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REFLECTIONS

On the too prevailing Spirit of

DISSIPATION and GALLANTRY;

Shewing its dreadful Consequences to

PUBLICK FREEDOM.

By the AUTHOR of the REVIEW of the
CHARACTERS of the Principal Nations in
EUROPE;

A N D O F

An ACCOUNT of the CHARACTER and MANNERS of
the FRENCH, with Occasional Observations
on the ENGLISH.

L O N D O N :

Printed for E. and C. DILLY, in the Poultry; J. WALTER,
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Of whom may be had, The Account of the CHARACTER
and MANNERS of the FRENCH, &c.

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T O T H E

R E A D E R.

IN the ACCOUNT of the CHARACTER and
MANNERS of the FRENCH, with occasional
Observations on the ENGLISH, written by
the Author of this Pamphlet, and published
a few Months since, a few Reflections were
made upon the notorious and scandalous
Infidelity prevailing in France, in the Mar-
riage State; and the CRITICAL REVIEWERS,
speaking

speaking of those Reflections, say they are such as “ they imagine may be particularly “ serviceable at this Period, when there seems, “ from some late remarkable Adventures, to “ be a Disposition among ourselves to run “ into the same abandoned Libertinism, the “ sure Fore-runner of Slavery.”

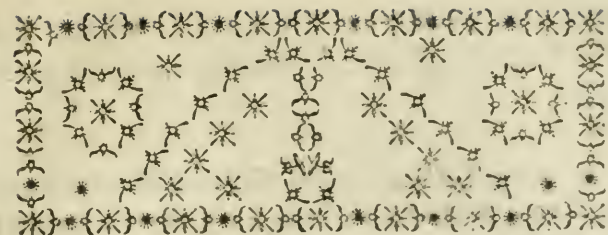
THE favourable Reception the Work above-mentioned has met with from the Publick, and especially that Part of it, (as the Author has been informéd) which treats of an Evil now become more than ever alarming to the English Nation, has induced him to consider it more at large, and to submit to the Publick, in the following Sheets, what has further occurred to him upon so weighty a Subject: the Experience of last Winter having shewn that DISSIPATION and GALLANTRY, so far from losing Ground, were never, perhaps, known, to have made, in so short a Space of
Time,

Time, such a rapid and dangerous Progress in this Island; such a Progress, indeed, as threatens, if not timely and powerfully resisted, to overwhelm, in the End, the Morals of the whole British Community.

· I N discussing this Subject, the Author hopes he shall be excused for having unavoidably repeated, on the present Occasion, a few of the Observations recommended by the REVIEWERS, from his ACCOUNT of the CHARACTER and MANNERS of the FRENCH.

A F E W





A FEW SERIOUS

REFLECTIONS, &c.

WHEN the Character of a Nation
undergoes any Change, however
slight and immaterial, the Causes
of it may be traced without any
Difficulty to their original Source :

In the same Manner as when the Character
of Individuals suffers any Alteration, it is soon
known among their Acquaintance, to what it
may be ascribed. According to this Maxim,
which holds good invariably in Matters of the
highest Importance, as well as in lesser Con-
cerns, the present alarming Progress of Vice
and Immorality in this Country, may be easily

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accounted

accounted for, by examining the Notions and Ways of living of those among whom it prevails.

IT is not many Years since the respective Pastimes and Amusements of the Great and the Vulgar, though sufficiently diversified, were still circumscribed within certain Limits, and carried with them some Appearance of Dignity among the former, and of Decorum among the latter. They had not yet transgressed the Bounds of decent Festivity; and were kept in due Order by being restrained to the Connections arising from the Ties of Family or of Friendship. Persons who met together on the Score of Pleasure, were not, as now, absolute Strangers to each other: and that promiscuous Mixture of all Kind of Company, which the Spirit of Dissipation renders so acceptable, and so common, in these Days, was then a Thing unknown.

BUT as, in Procefs of Time, an uninterrupted Series of national Peace and Felicity is apt to produce Remissness and Languor, in those who ought to watch over the Public, and as it seldom fails to breed a Propensity to Wantonness in Individuals, that Simplicity of
Taste

Taste in our Recreations and Pleasures, which had long characterised the English Nation, began to give way to an Introduction of what bore the Name of Refinement and Delicacy; and we adopted, with an Eagerness the more dangerous as the Consequences were not then foreseen, those Improvements, as they were called, that were imported from abroad: not reflecting that the Mischiefs they have constantly occasioned, wherever they have obtained a Footing, would indubitably be as severely felt in this Country as they had been in all others.

Thus, during the peaceable Reign of George the First, and the former Half of that of his Successor, Tranquillity at home, together with Peace abroad, and the most amazing Increase of national Opulence, were the Causes that insensibly relaxed the Minds of Men; and being suffered to take their Course, by those who ought to have checked the Evils, which an Abuse of them will necessarily effect, these Evils soon gained Ground. They, indeed, in whose Power, and therefore whose Duty it was to have resisted, first and principally encouraged and patronized, them. They advanced, therefore, by gradual Steps, and in

no long Space of Time over-flowed the whole Community.

THE Consequences resulting from this Introduction of a Taste for Pleasures that are demonstrably incompatible with the Welfare of this Country, were soon too visibly apparent. A Corruption of Morals ensued that communicated itself from the Great, down to the lowest Classes of the Vulgar, with the most pernicious Rapidity. It may be affirmed with the fullest Confidence, that in little more than Thirty Years, the whole Mass of the People of England were infected to such a Degree, that they might be said to have changed, in some very material Respects, the Character and Temper of Englishmen. It was in this corrupt Period the Septennial Act took Place; and that a System of parliamentary Venality was established throughout the Kingdom, by a Sett of Men, whose Names are too well known to need mentioning, and will be transmitted to Posterity with more Execration than seems at present affixed to them, if ever the Constitution should be replaced on its former Footing. When Events of so unpopular a Nature, so evidently fatal in their Tendency, so entirely repugnant to the united
Cries

Cries of a whole People, are suffered to take place, will any Man deny them to be fully sufficient to shew the Baseness and Degeneracy of that very People ?

SUCH, it seems, have been the Consequences of these luxurious Researches after Modes of Pleasure, not only unnecessary and expensive, and therefore hurtful, in themselves, but even inconsistent with that Temper of Steadiness and Gravity which is the Peculiarity of the English Nation. It ought, therefore, to create no Wonder, if after divesting ourselves of that Decorum in Externals, which is the Safeguard as well as the Outline of interior Dignity, we should no longer act or appear in the same respectable Light we were wont to do.

THIS is a Fact, the melancholy Truth of which all enlightened, unprejudiced Observers unanimously concur in. The judicious among Foreigners, as well as among the Natives of this Country, universally agree, that we are become, within this Century, a very different People from what we were a Century ago. Voltaire, in his Preface to the History of Charles the Twelfth, says positively, that
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the English of these Days are no more the English of Times past. Rousseau is of the same Opinion; and with a philosophic Indignation, declares them unworthy the Liberty of which they make such a Boast. Nor are those celebrated Writers singular in their Sentiments. It is frequent here as well as abroad, to hear sensible Foreigners lament the strange Use we make of our Freedom, in prostituting it on every Occasion that offers, and putting it up to Sale, as if it were a Property a Man had a Right to part with.

