the lash; which the horses resented so ill from my hands, that they gave a sudden start, and thereby pitched me directly upon my head, as I very well remembered about half an hour afterwards; which not only deprived me of all the knowledge I had gained for fifty yards before, but had like to have broke my neck into the bargain. After such a severe reprimand, you may imagine I was not very easily prevailed with to make a second attempt; and indeed, upon mature deliberation, the whole science

seemed, at least to me, to be surrounded with so many difficulties, that, notwithstanding the unknown advantages which might have accrued to me thereby, I gave over all hopes of attaining it; and I believe had never thought of it more, but that my memory has been lately refreshed by seeing some of these ingenious gentlemen ply in the open streets, one of which I saw receive so suitable a reward to his labours, that though I know you are no friend of story-telling, yet I must beg leave to trouble you with this at large.

'About a fortnight since, as I was diverting myself with a pennyworth of walnuts at the Temple gate, a lively young fellow in a fustian jacket shot by me, beckoned a coach, and told the coachman he wanted to go as far as Chelsea. They agreed upon the price, and this young gentleman mounts the coach-box: the fellow, staring at him, desired to know if he should not drive until they were out of town. No, no, replied he. He was then going to climb up to him, but received another check, and was then ordered to get into the coach, or behind it, for that he wanted no instructors; "But be sure, you dog you," says he, "do not bilk me." The fellow thereupon surrendered his whip, scratched his head, and crept into the coach. Having myself occasion to go into the Strand about the same time, we started both together; but the street being very full of coaches, and he not so able a coachman as perhaps he imagined himself, I had soon got a little way before him; often, however, having the curiosity to cast my eye back upon him, to observe how he behaved himself in this high station; which he did with great composure, until he came to the pass, which is a military term the brothers of the whip have given to the strait at St. Clement's church. When he was arrived near this place, where are always coaches in waiting, the coachmen began to suck up the muscles of their cheeks, and to tip the wink upon each other, as if they had some roguery in their heads, which I was immediately convinced of; for he no sooner came within reach, but the first of them with his whip took the exact dimension of his shoulders, which he very ingeniously called endorsing: and indeed, I must say, that every one of them took due care to endorse him as he came through their hands. He seemed at first a little uneasy under the operation, and was going in all haste to take the numbers of their coaches; but at length, by the mediation of the worthy gentleman in the coach, his wrath was assuaged, and he prevailed upon to pursue his journey; though indeed I thought they had clapped such a spoke in his wheel, as had disabled him from being a coachman for that day at least: for I am only mistaken, Mr. Spec, if some of these endorsements were not wrote with so strong a hand that they are still legible. Upon my inquiring the reason of this unusual saluta-

tion, they told me, that it was a custom among them, whenever they saw a brother tottering or unstable in his post, to lend him a hand, in order to settle him again therein. For my part, I thought their allegations but reasonable, and so marched off. Besides our coachmen, we abound in divers other sorts of ingenious robust youth, who, I hope, will not take it ill if I defer giving you an account of their several recreations to another opportunity. In the mean time, if you would but bestow a little of your wholesome advice upon our coachmen, it might perhaps be a reprieve to some of their necks. As I understand you have several inspectors under you, if you would but send one amongst us here in the Temple, I am persuaded he would not want employment. But I leave this to your own consideration, and am, sir, your humble servant,

‘MOSES GREENBAG.

‘P. S. I have heard our critics in the coffee-house hereabout talk mightily of the unity of time and place. According to my notion of the matter, I have endeavoured at something like it in the beginning of my epistle. I desire to be informed a little as to that particular. In my next I design to give you some account of excellent watermen, who are bred to the law, and far outdo the land students above-mentioned.’

T.

No. 499.] Thursday, October 2, 1712.

—Nimis uncis
Naribus indulges— Pers. Sat. i. 40.
—You drive the jest too far.—Dryden.

My friend Will Honeycomb has told me, for about this half year, that he had a great mind to try his hand at a Spectator, and that he would fain have one of his writing in my works. This morning I received the following letter, which, after having rectified some little orthographical mistakes, I shall make a present of to the public.

‘DEAR SPEC,—I was about two nights ago in company with very agreeable young people of both sexes, where, talking of some of your papers which are written on conjugal love, there arose a dispute among us, whether there were not more bad husbands in the world than bad wives. A gentleman, who was advocate for the ladies, took this occasion to tell us the story of a famous siege in Germany, which I have since found related in my historical dictionary, after the following manner. When the emperor Conrade the Third had besieged Guelphus, duke of Bavaria, in the city of Hensburg, the women, finding that the town could not possibly hold out long, petitioned the emperor that they might depart out of it, with so much as each of them could carry. The emperor, knowing they could not convey

away many of their effects, granted them their petition: when the women, to his great surprise, came out of the place with every one her husband upon her back. The emperor was so moved at the sight, that he burst into tears; and, after having very much extolled the women for their conjugal affection, gave the men to their wives, and received the duke into his favour.

‘The ladies did not a little triumph at this story, asking us at the same time, whether in our consciences we believed that the men in any town in Great Britain would, upon the same offer, and at the same conjuncture, have loaden themselves with their wives; or rather, whether they would not have been glad of such an opportunity to get rid of them? To this my very good friend, Tom Dapperwit, who took upon him to be the mouth of our sex, replied, that they would be very much to blame if they would not do the same good office for the women, considering that their strength would be greater, and their burdens lighter. As we were amusing ourselves with discourses of this nature, in order to pass away the evening, which now begins to grow tedious, we fell into that laudable and primitive diversion of questions and commands. I was no sooner vested with the regal authority, but I enjoined all the ladies, under pain of my displeasure, to tell the company ingeniously, in case they had been at the siege above-mentioned, and had the same offers made them as the good women of that place, what every one of them would have brought off with her, and have thought most worth the saving? There were several merry answers made to my question, which entertained us until bed-time. This filled my mind with such a huddle of ideas, that, upon my going to sleep, I fell into the following dream:

‘I saw a town of this island, which shall be nameless, invested on every side, and the inhabitants of it so strained as to cry for quarter. The general refused any other terms than those granted to the above-mentioned town of Hensburg, namely, that the married women might come out with what they could bring along with them. Immediately the city gates flew open, and a female procession appeared, multitudes of the sex followed one another in a row, and staggering under their respective burdens. I took my stand upon an eminence in the enemy’s camp, which was appointed for the general rendezvous of these female carriers, being very desirous to look into their several ladings. The first of them had a huge sack upon her shoulders, which she set down with great care. Upon the opening of it, when I expected to have seen her husband shot out of it, I found it was filled with china-ware. The next appeared in a more decent figure, carrying a handsome young fellow upon her back: I could not forbear commending the young woman for her conjugal affection, when, to my

great surprise, I found that she had left the good man at home, and brought away her gallant. I saw the third, at some distance, with a little withered face peeping over her shoulder, whom I could not suspect for any but her spouse, until upon her setting him down I heard her call him dear pug, and found him to be her favourite monkey. A fourth brought a huge bale of cards along with her, and the fifth a Bologna lap-dog; for her husband, it seems, being a very burly man, she thought it would be less trouble for her to bring away little Cupid. The next was the wife of a rich usurer, loaden with a bag of gold; she told us that her spouse was very old, and by the course of nature could not expect to live long; and that to show her tender regards for him, she had saved that which the poor man loved better than his life. The next came towards us with her son upon her back, who, we were told, was the greatest rake in the place, but so much the mother's darling, that she left her husband behind with a large family of hopeful sons and daughters, for the sake of this graceless youth.

'It would be endless to mention the several persons, with their several loads, that appeared to me in this strange vision. All the place about me was covered with packs of ribands, brocades, embroidery, and ten thousand other materials, sufficient to have furnished a whole street of toy-shops. One of the women, having a husband, who was none of the heaviest, was bringing him off upon her shoulders, at the same time that she carried a great bundle of Flanders lace under her arm; but finding herself so overladen, that she could not save both of them, she dropped the good man, and brought away the bundle. In short, I found but one husband among this great mountain of baggage, who was a lively cobbler, that kicked and spurred all the while his wife was carrying him on, and, as it was said, he had scarce passed a day in his life without giving her the discipline of the strap.

'I cannot conclude my letter, dear Spec, without telling thee one very odd whim in this my dream. I saw, methought, a dozen women employed in bringing off one man; I could not guess who it should be, until upon his nearer approach I discovered thy short phiz. The women all declared that it was for the sake of thy works, and not thy person, that they brought thee off, and that it was on condition that thou shouldst continue the Spectator. If thou thinkest this dream will make a tolerable one, it is at thy service, from, dear Spec, thine, sleeping and waking,

'WILL HONEYCOMB.'

The ladies will see by this letter what I have often told them, that Will is one of those old-fashioned men of wit and pleasure of the town, that shows his parts by

railery on marriage, and one who has often tried his fortune that way without success. I cannot however dismiss this letter, without observing, that the true story on which it is built does honour to the sex, and that, in order to abuse them, the writer is obliged to have recourse to dream and fiction.

O.

No. 500.] Friday, October 3, 1712.

—Huc natus adjice septem,
Et totidem juvenes; et mox generosque nurusque:
Querite nunc, habeat quam nostra superbia causam.
Ovid Met. Lib. vi. 182.

Seven are my daughters, of a form divine,
With seven fair sons, an infective line.
Go, fools, consider this, and ask the cause
From which my pride its strong presumption draws.
Crocal.

'SIR,—You, who are so well acquainted with the story of Socrates, must have read how, upon his making a discourse concerning love, he pressed his point with so much success, that all the bachelors in his audience took a resolution to marry by the first opportunity, and that all the married men immediately took horse and galloped home to their wives. I am apt to think your discourses, in which you have drawn so many agreeable pictures of marriage, have had a very good effect this way in England. We are obliged to you, at least, for having taken off that senseless ridicule, which for many years the wittlings of the town have turned upon their fathers and mothers. For my own part, I was born in wedlock, and I do not care who knows it; for which reason, among many others, I should look upon myself as a most insufferable coxcomb, did I endeavour to maintain that cuckoldom was inseparable from marriage, or to make use of husband and wife as terms of reproach. Nay, sir, I will go one step farther, and declare to you, before the whole world, that I am a married man, and at the same time I have so much assurance as not to be ashamed of what I have done.

'Among the several pleasures that accompany this state of life, in which you have described in your former papers, there are two you have not taken notice of, and which are seldom cast into the account by those who write on this subject. You must have observed, in your speculations on human nature, that nothing is more gratifying to the mind of man than power or dominion; and this I think myself amply possessed of, as I am the father of a family. I am perpetually taken up in giving out orders, in prescribing duties, in hearing parties, in administering justice, and in distributing rewards and punishments. To speak in the language of the centurion, I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. In short, sir, I look upon my family as a patriarchal sovereignty, in which I am myself both

king and priest. All great governments are nothing else but clusters of these little private royalties, and therefore I consider the masters of families as small deputy-governors, presiding over the several little parcels and divisions of their fellow-subjects. As I take great pleasure in the administration of my government in particular, so I look upon myself not only as a more useful, but as a much greater and happier man than any bachelor in England of my rank and condition.

‘There is another accidental advantage in marriage, which has likewise fallen to my share; I mean the having a multitude of children. These I cannot but regard as very great blessings. When I see my little troop before me, I rejoice in the additions which I have made to my species, to my country, and to my religion, in having produced such a number of reasonable creatures, citizens, and Christians. I am pleased to see myself thus perpetuated; and as there is no production comparable to that of a human creature, I am more proud of having been the occasion of ten such glorious productions, than if I had built a hundred pyramids at my own expense, or published as many volumes of the finest wit and learning. In what a beautiful light has the holy scripture represented Abdon, one of the judges of Israel, who had forty sons and thirty grandsons, that rode on threescore and ten ass colts, according to the magnificence of the eastern countries! How must the heart of the old man rejoice, when he saw such a beautiful procession of his own descendants, such a numerous cavalcade of his own raising! For my own part, I can sit in my own parlour with great content when I take a review of half a dozen of my little boys mounting upon hobby horses, and of as many little girls tutoring their babies, each of them endeavouring to excel the rest, and to do something that may gain my favour and approbation. I cannot question but he who has blessed me with so many children, will assist my endeavours in providing for them. There is one thing I am able to give each of them, which is a virtuous education. I think it is Sir Francis Bacon’s observation, that in a numerous family of children, the eldest is often spoiled by the prospect of an estate, and the youngest by being the darling of the parents; but that some one or other in the middle, who has not perhaps been regarded, has made his way in the world, and overtopped the rest. It is my business to implant in every one of my children the same seeds of industry, and the same honest principles. By this means I think I have a fair chance, that one or other of them may grow considerable in some way or other of life, whether it be in the army, or in the fleet, in trade or any of the three learned professions; for you must know, sir, that, from long experience and observation, I am persuaded of what seems a paradox

to most of those with whom I converse, namely, that a man who has many children, and gives them a good education, is more likely to raise a family, than he who has but one, notwithstanding he leaves him his whole estate. For this reason I cannot forbear amusing myself with finding out a general, an admiral, or an alderman of London, a divine, a physician, or a lawyer, among my little people who are now perhaps in petticoats; and when I see the motherly airs of my little daughters when they are playing with their puppets, I cannot but flatter myself that their husbands and children will be happy in the possession of such wives and mothers.

‘If you are a father, you will not perhaps think this letter impertinent; but if you are a single man, you will not know the meaning of it, and probably throw it into the fire. Whatever you determine of it, you may assure yourself that it comes from one who is your most humble servant, and well-wisher,

O.

PHILOGAMUS.’

No. 501.] Saturday, October 4, 1712.

Durum: sed levius fit patientia

Quicquid corrigere est nefas.

Hor. Od. xxiv. Lib. 1. 19.

‘Tis hard: but when we needs must bear.

Enduring patience makes the burden light.—*Creech*

As some of the finest compositions among the ancients are in allegory, I have endeavoured, in several of my papers, to revive that way of writing, and hope I have not been altogether unsuccessful in it; for I find there is always a great demand for those particular papers, and cannot but observe that several authors have endeavoured of late to excel in works of this nature. Among those, I do not know any one who has succeeded better than a very ingenious gentleman, to whom I am obliged for the following piece, and who was the author of the vision in the 460th paper.

How are we tortured with the absence of what we covet to possess, when it appears to be lost to us! What excursions does the soul make in imagination after it! and how does it turn into itself again, more foolishly fond and dejected at the disappointment! Our grief, instead of having recourse to reason, which might restrain it, searches to find a farther nourishment. It calls upon memory to relate the several passages and circumstances of satisfaction which we formerly enjoyed; the pleasures we purchased by those riches that are taken from us; or the power and splendour of our departed honours; or the voice, the words, the looks, the temper and affections of our friends that are deceased. It needs must happen from hence that the passion should often swell to such a size as to burst the heart which contains it, if time did not

make these circumstances less strong and lively, so that reason should become a more equal match for the passion, or if another desire which becomes more present did not overpower them with a livelier representation. These are thoughts which I had when I fell into a kind of vision upon this subject, and may therefore stand for a proper introduction to a relation of it.

I found myself upon a naked shore, with company whose afflicted countenances witnessed their conditions. Before us flowed a water, deep, silent, and called the river of Tears, which, issuing from two fountains on an upper ground, encompassed an island that lay before us. The boat which plied in it was old and shattered, having been sometimes overset by the impatience and haste of single passengers to arrive at the other side. This immediately was brought to us by Misfortune who steers it, and we were all preparing to take our places, when there appeared a woman of a mild and composed behaviour, who began to deter us from it, by representing the dangers which would attend our voyage. Hereupon some who knew her for Patience, and some of those too who until then cried the loudest, were persuaded by her, and returned back. The rest of us went in, and she (whose good-nature would not suffer her to forsake persons in trouble) desired leave to accompany us, that she might at least administer some small comfort or advice while we sailed. We were no sooner embarked but the boat was pushed off, the sheet was spread; and being filled with sighs, which are the winds of that country, we made a passage to the farther bank, through several difficulties of which the most of us seemed utterly regardless.

When we landed, we perceived the island to be strangely overcast with fogs, which no brightness could pierce, so that a kind of gloomy horror sat always brooding over it. This had something in it very shocking to easy tempers, insomuch that some others, whom Patience had by this time gained over, left us here, and privily conveyed themselves round the verge of the island to find a ford by which she told them they might escape.

For my part, I still went along with those who were for piercing into the centre of the place; and joining ourselves to others whom we found upon the same journey, we marched solemnly as at a funeral, through bordering hedges of rosemary, and through a grove of yew-trees, which love to overshadow tombs and flourish in the church-yards. Here we heard on every side the wailings and complaints of several of the inhabitants, who had cast themselves disconsolately at the feet of trees; and as we chanced to approach any of these we might perceive them wringing their hands, beating their breasts, tearing their hair, or after some other manner, visibly agitated with vexation. Our sorrows were

heightened by the influence of what we heard and saw, and one of our number was wrought up to such a pitch of wildness, as to talk of hanging himself upon a bough which shot temptingly across the path we travelled in; but he was restrained from it by the kind endeavours of our above-mentioned companion.

We had now gotten into the most dusky silent part of the island, and by the redoubled sounds of sighs, which made a doleful whistling in the branches, the thickness of air, which occasioned faintish respiration, and the violent throbbings of heart which more and more affected us, we found that we approached the Grotto of Grief. It was a wide, hollow, and melancholy cave, sunk deep in a dale, and watered by rivulets that had a colour between red and black. These crept slow and half congealed amongst its windings, and mixed their heavy murmurs with the echo of groans that rolled through all the passages. In the most retired parts of it sat the doleful being herself; the path to her was strewn with goads, stings, and thorns; and her throne on which she sat was broken into a rock, with ragged pieces pointing upwards for her to lean upon. A heavy mist hung above her; her head oppressed with it reclined upon her arm. Thus did she reign over her disconsolate subjects, full of herself to stupidity, in eternal pensiveness, and the profoundest silence. On one side of her stood Dejection, just dropping into a swoon, and Paleness, wasting to a skeleton; on the other side were Care inwardly tormented with imaginations, and Anguish suffering outward troubles to suck the blood from her heart in the shape of vultures. The whole vault had a genuine dismalness in it, which a few scattered lamps, whose blueish flames arose and sunk in their urns, discovered to our eyes with increase. Some of us fell down, overcome and spent with what they suffered in the way, and were given over to those tormentors that stood on either hand of the presence; others galled and mortified with pain, recovered the entrance, where Patience, whom we had left behind, was still waiting to receive us.

With her (whose company was now become more grateful to us by the want we had found of her) we winded round the grotto, and ascended at the back of it, out of the mournful dale in whose bottom it lay. On this eminence we halted, by her advice, to pant for breath; and lifting our eyes, which until then were fixed downwards, felt a sullen sort of satisfaction, in observing, through the shades, what numbers had entered the island. This satisfaction, which appears to have ill-nature in it, was excusable, because it happened at a time when we were too much taken up with our own concern, to have respect to that of others; and therefore we did not consider them as suffering, but ourselves as not suf-

fering in the most forlorn estate. It had also the ground-work of humanity and compassion in it, though the mind was then too dark and too deeply engaged to perceive it: but as we proceeded onward, it began to discover itself, and, from observing that others were unhappy, we came to question one another, when it was that we met, and what were the sad occasions that brought us together. Then we heard our stories, and compared them, we mutually gave and received pity, and so by degrees became tolerable company.

A considerable part of the troublesome road was thus deceived; at length the openings among the trees grew larger, the air seemed thinner, it lay with less oppression upon us, and we could now and then discern tracks in it of a lighter grayness, like the breakings of day, short in duration, much enlivening, and called in that country gleams of amusement. Within a short while these gleams began to appear more frequent, and then brighter and of a longer continuance: the sighs that hitherto filled the air with so much dolefulness, altered to the sound of common breezes, and in general the horrors of the island were abated.

When we had arrived at last at the ford by which we were to pass out, we met with those fashionable mourners who had been ferried over along with us, and who, being unwilling to go as far as we, had coasted by the shore to find the place, where they waited our coming; that by showing themselves to the world only at the time when we did, they might seem also to have been among the troubles of the grotto. Here the waters that rolled on the other side so deep and silent were much dried up, and it was an easier matter for us to wade over.