THAT this was by no means the Cause before the *Æras* above-mentioned is undeniable: neither is it less obvious to any one who will be at the Trouble of an Examination, that it is entirely owing to that Perversion of Manners which followed the Establishment among us of those fashionable Diversions, that began by corrupting the Morals of the Great, and by Degrees extended the Contagion to the lower Classes. There is, indeed, hardly any other Way of accounting for the present Depravity of the Nation. What renders this Method of arguing the more cogent and conclusive is that, upon the Introduction of these foreign Amusements, an Increase of Immorality

lity was immediately perceptible, and of course became the Subject of Censure equally from the Pulpit and the Press; as plainly appears by the Sermons and moral Performances that made their Appearance in those Days.

WHAT Sallust says of his Countrymen the Romans, is remarkably applicable to the English Nation, *remoto Metu Punico Mores non paulatim, ut antea, sed Torrentis modo precipitati*, when the Romans had no longer the Carthaginians to fear, their Manners did not, as before, decline gradually, but rushed like a Torrent into the greatest Excess of Corruption. So it was precisely in this Country. After the Power of Lewis the Fourteenth had been totally reduced by the Arms and Councils of that Confederacy of which England had been the Soul and Support, Tranquillity and Indolence took Place of that Activity and Restlessness, which, during the Reigns of William and Ann, had kept alive the Spirit and Vigour of the Nation. Voltaire's Observation on the Times after the Demise of Lewis the Fourteenth, is very apposite to those that followed the Peace of Utrecht, *La Nature sembla se reposer*, Nature seemed inclinable to rest. This Remark of Voltaire's on the Exertions of superior

rior Genius that had been so frequent in the Reign of that Monarch, may, in a manner, be equally applied to the Cessation of those dreadful Hostilities on all Sides, that had embroiled Europe for the Space of Half a Century. It seemed as if the Minds of Men, after having been harassed with such a long Course of Fatigues, were glad to emerge to a Season of Calmness.

HAD this Season of Calmness been accompanied with some Measure of Vigilance over the Manners and Morals of the People, the Happiness of England would have been complete; but unfortunately the very Reverse befell us. There never was a more fatal Stagnation of that Order and Police, which forms and preserves good Habits and Dispositions, in the Minds of the People, than that which was suffered to take place at the Period above-mentioned.

IT is not meant hereby to be insinuated, that in former Days we were free from those Vices for which at present we are so justly censured. It is only contended that we practise them now in a more heinous Degree.

IF we turn our Attention back to the Reign of the licentious Charles the Second, we shall find that, notwithstanding his personal Profligacy, notwithstanding the Profligacy of those whom he chose for the Companions and Partners of his Debaucheries, we shall still find that his Example, happily, had not that Influence which it so seldom fails to have in the Person of Kings. The Number of his Courtiers who imitated him was not considerable, when we reflect on the Temptations they lay under; and the Majority of his Subjects blamed him openly for his Conduct. But what is still more agreeable to a Mind duly seasoned with a Veneration for Probity, we shall find, too, that in the midst of so dissolute a Court, some of those whose Birth, Merit and Station entitled them to a nearer Approach of their Sovereign, had Honesty and Courage enough to tell him their Disapprobation of his Conduct. It is well known that the Earls of Southampton and Clarendon were perpetually inveighing in his Presence, against the Vices and Immoralities he so flagrantly practised and encouraged; and that the Duke of Ormond had the virtuous Boldness to refuse making one at a Party of Cards, on a Day that he thought too serious for such

a Pastime. Instances of so much Spirit, in such a Reign, ought not to be forgotten at a Time when it is suspected that few Persons would be inclined to imitate it: while Candour, however, obliges one to confess there is no Likelihood that any Courtier will be put to a similar Trial during the present.

AMONG other Reasons why the People of England were not so depraved in their Morals in the Days of Charles the Second, this leading Cause may be assigned. They had been engaged near Thirty Years in a most violent Struggle for the Preservation of their Liberties. This Struggle could not have been maintained without an immense Stock of Virtue in those who conducted it. Even of those who embraced the other Side of the Question very few were actuated by Principles of Interest. Conscience alone was the ruling Motive that impelled so many Thousands to sacrifice their Fortunes and Lives in the Support of the Cause they had respectively espoused. Tho' both Parties failed in the End, and neither the Royalists nor the Republicans had been fortunate in their Designs, yet their Spirits remained unbroken. Cromwell, had, indeed, subdued them: but all his Abilities could
never

never suppress their restless Endeavours to supplant him; and he had, to the Hour of his Death, as much to fear from the one Side as from the other.

ON the Restoration, the Royalists divided into two very distinct Parties, the one for absolute, the other for a limited Power in the Crown; while the Republicans, still retaining their Enmity to Royalty, added a Strictness of Morals in the Duties of private Life, far beyond that of their Antagonists; who were, nevertheless, obliged to shew themselves not remiss in those same Duties, whether civil or religious, in order to counterballance the Weight which the Severity of their Lives and Conversations gave their Enemies in the Minds of the Public.

IN such a Situation, notwithstanding the excessive Gloominess and Austerity, so industriously affected and propagated by the Puritans, wore off by Degrees, yet it left such profound Traces in the Dispositions of the Generality of Men, that in Spite of the Jovialness of Charles and his Courtiers, the Nation could never be brought to relish his Ways; and though his Affability rendered his
 Person

Person tolerably beloved, the Maxims of his Government were never acceptable.

IN the mean while, the Diversions and Amusements he had imported from abroad, did not much diffuse themselves, and were chiefly confined to his Palace. The Stage only, which had been shut ever since the Commencement of the Civil Wars, revived at his Return; and the Bulk of the People expressed very little Fondness for any of the new invented Kinds of Recreation.

THE Result was that the Temper of the English Nation was preserved, in a great Measure, untainted. The Nobility, Gentry, and common People still retained, in general, their ancient Ideas; and both public and private Virtue shone forth upon many Emergencies. Witness, the obstinate Adherence of the Parliament to their Pursuits against the Duke of York, afterwards James the Second. Witness, the inflexible Patriotism of the many Members who were so frequently closetted, and whose Integrity could not be violated by all the Allurements of Court Promises or Preferments. Not to pass by the ignominious Treatment which Charles's Mistresses
met

met with from the Public on every Occasion. A Circumstance which, though insignificant in itself, fully demonstrated how strongly the Contempt and Execration for Vice, however exalted, operated in the Breasts even of the commonest of the People.

THE Reign of Charles the Second has been particularly insisted on, because many Persons would insinuate that it was a Period peculiarly marked by an universal Dissolution of Manners. True it is that many of those who stood up for the Maxims entertained at Court, being, as it were, Soldiers of Fortune, did not give themselves much Solicitude about the Regularity of their Lives and Manners; and provided they had full Licence to pass their Days in Mirth and Revelry, or rather to speak more properly, in Debauchery and Excesses of all Kinds, they cared very little what Sort of Government subsisted. There were many, doubtless, of such a Disposition, chiefly Men whose Dependance and Expectations flowed from the Court or Courtiers; and of such consist, at all Times and in all Countries, the major Part of those who profess an unlimited Devotion and Obedience to Courts. But the main Body of the People was
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by no means either tinged with so deplorable an Infatuation, or plunged in those Vices that flourished under the Protection and Countenance of those in Power.

THUS it appears, that however vicious our Ancestors may have been a Century ago, they are still exceeded by their Descendants; and that when we stigmatize the Reign of Charles the Second, as an Æra of uncommon Dissoluteness and Profligacy, we forget that, from the Nature of Things, it could hardly do more than lay their Foundations. Lord Bolingbroke, an expert Judge in Matters (*quæque miserrima vidit et quorum Pars magna fuit*) of which he saw the miserable Effects and Consequences, and wherein he was no inconsiderable Actor in his early Days, acknowledges, that our *Luxury was then but young*, far from being arrived to the Pitch he saw it carried long before the latter part of his Life. *Nemo repente fuit turpissimus*, no Man becomes at once a consummate Villain, is an Axiom not more true respecting Individuals than collective Bodies of Men. The Nation, at that Period, was far from being ripe for a Destruction of their Morals. There was too much of solid, sterling Virtue and Piety in
every

every Party and Persuasion, to be overturned at one Blow; and in Spite of the Endeavours of Charles and his Adherents, enough of both remained effectually to resist the Designs of an iniquitous Court, during his Reign, and to inspire the Nation with Spirit and Vigour, sufficient to bring about the Revolution that happily defeated the no less odious Projects of his Successor.

HAVING, it is presumed, proved that the English were a more upright, virtuous People at that Time than at present, it may possibly be asked, why the Poets and other ingenious Writers of those Days, are so unchaste and so loose in their Productions, and so ready, upon all Occasions, to draw such immodest Pictures, unless they well knew they were calculated for the Meridian of their Age, and were well apprized they would meet with a favourable Reception? This is easily answered. The Poets and Writers who were then most encouraged, were such only as coincided with the Views of the Court, Dryden, Otway, Rochester, Etheredge, Wycherley, &c. Dryden and Otway's Dedications breathe the most abject Spirit of Slavery: and the whole World knows Rochester to have been the

the down-right Champion of Obscenity. These, and other Writers of the like Cast, may be said, on the whole, to have rather painted the Manners they and their Patrons wished to introduce, than the really existent Manners of their Cotemporaries.

THE only Performance of indisputable Merit, that met with much Applause, at Court, was Hudibras. But even the Success of that was entirely owing to the Ridicule it threw on the opposite Party. The Obscurity that surrounded the immortal Milton, shews how little real Worth was attended to. None of those, indeed, who aimed at any Thing more than Reputation in the Republic of Letters, confined their Pens merely to the Display of their Sense and Genius. Another Part was necessary to be acted: They knew it well, and studied their own Interest too much, to deviate from the Sentiments that were triumphant among those who were at the Head of Affairs.

IT must not, however, be dissembled, that towards the latter End of Charles's Reign, the repeated Efforts of the venal and immoral Writers, who, through the Encouragement of
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the Court, grew so numerous, had, together with the concurring Assistance of the scandalous Lives of many among the Great, wrought an alarming Change in the Manners of the English Nation. They were much fallen from the former Strictness of their Morals, and Simplicity of their Ways of living; and, on the whole, the national Character was impaired. But this Degeneracy had not spread itself so far as to affect those great Principles on which the Edifice of Religion and Morality is founded. These still remained unshaken. Though Men might run great Lengths in their Deviations from the Precepts of either, their Consciences were not seared against Admonition, and they had not yet broken down those Fences which are now experimentally found of so little Efficacy to stem the Torrent of Interest and Ambition.

AFTER this Recapitulation of the Facts on which we are to form a Comparison between the present and past Times, one may venture to affirm they seem to establish the Opinion that we are by much inferior to our Forefathers, not only in those Qualities that enable Mankind to appear with Dignity

on the great Stage of the World, but in those that render private Life respectable. Without these latter, it is hardly possible the former should attain to that Summit of Perfection which renders them truly meritorious. For though it has been advanced that private Vices may become in their Consequences public Benefits, it would be the Height of Absurdity to imagine that the Practice of Vice and Iniquity at Home, can be productive of virtuous Actions Abroad.

IT were needless, perhaps, to carry our Retrospect to remoter Periods than those we have examined. But, in order to silence, if possible, the Objections of those who would inculcate the Notion that we are not sunk into the worst State of Depravity that ever befell us, it may not be amiss to enquire how far the Spirit of Dissipation and Revelry prevailed in this Nation, during the Times antecedent to those we have been describing.

NONE can deny the Reign of the unfortunate Charles the First, to have been totally free from every Species of Licentiousness of Morals, any farther than the Infirmary of human Nature will at the best of Times be
tinctured

tinged with. There was in his Days too much of Business, in every civil, political and religious Department, to admit of Thoughtlessness and Dissipation. Some Attempts, indeed, were made at Novelty in Amusements; but they were of a kind that reflected Honor on their Authors, and shewed their Ingenuity, much more than any Attachment to frivolous Pastimes. Such, for example, was the celebrated Pageant, among the Contrivers and Conductors of which we find some of the most illustrious Names of the Age, even that of a Selden. Such was the Masque of Comus, composed by Milton, to omit other Instances, all of which, instead of arguing any Proneness to Levity in the Times, proved, on the contrary, an exquisite Taste for Decorum and Propriety; and that their Patronisers were Men who fully understood how to enjoy and reconcile *Otium cum Dignitate*, Leisure and Recreation with Temperance and Dignity.

THE Comedies of Ben Johnson, written at that Æra, betray nothing of Looseness and Immorality. There are none in our Language to which the saying is more applicable *Castigat ridendo*, that their Author was perfectly conversant in the Art of exposing and

reprehending Vices and Follies with good Humour and Pleasantry.

CHARLES himself, to do him Justice, was not only a Pattern of Decency in Behaviour, but a profest Discourager of whatever had the least Tendency to Levity. It may even be said that he carried his Attachment to Seriousness and Gravity too far on some Occasions. However, it cannot be objected to him that he was a Foe to becoming Mirth. On the contrary, his Court abounded with all those Diversions that were compatible with the Majesty of his Station, and though an Enemy to all Excesses, he rather delighted in innocent Amusements.

MEAN time, the Puritanic Party, which grew daily more numerous and formidable, was composed of Men whose Principles led them to testify the most scrupulous Abhorrence for all Pleasures that bore the least Colour of Danger to the Morals of Mankind. Hence they detested all expensive Gaieties in their Pastimes, and confined themselves to the most plain and simple Relaxations, such as were no more than absolutely necessary for
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the Refreshment of the Body and Mind, and could not leave the least Occasion for Repentance.

THOUGH they were not yet the prevailing Party, still their Influence was very strong throughout the Nation. The continual Persecutions they underwent, instead of impressing the Public with the least Notion that they suffered according to their Deserts, produced quite a contrary Effect, and led People to examine what they had done to draw upon them so much Severity. This Enquiry was far from proving unfavourable to them. It awakened in most Men a Compassion for their Sufferings, and a Desire to see them mitigated. From Sentiments of this kind, the Transition was easy to Sentiments of Indignation against those who punished so unmercifully a Deviation from established Modes of Worship far from essential in their Nature. All these Considerations, joined to the Purity of their Manners, insensibly won them a prodigious Share of Public Esteem; and from being respected, they of course, became Models of Imitation.

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Thus it appears that all things conspired in those Days to cherish a Reserve and Solemnity in the Deportment of Men. The Courtiers were grave after the Example of their Sovereign; the People, though the Influence of the Puritans. This serious Humour prevailed in all Classes and Professions. It shone principally in the Writings of the most eminent Scholars of that Age, and was of admirable Service in conferring Strength and Manliness on their Stile, as Mr. Gordon so judiciously remarks in the excellent Discourses with which he prefaces his Translation of Tacitus.

NEITHER should we pass by, on this occasion, the Merit of the King himself who both wrote and spoke with an Elegance and Majesty entirely worthy of his Character; worthy, indeed, of a better Cause than that he had unfortunately most at heart.