The river being crossed, we were received upon the farther bank by our friends and acquaintance, whom Comfort had brought out to congratulate our appearance in the world again. Some of these blamed us for staying so long away from them, others advised us against all temptations of going back; every one was cautious not to renew our trouble, by asking any particulars of the journey; and all concluded that, in a case of so much melancholy and affliction, we could not have made choice of a fitter companion than Patience. Here Patience, appearing serene at her praises, delivered us over to Comfort. Comfort smiled at his receiving the charge: immediately the sky purpled on that side to which he turned, and double day at once broke in upon me.

No. 502.] Monday, October 6, 1712.

Melius, pejus, prosit, obsit, nil vident nisi quod lubent.
Ter. Heaut. Act iv. Sc. 1.

Better or worse, profitable or disadvantageous, they see nothing but what they list.

WHEN men read, they taste the matter with which they are entertained, according

as their own respective studies and inclinations have prepared them, and make their reflections accordingly. Some, perusing Roman writers, would find in them, whatever the subject of the discourses were, parts which implied the grandeur of that people in their warfare, or their politics. As for my part, who am a mere Spectator, I drew this morning conclusions of their eminence in what I think great, to wit, in having worthy sentiments, from the reading a comedy of Terence. The play was the *Self-Tormentor*. It is from the beginning to the end a perfect picture of human life; but I did not observe in the whole one passage that could raise a laugh. How well-disposed must that people be, who could be entertained with satisfaction by so sober and polite mirth! In the first scene of the comedy, when one of the old men accuses the other of impertinence for interposing in his affairs, he answers, 'I am a man, and cannot help feeling any sorrow that can arrive at man.* It is said this sentence was received with an universal applause. There cannot be a greater argument of the general good understanding of a people than a sudden consent to give their approbation of a sentiment which has no emotion in it. If it were spoken with ever so great skill in the actor, the manner of uttering that sentence could have nothing in it which could strike any but people of the greatest humanity, nay, people elegant and skilful in observations upon it. It is possible he might have laid his hand on his breast, and, with a winning insinuation in his countenance, expressed to his neighbour that he was a man who made his case his own; yet I will engage a player in Covent-garden might hit such an attitude a thousand times before he would have been regarded. I have heard that a minister of state in the reign of queen Elizabeth had all manner of books and ballads brought to him, of what kind soever, and took great notice how much they took with the people; upon which he would, and certainly might, very well judge of their present dispositions, and the most proper way of applying them according to his own purposes. What passes on the stage, and the reception it meets with from the audience, is a very useful instruction of this kind. According to what you may observe on our stage, you see them often moved so directly against all common sense and humanity, that you would be apt to pronounce us a nation of savages. It cannot be called a mistake of what is pleasant, but the very contrary to it is what most assuredly takes with them. The other night, an old woman carried off with a pain in her side, with all the distortions and anguish of countenance which is natural to one in that condition, was laughed at and clapped off the stage. Terence's comedy,

* Homo sum, et nihil humanum me alienum puto.
I am a man, and all calamities,
That touch humanity, come home to me.—Colman.

which I am speaking of, is indeed written as if he hoped to please none but such as had as good a taste as himself. I could not but reflect upon the natural description of the innocent young woman made by the servant to his master. 'When I came to the house,' said he, 'an old woman opened the door, and I followed her in, because I could, by entering upon them unawares, better observe what was your mistress's ordinary manner of spending her time, the only way of judging any one's inclinations and genius. I found her at her needle in a sort of second mourning, which she wore for an aunt she had lately lost. She had nothing on but what showed she dressed only for herself. Her hair hung negligently about her shoulders. She had none of the arts with which others use to set themselves off, but had that negligence of person which is remarkable in those who are careful of their minds. Then she had a maid who was at work near her that was a slattern, because her mistress was careless; which I take to be another argument of your security in her; for the go-betweens of women of intrigue are rewarded too well to be dirty. When you were named, and I told her you desired to see her, she threw down her work for joy, covered her face, and decently hid her tears.' He must be a very good actor, and draw attention rather from his own character than the words of the author, that could gain it among us for this speech, though so full of nature and good sense.

The intolerable folly and confidence of players putting in words of their own, does in a great measure feed the absurd taste of the audience. But however that is, it is ordinary for a cluster of coxcombs to take up the house to themselves, and equally insult both the actors and the company. These savages, who want all manner of regard and deference to the rest of mankind, come only to show themselves to us, without any other purpose than to let us know they despise us.

The gross of an audience is composed of two sorts of people, those who know no pleasure but of the body, and those who improve or command corporeal pleasures, by the addition of fine sentiments of the mind. At present, the intelligent part of the company are wholly subdued by the insurrections of those who know no satisfactions but what they have in common with all other animals.

This is the reason that when a scene tending to procreation is acted, you see the whole pit in such a chuckle, and old lechers, with mouths open, stare at those loose gesticulations on the stage with shameful earnestness: when the justest pictures of human life in its calm dignity, and the properest sentiments for the conduct of it, pass by like mere narration, as conducting only to somewhat much better which is to come after. I have seen the

whole house at some times in so proper a disposition, that indeed I have trembled for the boxes, and feared the entertainment would end in a representation of the rape of the Sabines.

I would not be understood in this talk to argue that nothing is tolerable on the stage but what has an immediate tendency to the promotion of virtue. On the contrary, I can allow, provided there is nothing against the interests of virtue, and is not offensive to good manners, that things of an indifferent nature may be represented. For this reason I have no exception to the well-drawn rusticities in the *Country Wake*; and there is something so miraculously pleasant in *Dogget's* acting the awkward triumph and comic sorrow of *Hob* in different circumstances, that I shall not be able to stay away whenever it is acted. All that vexes me is, that the gallantry of taking the cudgels for Gloucestershire, with the pride of heart in tucking himself up, and taking aim at his adversary, as well as the other's protestation in the humanity of low romance, that he could not promise the 'squire to break *Hob's* head, but he would, if he could do it in love; then flourish and begin: I say what vexes me is, that such excellent touches as these, as well as the 'squire's being out of all patience at *Hob's* success, and venturing himself into the crowd, are circumstances hardly taken notice of, and the height of the jest is only in the very point that heads are broken. I am confident, were there a scene written, wherein *Pinkethman* should break his leg by wrestling with *Bullock*, and *Dicky* come in to set it, without one word said but what should be according to the exact rules of surgery, in making this extension, and binding up his leg, the whole house should be in a roar of applause at the dissembled anguish of the patient, the help given by him who threw him down, and the handy address and arch looks of the surgeon. To enumerate the entrance of ghosts, the embattling of armies, the noise of heroes in love, with a thousand other enormities, would be to transgress the bounds of this paper, for which reason it is possible they may have hereafter distinct discourses; not forgetting any of the audience who shall set up for actors, and interrupt the play on the stage; and players who shall prefer the applause of fools to that of the reasonable part of the company. T.

Postscript to the Spectator, No. 502.

N. B. There are in the play of the *Self-Tormentor* of *Terence*, which is allowed a most excellent comedy, several incidents which would draw tears from any man of sense, and not one which would move his laughter.—*Spect. in folio, No. 521.*

This speculation, *No. 502*, is controverted in the *Guard, No. 59*, by a writer under the fictitious name of *John Lizard*; perhaps *Doctor Edw. Young*.

No. 503.] *Tuesday, October 7, 1712.*

Deleo omnes dehinc ex animo mulieres.

Ter. Eun. Act ii. Sc. 3.

From henceforward I blot out of my thoughts all memory of womankind.

‘MR. SPECTATOR,—You have often mentioned with great vehemence and indignation the misbehaviour of people at church; but I am at present to talk to you on that subject, and complain to you of one, whom at the same time I know not what to accuse of, except it be looking too well there, and diverting the eyes of the congregation to that one object. However, I have this to say, that she might have staid at her own parish, and not come to perplex those who are otherwise intent upon their duty.

‘Last Sunday was seven-night I went into a church not far from London-bridge; but I wish I had been contented to go to my own parish, I am sure it had been better for me; I say I went to church thither, and got into a pew very near the pulpit. I had hardly been accommodated with a seat, before there entered into the aisle a young lady in the very bloom of youth and beauty, and dressed in the most elegant manner imaginable. Her form was such that it engaged the eyes of the whole congregation in an instant, and mine among the rest. Though we were all thus fixed upon her, she was not in the least out of countenance, or under the least disorder, though unattended by any one, and not seeming to know particularly where to place herself. However, she had not in the least a confident aspect, but moved on with the most graceful modesty, every one making way until she came to a seat just over-against that in which I was placed. The deputy of the ward sat in that pew, and she stood opposite to him, and at a glance into the seat, though she did not appear the least acquainted with the gentleman, was let in, with a confusion that spoke much admiration at the novelty of the thing. The service immediately began, and she composed herself for it with an air of so much goodness and sweetness, that the confession which she uttered, so as to be heard where we sat, appeared an act of humiliation more than she had occasion for. The truth is, her beauty had something so innocent, and yet so sublime, that we all gazed upon her like a phantom. None of the pictures which we behold of the best Italian painters have any thing like the spirit which appeared in her countenance, at the different sentiments expressed in the several parts of divine service. That gratitude and joy at a thanksgiving, that lowliness and sorrow at the prayers for the sick and distressed, that triumph at the passages which gave instances of the divine mercy, which appeared respectively in her aspect, will be in my memory to my last hour. I protest to you, sir, that she suspended the devotion of every one around her; and the ease she did every thing with, soon dispers-

ed the churlish dislike and hesitation in approving what is excellent, too frequent among us, to a general attention and entertainment in observing her behaviour. All the while that we were gazing at her, she took notice of no object about her, but had an art of seeming awkwardly attentive, whatever else her eyes were accidentally thrown upon. One thing indeed was particular, she stood the whole service, and never kneeled or sat; I do not question but that it was to show herself with the greater advantage, and set forth to better grace her hands and arms, lifted up with the most ardent devotion; and her bosom, the fairest that was ever seen, bare to observation; while she, you must think, knew nothing of the concern she gave others, any other than as an example of devotion, that threw herself out, without regard to dress or garment, all contrition, and loose of all worldly regards in ecstasy of devotion. Well; now the organ was to play a voluntary, and she was so skilful in music, and so touched with it, that she kept time not only with some motion of her head, but also with a different air in her countenance. When the music was strong and bold, she looked exalted, but serious; when lively and airy, she was smiling and gracious; when the notes were more soft and languishing, she was kind and full of pity. When she had now made it visible to the whole congregation, by her motion and ear, that she could dance, and she wanted now only to inform us that she could sing too; when the psalm was given out, her voice was distinguished above all the rest, or rather people did not exert their own in order to hear her. Never was any heard so sweet and so strong. The organist observed it, and he thought fit to play to her only, and she swelled every note, when she found she had thrown us all out, and had the last verse to herself in such a manner as the whole congregation was intent upon her, in the same manner as we see in the cathedrals they are on the person who sings alone the anthem. Well; it came at last to the sermon, and our young lady would not lose her part in that neither: for she fixed her eye upon the preacher, and as he said any thing she approved, with one of Charles Mather’s fine tablets she set down the sentence, at once showing her fine hand, the gold pen, her readiness in writing, and her judgment in choosing what to write. To sum up what I intend by this long and particular account, I appeal to you, whether it is reasonable that such a creature as this shall come from a janty part of the town, and give herself such violent airs, to the disturbance of an innocent and inoffensive congregation, with her sublimities. The fact, I assure you, was as I have related: but I had like to have forgot another very considerable particular. As soon as church was done, she immediately stepped out of her pew, and

fell into the finest pitty-patty air, forsooth, wonderfully out of countenance, tossing her head up and down, as she swam along the body of the church. I, with several others of the inhabitants, followed her out, and saw her hold up her fan to a hackney-coach at a distance, who immediately came up to her, and she whipping into it with great nimbleness, pulled the door with a bowing mien, as if she had been used to a better glass. She said aloud, "You know where to go," and drove off. By this time the best of the congregation was at the church-door, and I could hear some say, "A very fine lady;" others, "I'll warrant you she is no better than she should be;" and one very wise old lady said she ought to have been taken up. Mr. Spectator, I think this matter lies wholly before you: for the offence does not come under any law, though it is apparent this creature came among us only to give herself airs, and enjoy her full swing in being admired. I desire you may print this, that she may be confined to her own parish; for I can assure you there is no attending anything else in a place where she is a novelty. She has been talked of among us ever since, under the name of "the phantom:" but I would advise her to come no more: for there is so strong a party made by the women against her, that she must expect they will not be excelled a second time in so outrageous a manner, without doing her some insult. Young women, who assume after this rate, and affect exposing themselves to view in congregations at the other end of the town, are not so mischievous, because they are rivalled by more of the same ambition, who will not let the rest of the company be particular: but in the name of the whole congregation where I was, I desire you to keep these agreeable disturbances out of the city, where sobriety of manners is still preserved, and all glaring and ostentatious behaviour, even in things laudable, discountenanced. I wish you may never see the phantom, and am, sir, your most humble servant,

T. 'RALPH WONDER.'

No. 504.] Wednesday, October 8, 1712.

Lepus tute es, et pulpamentum queris.

Ter. Eun. Act iii. Sc. 1.

You are a hare yourself, and want dainties, forsooth.

It is a great convenience to those who want wit to furnish out a conversation, that there is something or other in all companies where it is wanted substituted in its stead, which, according to their taste, does the business as well. Of this nature is the agreeable pastime in country-halls of cross purposes, questions and commands, and the like. A little superior to these are those who can play at crambo, or cap verses. Then above them are such as can make verses, that is, rhyme; and among those

who have the Latin tongue, such as use to make what they call golden verses. Commend me also to those who have not brains enough for any of these exercises, and yet do not give up their pretensions to mirth. These can slap you on the back unawares, laugh loud, ask you how you do with a twang on your shoulders, say you are dull to-day, and laugh a voluntary to put you in humour; not to mention the laborious way among the miner poets, of making things come into such and such a shape, as that of an egg, a hand, an axe, or any thing that nobody had ever thought on before for that purpose, or which would have cost them a great deal of pains to accomplish if they did. But all these methods, though they are mechanical, and may be arrived at with the smallest capacity, do not serve an honest gentleman who wants wit for his ordinary occasions; therefore it is absolutely necessary that the poor in imagination should save something which may be serviceable to them at all hours, upon all common occurrences. That which we call punning is therefore greatly affected by men of small intellects. These men need not be concerned with you for the whole sentence; but if they can say a quaint thing, or bring in a word which sounds like any one word you have spoken to them, they can turn the discourse, or distract you so that you cannot go on, and by consequence, if they cannot be as witty as you are, they can hinder your being any wittier than they are. Thus if you talk of a candle, he 'can deal' with you; and if you ask him to help you to some bread, a punster should think himself very 'ill-bred' if he did not; and if he is not as 'well-bred' as yourself, he hopes for 'grains' of allowance. If you do not understand that last fancy, you must recollect that bread is made of grain; and so they go on for ever, without possibility of being exhausted.

There are another kind of people of small faculties, who supply want of wit with want of breeding; and because women are both by nature and education more offended at any thing which is immodest than we men are, these are ever harping upon things they ought not to allude to, and deal mightily in double meanings. Every one's own observation will suggest instances enough of this kind, without my mentioning any; for your double meaners are dispersed up and down through all parts of the town or city where there are any to offend, in order to set off themselves. These men are mighty loud laughers, and held very pretty gentlemen with the sillier and unbred part of womankind. But above all already mentioned, or any who ever were, or ever can be in the world, the happiest and surest to be pleasant, are a sort of people whom we have not indeed lately heard much of, and those are your 'biters.'

A biter is one who tells you a thing you have no reason to disbelieve in itself, and

perhaps has given you, before he bit you, no reason to disbelieve it for his saying it; and, if you give him credit, laughs in your face, and triumphs that he has deceived you. In a word, a biter is one who thinks you a fool, because you do not think him a knave. This description of him one may insist upon to be a just one; for what else but a degree of knavery is it, to depend upon deceit for what you gain of another, be it in point of wit, or interest, or any thing else?

This way of wit is called 'biting,' by a metaphor taken from beasts of prey, which devour harmless and unarmed animals, and look upon them as their food wherever they meet them. The sharpers about town very ingeniously understood themselves to be to the undesigning part of mankind what foxes are to lambs, and therefore used the word biting, to express any exploit wherein they had over-reached any innocent and inadvertent man of his purse. These rascals of late years have been the gallants of the town, and carried it with a fashionable haughty air, to the discouragement of modesty, and all honest arts. Shallow fops, who are governed by the eye, and admire every thing that struts in vogue, took up from the sharpers the phrase of biting, and used it upon all occasions, either to disown any nonsensical stuff they should talk themselves, or evade the force of what was reasonably said by others. Thus, when one of these cunning creatures was entered into a debate with you, whether it was practicable in the present state of affairs to accomplish such a proposition, and you thought he had let fall what destroyed his side of the question, as soon as you looked with an earnestness ready to lay hold of it, he immediately cried, 'Bite,' and you were immediately to acknowledge all that part was in jest. They carry this to all the extravagance imaginable; and if one of these wittings knows any particulars which may give authority to what he says, he is still the more ingenious if he imposes upon your credulity. I remember a remarkable instance of this kind. There came up a shrewd young fellow to a plain young man, his countryman, and taking him aside with a grave concerned countenance, goes on at this rate: 'I see you here, and have you heard nothing out of Yorkshire?—You look so surprised, you could not have heard of it—and yet the particulars are such that it cannot be false: I am sorry I am got into it so far that I must tell you; but I know not but it may be for your service to know. On Tuesday last, just after dinner—you know his manner is to smoke—opening his box, your father fell down dead in an apoplexy.' The youth showed the filial sorrow which he ought—Upon which the witty man cried, 'Bite, there was nothing in all this.'

To put an end to this silly, pernicious, frivolous way at once, I will give the reader one late instance of a bite, which no biter

for the future will ever be able to equal, though I heartily wish him the same occasion. It is a superstition with some surgeons who beg the bodies of condemned malefactors, to go to the gaol, and bargain for the carcase with the criminal himself. A good honest fellow did so last sessions, and was admitted to the condemned men on the morning wherein they died. The surgeon communicated his business, and fell into discourse with a little fellow, who refused twelve shillings, and insisted upon fifteen for his body. The fellow, who killed the officer of Newgate, very forwardly, and like a man who was willing to deal, told him, 'Look you, Mr. Surgeon, that little dry fellow, who has been half starved all his life, and is now half dead with fear, cannot answer your purpose. I have ever lived highly and freely, my veins are full, I have not pined in imprisonment; you see my crest swells to your knife; and after Jack Catch has done, upon my honour you will find me as sound as ever a bullock in any of the markets. Come, for twenty shillings I am your man.' Says the surgeon, 'Done, there is a guinea.' This witty rogue took the money, and as soon as he had it in his fist, cries, 'Bite; I am to be hung in chains.'

T.

No. 505.] Thursday, October 9, 1712.

Non habeo denique nauci marsum augurem,
Non vicinos aruspices, non de circo astrologos.
Non Isiacos conjectores, non interpretes somnium;
Non enim sunt ii, aut scientia, aut arte divina,
Sed superstitiosi vates, impudentesque harioli,
Aut inertes, aut insani, aut quibus egestas imperat:
Qui sui questus causa fictas suscitant sententias,
Qui sibi semitam non sapient, alteri monstrant viam,
Quibus divitias pollicentur, ab iis drachmam petunt:
De divitiis deducant drachmam, reddant cetera.

Ennius.

Augurs and soothsayers, astrologers,
Diviners, and interpreters of dreams,
I ne'er consult, and heartily despise:
Vain their pretence to more than human skill:
For gain, imaginary schemes they draw;
Wanders themselves, they guide another's steps;
And for poor sixpence promise countless wealth:
Let them, if they expect to be believed,
Deduct the sixpence, and bestow the rest.

THOSE who have maintained that men would be more miserable than beasts, were their hopes confined to this life only, among other considerations take notice that the latter are only afflicted with the anguish of the present evil, whereas the former are very often pained by the reflection on what is passed, and the fear of what is to come. This fear of any future difficulties or misfortunes is so natural to the mind, that were a man's sorrows and disquietudes summed up at the end of his life, it would generally be found that he had suffered more from the apprehension of such evils as never happened to him, than from those evils which had really befallen him. To this we may add, that among those evils which befall us, there are many which have

been more painful to us in the prospect, than by their actual pressure.