WE may further add that his Learning was of a much superior kind to that of his Son Charles, who, however keen a Connoisseur of Men and Things, was more conversant in Books of Wit and Amusement, than in Works of
 Utility

Utility and Instruction, and though no incompetent Judge of Literary Merit, was rather, upon the whole, a sensible and agreeable Companion, than a Man of sound Knowledge and profound Penetration.

THE Austerity of Manners that prevailed on the Dissolution of the Monarchy, in all who possessed or aspired at the Possession of Power, is too well known to need insisting upon. What Voltaire so pertinently calls *la sombre Administration de Cromwell*, the gloomy Administration of Cromwell, left no room for any Qualities to recommend themselves, but such as were either conducive to the Support of his Authority, or to the Welfare and Grandeur of the Nation. Such Qualities Préjudice itself must acknowledge he extended the most ready Protection to, and even exerted his utmost Industry to discover and render serviceable: as the many great and glorious Events that reflected equal Lustre on his Government, and on the English Nation, will ever invincibly testify.

NOR can it be denied that this celebrated Man, in the midst of those Triumphs that spread the Terror of his Name over all Europe, was,

was, at the same time, very solicitous to form the Manners of his Countrymen on a Plan truly consistent with the Spirit and Vigour which was then the Character of Englishmen. His private manner of Living was such as all Sovereigns might imitate. Regularity, one may well imagine, was the Basis of a Puritanic Court. But it was not tinged with any Pedantry of State. Oliver had too much of the Soldier to attach himself to needless Formalities. The Tenor of his Life was plain and simple; and, excepting those Occasions wherein a Display of the Greatness of the People whom he represented, was proper and necessary, he studiously avoided all Pomp and Ostentation of whatever kind. In order to diffuse that serious Turn of Temper he so cultivated in himself, and so prized in others, he banished all Sort of Effeminacy in Apparel, Pastimes, and Deportment, from all those over whom he had any Control. Whoever approached him was obliged to conform to this Model; and it may be said there was not a Sovereign in his Time, able to boast such a manly Assemblage of Courtiers; most of them Persons of prime Eminence in their various Stations, and every way fit to be trusted with the Execution of the noblest Designs.

IN the mean Time, the martial Spirit that had been kindled by the Civil Wars, subsisted in its full Force ; and was visible in all the Diversions then in vogue. Firmness and Magnanimity were the Virtues of the Times, and kept at a Distance whatever bore the least Semblance of Weakness or Pusillanimity. All things partook of this vigorous Disposition. It insinuated itself into all Companies, Conversations, and Amusements. It presided over all Denominations ; alike over Manhood and over Youth, to infuse into whom that equally grave and resolute Frame of Mind on which Men then prided themselves, his Secretary, the great Milton, composed his famous Treatise on Education.

WITH this Elevation of Soul, derived from an unfeigned Contempt for all that was trifling and unmanly, it was no ways surprising that the English became, as Mr. Guthrie, in his History of England, stiles them at that Time, the Heroes of the World. No European Nation made then so brilliant a Figure. From the Shores of Holland, to the Extremities of the Mediterranean, their Fleets struck universal Fear, and ruled with invincible Sway. Their Ambassadors

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commanded the most profound Respect and Deference in all the Courts of Christendom. While Individuals, whom their various Occasions called Abroad, were treated every where with the utmost Civility and Attention.

AFTER this Review of the Temper and Manners of the Times in England, from the Reign of Charles the First, let us now step back to the Reign of his Father. No Prince in our History has met with less Quarter from all Historians, than James the First; and certain it is that he laid himself open to Malice and Detraction, as if he had set them at Defiance, and resolved to give himself no Solicitude concerning what the World might say about him. He does not seem, indeed, to have possessed much of that personal Fortitude of Heart which may sometimes render a Monarch's private Character not unrespectable, although his public one may appear very contemptible. The Consequence was, that his Method of Living and passing his Time was not very praiseworthy, and displayed very little of Royalty. Possibly, the Restraints he was bred under, the continual Apprehensions he was in from
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the Turbulence of the ruling Men in Scotland, before his Accession to the Crown of England, and the Habit of applying himself to pedantic Studies for a long Course of Years ; all these Causes may have contributed to narrow his Faculties. Whatever the Reason might be, he gave but little Encouragement to any Spirit of Manliness, by his Example, which, on the contrary, wholly tended to work a Diminution of that noble Stock of it, which had been left him, as it were by way of Inheritance, together with her Crown, by Queen Elizabeth.

MANY were the Pastimes and Diversions which he patronized ; induced, no doubt, by their Novelty to him, who had so long been used to a severe Manner of living ; unacquainted with Plenty, closely stinted in every Kind of Expence, and now, on a Sudden, environed with all Sort of Abundance and Splendour.

BUT, notwithstanding the Use he made of his new-acquired Fortune, was more like that of a needy Youth just arrived at the Possession of a large Estate, than of a Prince succeeding to a long-expected Crown, yet the Contempt he soon fell under prevented

the Contagion from spreading. The frequent Comparifons made by his Subjects, between him and his Predeceffor; the Meanneffes, both in his public and private Capacity, that gave perpetual Occafion and Scope for thofe Comparifons, funk him fo low in their Eftimation, that whatever he faid, wrote, or did, was equally defpicable in their Eyes.

THE Confequence was, that James was left to enjoy himfelf, and his Amufements, amidft the Circle of a few interefted Courtiers, who buoyed him up with all that Incenfe of Flattery with which feeble Minds are fo charmed; while the whole Nation rung with Difcontent and Complaints of his Conduct and Maxims; and while, what was ftill more difhonourable, he was held in Derifion, and his Adminiftration reviled, in every Court Abroad.

IN the mean Time, the Nation ftill preferred the illuftrious Character it had fo long fufained. The World was too clear fought to involve the Monarch and his Subjects in the fame Condemnation. The Inclinations and Purfuits of the Publick were the fame as heretofore. Their Minds, Occupations, and Pleafures, grave, fpirited, and manly.

So

So far, indeed, were their Diversions from receiving any Influence from their Monarch, that his own Son Henry, as promising a young Prince as ever raised the Expectations of a Kingdom, could never be brought to express the least Relish or Approbation of the Objects of his Father's Amusements. Such of the Nobility and Gentry as had no immediate Connections with the King's particular Court, were of the same Opinion as this gallant Youth, and addicted themselves to those Pastimes he so much delighted in. These were all of an active Kind, and much in the Stile of that he was employed in, when, on a French Ambassador's coming to take his Audience of Leave of him, he bad him tell his Master, Henry the Fourth, that he left the Prince of Great Britain learning to toss the Lance.

IF, under so feeble a Head as James the First, the English Nation still retained its native Disposition to Manliness, well might it flourish with distinguished Lustre under so bright a Pattern as Queen Elizabeth; a Woman on whom the European Nations conferred, with infinite Justice, the Title of King.

SUCCESSING to a precarious Throne, she found herself surrounded by as many Enemies as she had Neighbours. These Enemies consisted of the greatest Politicians and most powerful Princes in Europe. She found her own Realm exhausted, while her Enemies attacked her, on the one Hand, with numerous Armies, and, on the other, with a Profusion of Treasure, exerted their utmost Endeavours to bribe and alienate all those in whom she placed her Confidence, and relied for Support. The Zeal and Fidelity of her Subjects, charmed with her Virtues and sublime Qualities, enabled her to rise superior to all her Foes; and not only to defeat all their Schemes, but even to carry into their own Territories, those Horrors and Calamities they had been assailed with. Thus teaching Mankind that Princes who reign in the Hearts and Affections of their People, at Home, need not be apprehensive of Danger from Abroad.