This natural impatience to look into futurity, and to know what accidents may happen to us hereafter, has given birth to many ridiculous arts and inventions. Some found their prescience on the lines of a man's hand, others on the features of his face: some on the signatures which nature has impressed on his body, and others on his own hand-writing; some read men's fortunes in the stars, as others have searched after them in the entrails of beasts, or the flight of birds. Men of the best sense have been touched more or less with these groundless horrors and presages of futurity, upon surveying the most indifferent works of nature. Can any thing be more surprising than to consider Cicero,* who made the greatest figure at the bar and in the senate of the Roman Commonwealth, and at the same time outshined all the philosophers of antiquity in his library, and in his retirements, as busying himself in the college of augurs, and observing with a religious attention after what manner the chickens pecked the several grains of corn which were thrown to them.

Notwithstanding these follies are pretty well worn out of the minds of the wise and learned in the present age, multitudes of weak and ignorant persons are still slaves to them. There are numberless arts of prediction among the vulgar, which are too trifling to enumerate, and infinite observation of days, numbers, voices, and figures, which are regarded by them as portents and prodigies. In short, every thing prophesies to the superstitious man; there is scarce a straw, or a rusty piece of iron that lies in his way by accident.

It is not to be conceived how many wizzards, gipsies, and cunning men, are dispersed through all the counties and market-towns of Great Britain, not to mention the fortune-tellers and astrologers, who live very comfortably upon the curiosity of several well-disposed persons in the cities of London and Westminster.

Among the many pretended arts of divination, there is none which so universally amuses as that by dreams. I have indeed observed in a late speculation, that there have been sometimes, upon very extraordinary occasions, supernatural revelations made to certain persons by this means; but as it is the chief business of this paper to root out popular errors, I must endeavour to expose the folly and superstition of those persons, who, in the common and ordinary course of life, lay any stress upon things of so uncertain, shadowy, and chimerical a nature. This I cannot do more effectually than by the following letter, which is dated from a quarter of the town that has always

been the habitation of some prophetic Philomath; it having been usual, time out of mind, for all such people as have lost their wits to resort to that place, either for their cure or for their instruction.

'Moorfields, Oct. 4, 1712.

'MR. SPECTATOR,—Having long considered whether there be any trade wanted in this great city, after having surveyed very attentively all kinds of ranks and professions, I do not find in any quarter of the town an oneiro-critic, or, in plain English, an interpreter of dreams. For want of so useful a person, there are several good people who are very much puzzled in this particular, and dream a whole year together, without being ever the wiser for it. I hope I am pretty well qualified for this office, having studied by candle-light all the rules of art which have been laid down upon this subject. My great uncle by my wife's side was a Scotch highlander, and second-sighted. I have four fingers and two thumbs upon one hand, and was born on the longest night of the year. My Christian and surname begin and end with the same letters. I am lodged in Moorfields, in a house that for these fifty years has always been tenanted by a conjurer.

'If you had been in company, so much as myself, with ordinary women of the town, you must know that there are many of them who every day in their lives, upon seeing or hearing of any thing that is unexpected, cry, "My dream is out;" and cannot go to sleep in quiet the next night, until something or other has happened which has expounded the visions of the preceding one. There are others who are in very great pain for not being able to recover the circumstances of a dream, that made strong impressions upon them while it lasted. In short, sir, there are many whose waking thoughts are wholly employed on their sleeping ones. For the benefit therefore of this curious and inquisitive part of my fellow-subjects, I shall in the first place tell those persons what they dreamt of, who fancy they never dream at all. In the next place I shall make out any dream, upon hearing a single circumstance of it; and in the last place, I shall expound to them the good or bad fortune which such dreams portend. If they do not presage good luck, I shall desire nothing for my pains; not questioning at the same time, that those who consult me will be so reasonable as to afford me a moderate share out of any considerable estate, profit, or emolument, which I shall discover to them. I interpret to the poor for nothing, on condition that their names may be inserted in public advertisements, to attest the truth of such my interpretations. As for people of quality, or others who are indisposed, and do not care to come in person, I can interpret their dreams by seeing their water. I set aside one day in the week for lovers; and

* This censure of Cicero seems to be unfounded: for it is said of him, that he wondered how one augur could meet another without laughing in his face.

interpret by the great for any gentlewoman who is turned of sixty, after the rate of half-a-crown per week, with the usual allowances for good luck. I have several rooms and apartments fitted up at reasonable rates, for such as have not conveniences for dreaming at their own houses.

'TITUS TROPHONIUS.

'N. B. I am not dumb.'

O.

No. 506.] *Friday, October 10, 1712.*

Candida perpetuo reside, concordia, lecto,
Tamque pari semper sit Venus æqua Jugo.
Diligat illa senem quondam; sed et ipsa marito,
Tunc quoque cum fuerit non videatur anus.
Mart. Epig. xiii. Lib. 4. 7.

Perpetual harmony their bed attend,
And Venus still the well-match'd pair befriend.
May she, when time has sunk him into years,
Love her old man, and cherish his white hairs;
Nor he perceive her charms thro' age decay,
But think each happy sun his bridal day.

THE following essay is written by the gentleman to whom the world is obliged for those several excellent discourses which have been marked with the letter X.

I have somewhere met with a fable that made Wealth the father of Love. It is certain that a mind ought at least to be free from the apprehensions of want and poverty, before it can fully attend to all the softnesses and endearments of this passion; notwithstanding, we see multitudes of married people, who are utter strangers to this delightful passion amidst all the affluence of the most plentiful fortunes.

It is not sufficient to make a marriage happy, that the humours of two people should be alike. I could instance a hundred pair, who have not the least sentiment of love remaining for one another, yet are so like in their humours, that if they were not already married, the whole world would design them for man and wife.

The spirit of love has something so extremely fine in it, that it is very often disturbed and lost, by some little accidents, which the careless and unpolite never attend to, until it is gone past recovery.

Nothing has more contributed to banish it from a married state than too great a familiarity, and laying aside the common rules of decency. Though I could give instances of this in several particulars, I shall only mention that of dress. The beaux and belles about town, who dress purely to catch one another, think there is no farther occasion for the bait, when the first design has succeeded. But besides the too common fault, in point of neatness, there are several others which I do not remember to have seen touched upon, but in one of our modern comedies,* where a French woman offering to undress and dress herself before the lover of the play, and assuring her mistress that it was very usual in

France, the lady tells her that is a secret in dress she never knew before, and that she was so unpolished an English woman, as to resolve never to learn to dress even before her husband.

There is something so gross in the carriage of some wives, that they lose their husband's hearts for faults which, if a man has either good-nature or good-breeding, he knows not how to tell them of. I am afraid, indeed, the ladies are generally most faulty in this particular; who, at their first giving into love, find the way so smooth and pleasant, that they fancy it is scarce possible to be tired in it.

There is so much nicety and discretion required to keep love alive after marriage, and make conversation still new and agreeable after twenty or thirty years, that I know nothing which seems readily to promise it, but an earnest endeavour to please on both sides, and superior good sense on the part of the man.

By a man of sense I mean one acquainted with business and letters.

A woman very much settles her esteem for a man, according to the figure he makes in the world, and the character he bears among his own sex. As learning is the chief advantage we have over them, it is, methinks, as scandalous and inexcusable for a man of fortune to be illiterate, as for a woman not to know how to behave herself on the most ordinary occasions. It is this which sets the two sexes at the greatest distance; a woman is vexed and surprised, to find nothing more in the conversation of a man, than in the common tattle of her own sex.

Some small engagement at least in business, not only sets a man's talents in the fairest light, and allots him a part to act in which a wife cannot well intermeddle, but gives frequent occasion for those little absences, which, whatever seeming uneasiness they may give, are some of the best preservatives of love and desire.

The fair-sex are so conscious to themselves that they have nothing in them which can deserve entirely to engross the whole man, that they heartily despise one who, to use their own expression, is always hanging at their apron-strings.

Lætitia is pretty, modest, tender, and has sense enough; she married Erastus, who is in a post of some business, and has a general taste in most parts of polite learning. Lætitia, wherever she visits, has the pleasure to hear of something which was handsomely said or done by Erastus. Erastus, since his marriage, is more gay in his dress than ever, and in all companies is as complaisant to Lætitia as to any other lady. I have seen him give her her fan when it has dropped, with all the gallantry of a lover. When they take the air together, Erastus is continually improving her thoughts, and with a turn of wit and spirit which is peculiar to him, giving her an insight into things

* The Funeral, or Grief Alamode, by Steele.

she had no notions of before. Lætitia is transported at having a new world thus opened to her, and hangs upon the man that gives her such agreeable informations. Erastus has carried this point still farther, as he makes her daily not only more fond of him, but infinitely more satisfied with herself. Erastus finds a justness or beauty in whatever she says or observes, that Lætitia herself was not aware of; and by his assistance she has discovered a hundred good qualities and accomplishments in herself, which she never before once dreamed of. Erastus, with the most artful complaisance in the world, by several remote hints, finds the means to make her say or propose almost whatever he has a mind to, which he always receives as her own discovery, and gives her all the reputation of it.

Erastus has a perfect taste in painting, and carried Lætitia with him the other day to see a collection of pictures. I sometimes visit this happy couple. As we were last week walking in the long gallery before dinner,—‘I have lately laid out some money in paintings,’ says Erastus: ‘I bought that Venus and Adonis purely upon Lætitia’s judgment; it cost me threescore guineas; and I was this morning offered a hundred for it.’ I turned towards Lætitia, and saw her cheeks glow with pleasure, while at the same time she cast a look upon Erastus, the most tender and affectionate I ever beheld.

Flavilla married Tom Tawdry, she was taken with his laced-coat and rich sword-knot; she has the mortification to see Tom despised by all the worthy part of his own sex. Tom has nothing to do after dinner, but to determine whether he will pare his nails at St. James’s, White’s, or his own house. He has said nothing to Flavilla since they were married which she might not have heard as well from her own woman. He however takes great care to keep up the saucy ill-natured authority of a husband. Whatever Flavilla happens to assert, Tom immediately contradicts with an oath by way of preface, and, ‘My dear, I must tell you you talk most confoundedly silly.’ Flavilla had a heart naturally as well disposed for all the tenderness of love as that of Lætitia; but as love seldom continues long after esteem, it is difficult to determine, at present whether the unhappy Flavilla hates or despises the person most whom she is obliged to lead her whole life with.

X.

No. 507.] Saturday, October 11, 1712.

Defendit numerus, junctæque umbone phalanges.

Juv. Sat. ii. 46.

Preserv’d from shame by numbers on our side.

THERE is something very sublime, though very fanciful, in Plato’s description of the Supreme Being; that ‘truth is his body, and

light his shadow.’ According to this definition, there is nothing so contradictory to his nature as error and falsehood. The Platonists have so just a notion of the Almighty’s aversion to every thing which is false and erroneous, that they looked upon truth as no less necessary than virtue to qualify a human soul for the enjoyment of a separate state. For this reason, as they recommended moral duties to qualify and season the will for a future life, so they prescribed several contemplations and sciences to rectify the understanding. Thus Plato has called mathematical demonstrations the cathartics, or purgatives of the soul, as being the most proper means to cleanse it from error, and give it a relish of truth; which is the natural food and nourishment of the understanding, as virtue is the perfection and happiness of the will.

There are many authors who have shown wherein the malignity of a lie consists, and set forth in proper colours the heinousness of the offence. I shall here consider one particular kind of this crime, which has not been so much spoken to; I mean that abominable practice of party-lying. This vice is so very predominant among us at present, that a man is thought of no principle, who does not propagate a certain system of lies. The coffee-houses are supported by them, the press is choked with them, eminent authors live upon them. Our bottle conversation is so infected with them, that a party-lie is grown as fashionable an entertainment as a lively catch, or a merry story. The truth of it is, half the great talkers in the nation would be struck dumb were this fountain of discourse dried up. There is however one advantage resulting from this detestable practice: the very appearances of truth are so little regarded, that lies are at present discharged in the air, and begin to hurt nobody. When we hear a party-story from a stranger, we consider whether he is a whig or a tory that relates it, and immediately conclude they are words of course, in which the honest gentleman designs to recommend his zeal, without any concern for his veracity. A man is looked upon as bereft of common sense, that gives credit to the relations of party writers; nay, his own friends shake their heads at him, and consider him in no other light than an officious tool, or a well-meaning idiot. When it was formerly the fashion to husband a lie, and trump it up in some extraordinary emergency, it generally did execution, and was not a little serviceable to the faction that made use of it; but at present every man is upon his guard: the artifice has been too often repeated to take effect.

I have frequently wondered to see men of probity, who would scorn to utter a falsehood for their own particular advantage, give so readily into a lie, when it is become the voice of their faction, notwithstanding they are thoroughly sensible of it as such.

How is it possible for those who are men of honour in their persons, thus to become notorious liars in their party? If we look into the bottom of this matter, we may find, I think, three reasons for it, and at the same time discover the insufficiency of these reasons to justify so criminal a practice.

In the first place, men are apt to think that the guilt of a lie, and consequently the punishment may be very much diminished, if not wholly worn out, by the multitudes of those who partake in it. Though the weight of a falsehood would be too much for one to bear, it grows light in their imaginations when it is shared among many. But in this case a man very much deceives himself; guilt, when it spreads through numbers, is not so properly divided as multiplied. Every one is criminal in proportion to the offence which he commits, not to the number of those who are his companions in it. Both the crime and the penalty lie as heavy upon every individual of an offending multitude, as they would upon any single person, had none shared with him in the offence. In a word, the division of guilt is like to that of matter: though it may be separated into infinite portions, every portion shall have the whole essence of matter in it, and consist of as many parts as the whole did before it was divided.

But in the second place, though multitudes, who join in a lie, cannot exempt themselves from the guilt, they may from the shame of it. The scandal of a lie is in a manner lost and annihilated, when diffused among several thousands; as a drop of the blackest tincture wears away and vanishes, when mixed and confused in a considerable body of water; the blot is still in it, but is not able to discover itself. This is certainly a very great motive to several party-offenders, who avoid crimes, not as they are prejudicial to their virtue, but to their reputation. It is enough to show the weakness of this reason, which palliates guilt without removing it, that every man who is influenced by it declares himself in effect an infamous hypocrite, prefers the appearance of virtue to its reality, and is determined in his conduct neither by the dictates of his own conscience, the suggestions of true honour, nor the principles of religion.

The third and last great motive for men's joining in a popular falsehood, or, as I have hitherto called it, a party-lie, notwithstanding they are convinced of it as such, is the doing good to a cause which every party may be supposed to look upon as the most meritorious. The unsoundness of this principle has been so often exposed, and is so universally acknowledged, that a man must be an utter stranger to the principles either of natural religion or Christianity, who suffers himself to be guided by it. If a man might promote the supposed good of his country by the blackest calumnies and falsehoods, our nation abounds more in patriots than any other of the Christian

world. When Pompey was desired not to set sail in a tempest that would hazard his life, 'It is necessary for me,' says he, 'to sail, but it is not necessary for me to live.' Every man should say to himself, with the same spirit, 'It is my duty to speak truth, though it is not my duty to be in an office.' One of the fathers has carried this point so high as to declare he would not tell a lie, though he were sure to gain heaven by it. However extravagant such a protestation may appear, every one will own that a man may say, very reasonably, he would not tell a lie if he were to gain hell by it; or, if you have a mind to soften the expression, that he would not tell a lie to gain any temporal reward by it, when he should run the hazard of losing much more than it was possible for him to gain. O.

No. 508.] Monday, October 13, 1712.

Omnes autem et habentur et dicuntur tyranni, qui potestate sunt perpetua, in ea civitate quæ libertate usa est.
Corn. Nepos in Milt. c. 8.

For all those are accounted and denominated tyrants who exercise a perpetual power in that state, which was before free.

THE following letters complain of what I have frequently observed with very much indignation; therefore I shall give them to the public in the words with which my correspondents, who suffer under the hardships mentioned in them, describe them.

'MR. SPECTATOR,—In former ages all pretensions to dominion have been supported and submitted to, either upon account of inheritance, conquest, or election; and all such persons, who have taken upon them any sovereignty over their fellow-creatures upon any other account, have been always called tyrants, not so much because they were guilty of any particular barbarities, as because every attempt to such a superiority was in its nature tyrannical. But there is another sort of potentates, who may with greater propriety be called tyrants than those last mentioned, both as they assume a despotic dominion over those as free as themselves, and as they support it by acts of notable oppression and injustice; and these are the rulers in all clubs and meetings. In other governments the punishments of some have been alleviated by the rewards of others: but what makes the reign of these potentates so particularly grievous is, that they are exquisite in punishing their subjects, at the same time that they have it not in their power to reward them. That the reader may the better comprehend the nature of these monarchs, as well as the miserable state of those that are their vassals, I shall give an account of the king of the company I am fallen into, whom, for his particular tyranny, I shall call Dionysius: as also of

the seeds that sprung up to this odd sort of empire.

'Upon all meetings at taverns, it is necessary some one of the company should take it upon him to get all things in such order and readiness, as may contribute as much as possible to the felicity of the convention; such as hastening the fire, getting a sufficient number of candles, tasting the wine with a judicious smack, fixing the supper, and being brisk for the despatch of it. Know, then, that Dionysius went through these offices with an air that seemed to express a satisfaction rather in serving the public than in gratifying any particular inclination of his own. We thought him a person of an exquisite palate, and therefore by consent beseeched him to be always our proveditor; which post, after he had handsomely denied, he could do no otherwise than accept. At first he made no other use of his power than in recommending such and such things to the company, ever allowing these points to be disputable; inasmuch that I have often carried the debate for partridge, when his majesty has given intimation of the high relish of duck, but at the same time has cheerfully submitted, and devoured his partridge with most gracious resignation. This submission on his side naturally produced the like on ours; of which he in a little time made such barbarous advantage, as in all those matters, which before seemed indifferent to him, to issue out certain edicts as uncontrollable and unalterable as the laws of the Medes and Persians. He is by turns outrageous, peevish, forward, and jovial. He thinks it our duty for the little offices, as proveditor, that in return all conversation is to be interrupted or promoted by his inclination for or against the present humour of the company. We feel, at present, in the utmost extremity, the insolence of office; however, I, being naturally warm, ventured to oppose him in a dispute about a haunch of venison. I was altogether for roasting, but Dionysius declared himself for boiling with so much prowess and resolution, that the cook thought it necessary to consult his own safety, rather than the luxury of my proposition. With the same authority that he orders what we shall eat and drink, he also commands us where to do it: and we change our taverns according as he suspects any treasonable practices in the settling the bill by the master, or sees any bold rebellion in point of attendance by the waiters. Another reason for changing the seat of empire, I conceive to be the pride he takes in the promulgation of our slavery, though we pay our club for our entertainments, even in these palaces of our grand monarch. When he has a mind to take the air, a party of us are commanded out by way of life-guard, and we march under as great restrictions as they do. If we meet a neighbouring king, we give or keep the way, according as we are out-numbered or not; and if the

train of each is equal in number, rather than give battle, the superiority is soon adjusted by a desertion from one of them.

'Now, the expulsion of these unjust rulers out of all societies, would gain a man as everlasting a reputation as either of the Brutus's got for their endeavours to extirpate tyranny from among the Romans. I confess myself to be in a conspiracy against the usurper of our club; and to show my reading, as well as my merciful disposition, shall allow him until the ides of March to dethrone himself. If he seems to affect empire until that time, and does not gradually recede from the incursions he has made upon our liberties, he shall find a dinner dressed which he has no hand in, and shall be treated with an order, magnificence, and luxury, as shall break his proud heart; at the same time that he shall be convinced in his stomach he was unfit for his post, and a more mild and skilful prince receive the acclamations of the people, and be set up in his room: but, as Milton says,

"———These thoughts
Full counsel must mature. Peace is despair'd,
And who can think submission? War then, war,
Open, or understood, must be resolved."

'I am, sir, your most obedient humble servant.'