BUT let us confine ourselves to the personal System of Living, followed by Queen Elizabeth, and the Influence it had over the English. As on her Accession, all Things, both in Church and State, were in the utmost Disorder;

order; and as nothing but Reformation in her own domestic Methods of proceeding could further effectually the Work she took in Hand, that of new-moulding the Religion and the Policy of the Realm, she saw herself obliged to lead the Way in Person; and with a Magnanimity truly becoming so glorious and difficult an Enterprize, determined to acquire, by her own Example, the Right of enforcing the Practice of those salutary Regulations her capacious Mind had formed for the Safety, Welfare, and Reputation of her Kingdom.

IN order to create and encourage a Spirit of Temperance and Moderation in the Ways of Living, she wisely suppressed that needless, luxurious Plenty at Court, in a great Measure owing to the pernicious Generosity and ostentatious Magnificence of her Father. She introduced a less expensive Manner of supporting the Majesty of the State, which was equally removed from Sordidness and Profusion; and, by uniting Oeconomy with Abundance, she laid the truest Foundation for solid and permanent Splendour.

AND yet, notwithstanding the Retrenchments she made, there was so much of
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Judgement, so much of Caution and Fore-cast in them, that none appeared to have fallen but on Things that were absolutely useless and unprofitable in every Light. Her Court still remained magnificent and splendid, and surpassed in these Respects all the Courts of Christendom.

IN Conformity to the Pattern she had set her Subjects, they learned to ally domestic Plenty with Prudence and Discretion: and to seek rather to enjoy the Sweets and Comforts of Life, than to make an idle and superfluous Parade of them.

MEAN while, that all Classes and Conditions of Men might act according to the same beneficial Spirit, Regulations and Ordinances were framed and set on Foot, in order to restrain all immoderate Proceedings on all those Occasions where People are apt to go beyond due Limits. Even her own Courtiers were not exempt from her severest Reprimands, whenever they exceeded what she thought the Bounds of Propriety.

IN the Midst of all this Vigilance to curb Extravagance of every Denomination, no
Sovereign

Sovereign was more attentive to impress Foreigners with the highest Sense of Respect for herself, and for the Realm she governed. Whenever those Emergencies occurred that necessarily call for a Display of Grandeur, she spared nothing to render her Person and her Court superb and brilliant. If, indeed, she may be reproached with any Excesses, it may be for having carried her Fondness for Dress too far, and for having entertained too partial an Opinion of her personal Graces.

LET us, however, draw the Veil of Oblivion over these unimportant Foibles, and examine her Conduct in Scenes of a more exalted and more interesting Nature.

HAD she done no more than to have introduced Habits of Carefulness and Oeconomy among her Subjects, that alone would have been rendering them an essential Service, at a Time when they were particularly wanted in a Country that was beginning to launch into many Branches of Trade, and was endeavouring to make a capital Figure in that long neglected Province.

BUT her Mind was too penetrating, her Spirit indued with too much Activity to stop here. She saw her Enemies on the

Continent daily gathering Strength. She was aware that this Strength would be exerted against her. She knew that her principal Reliance would be on her People at home: and perceived that, considering the Circumstances of Affairs in Europe, instead of receiving any Assistance from others, her own Assistance would, in all probability, be highly needed by her Wellwishers Abroad.

THESE were sufficient Motives, in a Woman of her Forecast, to prepare for the Day of Trial, and to summon all those Helps that were requisite to face those Dangers, with which it was happy for her that she foresaw she would have to contend.

THIS it must be acknowledged she did in a Manner befitting the Queen of a great and resolute Nation. In order to inure equally the Minds and Bodies of Men to Fortitude and Vigour, she was careful in all her Discourses, to pay the highest Homage to Valour, and to give the greatest Encouragement to Persons of known Bravery. To disseminate a martial Temper and Emulation throughout the youthful Classes, the most unremitting Care was taken to train up in Military Exercises all those
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whose Stations and Duty required them to be conversant in the Use of Arms; and those Diversions were industriously promoted and circulated that bore the Resemblance of War.

THE Consequences of this sagacious Conduct were apparent in a very short Time. The Nobility, the Gentry, the Common People, animated with her own Spirit, vied with each other in Feats of manly Prowess: and both Town and Country were filled with Men of equal Strength, Courage, and Skill, in whatever related to the Field.

LET it not be said that such a Turn of Mind is apt to render Men rude and ferocious, and to take them off from more profitable Employments: that it is only in a Military State that such a System is admisible, and that it tends to destroy that Sedateness of Temper that is necessary for carrying on of Commerce and Manufactures.

EXPERIENCE has shewn that not one of these Assertions is founded in Fact. The Experience of those very Times has shewn the Reverse to be true. So far from being

rude and ferocious, Queen Elizabeth's Courtiers were the most shining Ornaments of the Realm. An Essex, a Sydney, a Raleigh, were Names in whom Politeness, Learning, and Heroism were blended with equal Lustre. The People were so far from being unprofitably employed, that it is precisely from that Period we are to date the Commencement of every Improvement in every Branch of Trade and every useful Art.

THE Truth is, that Elizabeth knew how to reconcile all these various Pursuits, and to render them subservient to the Grandeur and Felicity of her People. This was the great and sole Art of Government by which she became so universally respected. This is the only Art by which the judicious Part of Mankind pronounce on the Worth or Demerit of their Rulers. And this, in short, is that Royal, necessary Art, which whoever possesses not, is unfit to wear a Crown.

WHILE the Prosperity of the Nation was thus wisely consulted and solidly established at Home, its Glory and Reputation were not less conspicuous Abroad. Thus formed and prepared by manly Habits and Occupations,

tions, in their own Country, the English, when called into Foreign Parts, appeared to an Advantage that signally distinguished them from all who acted with them in the ever memorable Scenes that marked those troublesome Times. The famous Prince Maurice acknowledged them to be the Flower of his Army. The no less celebrated Prince of Parma, Alexander Farnese, called them his most dangerous Enemies; and the Great Henry the Fourth of France stiled them the Companions of his Victories.

No Men could better deserve these illustrious Testimonies. It was not only in the Proofs they gave of Intrepidity that they rendered themselves remarkable. Their Discipline was no less admired; and chiefly the speedy Facility with which the new Levies that came from England attained the Knowledge and Skill of the oldest Veterans. This was entirely owing to the Practice of those Military Feats, at Home, that have already been mentioned, and which were, in a Manner, become their most usual and most favourite Pastimes.

To such a Degree of Expertness were the generality of People arrived, and the Fact
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was, at the same Time, so well known, that the Ministry of England, fully acquainted with the Strength and Power of the Nation, neither betrayed nor felt any Timourousness on the Approach of the Spanish Armada. The People themselves were so well apprized of their own Capacity to face an Enemy, that so far from being in the least intimidated on this critical Occasion, they shewed no other Concern than what the bravest Men will naturally feel when they are preparing for Battle, and reflect on the Chances of War. Infomuch that what Montesquieu says of the Romans, while the Commonwealth subsisted, might, without much straining the Point, have been applied to the English under Queen Elizabeth, that they were of so warlike a Disposition, that the Forces, however fresh-raised among them, formed themselves instantly to Discipline, and were not afraid to encounter any Enemy.

WHEN we compare this Undauntedness of our Ancestors, with the Apprehensions that were so visible in the Countenances and Discourses of all Individuals promiscuously, on a recent similar Occasion, it cannot fail
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to excite the utmost Indignation in the Bosom of all true Patriots, that no adequate Means have yet been adopted to prevent so universal a Despondency from having any just Grounds on a future Emergency. It is vain to pretend that proper Precautions have been taken. This would be true, indeed, were the established Plan duly fulfilled. But the whole Nation is convinced of the contrary. The fruitless Military Parades that recur once a Year in the different Counties, serve only to remind us of what really ought to be done; and whoever looks on them as any Thing more than mere Farces, as they are at present conducted, *Animum pictura pascit inani*, feeds his Mind with an empty Picture, and takes the Shadow instead of the Substance.

BUT what highly merits our Attention, and will undoubtedly afford particular Satisfaction to such as delight in that exterior Glare which is so conspicuously the Taste of the present Times in England, this Manliness and Magnanimity of Character were so far from interfering with the less-rugged Pursuits of genteel Life, that it may be fairly said that at no Time since, the real
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Art and Enjoyment of it were better and more fully understood and practised.

WITH regard to that Department of Elegance which renders domestic Life agreeable and splendid, the English were in that Age, the Models of all Europe, scarce any Nation excepted. The only one that could enter into Competition with them, in those Days, was the Italian, which had long before been the Country where the Arts of Civilisation and polite Living were chiefly cultivated. But at this Period England vied with Italy itself in these Respects. This Assertion may appear bold and hazardous, but is nevertheless, strictly true, and confirmed even by the Testimony of an Italian Cotemporary Writer; one, who was no less a Person than an Ambassador from the Republick of Venice to the Court of England: a Man who, it should seem, from the Purport of his Errand hither, must have had Access to the best and most authentick Information that could be procured. *Nulla toto orbe Gens est, says he, quæ Anglos. exsuperet Splendore domestico*, there is no Nation on Earth that exceeds the English in domestic Splendour.

THIS domestic Splendour was not confined to a few Grandees, it was happily very much diffused. Foreigners who visited England at that Period, expatiate upon it in a Manner that shews how pleasingly they were struck with it; and at the same Time how different the Scene was to what they had been used to behold elsewhere.

BUT what added to this Splendour, and enhanced the Merit of those who possessed it, was the Taste that accompanied it, and the laudable Turn of Mind of the People of Fashion, in those Days, to use their Affluence in such a Manner as might redound to publick Utility. It was common among such as could afford it, to hold, at stated Times, a Kind of open Court for all Comers, to display their Talents and Abilities in Arms and Horsemanship. We read even of an Archbishop of Canterbury who kept a great Number of Horses trained for the Purposes of War, and even entertained many young Gentlemen in his Household, who were carefully instructed in all the military Sciences. This illustrious Prelate was a particular Favourite of Queen Elizabeth, and thought, no doubt, he could not pay his Court more

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effectually to so excellent a Mistress, than by imitating her in what he knew was ever uppermost in her Mind, the promoting of whatever could prove conducive to the Glory and Service of the Kingdom.

ANOTHER Object equally deserving our Attention, was the flourishing Condition of Literature and the polite Arts. They were held in the highest Estimation, and cultivated by all Ranks, without Exception, as far as their other Avocations would permit. This Circumstance claims a more particular Consideration, because there are some who think Strictness of Virtue and Morality often liable to suffer from a Communication with the Muses. But they who reason in this Manner forget that it is not they who corrupt us, but we who corrupt them: and that, upon a due Examination, the greatest and best of Men have been indebted for the Heroism of those Motives that rendered their Actions great and laudable, to the happy Attachment they have profest for intellectual Pursuits.

BUT that Particular which ought to be weighed above all the rest, is that the gayest,
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as well as the most polite and delightful of all genteel Pastimes, may be said to have absolutely commenced in this Aera of Manliness and Gravity. This was the Stage; which rose under Shakespear's Hands to a Height of Dignity it has never since surpassed. Of all Diversions, none was received with more Approbation and Applause, none followed with more Appetite and Ardour. But the real Reason was not merely because they were Dramatick Entertainments, but because they were calculated to please the Taste of a judicious thinking People, and were generally fraught with an active Kind of Instruction.

Thus it must appear that the Age of Queen Elizabeth was not only virtuous and manly, but, at the same Time, no less polite, splendid, and even gay. The Combination of all these has been pointed out, to obviate the absurd Notions of some, who seem to imagine that the Virtue of our Forefathers was rather an Asperity of Manners, owing, in a great Degree, to the Want of polite Improvements.

THIS truly absurd Notion has taken its Rise in the Minds of those who are not able to account for the Profligacy of the present Times, any otherways than by imputing it to those Refinements that are every Day taking Place in every Branch wherein Elegance is chiefly to dictate and preside. They possibly conclude that the Attention, by being long confined to Objects unnecessary in their Nature, and of no serious Tendency, contracts a Sort of Levity that lays it more open to the Attacks of Effeminacy.

WHERE Attention is fixed upon Objects merely pleasurable, and employs an immoderate Length of Time in that Manner, then, indeed, it soon becomes enervated and debased. This is precisely the Case of the present Age; where a Round of mere Amusements seems the capital Bent and Pursuit of the Generality of those who figure in what is stiled High-life. But while Attention does not turn Amusements into Business, while it is chiefly occupied in what really can claim the Title of Improvements, whether they are intellectual or manual, whether they are
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absolutely necessary, or only useful and convenient, or even simply ornamental; while they contribute to the mutual Support and Cement of Society, and to increase the innocent Comforts of Life, it is surely unreasonable to accuse them of effeminating and corrupting the Manners of Mankind.

WE are not, therefore, to seek in the Refinements of Arts, for the Source of our present Corruption in Morals. We are to seek for it in those endless Refinements in the Modes of Pleasure, that ingross the Attention of the Times in a most scandalous and fatal Degree. Both High and Low are equally engaged by them. The High, in dedicating all their Time to the Enjoyment of them; the Low, in expressing their Regret at the Inability they find themselves under to partake of them, and the Envy of those whom Fortune has qualified to live in this riotous Manner.

WERE the Loss of Time they Occasion, or even the Expences they draw after them, their worst Consequences, though, even in these Respects, they would be sufficiently pernicious, we might still allow them some
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Toleration. But, when we reflect that the Methods of Diversion lately devised are of the most baneful Tendency; that they not only encourage Idleness and Dissipation in its fullest Extremes, but, what is incomparably more heinous, open a Door to the Practice of the most infamous and criminal Licentiousness, it is high Time they should meet with the Animadversions of those, in whose Power it is to controul and give a Check to, whatever can be proved of the most mischievous Consequence to the Nation, as well in a publick as in a private Light.

THAT these Modes of Dissipation can too readily be demonstrated no less injurious to the Freedom, than to the Morals of the People, will evidently appear, if we cast an Eye on the deplorable Effects they have universally produced in all those Countries where they have been admitted and countenanced.

WITHOUT entering into any diffuse Detail, let us examine what has happened in those Nations that excite our more immediate Notice, and are principally visited and frequented

quented by our Countrymen, Italy and France.

IN Italy, where these pernicious Diversions were first invented, the Date of their Birth was closely followed by a general Corruption of Manners. This Corruption began by poisoning the Source of domestic Felicity, and destroying all those Motives that render Home a Scene of the truest Pleasures. The Ties of Love were loosened and gave way to the Infamies of Lust and Prostitution. The Names of Husband and Wife became mere Words of Form; and the most profligate and criminal Connexions grew not only common, but, in a Manner, authorized through the Force of Example, and the universal Prevalence of a Species of Iniquity that is a peculiar Scandal to that Country.