'MR. SPECTATOR,—I am a young woman at a gentleman's seat in the country, who is a particular friend of my father's, and came hither to pass away a month or two with his daughters. I have been entertained with the utmost civility by the whole family, and nothing has been omitted which can make my stay easy and agreeable on the part of the family; but there is a gentleman here, a visitant as I am, whose behaviour has given me great uneasiness. When I first arrived here, he used me with the utmost complaisance; but, forsooth, that was not with regard to my sex; and since he has no designs upon me, he does not know why he should distinguish me from a man in things indifferent. He is, you must know, one of those familiar coxcombs, who have observed some well-bred men with a good grace converse with women, and say no fine things, but yet treat them with that sort of respect which flows from the heart and the understanding, but is exerted in no professions or compliments. This puppy, to imitate this excellence, or avoid the contrary fault of being troublesome in complaisance, takes upon him to try his talent upon me, inasmuch that he contradicts me upon all occasions, and one day told me I lied. If I had struck him with my bodkin, and behaved myself like a man, since he will not treat me as a woman, I had, I think, served him right. I wish, sir, you would please to give him some maxims of behaviour in these points, and resolve me if all maids are not in point of conversation to be treated by all bachelors as their mistresses? If not so, are they not to be used as gently

as their sisters? Is it sufferable that the fop of whom I complain should say that he would rather have such-a-one without a groat, than me with the Indies? What right has any man to make suppositions of things not in his power, and then declare his will to the dislike of one that has never offended him? I assure you these are things worthy your consideration, and I hope we shall have your thoughts upon them. I am, though a woman justly offended, ready to forgive all this, because I have no remedy but leaving very agreeable company sooner than I desire. This also is a heinous aggravation of his offence, that he is inflicting banishment upon me. Your printing this letter may perhaps be an admonition to reform him; as soon as it appears I will write my name at the end of it, and lay it in his way; the making which just reprimand, I hope you will put in the power of, sir, your constant reader, and humble servant.

T.

No. 509.] Tuesday, October 14, 1712.

*Hominis frugi et temperantis functus officium.
Ter. Heaut. Act iii. Sc. 3.*

Discharging the part of a good economist.

THE useful knowledge in the following letter shall have a place in my paper, though there is nothing in it which immediately regards the polite or the learned world; I say immediately, for upon reflection every man will find there is a remote influence upon his own affairs, in the prosperity or decay of the trading part of mankind. My present correspondent, I believe, was never in print before; but what he says well deserves a general attention, though delivered in his own homely maxims, and a kind of proverbial simplicity; which sort of learning has raised more estates, than ever were, or will be, from attention to Virgil, Horace, Tully, Seneca, Plutarch, or any of the rest, whom, I dare say, this worthy citizen would hold to be indeed ingenious, but unprofitable writers. But to the letter.

‘*Mr. William Spectator.*

‘Broad-street, Oct. 10, 1712.

‘SIR,—I accuse you of many discourses on the subject of money, which you have heretofore promised the public, but have not discharged yourself thereof. But, forasmuch as you seemed to depend upon advice from others what to do in that point, have sat down to write you the needful upon that subject. But, before I enter thereupon, I shall take this opportunity to observe to you, that the thriving frugal man shows it in every part of his expense, dress, servants, and house; and I must, in the first place complain to you, as Spectator, that in these particulars there is at this time, throughout the city of London, a lamentable change from that simplicity of manners,

which is the true source of wealth and prosperity. I just now said, the man of thrift shows regularity in every thing; but you may, perhaps, laugh that I take notice of such a particular as I am going to do, for an instance that this city is declining if their ancient economy is not restored. The thing which gives me this prospect, and so much offence, is the neglect of the Royal Exchange. I mean the edifice so called, and the walks appertaining thereunto. The Royal Exchange is a fabric that well deserves to be so called, as well to express that our monarch’s highest glory and advantage consists in being the patron of trade, as that it is commodious for business, and an instance of the grandeur both of prince and people. But, alas! at present it hardly seems to be set apart for any such use or purpose. Instead of the assembly of honourable merchants, substantial tradesmen, and knowing masters of ships; the mumpers, the halt, the blind, the lame; and your venders of trash, apples, plums; your raggamuffins, rake-shames, and wenches, have justled the greater number of the former out of that place. Thus it is, especially on the evening change: so that what with the din of squallings, oaths, and cries of beggars, men of the greatest consequence in our city absent themselves from the place. This particular, by the way, is of evil consequence; for, if the ‘Change be no place for men of the highest credit to frequent, it will not be a disgrace for those of less abilities to be absent. I remember the time when rascally company were kept out, and the unlucky boys with toys and balls were whipped away by a beadle. I have seen this done indeed of late, but then it has been only to chase the lads from chuck, that the beadle might seize their copper.

‘I must repeat the abomination, that the walnut-trade is carried on by old women within the walks, which makes the place impassable by reason of shells and trash. The benches around are so filthy, that no one can sit down, yet the beadles and officers have the impudence at Christmas to ask for their box, though they deserve the strappado. I do not think it impertinent to have mentioned this, because it bespeaks a neglect in the domestic care of the city, and the domestic is the truest picture of a man every where else.

‘But I designed to speak on the business of money and advancement of gain. The man proper for this, speaking in the general, is of a sedate, plain good understanding, not apt to go out of his way, but so behaving himself at home, that business may come to him. Sir William Turner, that valuable citizen, has left behind him a most excellent rule, and couched it in very few words, suited to the meanest capacity. He would say, “Keep your shop, and your shop will keep you.” It must be confessed, that if a man of a great genius could add

steadiness to his vivacities, or substitute slower men of fidelity to transact the methodical part of his affairs, such a one would outstrip the rest of the world; but business and trade are not to be managed by the same heads which write poetry, and make plans for the conduct of life in general. So though we are at this day beholden to the late witty and inventive duke of Buckingham for the whole trade and manufacture of glass, yet I suppose there is no one will aver, that, were his grace yet living, they would not rather deal with my diligent friend and neighbour, Mr. Gumley, for any goods to be prepared and delivered on such a day, than he would with that illustrious mechanic above-mentioned.

'No, no, Mr. Spectator, you wits must not pretend to be rich; and it is possible the reason may be, in some measure, because you despise, or at least you do not value it enough to let it take up your chief attention; which a trader must do, or lose his credit, which is to him what honour, reputation, fame, or glory, is to other sort of men.

'I shall not speak to the point of cash itself, until I see how you approve of these my maxims in general: but I think a speculation upon "many a little makes a mickle, a penny saved is a penny got, penny wise and a pound foolish," it is need that makes the old wife trot," would be very useful to the world; and if you treated them with knowledge, would be useful to yourself, for it would make demands for your paper among those who have no notion of it at present. But of these matters more hereafter. If you did this, as you excel many writers of the present age for politeness, so you would outgo the author of the true razor strops for use.

'I shall conclude this discourse with an explanation of a proverb, which by vulgar error is taken and used when a man is reduced to an extremity, whereas the propriety of the maxim is to use it when you would say there is plenty, but you must make such a choice as not to hurt another who is to come after you.

'Mr. Tobias Hobson,* from whom we have the expression, was a very honourable man, for I shall ever call the man so who gets an estate honestly. Mr. Tobias Hobson was a carrier; and, being a man of great abilities and invention, and one that saw where there might good profit arise, though the duller men overlooked it, this ingenious man was the first in this island who let out hackney-horses. He lived in Cambridge; and, observing that the scholars, rid hard, his manner was to keep a large stable of horses, with boots, bridles, and whips, to furnish the gentlemen at once, without

going from college to college to borrow, as they have done since the death of this worthy man. I say, Mr. Hobson kept a stable of forty good cattle, always ready and fit for travelling; but, when a man came for a horse, he was led into the stable, where there was great choice; but he obliged him to take the horse which stood next to the stable door; so that every customer was alike well served according to his chance, and every horse ridden with the same justice; from whence it became a proverb, when what ought to be your election was forced upon you, to say, "Hobson's choice." This memorable man stands drawn in fresco at an inn (which he used) in Bishops-gate-street, with a hundred pound bag under his arm, with this inscription upon the said bag:

"The fruitful mother of a hundred more."†

'Whatever tradesman will try the experiment, and begin the day after you publish this my discourse to treat his customers all alike, and all reasonably and honestly, I will ensure him the same success, I am sir, your loving friend,

T. 'HEZEKIAH THRIFT.'

No. 510.] Wednesday, October 15, 1712.

—Si sapis,
Neque præterquam quas ipse amor molestias
Habet addas, et illas, quas habet, recte feras.
Ter. Eun. Act i. Sc. 1.

If you are wise, add not to the troubles which attend the passion of love, and bear patiently those which are inseparable from it.

'I WAS the other day driving in a hack through Gerrard-street, when my eye was immediately caught with the prettiest object imaginable—the face of a very fair girl, between thirteen and fourteen, fixed at the chin to a painted sash, and made part of the landscape. It seemed admirably done, and, upon throwing myself eagerly out of the coach to look at it, it laughed, and flung from the window. This amiable figure dwelt upon me; and I was considering the vanity of the girl, and her pleasant coquetry in acting a picture until she was taken notice of, and raised the admiration of the beholders. This little circumstance made me run into reflections upon the force of beauty, and the wonderful influence the female sex has upon the other part of the species. Our hearts are seized with their enchantments, and there are few of us, but brutal men, who by that hardness lose the chief pleasure in them, can resist their insinuations, though never so much against our own interests and opinion. It is common with women to destroy the good effects a man's following his own way and inclina-

* Mr. Hobson was the carrier between London and Cambridge. At the latter place he erected a handsome stone conduit, and left sufficient land for its maintenance for ever. He died in the time of the plague, 1630, in the eighty-sixth year of his age.

† There is a scarce folio print, I believe, from this picture, engraved by Payne, with eight English verses beneath.

tion might have upon his honour and fortune, by interposing their power over him in matters wherein they cannot influence him, but to his loss and disparagement. I do not know therefore a task so difficult in human life, as to be proof against the importunities of a woman a man loves. There is certainly no armour against tears, sullen looks, or at best constrained familiarities, in her whom you usually meet with transport and alacrity. Sir Walter Raleigh was quoted in a letter (of a very ingenious correspondent of mine) upon this subject. That author, who had lived in courts, and camps, travelled through many countries, and seen many men under several climates, and of as various complexions, speaks of our impotence to resist the wiles of women in very severe terms. His words are as follows:

‘What means did the devil find out, or what instruments did his own subtilty present him as fittest and aptest to work his mischief by? Even the unquiet vanity of the woman; so as by Adam’s hearkening to the voice of his wife, contrary to the express commandment of the living God, mankind by that her incantation became the subject of labour, sorrow, and death; the woman being given to man for a comfortor and companion, but not for a counsellor. It is also to be noted by whom the woman was tempted: even by the most ugly and unworthy of all beasts, into whom the devil entered and persuaded. Secondly, What was the motive of her disobedience? Even a desire to know what was most unfitting her knowledge; an affection which has ever since remained in all the posterity of her sex. Thirdly, what was it that moved the man to yield to her persuasions? Even to the same cause which hath moved all men since to the like consent, namely, an unwillingness to grieve her, or make her sad, lest she should pine, and be overcome with sorrow. But if Adam, in the state of perfection, and Solomon the Son of David, God’s chosen servant, and himself a man endued with the greatest wisdom, did both of them disobey their Creator by the persuasion, and for the love they bear to a woman, it is not so wonderful as lamentable, that other men in succeeding ages have been allured to so many inconvenient and wicked practices by the persuasion of their wives, or other beloved darlings, who cover over and shadow many malicious purposes with a counterfeit passion of dissimulating sorrow and unquietness.’

The motions of the minds of lovers are no where so well described as in the words of skilful writers for the stage. The scene between Fulvia and Curius, in the second act of Johnson’s *Catiline*, is an excellent picture of the power of a lady over her gallant. The wench plays with his affections; and as a man, of all places of the

world, wishes to make a good figure with his mistress, upon her upbraiding him with want of spirit, he alludes to enterprises which he cannot reveal but with the hazard of his life. When he is worked thus far, with a little flattery of her opinion of his gallantry, and desire to know more of it out of her overflowing fondness to him, he brags to her until his life is in her disposal.

When a man is thus liable to be vanquished by the charms of her he loves, the safest way is to determine what is proper to be done; but to avoid all expostulation with her before he executes what he has resolved. Women are ever too hard for us upon a treaty; and one must consider how senseless a thing it is to argue with one whose looks and gestures are more prevalent with you, than your reasons and arguments can be with her. It is a most miserable slavery to submit to what you disapprove and give up a truth for no other reason, but that you had not fortitude to support you in asserting it. A man has enough to do to conquer his own unreasonable wishes and desires; but he does that in vain, if he has those of another to gratify. Let his pride be in his wife and family, let him give them all the conveniences of life in such a manner as if he were proud of them; but let it be his own innocent pride, and not their exorbitant desires which are indulged by him. In this case all the little arts imaginable are used to soften a man’s heart, and raise his passion above his understanding. But in all concessions of this kind, a man should consider whether the present he makes flows from his own love, or the importunity of his beloved. If from the latter, he is her slave; if from the former, her friend. We laugh it off, and do not weigh this subjection to women with that seriousness which so important a circumstance deserves. Why was courage given to a man, if his wife’s fears are to frustrate it? When this is once indulged, you are no longer her guardian and protector, as you were designed by nature; but, in compliance to her weaknesses, you have disabled yourself from avoiding the misfortunes into which they will lead you both, and you are to see the hour in which you are to be reproached by herself for that very compliance to her. It is indeed the most difficult mastery over ourselves we can possibly attain, to resist the grief of her who charms us; but let the heart ake, be the anguish never so quick and painful, it is what must be suffered and passed through, if you think to live like a gentleman, or be conscious to yourself that you are a man of honesty. The old argument, that ‘you do not love me if you deny me this,’ which first was used to obtain a trifle, by habitual success will oblige the unhappy man who gives way to it to resign the cause even of his country and his honour.

T.

No. 511.] *Thursday, October 16, 1712.*

*Quis non invenit turba quod amaret in illa?
Ovid, Ars Am. Lib. i. 175.*

———Who could fail to find,
In such a crowd a mistress to his mind?

'DEAR SPEC,—Finding that my last letter took, I do intend to continue my epistolary correspondence with thee, on those dear confounded creatures, women. Thou knowest, all the little learning I am master of is upon that subject: I never looked in a book but for their sakes. I have lately met with two pure stories for a Spectator, which I am sure will please mightily, if they pass through thy hands. The first of them I found by chance in an English book, called Herodotus, that lay in my friend Dapperwit's window, as I visited him one morning. It luckily opened in the place where I met with the following account. He tells us that it was the manner among the Persians to have several fairs in the kingdom, at which all the young unmarried women were annually exposed to sale. The men who wanted wives came hither to provide themselves. Every woman was given to the highest bidder, and the money which she fetched laid aside for the public use, to be employed as thou shalt hear by and by. By this means the richest people had the choice of the market, and culled out all the most extraordinary beauties. As soon as the fair was thus picked, the refuse was to be distributed among the poor, and among those who could not go to the price of a beauty. Several of these married the agreeables, without paying a farthing for them, unless somebody chanced to think it worth his while to bid for them, in which case the best bidder was always the purchaser. But now you must know, Spec, it happened in Persia, as it does in our own country, that there 'was' as many ugly women as beauties or agreeables; so that by consequence, after the magistrates had put off a great many, there were still a great many that stuck upon their hands. In order therefore to clear the market, the money which the beauties had sold for was disposed of among the ugly; so that a poor man, who could not afford to have a beauty for his wife, was forced to take up with a fortune; the greatest portion being always given to the most deformed. To this the author adds, that every poor man was forced to live kindly with his wife, or, in case he repented of his bargain, to return her portion with her to the next public sale.

'What I would recommend to thee on this occasion is, to establish such an imaginary fair in Great Britain: thou couldst make it very pleasant, by matching women of quality with cobblers and carmen, or describing titles and garters leading off in great ceremony shopkeepers' and farmers' daughters. Though, to tell thee the truth, I am confoundedly afraid, that as the love of money prevails in our island more than it

did in Persia, we should find that some of our greatest men would choose out the portions, and rival one another for the richest piece of deformity; and that, on the contrary, the toasts and belles would be bought up by extravagant heirs, gamesters, and spendthrifts. Thou couldst make very pretty reflections upon this occasion in honour of the Persian politicians, who took care, by such marriages, to beautify the upper part of the species, and to make the greatest persons in the government the most graceful. But this I shall leave to thy judicious pen.

'I have another story to tell thee, which I likewise met with in a book. It seems the general of the Tartars, after having laid siege to a strong town in China, and taken it by storm, would set to sale all the women that were found in it. Accordingly he put each of them into a sack, and, after having thoroughly considered the value of the woman who was enclosed, marked the price that was demanded for her upon the sack. There was a great confluence of chapmen, that resorted from every part, with a design to purchase, which they were to do 'unsight unseen.' The book mentions a merchant in particular, who observing one of the sacks to be marked pretty high, bargained for it, and carried it off with him to his house. As he was resting with it upon a halfway bridge, he was resolved to take a survey of his purchase: upon opening the sack, a little old woman popped her head out of it; at which the adventurer was in so great a rage, that he was going to shoot her out into the river. The old lady, however, begged him first of all to hear her story, by which he learned that she was sister to a great mandarin, who would infallibly make the fortune of his brother-in-law as soon as he should know to whose lot she fell. Upon which the merchant again tied her up in his sack, and carried her to his house, where she proved an excellent wife; and procured him all the riches from her brother that she had promised him.

'I fancy, if I was disposed to dream a second time, I could make a tolerable vision upon this plan. I would suppose all the unmarried women in London and Westminster brought to market in sacks, with their respective prices on each sack. The first sack that is sold is marked with five thousand pound. Upon the opening of it, I find it filled with an admirable housewife, of an agreeable countenance. The purchaser, upon hearing her good qualities, pays down her price very cheerfully. The second I would open should be a five hundred pound sack. The lady in it, to our surprise, has the face and person of a toast. As we are wondering how she came to be set at so low a price, we hear that she would have been valued at ten thousand pound, but that the public had made those abatements for her being a scold. I would afterwards find some beautiful, modest, and

discreet woman, that should be the top of the market; and perhaps discover half a dozen romps tied up together in the same sack, at one hundred pound a head. The prude and the coquette should be valued at the same price, though the first should go off the better of the two. I fancy thou wouldst like such a vision, had I time to finish it; because, to talk in thy own way, there is a moral in it. Whatever thou mayest think of it, prythee do not make any of thy queer apologies for this letter, as thou didst for my last. The women love a gay lively fellow, and are never angry at the raileries of one who is their known admirer. I am always bitter upon them but well with them. Thine,

‘HONEYCOMB.’

No. 512.] *Friday, October 17, 1712.*

*Lectorem delectando, pariterque monendo.
Hor. Ars Poet. ver. 344.*

Mixing together profit and delight.

THERE is nothing which we receive with so much reluctance as advice. We look upon the man who gives it us as offering an affront to our understanding, and treating us like children or idiots. We consider the instruction as an implicit censure, and the zeal which any shows for our good on such an occasion, as a piece of presumption or impertinence. The truth of it is, the person who pretends to advise, does, in that particular, exercise a superiority over us, and can have no other reason for it, but that, in comparing us with himself, he thinks us defective either in our conduct or our understanding. For these reasons, there is nothing so difficult as the art of making advice agreeable; and indeed all the writers, both ancient and modern, have distinguished themselves among one another, according to the perfection at which they have arrived in this art. How many devices have been made use of, to render this bitter portion palatable! Some convey their instructions to us in the best chosen words, others in the most harmonious numbers; some in points of wit, and others in short proverbs.

But, among all the different ways of giving counsel, I think the finest, and that which pleases the most universally, is fable, in whatsoever shape it appears. If we consider this way of instructing or giving advice, it excels all others, because it is the least shocking, and the least subject to those exceptions which I have before mentioned.

This will appear to us if we reflect in the first place, that upon the reading of a fable we are made to believe we advise ourselves. We peruse the author for the sake of the story, and consider the precepts rather as our own conclusions than his instructions. The moral insinuates itself imperceptibly; we are taught by surprise, and become

wiser and better unawares. In short, by this method a man is so far over-reached as to think he is directing himself, while he is following the dictates of another, and consequently is not sensible of that which is the most displeasing circumstance in advice.

In the next place, if we look into human nature, we shall find that the mind is never so much pleased as when she exerts herself in any action that gives her an idea of her own perfections and abilities. This natural pride and ambition of the soul is very much gratified in the reading of a fable; for, in writings of this kind, the reader comes in for half of the performance; every thing appears to him like a discovery of his own; he is busied all the while in applying characters and circumstances, and is in this respect both a reader and a composer. It is no wonder therefore that on such occasions, when the mind is thus pleased with itself, and amused with its own discoveries, that it is highly delighted with the writing which is the occasion of it. For this reason the Absalom and Achitophel was one of the most popular poems that appeared in English. The poetry is indeed very fine; but had it been much finer, it would not have so much pleased, without a plan which gave the reader an opportunity of exerting his own talents.

This oblique manner of giving advice is so inoffensive, that, if we look into ancient histories, we find the wise men of old very often chose to give counsel to their kings in fables. To omit many which will occur to every one's memory, there is a pretty instance of this nature in a Turkish tale, which I do not like the worse for that little oriental extravagance which is mixed with it.

We are told that the Sultan Mahmoud, by his perpetual wars abroad and his tyranny at home, had filled his dominions with ruin and desolation, and half unpeopled the Persian empire. The vizier to this great sultan (whether a humourist or an enthusiast, we are not informed) pretended to have learned of a certain dervise to understand the language of birds, so that there was not a bird that could open his mouth but the vizier knew what it was he said. As he was one evening with the emperor, in their return from hunting, they saw a couple of owls upon a tree that grew near an old wall out of a heap of rubbish. ‘I would fain know,’ says the sultan, ‘what those two owls are saying to one another; listen to their discourse, and give me an account of it.’ The vizier approached the tree, pretending to be very attentive to the two owls. Upon his return to the sultan, ‘Sir,’ says he, ‘I have heard part of their conversation, but dare not tell you what it is.’ The sultan would not be satisfied with such an answer, but forced him to repeat word for word every thing the owls had said, ‘You must

know then, said the vizier, 'that one of these owls has a son, and the other a daughter, between whom they are now upon a treaty of marriage. The father of the son said to the father of the daughter, in my hearing, "Brother, I consent to this marriage, provided you will settle upon your daughter fifty ruined villages for her portion." To which the father of the daughter replied, "Instead of fifty, I will give her five hundred if you please. God grant a long life to sultan Mahmoud! Whilst he reigns over us, we shall never want ruined villages."

The story says, the sultan was so touched with the fable, that he rebuilt the towns and villages which had been destroyed, and from that time forward consulted the good of his people.

To fill up my paper, I shall add a most ridiculous piece of natural magic, which was taught by no less a philosopher than Democritus, namely, that if the blood of certain birds, which he mentioned, were mixed together, it would produce a serpent of such a wonderful virtue, that whoever did eat it should be skilled in the language of birds, and understand every thing they said to one another. Whether the dervise above-mentioned might not have eaten such a serpent, I shall leave to the determination of the learned.

O.

No. 513.] *Saturday, October 18, 1712.*

—Affata est numine quando
Jam proprio Dei. — *Virg. Æn. iv. 50.*

When all the god came rushing on her soul.
Dryden.

THE following letter comes to me from that excellent man in holy orders, whom I have mentioned more than once as one of that society, who assists me in my speculations. It is a thought in sickness, and of a very serious nature, for which reason I give it a place in the paper of this day.

'SIR,—The indisposition which has long hung upon me is at last grown to such a head, that it must quickly make an end of me or of itself. You may imagine, that whilst I am in this bad state of health, there are none of your works which I read with greater pleasure than your Saturday's papers. I should be very glad if I could furnish you with any hints for that day's entertainment. Were I able to dress up several thoughts of a serious nature, which have made great impressions on my mind during a long fit of sickness, they might not be an improper entertainment for that occasion.

'Among all the reflections which usually rise in the mind of a sick man, who has time and inclination to consider his approaching end, there is none more natural than that of his going to appear naked and unbodyed before Him who made him.

When a man considers that, as soon as the vital union is dissolved, he shall see that Supreme Being whom he now contemplates at a distance, and only in his works; or, to speak more philosophically, when by some faculty in the soul, he shall apprehend the Divine Being, and be more sensible of his presence, than we are now of the presence of any object which the eye beholds, a man must be lost in carelessness and stupidity, who is not alarmed at such a thought. Dr. Sherlock, in his excellent treatise upon Death, has represented, in very strong and lively colours, the state of the soul in its first separation from the body, with regard to that invisible world which every where surrounds us, though we are not able to discover it through this grosser world of matter, which is accommodated to our senses in this life. His words are as follow:

"That death, which is our leaving this world, is nothing else put putting off these bodies, teaches us that it is only our union to these bodies which intercepts the sight of the other world. The other world is not at such a distance from us as we may imagine; the throne of God indeed is at a great remove from this earth, above the third heavens, where he displays his glory to those blessed spirits which encompass his throne; but as soon as we step out of these bodies we step into the other world, which is not so properly another world (for there is the same heaven and earth still) as a new state of life. To live in these bodies is to live in this world; to live out of them is to remove into the next: for while our souls are confined to these bodies, and can look only through these material casements, nothing but what is material can affect us; nay, nothing but what is so gross that it can reflect light, and convey those shapes and colours of things with it to the eye: so that, though within this visible world there be a more glorious scene of things than what appears to us, we perceive nothing at all of it; for this veil of flesh parts the visible and invisible world: but when we put off these bodies, there are new and surprising wonders present themselves to our views; when these material spectacles are taken off, the soul with its own naked eyes sees what was invisible before; and then we are in the other world, when we can see it, and converse with it. Thus St. Paul tells us, that 'when we are at home in the body, we are absent from the Lord; but when we are absent from the body, we are present with the Lord;' 2 Cor. v. 6. 8. And methinks this is enough to cure us of our fondness for these bodies, unless we think it more desirable to be confined to a prison, and to look through a grate all our lives, which gives us but a very narrow prospect, and that none of the best neither, than to be set at liberty to view all the glories of the world. What

would we give now for the least glimpse of that invisible world, which the first step we take out of these bodies will present us with? There are such things 'as eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive.' Death opens our eyes, enlarges our prospect, presents us with a new and more glorious world, which we can never see while we are shut up in flesh; which should make us as willing to part with this veil, as to take the film off of our eyes which hinders our sight?"

'As a thinking man cannot but be very much affected with the idea of his appearing in the presence of that Being "whom none can see and live," he must be much more affected when he considers that this Being whom he appears before will examine all the actions of his past life, and reward or punish him accordingly. I must confess that I think there is no scheme of religion, besides that of Christianity, which can possibly support the most virtuous person under this thought. Let a man's innocence be what it will, let his virtues rise to the highest pitch of perfection attainable in this life, there will be still in him so many secret sins, so many human frailties, so many offences of ignorance, passion, and prejudice, so many unguarded words and thoughts, and, in short, so many defects in his best actions, that, without the advantages of such an expiation and atonement as Christianity has revealed to us, it is impossible that he should be cleared before his Sovereign Judge, or that he should be able to "stand in his sight." Our holy religion suggests to us the only means whereby our guilt may be taken away, and our imperfect obedience accepted.

'It is this series of thought that I have endeavoured to express in the following hymn, which I have composed during this my sickness.

I.

"When, rising from the bed of death,
O'erwhelm'd with guilt and fear,
I see my Maker face to face,
O how shall I appear!

II.

"If yet while pardon may be found,
And mercy may be sought,
My heart with inward horror shrinks,
And trembles at the thought:

III.

"When thou, O Lord, shall stand disclos'd
In majesty severe,
And sit in judgment on my soul,
O how shall I appear!

IV.

"But thou hast told the troubled mind,
Who does her sins lament,
The timely tribute of her tears,
Shall endless woe prevent.

V.

"Then see the sorrows of my heart,
Ere yet it be too late;
And hear my Saviour's dying groans,
To give those sorrows weight.

VI.

"For never shall my soul despair
Her pardon to procure,
Who knows thine only Son has died
To make her pardon sure."

'There is a noble hymn in French, which Monsieur Bayle has celebrated for a very fine one, and which the famous author of the Art of Speaking calls an admirable one, that turns upon a thought of the same nature. If I could have done it justice in English, I would have sent it to you translated; it was written by Monsieur des Barreux, who had been one of the greatest wits and libertines in France, but in his last years was as remarkable a penitent.

"Grand Dieu, tes jugemens sont remplis d'equite;
Toujours tu prends plaisir a nous etre propice;
Mais j'ai tant fait de mal, que jamais ta bonte
Ne me pardonnera, sans choquer ta justice.
Oui, mon Dieu, la grandeur de mon impiete
Ne laisse ton a pouvoir que le choix du supplice:
Ton interet s'oppose a ma felicité:
Et ta clemence meme attend que ie perisse
Contente ton desir, puis qu'il t'est glorieux;
Offense toi des pleurs qui coulent de mes yeux:
Tonne, frappe, il est tems, rens moi guerre pour guerre;
J'adore en perissant la raison qui t'agit.
Mais dessus quel endroit tombera ton tonnerre,
Qui ne soit tout couvert du sang de Jesus Christ."

'If these thoughts may be serviceable to you, I desire you would place them in a proper light, and am ever, with great sincerity, sir, yours, &c.' O.

No. 514.] Monday, October 20, 1712.

—Me Parnasi deserta per ardua dulcis
Raptat amor: juvat ire jugis qua nulla priorum,
Castaliam molli divertitur orbita clivo.

Virg. Georg. iii. 291.

But the commanding Muse my chariot guides,
Which o'er the dubious cliff securely rides:
And pleas'd I am no beaten road to take,
But first the way to new discoveries make.—Dryden.

'MR. SPECTATOR,—I came home a little later than usual the other night; and, not finding myself inclined to sleep, I took up Virgil to divert me until I should be more disposed to rest. He is the author whom I always choose on such occasions; no one writing in so divine, so harmonious, nor so equal a strain, which leaves the mind composed and softened into an agreeable melancholy; the temper in which, of all others, I choose to close the day. The passages I turned to were those beautiful raptures in his Georgics, where he professes himself entirely given up to the Muses, and smit with the love of poetry, passionately wishing to be transported to the cool shades and retirements of the mountain Hæmus. I closed the book and went to bed. What I had just before been reading made so strong an impression on my mind, that fancy seemed almost to fulfil to me the wish of Virgil, in presenting to me the following vision.

'Methought I was on a sudden placed in the plains of Bœotia, where at the end of the horizon I saw the mountain Parnassus rising before me. The prospect was of so large an extent, that I long wandered about to find a path which should directly lead

me to it, had I not seen at some distance a grove of trees, which, in a plain that had nothing else remarkable enough in it to fix my sight, immediately determined me to go thither. When I arrived at it, I found it parted out into a great number of walks and alleys, which often widened into beautiful openings, as circles or ovals, set round with yews and cypresses, with niches, grottos, and caves, placed on the sides, encompassed with ivy. There was no sound to be heard in the whole place, but only that of a gentle breeze passing over the leaves of the forest; every thing beside was buried in a profound silence. I was captivated with the beauty and retirement of the place, and never so much, before that hour, was pleased with the enjoyment of myself. I indulged the humour, and suffered myself to wander without choice or design. At length, at the end of a range of trees, I saw three figures seated on a bank of moss, with a silent brook creeping at their feet. I adored them as the tutelary divinities of the place, and stood still to take a particular view of each of them. The middlemost, whose name was Solitude, sat with her arms across each other, and seemed rather pensive, and wholly taken up with her own thoughts, than any ways grieved or displeased. The only companions which she admitted into that retirement, were the goddess Silence, who sat on her right hand with her finger on her mouth, and on her left Contemplation, with her eyes fixed upon the heavens. Before her lay a celestial globe, with several schemes of mathematical theorems. She prevented my speech with the greatest affability in the world. "Fear not," said she, "I know your request before you speak it; you would be led to the mountain of the Muses: the only way to it lies through this place, and no one is so often employed in conducting persons thither as myself." When she had thus spoken, she rose from her seat, and I immediately placed myself under her direction; but whilst I passed through the grove I could not help inquiring of her who were the persons admitted into that sweet retirement. "Surely," said I, "there can nothing enter here but virtue and virtuous thoughts; the whole wood seems designed for the reception and reward of such persons as have spent their lives according to the dictates of their conscience, and the commands of the gods." "You imagine right," said she: "assure yourself this place was at first designed for no other: such it continued to be in the reign of Saturn, when none entered here but holy priests, deliverers of their country from oppression and tyranny, who reposed themselves here after their labours, and those whom the study and love of wisdom had fitted for divine conversation. But now it is become no less dangerous than it was before desirable: vice has learned so to

mimic virtue, that it often creeps in hither under its disguise. See there; just before you, Revenge stalking by, habited in the robe of Honour. Observe not far from him Ambition, standing alone; if you ask him his name, he will tell you it is Emulation, or Glory. But the most frequent intruder we have is Lust, who succeeds now the deity to whom in better days this grove was entirely devoted. Virtuous Love, with Hymen, and the Graces attending him, once reigned over this happy place; a whole train of virtues waited on him, and no dishonourable thought durst presume for admittance. But now, how is the whole prospect changed! and how seldom renewed by some few who dare despise sordid wealth, and imagine themselves fit companions for so charming a divinity."

"The goddess had no sooner said thus, but we were arrived at the utmost boundaries of the wood, which lay contiguous to a plain that ended at the foot of the mountain. Here I kept close to my guide, being solicited by several phantoms, who assured me they would show me a nearer way to the mountain of the Muses. Among the rest Vanity was extremely importunate, having deluded infinite numbers, whom I saw wandering at the foot of the hill. I turned away from this despicable troop with disdain; and addressing myself to my guide, told her that, as I had some hopes I should be able to reach up part of the ascent, so I despaired of having strength enough to attain the plain on the top. But, being informed by her that it was impossible to stand upon the sides, and that if I did not proceed onwards I should irrevocably fall down to the lowest verge, I resolved to hazard any labour and hardship in the attempt: so great a desire had I of enjoying the satisfaction I hoped to meet with at the end of my enterprise.

"There were two paths, which led up by different ways to the summit of the mountain: the one was guarded by the genius which presides over the moment of our births. He had it in charge to examine the several pretensions of those who desired to pass that way, but to admit none excepting those only whom Melpomene had looked with a propitious eye at the hour of their nativity. The other way was guarded by Diligence, to whom many of those persons applied who had met with a denial the other way; but he was so tedious in granting their request, and indeed after admittance the way was so very intricate and laborious, that many, after they had made some progress, chose rather to return back than proceed, and very few persisted so long as to arrive at the end they proposed. Besides these two paths, which at length severally led to the top of the mountain, there was a third made up of these two, which a little after the entrance joined in one. This carried those happy few, whose good fortune it was to find it,

directly to the throne of Apollo. I do not know whether I should even now have had the resolution to have demanded entrance at either of these doors, had I not seen a peasant-like man (followed by a numerous and lovely train of youths of both sexes) insist upon entrance for all whom he led up. He put me in mind of the country clown who is painted in the map for leading prince Eugene over the Alps. He had a bundle of papers in his hand; and producing several, that he said were given to him by hands which he knew Apollo would allow as passes: among which, methought I saw some of my own writing; the whole assembly was admitted, and gave by their presence a new beauty and pleasure to these happy mansions. I found the man did not pretend to enter himself, but served as a kind of forester in the lawns, to direct passengers, who by their own merit, or instructions, he procured for them, had virtue enough to travel that way. I looked very attentively upon this kind homely benefactor; and forgive me, Mr. Spectator, if I own to you I took him for yourself. We were no sooner entered, but we were sprinkled three times with the water of the fountain of Aganippe, which had power to deliver us from all harms, but only envy, which reached even to the end of our journey. We had not proceeded far in the middle path, when we arrived at the summit of the hill, where there immediately appeared to us two figures, which extremely engaged my attention: the one was a young nymph in the prime of her youth and beauty; she had wings on her shoulders and feet, and was able to transport herself to the most distant regions in the smallest space of time. She was continually varying her dress, sometimes into the most natural and becoming habits in the world, and at others into the most wild and freakish garb that can be imagined. There stood by her a man full aged and of great gravity, who corrected her inconsistencies by showing them in his mirror, and still flung her affected and unbecoming ornaments down the mountain, which fell in the plain below, and were gathered up and wore with great satisfaction by those that inhabited it. The name of this nymph was Fancy, the daughter of Liberty, the most beautiful of all the mountain nymphs: the other was Judgment, the offspring of Time, and the only child he acknowledged to be his. A youth, who sat upon a throne just between them, was their genuine offspring; his name was Wit, and his seat was composed of the works of the most celebrated authors. I could not but see with a secret joy, that, though the Greeks and Romans made the majority, yet our own countrymen were the next both in number and dignity. I was now at liberty to take a full prospect of that delightful region. I was inspired with new vigour and life, and saw every thing in nobler and more pleasing views than

before: I breathed a purer æther in a sky which was a continued azure, gilded with perpetual sunshine. The two summits of the mountain rose on each side, and formed in the midst a most delicious vale, the habitation of the Muses, and of such as had composed works worthy of immortality. Apollo was seated upon a throne of gold, and for a canopy an aged laurel spread its boughs and its shade over his head. His bow and quiver lay at his feet. He held his harp in his hand, whilst the Muses round about him celebrated with hymns his victory over the serpent Python, and sometimes sung in softer notes the loves of Leucothoe and Daphnis. Homer, Virgil, and Milton were seated the next to them. Behind were a great number of others; among whom I was surprised to see some in the habit of Laplanders, who notwithstanding the uncouthness of their dress had lately obtained a place on the mountain. I saw Pindar walking alone, no one daring to accost him, until Cowley joined himself to him; but, growing weary of one who almost walked him out of breath, he left him for Horace and Anacreon, with whom he seemed infinitely delighted.

‘A little farther I saw another group of figures: I made up to them, and found it was Socrates dictating to Xenophon, and the spirit of Plato; but most of all, Musæus had the greatest audience about him. I was at too great a distance to hear what he said, or to discover the faces of his hearers; only I thought I now perceived Virgil, who had joined them, and stood in a posture full of admiration at the harmony of his words.

‘Lastly, at the very brink of the hill, I saw Boccacini sending despatches to the world below of what happened upon Parnassus; but I perceived he did it without leave of the Muses, and by stealth, and was unwilling to have them revised by Apollo. I could now, from this height and serene sky, behold the infinite cares and anxieties with which mortals below sought out their way through the maze of life. I saw the path of Virtue lie straight before them, whilst Interest, or some malicious demon, still hurried them out of the way. I was at once touched with pleasure at my own happiness, and compassion at the sight of their inextricable errors. Here the two contending passions rose so high, that they were inconsistent with the sweet repose I enjoyed; and, awaking with a sudden start, the only consolation I could admit of for my loss, was the hopes that this relation of my dream will not displease you.’ T.

No. 515.] Tuesday, October 21, 1712.

*Pudet me et miseret, qui harum mores cantabat mihi
Mouisse frustra—* T. r. *Heaut. Act. ii. Sc. 3.*

I am ashamed and grieved, that I neglected his advice, who gave me the character of these creatures.

‘MR. SPECTATOR,—I am obliged to you for printing the account I lately sent you of

a coquette who disturbed a sober congregation in the city of London. That intelligence ended at her taking a coach, and bidding the driver go where he knew. I could not leave her so, but dogged her, as hard as she drove, to Paul's church-yard, where there was a stop of coaches attending company coming out of the cathedral. This gave me an opportunity to hold up a crown to her coachman, who gave me the signal that he would hurry on and make no haste, as you know the way is when they favour a chase. By his many kind blunders, driving against other coaches, and slipping off some of his tackle, I could keep up with him, and lodged my fine lady in the parish of St. James's. As I guessed, when I first saw her at church, her business is to win hearts, and throw them away, regarding nothing but the triumph. I have had the happiness, by tracing her through all with whom I heard she was acquainted, to find one who was intimate with a friend of mine, and to be introduced to her notice. I have made so good a use of my time, as to procure from that intimate of hers one of her letters, which she writ to her when in the country. This epistle of her own may serve to alarm the world against her in ordinary life, as mine, I hope, did those who shall behold her at church. The letter was written last winter to the lady who gave it me; and I doubt not but you will find it the soul of a happy self-loving dame, that takes all the admiration she can meet with, and returns none of it in love to her admirers.