SUCH were the Consequences of these baneful Refinements of Pleasure in private Life: while in Public Affairs, by relaxing the Manliness of Temper and Disposition that is necessary for the conceiving and carrying on of great Designs, the Grandeur of the State mouldered away, through the
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Diffipatedness and Effeminacy of Individuals. Hence, during the Space of near Two Centuries, that once flourishing Country has been visibly on the decline. Their formerly celebrated Republicks have now lost almost all their Importance. The better Half of the Country is subjected to Foreigners, and the far greater Part of the Inhabitants are sunk into the most contemptible Indolence.

THE French, though still, in many Instances, a great and respectable Nation, have too nearly copied the Italians in their Fondness for these ruinous Pastimes; and, like them, retain but little of that Virtue which is the chief Ingredient in the Happiness of Life.

THIS Virtue is conjugal Fidelity, which always flourishes or decays in Proportion as the Spirit of Revelry and Dissipation, originating from these dangerous Amusements, prevails or is suppressed in any Country.

THAT such a Spirit is derived from them is sufficiently obvious, and, indeed, too universally allowed and complained of, to require any further Proof.

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THOUGH the Consequences flowing from such a Disposition may have been made light of, and treated rather Judiciously than seriously, by those thoughtless, superficial People; yet, to those who view them attentively and judiciously, they will appear manifestly to deserve being numbered amongst the most enormous Evils, as they exert a most fatal Influence over the public Welfare, as well as over private Happiness. This is a Position that will be forcibly and compleatly illucidated by considering the actual State of Matrimony in France; and by examining, at the same time, how far the Spirit and Practice of what is called Gallantry, is compatible with the Spirit and Existence of Liberty.

AMONG the Great, in France, it is hardly possible to distinguish whose nuptial Partner, a Man or a Woman is, by any other Mark than that of Appellation. Among the less important Classes, the same Humour prevails, as far as their Circumstances will admit of an Imitation of the Great.

THE French Ladies are Strangers to Restraints of any Sort, and enjoy the most un-
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bounded Freedom; an Assertion not in the least exaggerated. Their Husbands never think of thwarting their Inclinations, and allow them the fullest Permission to shape their Course in all Affairs as they judge proper.

IN consequence of this Unrestraint, the Women addict themselves to the Pursuit of their Pleasures, without Interruption or Fear; and seem to feel but little Solicitude about the World's Opinion of their Proceedings. Husbands are too civil to make much, if any Enquiry at all, concerning them; and, indeed, as they deny no Kind of Licence to their Wives, they debar themselves from none in their Turn.

HENCE it is that France is a Country where Gallantry is in the highest Vogue, and bears a less odious Aspect than it does in most other Parts; though, surely, nothing can be more scandalous, in the Eye of Decency, than a System of Infamy, thus methodized, as it were, and publickly carried on and allowed of on both Sides, by a tacit Kind of Agreement.

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FROM this ignominious Cause proceed those reciprocally voluntary Separations of Family, Society, and almost Acquaintance, under the same Roof; each possessing the absolute, and sole Property of different Apartment, different Servants, different Equipages; in short, different every Thing. Hence, also, what is much worse, that frequent Indifference of the Men, for what they have often so little Reason to esteem their genuine Progeny.

IT is no small Happiness, that notwithstanding the Force of Custom and Example, amidst the absurd, servile, and pernicious Imitation of foreign Modes and Manners, that execrable one of Infidelity in the Marriage State has not yet been imported into England, in any very alarming Degree; that it is still confined to a scanty Number among us; and that these, luckily for the Public, are singled out, on that Account, as Objects of Abhorrence and Contempt, however exalted their Station.

WHETHER the good Sense, for which this Nation is so remarkably renowned, or whether the free Form of our Govern-

ment has hitherto proved most effectual in preventing it, is hard to tell. They both undoubtedly have: But probably more the latter Cause; as it is worthy of Observation that this avowed reciprocal Indifference in the connubial Parties, is a Monster that has seldom been known to exist in a republican State.

AMONG the Greeks and Romans, Love was always supposed to precede and accompany Marriage. This is meant of the virtuous and flourishing Times of those celebrated Nations. Among the Romans, especially, matrimonial Affection subsisted so long, and in such Repute, that nothing is better known than that we find but one single Instance of a Divorce among them for the Space of Five Hundred Years.

LET no Man cite the Examples of Venice and Genoa, where that most infamous Practice prevails of Husbands consenting, as it were, openly to the almost legal Prostitution of their Wives. Neither Venice nor Genoa are strictly Republics, though they assume the Name. They are the worst of Aristocracies; where a set of hereditary Tyrants lord it
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over a spiritless Multitude; and by a Series of equally barbarous and despicable Politics, have ingrossed every Department of the Administration, to the Exclusion of all other Individuals, however conspicuous their Worth, or however serviceable their Abilities might prove to the Public.

LET us turn to Governments that merit the Denomination of Commonwealths, those of Holland and Swisserland, for Instance; Countries which, though far from being the Favorites of Nature, are through the Industry and Virtues of the Inhabitants, the Seats of as much true Happiness as any Nations ever enjoyed in the most delightful Situations that Climate or Soil can afford. Here we shall find the Ties of mutual Affection triumphant, and Infidelity between the Sexes held in its proper and merited Abhorrence. Here, in consequence of this salutary Detestation, the Genius of domestic Felicity presides in all its Glory; and, if such a Phrase may be allowed, holds up a Mirror of Conviction to Mankind, that shews how much more it contributes to real Comforts and Pleasures, than all those empty Devices to render Life a mere Parade,
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which are the Boast and Glory of less fortunate, though more magnificent Nations.

THE Reason why virtuous Love has a more diffusive Existence in States that are free, than in such as are enslaved, is that more Virtue is requisite in the Establishment, Cementing, and Preservation of the former; whereas in the latter, Force alone is the fundamental and ruling Principle.

HENCE, as good Qualities go generally together, and are naturally productive of each other, a free Government will be more fertile in worthy Characters than a despotic One; where Obedience to the Sovereign being considered as the supreme Standard of personal Desert, and every other Instance of Merit holding but a secondary Rank, it will too readily follow that from being implicitly obeyed, he will be implicitly copied.

THUS, when a Monarch, or which is the same, when the Rulers in such a Constitution addict themselves to a Course of licentious Living, as it usually happens where Men have no Bars either of Shame or legal Restraint

straint in their Way, their vicious Examples excite a much more general Imitation throughout the slavish Multitude, than the evil Precedents of Individuals can occasion in a Common-Wealth; where, happily, none are of Importance enough to influence the Manners of a whole People, while these retain that necessary Spirit of Watchfulness and Jealousy of their principal Fellow Citizens, which disdains to look upon them in any other Light than of that perfect Equality which ought so carefully to be maintained, in every essential Respect, between all the Members of a free State.

FROM these Premises it is apparent how little Footing Gallantry is likely to obtain in any Country, while the Spirit of Freedom reigns there in its full Force, inspiring Men with that Independency of thinking and acting, which prompts every one to judge of, and imitate Actions, without respect of Persons.