"DEAR JENNY,—I am glad to find you are likely to be disposed of in marriage so much to your approbation as you tell me. You say you are afraid only of me, for I shall laugh at your spouse's airs. I beg of you not to fear it, for I am too nice a discernor to laugh at any, but whom most other people think fine fellows; so that your dear may bring you hither as soon as his horses are in case enough to appear in town, and you will be very safe against any railery you may apprehend from me; for I am surrounded with coxcombs of my own making, who are all ridiculous in a manner wherein your good man, I presume, cannot exert himself. As men who cannot raise their fortunes, and are uneasy under the incapacity of shining in courts, rail at ambition; so do awkward and insipid women, who cannot warm the hearts, and charm the eyes of men, rail at affectation: but she that has the joy of seeing a man's heart leap into his eyes at beholding her, is in no pain for want of esteem among the crew of that part of her own sex, who have no spirit but that of envy, and no language but that of malice. I do not in this, I hope, express myself insensible of the merit of Leodacia, who lowers her beauty to all but her husband, and never spreads her charms but to gladden him who has a right to

them; I say, I do honour to those who can be coquettes, and are not such; but I despise all who would be so, and, in despair of arriving at it themselves, hate and vilify all those who can. But be that as it will, in answer to your desire of knowing my history: one of my chief present pleasures is in country-dances; and in obedience to me, as well as the pleasure of coming up to me, with a good grace, showing themselves in their address to others in my presence, and the like opportunities, they are all proficients that way; and I had the happiness of being the other night where we made six couple, and every woman's partner a professed lover of mine. The wildest imagination cannot form to itself, on any occasion, higher delight than I acknowledge myself to have been in all that evening. I chose out of my admirers a set of men who must love me, and gave them partners of such of my own sex who most envied me.

"My way is, when any man who is my admirer pretends to give himself airs of merit, as at this time a certain gentleman you know did, to mortify him by favouring in his presence the most insignificant creature I can find. At this ball I was led into the company by pretty Mr. Fanfly, who you know, is the most obsequious, well-shaped, well-bred woman's man in the town. I at first entrance declared him my partner if I danced at all; which put the whole assembly into a grin, as forming no terrors from such a rival. But we had not been long in the room before I overheard the meritorious gentleman above-mentioned say, with an oath, 'There is no railery in the thing, she certainly loves the puppy.' My gentleman, when we were dancing, took an occasion to be very soft in his ogling upon a lady he danced with, and whom he knew of all women I loved most to outshine. The contest began who could plague the other most. I, who do not care a farthing for him, had no hard task to outvex him. I made Fanfly, with a very little encouragement, cut capers *coupee*, and then sink with all the air and tenderness imaginable. When he performed this, I observed the gentleman you know of, fall into the same way, and imitate as well as he could the despised Fanfly. I cannot well give you, who are so grave a country lady, the idea of the joy we have when we see a stubborn heart breaking, or a man of sense turning fool for our sakes; but this happened to our friend, and I expect his attendance whenever I go to church, to court, to the play, or the park. This is a sacrifice due to us women of genius, who have the eloquence of beauty, an easy mien. I mean by an easy mien, one which can be on occasion easily affected: for I must tell you, dear Jenny, I hold one maxim, which is an uncommon one, to wit, That our greatest charms are owing to affectation. It is to that our arms can lodge so quietly just over our hips, and

the fan can play without any force or motion but just of the wrist. It is to affectation we owe the pensive attention of Deidamia at a tragedy, the scornful approbation of Dulcimara at a comedy, and the lowly aspect of Lanquicelsa at a sermon.

"To tell you the plain truth, I know no pleasure but in being admired, and have yet never failed of attaining the approbation of the man whose regard I had a mind to. You see all the men who make a figure in the world (as wise a look as they are pleased to put upon the matter) are moved by the same vanity as I am. What is there in ambition, but to make other people's wills depend upon yours? This indeed is not to be aimed at by one who has a genius no higher than to think of being a very good housewife in a country gentleman's family. The care of poultry and pigs are great enemies to the countenance: the vacant look of a fine lady is not to be preserved, if she admits any thing to take up her thoughts but her own dear person. But I interrupt you too long from your cares, and myself from my conquests. I am, madam, your most humble servant."

'Give me leave, Mr. Spectator, to add her friend's answer to this epistle, who is a very discreet ingenious woman.'

"DEAR GATTY,—I take your raillery in very good part, and am obliged to you for the free air with which you speak of your own gayeties. But this is but a barren superficial pleasure; for, indeed, Gatty, we are made for man; and in serious sadness I must tell you, whether you yourself know it or no, all these gallantries tend to no other end but to be a wife and a mother as fast as you can. I am, madam, your most obedient servant." T.

No. 516.] Wednesday, October 22, 1712.

Immortale odium, et nunquam sanabile vulnus:
Inde furor vulgo, quod numina vicinorum
Odit utorque locus; quomodo solus credit habendos
Esse deos, quos ipse colat.

Juv. Sat. xv. 34.

—A grudge, time out of mind, begun,
And mutually bequeathed from sire to son:
Religious spite and pious spleen bred first
The quarrel which so long the bigots nurse;
Each calls the other's god a senseless stock;
His own divine.

Tate.

Of all the monstrous passions and opinions which have crept into the world, there is none so wonderful as that those who profess the common name of Christians, should pursue each other with rancour and hatred for difference in their way of following the example of their Saviour. It seems so natural that all who pursue the steps of any leader should form themselves after his manner, that it is impossible to account for effects so different from what we might expect from those who profess themselves followers of the highest pattern

of meekness and charity, but by ascribing such effects to the ambition and corruption of those who are so audacious with souls full of fury, to serve at the altars of the God of Peace.

The massacres to which the church of Rome has animated the ordinary people, are dreadful instances of the truth of this observation; and whoever reads the history of the Irish rebellion, and the cruelties which ensued thereupon, will be sufficiently convinced to what rage poor ignorants may be worked up by those who profess holiness and become incendiaries, and, under the dispensation of grace, promote evils abhorrent to nature.

The subject and catastrophe, which deserve so well to be remarked by the protestant world, will, I doubt not, be considered by the reverend and learned prelate that preaches to-morrow before many of the descendants of those who perished on that lamentable day, in a manner suitable to the occasion, and worthy his own great virtue and eloquence.

I shall not dwell upon it any farther, but only transcribe out of a little tract, called the Christian Hero,* published in 1701, what I find there in honour of the renowned hero, William III. who rescued that nation from the repetition of the same disasters. His late majesty, of glorious memory, and the most Christian king, are considered at the conclusion of that treatise as heads of the protestant and Roman-catholic world in the following manner.

'There were not ever, before the entrance of the Christian name into the world, men who have maintained a more renowned carriage, than the two great rivals who possess the full fame of the present age, and will be the theme and examination of the future. They are exactly formed by nature for those ends to which heaven seems to have sent them amongst us. Both animated with a restless desire of glory, but pursue it by different means, and with different motives. To one it consists in an extensive undisputed empire over his subjects, to the other in their rational and voluntary obedience. One's happiness is founded in their want of power, the others in their want of desire to oppose him. The one enjoys the summit of fortune with the luxury of a Persian, the other with the moderation of a Spartan. One is made to oppress, the other to relieve the oppressed. The one is satisfied with the pomp and ostentation of power to prefer and debase his inferiors; the other delighted only with the cause and foundation of it to cherish and protect them. To

* Steele, who was never insensible to his own faults and follies, but who never had courage to correct them, is said to have written this little tract, while plunged in all the dissipation of a soldier's life, to serve the purposes of a private manual, and to have published it under the hope that it would compel him to something like an imitation of the character he had drawn; unfortunately for him, it failed of its effect, and served but to make his errors the more conspicuous.

one therefore religion is but a convenient disguise, to the other a vigorous motive of action.

'For, without such ties of real and solid honour, there is no way of forming a monarch, but after the Machiavelian scheme, by which a prince must seem to have all virtues, but really be master of none; he is to be liberal, merciful, and just, only as they serve his interests; while, with the noble art of hypocrisy, empire would be to be extended, and new conquests be made by new devices, by which prompt address his creatures might insensibly give law in the business of life, by leading men in the entertainment of it.

'Thus, when words and show are apt to pass for the substantial things they are only to express, there would need no more to enslave a country but to adorn a court; for while every man's vanity makes him believe himself capable of becoming luxury, enjoyments are a ready bait for sufferings, and the hopes of preferment invitations to servitude; which slavery would be coloured with all the agreements, as they call it, imaginable. The noblest arts and artists, the finest pens and most elegant minds, jointly employed to set it off with the various embellishments of sumptuous entertainments, charming assemblies, and polished discourses, and those apostate abilities of men, the adored monarch might profusely and skilfully encourage, while they flatter his virtue, and gild his vice at so high a rate, that he, without scorn of the one, or love of the other, would alternately and occasionally use both; so that his bounty should support him in his rapines, his mercy in his cruelties.

'Nor is it to give things a more severe look, than is natural, to suppose such must be the consequences of a prince's having no other pursuit than that of his own glory; for if we consider an infant born into the world, and beholding itself the mightiest thing in it, itself the present admiration and future prospect of a fawning people, who profess themselves great or mean, according to the figure he is to make amongst them, what fancy would not be debauched to believe they were but what they professed themselves—his mere creatures; and use them as such by purchasing with their lives a boundless renown, which he, for want of a more just prospect, would place in the number of his slaves, and the extent of his territories? Such undoubtedly would be the tragical effects of a prince's living with no religion, which are not to be surpassed but by his having a false one.

'If ambition were spirited with zeal, what would follow, but that his people should be converted into an army, whose swords can make right in power, and solve controversy in belief? And if men should be stiff-necked to the doctrine of that visible church, let them be contented with an oar and a chain, in the midst of stripes and anguish, to con-

template on Him "whose yoke is easy and whose burden is light."

'With a tyranny begun on his own subjects, and indignation that others draw their breath independent of his frown or smile, why should he not proceed to the seizure of the world? And if nothing but the thirst of sway were the motive of his actions, why should treatises be other than mere words, or solemn national compacts be any thing but a halt in the march of that army, who are never to lay down their arms until all men are reduced to the necessity of hanging their lives on his wayward will; who might supinely, and at leisure, expiate his own sins by other men's sufferings, while he daily meditates new slaughter and conquests?

'For mere man, when giddy with unbridled power, is an insatiate idol, not to be appeased with myriads offered to his pride, which may be puffed up by the adulation of a base and prostrate world into an opinion that he is something more than human, by being something less: and, alas, what is there that mortal man will not believe of himself, when complimented with the attributes of God? He can then conceive thoughts of a power as omnipresent as his. But, should there be such a foe of mankind now upon earth, have our sins so far provoked Heaven, that we are left utterly naked to his fury? Is there no power, no leader, no genius, that can conduct and animate us to our death, or to our defence? Yes; our great God never gave one to reign by his permission, but he gave to another also to reign by his grace.

'All the circumstances of the illustrious life of our prince seem to have conspired to make him the check and bridle of tyranny; for his mind has been strengthened and confirmed by one continued struggle, and Heaven has educated him by adversity to a quick sense of the distresses and miseries of mankind, which he was born to redress. In just scorn of the trivial glories and light ostentations of power, that glorious instrument of Providence moves, like that, in a steady, calm, and silent course, independent either of applause or calumny; which renders him, if not in a political, yet in a moral, a philosophic, an heroic, and a Christian sense, an absolute monarch: who, satisfied with this unchangeable, just, and ample glory, must needs turn all his regards from himself to the service of others; for he begins his enterprise with his own share in the success of them; for integrity bears in itself its reward, nor can that which depends not on event, ever know disappointment.

'With the undoubted character of a glorious captain, and (what he much more values than the most splendid titles,) that of a sincere and honest man, he is the hope and stay of Europe, an universal good; not to be engrossed by us only, for distant potentates implore his friendship, and injured

empires court his assistance. He rules the world, not by an invasion of the people of the earth, but the address of its princes; and, if that world should be again roused from the repose which his prevailing arms had given it, why should we not hope that there is an Almighty, by whose influence the terrible enemy that thinks himself prepared for battle may find he is but ripe for destruction?—and that there may be in the womb of time great incidents, which may make the catastrophe of a prosperous life as unfortunate as the particular scenes of it were successful?—for there does not want a skilful eye and resolute arm to observe and grasp the occasion. A prince, who from—

—Fuit Illium et ingens
Gloria—*Virg. Æn. ii. 325.*
Troy is no more, and Illium was a town.
Dryden.

T.

No. 517.] Thursday, October 23, 1712.

Heu pietas! heu prisca fides! —*Virg. Æn. vi. 878.*
Mirror of ancient faith!
Undaunted worth! Inviolable truth!—*Dryden.*

WE last night received a piece of ill news at our club, which very sensibly afflicted every one of us. I question not but my readers themselves will be troubled at the hearing of it. To keep them no longer in suspense, Sir Roger de Coverley is dead. He departed this life at his house in the country, after a few weeks sickness. Sir Andrew Freeport has a letter from one of his correspondents in those parts, that informs him the old man caught a cold at the county-sessions, as he was very warmly promoting an address of his own penning, in which he succeeded according to his wishes. But this particular comes from a whig justice of peace, who was always Sir Roger's enemy and antagonist. I have letters both from the chaplain and captain Sentry, which mention nothing of it, but are filled with many particulars to the honour of the good old man. I have likewise a letter from the butler, who took so much care of me last summer when I was at the knight's house. As my friend the butler mentions, in the simplicity of his heart, several circumstances the others have passed over in silence, I shall give my reader a copy of his letter, without any alteration or diminution.

‘HONOURED SIR,—Knowing that you was my old master's good friend, I could not forbear sending you the melancholy news of his death, which has afflicted the whole country, as well as his poor servants, who loved him, I may say, better than we did our lives. I am afraid he caught his death the last county-sessions, where he would go to see justice done to a poor widow woman, and her fatherless children, that had been

wronged by a neighbouring gentleman; for you know, sir, my good master was always the poor man's friend. Upon his coming home, the first complaint he made was, that he had lost his roast-beef stomach, not being able to touch a sirloin, which was served up according to custom; and you know he used to take great delight in it. From that time forward he grew worse and worse, but still kept a good heart to the last. Indeed we were once in great hope of his recovery, upon a kind message that was sent him from the widow lady whom he had made love to the forty last years of his life; but this only proved a lightning before death. He has bequeathed to this lady, as a token of his love, a great pearl necklace, and a couple of silver bracelets set with jewels, which belonged to my good old lady his mother. He has bequeathed the fine white gelding that he used to ride a hunting upon to his chaplain, because he thought he would be kind to him; and has left you all his books. He has, moreover, bequeathed to the chaplain a very pretty tenement with good lands about it. It being a very cold day when he made his will, he left for mourning to every man in the parish, a great frieze-coat, and to every woman a black riding-hood. It was a moving sight to see him take leave of his poor servants, commending us all for our fidelity, whilst we were not able to speak a word for weeping. As we most of us are grown gray-headed in our dear master's service, he has left us pensions and legacies, which we may live very comfortably upon the remaining part of our days. He has bequeathed a great deal more in charity, which is not yet come to my knowledge, and it is peremptorily said in the parish, that he has left money to build a steeple to the church; for he was heard to say some time ago, that, if he lived two years longer, Coverley church should have a steeple to it. The chaplain tells every body that he made a very good end, and never speaks of him without tears. He was buried, according to his own directions, among the family of the Coverleys, on the left hand of his father Sir Arthur. The coffin was carried by six of his tenants, and the pall held up by six of the quorum. The whole parish followed the corpse with heavy hearts and in their mourning suits; the men in frieze, and the women in riding-hoods. Captain Sentry, my master's nephew, has taken possession of the Hall-house, and the whole estate. When my old master saw him, a little before his death, he shook him by the hand, and wished him joy of the estate which was falling to him, desiring him only to make a good use of it, and to pay the several legacies, and the gifts of charity, which he told him he had left as quit-rents upon the estate. The captain truly seems a courteous man, though he says but little. He makes much of those whom my master loved, and shows great

kindness to the old house-dog, that you know my poor master was so fond of. It would have gone to your heart to have heard the moans the dumb creature made on the day of my master's death. He has never joyed himself since; no more has any of us. It was the melancholiest day for the poor people that ever happened in Worcestershire. This being all from, honoured sir, your most sorrowful servant,

‘EDWARD BISCUIT.

‘P. S. My master desired, some weeks before he died, that a book which comes up to you by the carrier, should be given to Sir Andrew Freeport in his name.’

This letter, notwithstanding the poor butler's manner of writing it, gave us such an idea of our good old friend, that upon the reading of it there was not a dry eye in the club. Sir Andrew, opening the book, found it to be a collection of acts of parliament. There was in particular the Act of Uniformity, with some passages in it marked by Sir Roger's own hand. Sir Andrew found that they related to two or three points which he had disputed with Sir Roger the last time he appeared at the club. Sir Andrew, who would have been merry at such an incident on another occasion, at the sight of the old man's writing burst into tears, and put the book in his pocket. Captain Sentry informs me that the knight has left rings and mourning for every one in the club. O.

No. 518.] Friday, October 24, 1712.

—Miserum est aliene incumbere fame,
Ne collapsa ruant subductis recta columnis.
Juv. Sat. viii. 76.

‘Tis poor relying on another's fame;
For, take the pillars but away, and all
The superstructure must in ruins fall.—Stepney.

THIS being a day of business with me, I must make the present entertainment like a treat at a house-warming, out of such presents as have been sent me by my guests. The first dish which I serve up is a letter come fresh to my hand.

‘MR. SPECTATOR,—It is with inexpressible sorrow that I hear of the death of good Sir Roger, and do heartily condole with you upon so melancholy an occasion. I think you ought to have blackened the edges of a paper which brought us so ill news, and to have had it stamped likewise in black. It is expected of you that you should write his epitaph, and, if possible, fill his place in the club with as worthy and diverting a member. I question not but you will receive many recommendations from the public of such as will appear candidates for that post.

‘Since I am talking of death, and have mentioned an epitaph, I must tell you, sir, that I have made a discovery of a church-yard in which I believe you might spend

an afternoon with great pleasure to yourself and to the public. It belongs to the church of Stebon-Heath, commonly called Stepney. Whether or no it be that the people of that parish have a particular genius for an epitaph, or that there be some poet among them who undertakes that work by the great, I cannot tell; but there are more remarkable inscriptions in that place than in any other I have met with; and I may say, without vanity, that there is not a gentleman in England better read in tombstones than myself, my studies having laid very much in church-yards. I shall beg leave to send you a couple of epitaphs, for a sample of those I have just now mentioned. They are written in a different manner; the first being in the diffused and luxuriant, the second in the close contracted style. The first has much of the simple and pathetic; the second is something light, but nervous. The first is thus:

‘Here Thomas Sapper lies interr'd. Ah why!
Born in New England, did in London die;
Was the third son of eight, begot upon
His mother Martha, by his father John.
Much favour'd by his prince he 'gan to be,
But nipt by death at th' age of twenty-three.
Fatal to him was that we small-pox name,
By which his mother and two brethren came
Also to breathe their last, nine years before,
And now have left their father to deplore
The loss of all his children, with his wife,
Who was the joy and comfort of his life.”

‘The second is as follows:

“Here lies the body of Daniel Saul,
Spittlefields weaver, and that's all.”

‘I will not dismiss you whilst I am upon this subject, without sending a short epitaph which I once met with, though I cannot possibly recollect the place. The thought of it is serious, and in my opinion the finest that I ever met with upon this occasion. You know, sir, it is usual, after having told us the name of the person who lies interred, to launch out into his praises. This epitaph takes a quite contrary turn, having been made by the person himself some time before his death.

“Hic jacet R. C. in expectatione diei supremi. Qualis erat dies iste indicabit.”

“Here lieth R. C. in expectation of the last day. What sort of a man he was, that day will discover.”

‘I am, sir, &c.’

The following letter is dated from Cambridge.

‘SIR,—Having lately read among your speculations an essay upon physiognomy, I cannot but think, that, if you made a visit to this ancient university, you might receive very considerable lights upon that subject, there being scarce a young fellow in it who does not give certain indications of his particular humour and disposition, conformable to the rules of that art. In courts and cities every body lays a constraint upon his countenance, and endeavours to look like the rest of the world;

but the youth of this place, having not yet formed themselves by conversation, and the knowledge of the world, give their limbs and features their full play.

As you have considered human nature in all its lights, you must be extremely well apprized, that there is a very close correspondence between the outward and the inward man; that scarce the least dawning, the least parturient towards a thought can be stirring in the mind of man, without producing a suitable revolution in his exterior, which will easily discover itself to an adept in the theory of the phiz. Hence it is that the intrinsic worth and merit of a son of Alma Mater is ordinarily calculated from the cast of his visage, the contour of his person, the mechanism of his dress, the disposition of his limbs, the manner of his gait and air, with a number of circumstances of equal consequence and information. The practitioners in this art often make use of a gentleman's eyes to give them light into the posture of his brains; take a handle from his nose to judge of the size of his intellects; and interpret the overmuch visibility and pertness of one ear as an infallible mark of reprobation, and a sign the owner of so saucy a member fears neither God nor man. In conformity to this scheme, a contracted brow, a lumpish downcast look, a sober sedate pace, with both hands dangling quiet and steady in lines exactly parallel to each lateral pocket of his galligaskins, is logic, metaphysics, and mathematics, in perfection. So likewise the belles-lettres, are typified by a saunter in the gait, a fall of one wing of the peruke backward, an insertion of one hand in the fob, and a negligent swing of the other, with a pinch of right fine Barcelona between finger and thumb, a due quantity of the same upon the upper lip, and a noddle case loaden with pulvil. Again, a grave solemn stalking pace is heroic poetry and politics; an unequal one, a genius for the ode, and the modern ballad; and an open breast, with an audacious display of the Holland shirt, is construed a fatal tendency to the art military.

I might be much larger upon these hints, but I know whom I write to. If you can graft any speculation upon them, or turn them to the advantage of the persons concerned in them, you will do a work very becoming the British Spectator, and oblige, your very humble servant,

‘TOM TWEER.’

No. 519.] Saturday, October 25, 1712.

*Inde hominum pecudumque genus, viteque volantum,
Et que marmoreo fert monstra sub æquore pontus.
Virg. Æn. vi. 728.*

Hence men and beasts the breath of life obtain,
And birds of air, and monsters of the main.

Dryden.

THOUGH there is a great deal of pleasure in contemplating the material world, by

which I mean that system of bodies into which nature has so curiously wrought the mass of dead matter, with the several relations which those bodies bear to one another; there is still, methinks, something more wonderful and surprising in contemplations on the world of life, by which I mean all those animals with which every part of the universe is furnished. The material world is only the shell of the Universe, the world of life are its inhabitants.

If we consider those parts of the material world which lie the nearest to us, and are therefore subject to our observation and inquiries, it is amazing to consider the infinity of animals with which it is stocked. Every part of matter is peopled; every green leaf swarms with inhabitants. There is scarce a single humour in the body of a man, or of any other animal, in which our glasses do not discover myriads of living creatures. The surface of animals is also covered with other animals, which are in the same manner the basis of other animals that live upon it; nay, we find in the most solid bodies, as in marble itself, innumerable cells and cavities that are crowded with such imperceptible inhabitants as are too little for the naked eye to discover. On the other hand, if we look into the more bulky parts of nature, we see the seas, lakes, and rivers, teeming with numberless kinds of living creatures. We find every mountain and marsh, wilderness and wood, plentifully stocked with birds and beasts; and every part of matter affording proper necessities and conveniences for the livelihood of multitudes which inhabit it.

The author* of the Plurality of Worlds draws a very good argument from this consideration for the peopling of every planet; as indeed it seems very probable, from the analogy of reason, that if no part of matter, which we are acquainted with, lies waste and useless, those great bodies which are at such a distance from us, should not be desert and unpeopled, but rather that they should be furnished with beings adapted to their respective situations.

Existence is a blessing to those beings only which are endowed with perception; and is in a manner thrown away upon dead matter, any farther than as it is subservient to beings which are conscious of their existence. Accordingly we find, from the bodies which lie under our observation, that matter is only made as the basis and support of animals, and that there is no more of the one than what is necessary for the existence of the other.

Infinite goodness is of so communicative a nature, that it seems to delight in the conferring of existence upon every degree of perceptive being. As this is a speculation which I have often pursued with great pleasure to myself, I shall enlarge farther

* Fontenelle.—This book was published in 1686, and obtained for the author great reputation.

upon it, by considering that part of the scale of beings which comes within our knowledge.

There are some living creatures which are raised just above dead matter. To mention only that species of shell-fish, which are formed in the fashion of a cone, that grow to the surface of several rocks, and immediately die upon their being severed from the place where they grow. There are many other creatures but one remove from these, which have no other sense but that of feeling and taste. Others have still an additional one of hearing; others of smell, and others of sight. It is wonderful to observe by what a gradual progress the world of life advances through a prodigious variety of species, before a creature is formed that is complete in all its senses; and even among these there is such a different degree of perfection in the senses which one animal enjoys beyond what appears in another, that, though the sense in different animals be distinguished by the same common denomination, it seems almost of a different nature. If after this we look into the several inward perfections of cunning and sagacity, or what we generally call instinct, we find them rising after the same manner imperceptibly one above another, and receiving additional improvements, according to the species in which they are implanted. This progress in nature is so very gradual, that the most perfect of an inferior species comes very near to the most imperfect of that which is immediately above it.

The exuberant and overflowing goodness of the Supreme Being, whose mercy extends to all his works, is plainly seen, as I have before hinted, from his having made so very little matter, at least what falls within our knowledge, that does not swarm with life. Nor is his goodness less seen in the diversity than in the multitude of living creatures. Had he only made one species of animals, none of the rest would have enjoyed the happiness of existence: he has, therefore, specified in his creation every degree of life, every capacity of being. The whole chasm in nature, from a plant to a man, is filled up with diverse kinds of creatures, rising one over another, by such a gentle and easy ascent, that the little transitions and deviations from one species to another are almost insensible. This intermediate space is so well husbanded and managed, that there is scarce a degree of perception which does not appear in some one part of the world of life. Is the goodness or the wisdom of the Divine Being more manifested in this his proceeding?

There is a consequence, besides those I have already mentioned, which seems very naturally deducible from the foregoing considerations. If the scale of being rises by such a regular progress so high as man, we may, by a parity of reason, suppose that it still proceeds gradually through those

beings which are of a superior nature to him; since there is an infinitely greater space and room for different degrees of perfection between the Supreme Being and man, than between man and the most despicable insect. This consequence of so great a variety of beings which are superior to us, from that variety which is inferior to us, is made by Mr. Locke, in a passage which I shall here set down, after having premised, that, notwithstanding there is such infinite room between man and his Maker for the creative power to exert itself in, it is impossible that it should ever be filled up, since there will be still an infinite gap or distance between the highest created being and the Power which produced him.

‘That there should be more species of intelligent creatures above us, than there are of sensible and material below us, is probable to me from hence: that in all the visible corporeal world we see no chasms, or no gaps. All quite down from us the descent is by easy steps, and a continued series of things, that in each remove differ very little one from the other. There are fishes that have wings, and are not strangers to the airy region; and there are some birds that are inhabitants of the water, whose blood is as cold as fishes, and their flesh so like in taste, that the scrupulous are allowed them on fish days. There are animals so near of kin both to birds and beasts, that they are in the middle between both. Amphibious animals link the terrestrial and aquatic together. Seals live at land and at sea, and porpoises have the warm blood and the entrails of a hog; not to mention what is confidently reported of mermaids, or sea-men, there are some brutes that seem to have as much knowledge and reason as some part that are called men; and the animal and vegetable kingdoms are so nearly joined, that if you will take the lowest of one, and the highest of the other, there will scarce be perceived any great difference between them; and so on until we come to the lowest and the most inorganic parts of matter, we shall find every where that the several species are linked together, and differ but in almost insensible degrees. And, when we consider the infinite power and wisdom of the Maker, we have reason to think that it is suitable to the magnificent harmony of the universe, and the great design and infinite goodness of the architect, that the species of creatures should also by gentle degrees ascend upward from us toward his infinite perfection, as we see they gradually descend from us downward: which if it be probable, we have reason then to be persuaded that there are far more species of creatures above us than there are beneath; we being in degrees of perfection much more remote from the infinite being of God, than we are from the lowest state of being, and that which approaches nearest to no-

thing. And yet of all those distinct species we have no clear distinct ideas.

In this system of being, there is no creature so wonderful in its nature, and which so much deserves our particular attention, as man, who fills up the middle space between the animal and intellectual nature, the visible and invisible world, and is that link in the chain of beings which has been often termed the *nexus utriusque mundi*. So that he, who in one respect, being associated with angels and archangels, may look upon a Being 'of infinite perfection,' as his father, and the highest order of spirits as his brethren, may in another respect say to corruption, 'Thou art my father; and to the worm, 'Thou art my mother and my sister.'

O.

No. 520.] Monday, October 27, 1712.

Quis desiderio sit pudor aut modus
Tam chari capitis? Hor. Od. xxiv. Lib. 1. 1.

And who can grieve too much? What time shall end
Our mourning for so dear a friend?—Cresch.

'MR. SPECTATOR,—The just value you have expressed for the matrimonial state is the reason that I now venture to write to you, without fear of being ridiculous, and confess to you that though it is three months since I lost a very agreeable woman who was my wife, my sorrow is still fresh; and I am often, in the midst of company, upon any circumstance that revives her memory, with a reflection what she would say or do on such an occasion: I say upon any occurrence of that nature, which I can give you a sense of, though I cannot express it wholly, I am all over softness, and am obliged to retire and give way to a few sighs and tears before I can be easy. I cannot but recommend the subject of male widowhood to you, and beg of you to touch upon it by the first opportunity. To those who had not lived like husbands during the lives of their spouses, this would be a tasteless jumble of words; but to such (of whom there are not a few) who have enjoyed that state with the sentiments proper for it, you will have every line, which hits the sorrow, attended with a tear of pity and consolation; for I know not by what goodness of Providence it is that every gush of passion is a step towards the relief of it; and there is a certain comfort in the very act of sorrowing, which, I suppose, arises from a secret consciousness in the mind, that the affliction it is under flows from a virtuous cause. My concern is not indeed so outrageous as at the first transport; for I think it has subsided rather into a soberer state of mind than any actual perturbation of spirit. There might be rules formed for men's behaviour on this great incident, to bring them from that misfortune into the condition I am at present; which is, I think, that my sorrow has converted all roughness of temper into

meekness, good nature, and complacency. But, indeed, when in a serious and lonely hour I present my departed consort to my imagination, with that air of persuasion in her countenance when I have been in passion, that sweet affability when I have been in good humour, that tender compassion when I have had any thing which gave me uneasiness; I confess to you I am inconsolable, and my eyes gush with grief, as if I had seen her just then expire. In this condition I am broken in upon by a charming young woman, my daughter, who is the picture of what her mother was on her wedding-day. The good girl strives to comfort me; but how shall I let you know that all the comfort she gives me is to make my tears flow more easily? The child knows she quickens my sorrows, and rejoices my heart at the same time. Oh, ye learned! tell me by what word to speak a motion of the soul for which there is no name. When she kneels, and bids me be comforted, she is my child: when I take her in my arms, and bid her say no more, she is my very wife, and is the very comforter I lament the loss of. I banish her the room, and weep aloud that I have lost her mother, and that I have her.

'Mr. Spectator, I wish it were possible for you to have a sense of these pleasing perplexities; you might communicate to the guilty part of mankind that they are incapable of the happiness which is in the very sorrows of the virtuous.

'But pray spare me a little longer; give me leave to tell you the manner of her death. She took leave of all her family, and bore the vain application of medicines with the greatest patience imaginable. When the physician told her she must certainly die, she desired, as well as she could, that all who were present, except myself, might depart the room. She said she had nothing to say, for she was resigned, and I knew all she knew that concerned us in this world; but she desired to be alone, that in the presence of God only she might, without interruption, do her last duty to me, of thanking me for all my kindness to her: adding that she hoped in my last moments I should feel the same comfort for my goodness to her, as she did in that she had acquitted herself with honour, truth, and virtue to me.

'I curb myself, and will not tell you that this kindness cut my heart in twain, when I expected an accusation for some passionate starts of mine, in some parts of our time together, to say nothing but thank me for the good, if there was any good suitable to her own excellence! All that I had ever said to her, all the circumstances of sorrow and joy between us, crowded upon my mind in the same instant: and when, immediately after, I saw the pangs of death come upon that dear body which I had often embraced with transport: when I saw those cherishing eyes begin to be ghastly, and

their last struggle to be to fix themselves on me, how did I lose all patience! She expired in my arms, and in my distraction I thought I saw her bosom still heave. There was certainly life yet still left. I cried, she just now spoke to me. But, alas! I grew giddy, and all things moved about me, from the distemper of my own head; for the best of women was breathless, and gone for ever.

‘Now the doctrine I would, methinks, have you raise from this account I have given you, is, that there is a certain equanimity in those who are good and just, which runs into their very sorrow, and disappoints the force of it. Though they must pass through afflictions in common with all who are in human nature, yet their conscious integrity shall undermine their affliction; nay, that very affliction shall add force to their integrity, from a reflection of the use of virtue in the hour of affliction. I sat down with a design to put you upon giving us rules how to overcome such griefs as these, but I should rather advise you to teach men to be capable of them.

‘You men of letters have what you call the fine taste in your apprehensions of what is properly done or said. There is something like this deeply grafted in the soul of him who is honest and faithful in all his thoughts and actions. Every thing which is false, vicious, or unworthy, is despicable to him, though all the world should approve it. At the same time he has the most lively sensibility in all enjoyments and sufferings which it is proper for him to have where any duty of life is concerned. To want sorrow when you in decency and truth should be afflicted, is, I should think, a greater instance of a man’s being a blockhead, than not to know the beauty of any passage in Virgil. You have not yet observed, Mr Spectator, that the fine gentlemen of this age set up for hardness of heart; and humanity has very little share in their pretences. He is a brave fellow who is always ready to kill a man he hates, but he does not stand in the same degree of esteem who laments for the woman he loves. I should fancy you might work up a thousand pretty thoughts, by reflecting upon the persons most susceptible of the sort of sorrow I have spoken of; and I dare say you will find, upon examination, that they are the wisest and the bravest of mankind who are the most capable of it. I am, sir, your humble servant,

F. J.

‘Norwich, 7th October, 1712.’ T.

No. 521.] Tuesday, October 28, 1712.

Vera redivit facies, dissimulata perit.—*P. Arb.*
The real face returns, the counterfeit is lost.

‘MR. SPECTATOR,—I have been for many years loud in this assertion, that there are very few that can see or hear. I

mean, that can report what they have seen or heard: and this through incapacity or prejudice, one of which disables almost every man who talks to you from representing things as he ought. For which reason I am come to a resolution of believing nothing I hear; and I condemn the man given to narrations under the appellation of “a matter-of-fact man:” and, according to me, a matter-of-fact man is one whose life and conversation is spent in the report of what is not matter-of-fact.

‘I remember when prince Eugene was here there was no knowing his height or figure, until you, Mr. Spectator, gave the public satisfaction in that matter. In relations, the force of the expression lies very often more in the look, the tone of voice, or the gesture, than the words themselves; which, being repeated in any other manner by the undiscerning, bear a very different interpretation from their original meaning. I must confess I formerly have turned this humour of mine to very good account; for whenever I heard any narration uttered with extraordinary vehemence, and grounded upon considerable authority, I was always ready to lay any wager that it was not so. Indeed, I never pretended to be so rash as to fix the matter any particular way in opposition to theirs; but as there are a hundred ways of any thing happening, besides that it has happened, I only controverted its falling out in that one manner as they settled it, and left it to the ninety-nine other ways, and consequently had more probability of success. I had arrived at a particular skill in warming a man so far in his narrations as to make him throw in a little of the marvellous, and then, if he has much fire, the next degree is the impossible. Now this is always the time for fixing the wager. But this requires the nicest management, otherwise very probably the dispute may arise to the old determination by battle. In these conceits I have been very fortunate, and have won some wages of those who have professedly valued themselves upon intelligence, and have put themselves to great charge and expense to be misinformed considerably sooner than the rest of the world.

‘Having got a comfortable sum by this my opposition to public report, I have brought myself now to so great a perfection in attention, more especially to party-relations, that, at the same time I seem with greedy ears to devour up the discourse, I certainly do not know one word of it, but pursue my own course of thought, whether upon business or amusement, with much tranquillity; I say inattention, because a late act of parliament* has secured all party-liars from the penalty of a wager, and consequently made it unprofitable to

* Stat. 7 Anne, cap. 17.—By it all wagers laid upon a contingency relating to the war with France were declared to be void.

attend to them. However, good-breeding obliges a man to maintain the figure of the keenest attention, the true posture of which in a coffee-house, I take to consist in leaning over a table with the edge of it pressing hard upon your stomach: for the more pain the narration is received with, the more gracious is your bending over; besides that the narrator thinks you forget your pain by the pleasure of hearing him.

Fort Knock has occasioned several very perplexed and inelegant heats and animosities; and there was one the other day, in a coffee-house where I was, that took upon him to clear that business to me, for he said he was there. I knew him to be that sort of man that had not strength of capacity to be informed of any thing that depended merely upon his being an eye-witness, and therefore was fully satisfied he could give me no information, for the very same reason he believed he could, for he was there. However, I heard him with the same greediness as Shakspeare describes in the following lines:

"I saw a smith stand on his hammer, thus,
With open mouth, swallowing a taylor's news."

'I confess of late I have not been so much amazed at the declaimers in coffee-houses as I formerly was, being satisfied that they expect to be rewarded for their vociferations. Of these liars there are two sorts: the genius of the first consists in much impudence, and a strong memory; the others have added to these qualifications a good understanding and smooth language. These therefore have only certain heads, which they are as eloquent upon as they can, and may be called "embellishers;" the others repeat only what they hear from others as literally as their parts or zeal will permit, and are called "reciters." Here was a fellow in town some years ago, who used to divert himself by telling a lie at Charing-cross in the morning at eight of the clock, and following it through all parts of the town until eight at night: at which time he came to a club of his friends, and diverted them with an account what censure it had at Will's in Covent-garden, how dangerous it was believed to be at Child's, and what inference they drew from it with relation to stocks at Jonathan's. I have had the honour to travel with this gentleman I speak of, in search of one of his falsehoods; and have been present when they have described the very man they have spoken to, as him who first reported it, tall or short, black or fair, a gentleman or a raggamuffin, according as they liked the intelligence. I have heard one of our ingenious writers of news say, that, when he has had a customer with an advertisement of an apprentice or a wife run away, he has desired the advertiser to compose himself a little before he dictated the description of the offender: for when a person is put in a public paper by a man who is angry with him, the real

description of such person is hid in the deformity with which the angry man describes him; therefore this fellow always made his customers describe him as he would the day before he offended, or else he was sure he would never find him out. These and many other hints I could suggest to you for the elucidation of all fictions; but I leave it to your own sagacity to improve or neglect this speculation. I am, sir, your most obedient, humble servant. T.

No. 522.] Wednesday, October 29, 1712.

—Adjuro nunquam eam me deserturum;
Non, si capiundos mihi sciam esse inimicos omnes
homines.
Hanc mihi expetivi, contigit, conveniunt mores; valeant,
Qui inter nos discidium volunt: hanc nisi mors, mi
adinet nemo. Ter. Andr. Act iv. Sc. 2.

I swear never to forsake her; no, though I were sure to make all men my enemies. Her I desired; her I have obtained; our humours agree. Perish all those who would separate us! Death alone shall deprive me of her.

I SHOULD esteem myself a very happy man if my speculation could in the least contribute to the rectifying the conduct of my readers in one of the most important affairs of life, to wit, their choice in marriage. This state is the foundation of community, and the chief band of society; and I do not think I can be too frequent on subjects which may give light to my unmarried readers in a particular which is so essential to their following happiness or misery. A virtuous disposition, a good understanding, an agreeable person, and an easy fortune, are the things which should be chiefly regarded on this occasion. Because my present view is to direct a young lady, who I think is now in doubt whom to take of many lovers, I shall talk at this time to my female readers. The advantages, as I was going to say, of sense, beauty, and riches, are what are certainly the chief motives to a prudent young woman of fortune for changing her condition; but, as she is to have her eye upon each of these, she is to ask herself, whether the man who has most of these recommendations in the lump is not the most desirable. He that has excellent talents, with a moderate estate, and an agreeable person, is preferable to him who is only rich, if it were only that good faculties may purchase riches, but riches cannot purchase worthy endowments. I do not mean that wit, and a capacity to entertain, is what should be highly valued, except it is founded on good-nature and humanity. There are many ingenious men, whose abilities do little else but make themselves and those about them uneasy. Such are those who are far gone in the pleasures of the town, who cannot support life without quick sensations and gay reflections, and are strangers to tranquillity, to right reason, and a calm motion of spirits, without transport or dejection. These ingenious men, of all men living, are most to be

avoided by her who would be happy in a husband. They are immediately sated with possession, and must necessarily fly to new acquisitions of beauty to pass away the whiling moments and intervals of life; for with them every hour is heavy that is not joyful. But there is a sort of man of wit and sense, that can reflect upon his own make, and that of his partner, with eyes of reason and honour, and who believes he offends against both these, if he does not look upon the woman, who chose him to be under his protection in sickness and health, with the utmost gratitude, whether from that moment she is shining or defective in person or mind: I say, there are those who think themselves bound to supply with good-nature the failings of those who love them, and who always think those the objects of love and pity who came to their arms the objects of joy and admiration.

Of this latter sort is Lysander, a man of wit, learning, sobriety, and good-nature; of birth and estate below no woman to accept; and of whom it might be said, should he succeed in his present wishes, his mistress raised his fortune, but not that she made it. When a woman is deliberating with herself whom she shall choose of many near each other in other pretensions, certainly he of best understanding is to be preferred. Life hangs heavily in the repeated conversation of one who has no imagination to be fired at the several occasions and objects which come before him, or who cannot strike out of his reflections new paths of pleasing discourse. Honest Will Thrush and his wife, though not married above four months, have scarce had a word to say to each other this six weeks, and one cannot form to one's self a sillier picture than these two creatures, in solemn pomp and plenty, unable to enjoy their fortunes, and at a full stop among a crowd of servants, to whose taste of life they are beholden for the little satisfactions by which they can be understood to be so much as barely in being. The hours of the day, the distinctions of noon and night, dinner and supper, are the greatest notices they are capable of. This is perhaps representing the life of a very modest woman, joined to a dull fellow, more insipid than it really deserves; but I am sure it is not to exalt the commerce with an ingenious companion too high, to say that every new accident or object, which comes in such a gentleman's way, gives his wife new pleasures and satisfactions. The approbation of his words and actions is a continual new feast to her; nor can she enough applaud her good fortune in having her life varied every hour, her mind more improved, and her heart more glad, from every circumstance which they meet with. He will lay out his invention in forming new pleasures and amusements, and make the fortune she had brought him subservient to the honour and reputation of her and hers. A man of sense, who is thus obliged,

is ever contriving the happiness of her who did him so great a distinction; while the fool is ungrateful without vice, and never returns a favour because he is not sensible of it. I would, methinks, have so much to say for myself, that, if I fell into the hands of him who treated me ill, he should be sensible when he did so. His conscience should be of my side, whatever became of his inclination. I do not know but it is the insipid choice which has been made by those who have the care of young women, that the marriage state itself has been liable to so much ridicule. But a well-chosen love, moved by passion on both sides, and perfected by the generosity of one party, must be adorned with so many handsome incidents on the other side, that every particular couple would be an example, in many circumstances, to all the rest of the species. I shall end the chat upon this subject with a couple of letters; one from a lover, who is very well acquainted with the way of bargaining on these occasions; and the other from his rival, who has a less estate, but great gallantry of temper. As to my man of prudence, he makes love, as he says, as if he were already a father, and, laying aside the passion, comes to the reason of the thing.

'MADAM,—My counsel has perused the inventory of your estate, and considered what estate you have, which it seems is only yours, and to the male-heirs of your body; but, in default of such issue, to the right heirs of your uncle Edward for ever. Thus, madam, I am advised you cannot (the remainder not being in you) dock the entail; by which means my estate, which is fee simple, will come by the settlement proposed to your children begotten by me, whether they are males or females: but my children begotten upon you will not inherit your lands, except I beget a son. Now, madam, since things are so, you are a woman of that prudence, and understand the world so well, as not to expect I should give you more than you can give me. I am, madam, (with great respect,) your most obedient servant, T. W.'

The other lover's estate is less than this gentleman's, but he expressed himself as follows:

'MADAM,—I have given in my estate to your counsel, and desired my own lawyer to insist upon no terms which your friends can propose for your certain ease and advantage; for indeed I have no notion of making difficulties of presenting you with what cannot make me happy with you. I am, madam, your most devoted humble servant, B. T.'

You must know the relations have met upon this; and the girl, being mightily taken with the latter epistle, she is laughed at, and uncle Edward is to be dealt with to make her a suitable match to the worthy

gentleman who has told her he does not care a farthing for her. All I hope for is, that the fair lady will make use of the first light night to show B. T. she understands a marriage is not to be considered as a common bargain.

T.

No. 523.] Thursday, October 30, 1712.

Nunc augur Apollo,
Nunc Lyciæ sortes, nunc et Jove missus ab ipso
Interpres divum fert horrida jussa per auras.
Scilicet is superis labor—

Virg. *Æn.* iv. 376.

Now Lycian lots, and now the Delian god,
Now Hermes is employed from Jove's abode,
To warn him hence; as if the peaceful state
Of heavenly pow'rs were touch'd with human fate!

Dryden.

I AM always highly delighted with the discovery of any rising genius among my countrymen. For this reason I have read over, with great pleasure, the late miscellany published by Mr. Pope, in which there are many excellent compositions of that ingenious gentleman. I have had a pleasure of the same kind in perusing a poem that is just published, *On the Prospect of Peace*;* and which, I hope, will meet with such a reward from its patrons as so noble a performance deserves. I was particularly well pleased to find that the author had not amused himself with fables out of the pagan theology, and that when he hints at any thing of this nature he alludes to it only as to a fable.

Many of our modern authors, whose learning very often extends no farther than Ovid's *Metamorphoses*, do not know how to celebrate a great man, without mixing a parcel of school-boy tales with the recital of his actions. If you read a poem on a fine woman among the authors of this class, you shall see that it turns more upon Venus or Helen than on the party concerned. I have known a copy of verses on a great hero highly commended; but, upon asking to hear some of the beautiful passages, the admirer of it has repeated to me a speech of Apollo, or a description of Polypheme. At other times, when I have searched for the actions of a great man, who gave a subject to the writer, I have been entertained with the exploits of a river god, or have been forced to attend a Fury in her mischievous progress, from one end of the poem to the other. When we are at school, it is necessary for us to be acquainted with the system of pagan theology; and we may be allowed to enliven a theme, or point an epigram, with a heathen god; but when we could write a manly panegyric that should carry in it all the colours of truth, nothing can be more ridiculous than to have recourse to our Jupiters and Junos.

No thought is beautiful which is not just; and no thought can be just which is not

founded in truth, or at least in that which passes for such.

In mock heroic poems the use of the heathen mythology is not only excusable, but graceful, because it is the design of such compositions to divert, by adapting the fabulous machines of the ancients to low subjects, and, at the same time, by ridiculing such kinds of machinery in modern writers. If any are of opinion that there is a necessity of admitting these classical legends into our serious compositions, in order to give them a more poetical turn, I would recommend to their consideration the pastoral of Mr. Phillips. One would have thought it impossible for this kind of poetry to have subsisted without fawns and satyrs, wood-nymphs and water-nymphs, with all the tribe of rural deities. But we see he has given a new life and a more natural beauty to this way of writing, by substituting in the place of these antiquated fables, the superstitious mythology which prevails among the shepherds of our own country.

Virgil and Homer might compliment their heroes by interweaving the actions of deities with their achievements; but for a Christian author to write in the pagan creed, to make prince Eugene a favourite of Mars, or to carry on a correspondence between Bellona and the Marshal de Villars, would be downright puerility, and unpardonable in a poet that is past sixteen. It is want of sufficient elevation in a genius to describe realities, and place them in a shining light, that makes him have recourse to such trifling antiquated fables; as a man may write a fine description of Bacchus or Apollo that does not know how to draw the character of any of his contemporaries.

In order therefore to put a stop to this absurd practice, I shall publish the following edict, by virtue of that spectatorial authority with which I stand invested.

‘Whereas the time of a general peace is, in all appearance, drawing near, being informed that there are several ingenious persons who intend to show their talents on so happy an occasion, and being willing, as much as in me lies, to prevent that effusion of nonsense which we have good cause to apprehend; I do hereby strictly require every person who shall write on this subject, to remember that he is a Christian, and not to sacrifice his catechism to his poetry. In order to it, I do expect of him in the first place to make his own poem, without depending upon Phœbus for any part of it, or calling out for aid upon any one of the Muses by name. I do likewise positively forbid the sending of Mercury with any particular message or despatch relating to the peace, and shall by no means suffer Minerva to take upon her the shape of any plenipotentiary concerned in this great work. I do farther declare, that I shall not allow the Destinies to have had a hand in the deaths of the several thousands who have been slain in the late war, being

* By Mr. Thomas Tickle.

of opinion that all such deaths may be very well accounted for by the Christian system of powder and ball. I do therefore strictly forbid the Fates to cut the thread of man's life upon any pretence whatsoever, unless it be for the sake of the rhyme. And whereas I have good reason to fear that Neptune will have a great deal of business on his hands, in several poems which we may now suppose are upon the anvil, I do also prohibit his appearance, unless it be done in metaphor, simile, or any very short allusion; and that even here he be not permitted to enter but with great caution and circumspection. I desire that the same rule may be extended to his whole fraternity of heathen gods; it being my design to condemn every poem to the flames in which Jupiter thunders, or exercises any other act of authority which does not belong to him: in short, I expect that no pagan agent shall be introduced, or any fact related, which a man cannot give credit to with a good conscience. Provided always, that nothing herein contained shall extend, or be construed to extend, to several of the female poets in this nation, who shall be still left in full possession of their gods and goddesses, in the same manner as if this paper had never been written.' O.

No. 524.] *Friday, October 31, 1712.*

Nos populo damus—

Ser.

As the world leads, we follow.

WHEN I first of all took it into my head to write dreams and visions, I determined to print nothing of that nature which was not of my own invention. But several laborious dreamers have of late communicated to me works of this nature, which, for their reputations and my own, I have hitherto suppressed. Had I printed every one that came into my hands, my book of speculations would have been little else but a book of visions. Some of my correspondents have indeed been so very modest as to offer as an excuse for their not being in a capacity to dream better. I have by me, for example, the dream of a young gentleman not passed fifteen: I have likewise by me the dream of a person of quality, and another called *The Lady's Dream*. In these, and other pieces of the same nature, it is supposed the usual allowances will be made to the age, condition, and sex of the dreamer. To prevent this inundation of dreams, which daily flows in upon me, I shall apply to all dreamers of dreams the advice which Epictetus has couched, after his manner, in a very simple and concise precept. 'Never tell thy dream,' says that philosopher; 'for though thou thyself mayest take a pleasure in telling thy dream, another will take no pleasure in hearing it.' After this short preface, I must do justice to two or three visions which I have lately published, and

which I have owned to have been written by other hands. I shall add a dream to these which comes to me from Scotland, by one who declares himself of that country; and, for all I know, may be second-sighted. There is, indeed, something in it of the spirit of John Bunyan; but at the same time a certain sublime which that author was never master of. I shall publish it, because I question not but it will fall in with the taste of all my popular readers, and amuse the imaginations of those who are more profound; declaring, at the same time, that this is the last dream which I intend to publish this season.

'SIR,—I was last Sunday in the evening led into a serious reflection on the reasonableness of virtue, and great folly of vice, from an excellent sermon I had heard that afternoon in my parish church. Among other observations, the preacher showed us that the temptations which the tempter proposed are all on a supposition, that we are either madmen or fools, or with an intention to render us such; that in no other affair we would suffer ourselves to be thus imposed upon, in a case so plainly and clearly against our visible interest. His illustrations and arguments carried so much persuasion and conviction with them, that they remained a considerable while fresh, and working in my memory; until at last the mind, fatigued with thought, gave way to the forcible oppressions of slumber and sleep; whilst fancy, unwilling yet to drop the subject, presented me with the following vision.

'Methought I was just awoke out of a sleep that I could never remember the beginning of; the place where I found myself to be was a wide and spacious plain, full of people that wandered up and down through several beaten paths, whereof some few were straight, and in direct lines, but most of them winding and turning like a labyrinth; but yet it appeared to me afterwards that these last all met in one issue, so that many that seemed to steer quite contrary courses, did at length meet and face one another, to the no little amazement of many of them.

'In the midst of the plain there was a great fountain: they called it the spring of Self-love; out of it issued two rivulets to the eastward and westward: The name of the first was Heavenly-Wisdom; its water was wonderfully clear, but of a yet more wonderful effect: the other's name was Worldly-Wisdom; its water was thick, and yet far from being dormant or stagnating; for it was in a continual violent agitation; which kept the travellers, whom I shall mention by and by, from being sensible of the foulness and thickness of the water; which had this effect, that it intoxicated those who drank it, and made them mistake every object that lay before them. Both rivulets were parted near their springs into so many

others, as there were straight and crooked paths, which attended all along to their respective issues.

'I observed from the several paths many now and then diverting, to refresh and otherwise qualify themselves for their journey, to the respective rivulets that ran near them: they contracted a very observable courage and steadiness in what they were about, by drinking these waters. At the end of the perspective of every straight path, all which did end in one issue and point, appeared a high pillar, all of diamond, casting rays as bright as those of the sun into the paths; which rays had also certain sympathizing and alluring virtues in them, so that whosoever had made some considerable progress in his journey onwards towards the pillar, by the repeated impression of these rays upon him, was wrought into an habitual inclination and conversion of his sight towards it, so that it grew at last in a manner natural to him to look and gaze upon it, whereby he was kept steady in the straight paths, which alone led to that radiant body, the beholding of which was now grown a gratification to his nature.

'At the issue of the crooked paths there was a great black tower, out of the centre of which streamed a long succession of flames, which did rise even above the clouds; it gave a very great light to the whole plain, which did sometimes outshine the light, and oppressed the beams of the adamantine pillar; though by the observation I made afterwards, it appeared that it was not from any diminution of light, but that this lay in the travellers, who would sometimes step out of straight paths, where they lost the full prospect of the radiant pillar, and saw it but sideways: but the great light from the black tower, which was somewhat particularly scorching to them, would generally light and hasten them to their proper climate again.

'Round about the black tower there were, methought, many thousands of huge mis-shapen ugly monsters; these had great nets which they were perpetually plying and casting towards the crooked paths, and they would now and then catch up those that were nearest to them: these they took up straight, and whirled over the walls into the flaming tower, and they were no more seen nor heard of.

'They would sometimes cast their nets towards the right paths to catch the stragglers, whose eyes, for want of drinking at the brook that run by them, grew dim, whereby they lost their way: these would sometimes very narrowly miss being caught away, but I could not hear whether any of these had ever been so unfortunate, that had been before very hearty in the straight paths.

'I considered all these strange sights with great attention, until at last I was interrupted by a cluster of the travellers in

the crooked paths, who came up to me, bid me go along with them, and presently fell to singing and dancing: they took me by the hand, and so carried me away along with them. After I had followed them a considerable while, I perceived I had lost the black tower of light, at which I greatly wondered; but as I looked and gazed round about me and saw nothing, I began to fancy my first vision had been but a dream, and there was no such thing in reality; but then I considered that if I could fancy to see what was not, I might as well have an allusion wrought on me at present, and not see what was really before me. I was very much confirmed in this thought, by the effect I then just observed the water of Worldly-Wisdom had upon me; for as I had drank a little of it again, I felt a very sensible effect in my head; methought it distracted and disordered all there; this made me stop of a sudden, suspecting some charm or enchantment. As I was casting about within myself what I should do, and whom to apply to in this case, I spied at some distance off me a man beckoning, and making signs to me to come over to him. I cried to him, I did not know the way. He then called to me, audibly, to step at least out of the path I was in; for if I stayed there any longer I was in danger to be caught in a great net that was just hanging over me, and ready to catch me up; that he wondered I was so blind, or so distracted, as not to see so imminent and visible a danger; assuring me, that as soon as I was out of that way, he would come to me to lead me into a more secure path. This I did, and he brought me his palm-full of the water of Heavenly-Wisdom, which was of very great use to me, for my eyes were straight cleared, and I saw the great black tower just before me; but the great net which I spied so near me cast me in such a terror, that I ran back as far as I could in one breath without looking behind me. Then my benefactor thus bespoke me: "You have made the wonderfulest escape in the world; the water you used to drink is of a bewitching nature; you would else have been mightily shocked at the deformities and meanness of the place; for besides the set of blind fools, in whose company you was, you may now behold many others who are only bewitched after another no less dangerous manner. Look a little that way, there goes a crowd of passengers; they have indeed so good a head as not to suffer themselves to be blinded by this bewitching water; the black tower is not vanished out of their sight, they see it whenever they look up to it: but see how they go sideways, and with their eyes downwards, as if they were mad, that they thus may rush into the net, without being beforehand troubled at the thought of so miserable a destruction. Their wills are so perverse, and their hearts so fond of the pleasures of the place, that rather than

forego them they will run all hazards, and venture upon all the miseries and woes before them.

"See there that other company; though they should drink none of the bewitching water, yet they take a course bewitching and deluding. See how they choose the crookedest paths, whereby they have often the black tower behind them, and sometimes see the radiant column sideways, which gives them some weak glimpse of it! These fools content themselves with that, not knowing whether any other have any more of its influence and light than themselves: this road is called that of Superstition or Human Invention: they grossly overlook that which the rules and laws of the place prescribe to them, and contrive some other scheme, and set off directions and prescriptions for themselves, which they hope will serve their turn." He showed me many other kinds of fools, which put me quite out of humour with the place. At last he carried me to the right paths, where I found true and solid pleasure, which entertained me all the way, until we came in closer sight of the pillar, where the satisfaction increased to that measure that my faculties were not able to contain it: in the straining of them I was violently waked, not a little grieved at the vanishing of so pleasing a dream.

'Glasgow, Sept. 29.'

No. 525.] *Saturday, November 1, 1712.*

Ὁ δὲ εἰς το σκεπὸν ἐπ' ἀρίστην τ' ἀγυιάν ἔρρε,
Ζηλωτὸς ἀνδρικοῦ σίνου. — Eurip.

That love alone, which virtue's laws control,
Deserves reception in the human soul.

It is my custom to take frequent opportunities of inquiring, from time to time, what success my speculations meet with in the town. I am glad to find, in particular, that my discourses on marriage have been well received. A friend of mine gives me to understand from Doctor's-commons, that more licenses have been taken out there of late than usual. I am likewise informed of several pretty fellows, who have resolved to commence heads of families by the first favourable opportunity. One of them writes me word that he is ready to enter into the bonds of matrimony, provided I will give it him under my hand (as I now do) that a man may show his face in good company after he is married, and that he need not be ashamed to treat a woman with kindness who puts herself in his power for life.

I have other letters on this subject, which say that I am attempting to make a revolution in the world of gallantry, and that the consequence of it will be that a great deal of the sprightliest wit and satire of the last age will be lost; that a bashful fellow, upon changing his condition, will be no longer puzzled how to stand the raillery of his fa-

cetious companions; that he need not own he married only to plunder an heiress of her fortune, nor pretend that he uses her ill, to avoid the ridiculous name of a fond husband.

Indeed, if I may speak my opinion of great part of the writings which once prevailed among us under the notion of humour, they are such as would tempt one to think there had been an association among the wits of those times to rally legitimacy out of our island. A state of wedlock was the common mark of all the adventurers in farce and comedy, as well as the essayers in lampoon and satire, to shoot at; and nothing was a more standing jest, in all clubs of fashionable mirth and gay conversation. It was determined among those airy critics, that the appellation of a sober man should signify a spiritless fellow. And I am apt to think it was about the same time that good-nature, a word so peculiarly elegant in our language, that some have affirmed it cannot well be expressed in any other, came first to be rendered suspicious, and in danger of being transferred from its original sense to so distant an idea as that of folly.

I must confess it has been my ambition, in the course of my writings to restore, as well as I was able, the proper ideas of things. And as I have attempted this already on the subject of marriage in several papers, I shall here add some farther observations which occur to me on the same head.

Nothing seems to be thought, by our fine gentlemen, so indispensable an ornament in fashionable life, as love. 'A knight-errant,' says Don Quixote, 'without a mistress, is like a tree without leaves;' and a man of mode among us who has not some fair one to sigh for, might as well pretend to appear dressed without his periwig. We have lovers in prose innumerable. All our pretenders to rhyme are professed inamoratos; and there is scarce a poet good or bad, to be heard of, who has not some real or supposed Saccharissa to improve his vein.

If love be any refinement, conjugal love must be certainly so in a much higher degree. There is no comparison between the frivolous affectations of attracting the eyes of women with whom you are only captivated by way of amusement, and of whom perhaps you know nothing more than their features; and a regular and uniform endeavour to make yourself valuable, both as a friend and lover, to one whom you have chosen to be the companion of your life. The first is the spring of a thousand fopperies, silly artifices, falsehoods, and perhaps barbarities; or at best rises no higher than to a kind of dancing-school breeding, to give the person a more sparkling air. The latter is the parent of substantial virtues and agreeable qualities, and cultivates the mind while it improves the behaviour. The passion of love to a mistress, even where it