BUT what claims our Attention still more, it is no less clear, from the same Reasons, that whenever Gallantry happens to gain Ground,
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it proves that Spirit to be on the Wane, and that a Way is paving for a gradual Diminution of that manly, serious Disposition on which the Spirit of Liberty principally depends; as the extinction of such a Disposition opens immediately a Passage to all those Vices, that by effeminating the Manners of a People, so seldom fail to terminate in the Destruction of all those Virtues and Qualities that constituted their former Grandeur.

How especially, therefore, it behoveth us, who are so justly jealous of whatever may affect the Liberties of our Country, to feel and express the most violent Alarm and Indignation upon the least Appearance of any Attempt to introduce among us so detestable a Vice; a Vice that tends so strikingly, so directly, to effect the Destruction of those Virtues and Qualities that so necessarily conduce to maintain and support that Character of a free People we are so reasonably proud of.

THAT the present modish Pastimes have been the principal means of introducing and abetting this dreadful Vice of Gallantry, is plain from the incessant Murmurs they excite
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among all those who feel themselves interested in the Preservation of the good Name of such as frequent them.

NEITHER is it less certain that the Ruin of Matrimonial Happiness (the natural Result of Gallantry) which alone is a deplorable Infamy in private Life, is, at the same time, a most enormous Evil in its Consequences to the Publick.

CONJUGAL Attachment is a Virtue the more to be prized, as it is usually the Foundation of the most persevering, invincible Courage and Manliness, Qualities that have never forsaken a People that was noted for the other. An illustrious Proof of this may be adduced from the Behaviour of the Carthaginians; a Nation no less renowned for the warm Affection they bore to their Wives and Families, than for that Intrepidity which was evidently the Result of it on so many remarkable Occasions. Their heroic Fortitude in the latter Scenes of their agonizing Country, was incontestably due to that particular Motive: the prodigious Exertions of Valour proceeding from which, have
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signally eternised the Memory of their Ruin, and rendered it less a matter of Triumph to those who effected it, than glorious to themselves in the Eyes of impartial Posterity.

FAR different was the Fall of those Rivals whose Aggrandisement was so conspicuously owing to their Destruction. After having, for the Course of Ages, enjoyed a Freedom and Reputation arising manifestly, in a great Measure, from the Prevalence among them of the conjugal Virtues, they gradually degenerated to the most scandalous Extremes in the opposite Vice; which, by divesting them of that Respect for the Community so strongly connected with and so powerfully enforced by the just and reasonable Influence of domestic Regards, introduced a general Corruption of Manners, and accelerated the final Dissolution of that constitutional Liberty which, as it was founded on the private Excellence of Character in Individuals, could no longer subsist when deprived of that necessary Support.

THUS the Virtues and the Vices of the married State are equally of the most immediate

mediate Consequence to the Public, whose Happiness or Misery is so closely and undeniably allied with that of its constituent Members. Neither is it less clear that Felicity in this best, or worst Situation of Life, depends most materially on the Form of Government we live under: As from the greater or less Degree of Ascendancy we are liable to, will be derived the more extensive or restricted Conformity to those flagitious Models to which Experience teaches that human Nature is so contagiously addicted.

Good Sense alone is not a sufficient Barrier to stop the Incurfion of pernicious Examples. The Spirit of the Constitution must also interfere. There is Sense enough in France, in Italy, and elfewhere, to tell them how contemptible and infamous the Practices are of which they are so notoriously, and what is much worse, so shamelessly guilty. But the Grandees in those Countries (who are commonly plunged in every kind of Luxury and Effeminacy) are Beings of too great a Magnitude not to be fet up as the Standards of all Propriety, and copied with the most deſpicable Servility. Hence, as the Customs

of the Court and its Dependants are considered as the completest Patterns, the nearer to which Men approach, the higher they raise themselves above the Commonalty, this Portion of the Community being held, in such Parts, in the most absurd Contempt, every one endeavours to estrange himself from it by all possible Methods. Now Sensuality and Dissipation being the most easy and inviting, as well as the readiest way of resembling the Great, all who have it in their Power indulge in the same Liberties; but principally abandon themselves to that Debauchery of the Mind which so peculiarly characterises the highest Classes.

THIS Debauchery of the Mind is the infallible Poison that radically destroys all Sense of Honesty and Magnanimity, as it comprehends those Vices that flow from a criminal Addiction to Pleasure, joined to a settled Determination to prostitute every Talent for the Sake of enjoying modish Gratifications.

THE Perversion of Mankind is by nothing sooner brought about than by a thoughtless Conformity to what is denominated the Way
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of the World; which, by occasioning a Relaxation of the Principles instilled by Education, urges us by Degrees, to a total Desertion of all Rules, excepting those of Vogue and Fashion; and to deem nothing good or bad but as it coincides with, or deviates from the Conduct of those whom our Pusillanimity qualifies with the Title of our Betters.

Thus while connubial Affection is unfashionable among the Great, it quickly becomes the Slight and Jest of the inferior Classes in those slavish Countries; and thus Individuals, from losing the Habit of domestic Attachments, fall imperceptibly into an Indifference for every kind of endearing Connection. For when once the Ties of Love are loosened, those of Friendship are soon apt to give way: It being a Truth exemplified by too many Precedents to suffer any Doubt, that Inconstancy in the first is seldom accompanied by Sincerity in the last.

HENCE a Listlessness and Unconcern so commonly prevail for what is most deserving of Predilection and Esteem and hence those Objects that ought from their Nature to
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afford the most rational Delight, the Pleasures of Home, are discarded to make Room for Pastimes that contribute much more to dissipate and confuse the Mind, than to give it Ease and Recreation.

BUT in this Enquiry into the many fatal Consequences flowing from that Spirit of Intrigue and Dissipation, so prevalent among the upper Classes abroad, what chiefly concerns an Englishman to reflect upon, with the most serious Attention, is that Corruption of Mind, resulting from those equally criminal and effeminate Occupations: which seldom fail to generate a Licentiousness of Manners, the woeful Effects of which extend themselves equally to Matters of the most public and respectable Importance, as to those of the most private Nature.

WHATEVER Power the Stings of Conscience may retain; when once Men have given themselves up to a profligate Course of Living, though they may often be troubled with Remorse, they rarely think of Repentance, till frightened into it by the Terrors of an approaching Dissolution.

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THUS, when they have inured themselves to the fatal Habit of sacrificing to the Gratification of Passion, every moral and religious Motive that ought to have restrained them, they acquire insensibly that Hardness of Heart which steels a Man against paying any Respect to those Maxims, either human or divine, that stand in the way of his Desires, and by having long accustomed themselves to run the most guilty Lengths, for the Sake of Pleasure, they next learn to refrain from nothing that will serve their Interest or their Ambition. Thus they at last arrive at that consummate Pitch of Depravity which eclipses, in their Ideas, all other Views and Prospects but such as relate to their own Wishes; extinguishes, all Feeling but for themselves; and fits them, in short, for a total Resignation of all their Faculties to the Use and Command of those on whom their Expectations depend, however flagitious the Tasks may prove to which they are not ignorant their Talents will be applied.

HENCE usually proceeds among the Grandees of so many Countries, that selfish, unlimited Subserviency to Power which becomes
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the principal Basis of their Activity on all Emergencies public and private, and induces them to exert it in the meanest Endeavours to please tyrannic Superiors, by every Species of Adulation and base Compliance with their capricious Injunctions, in order to preserve that footing of Regard and Notice from them, which, in absolute Governments, is indispensably necessary to confer on Individuals an Air of Importance and Distinction.

WE are not, therefore, to be surpris'd if Patriotism (that comprehensive Benevolence which includes in our own, the Welfare of every Member of the Community) should so rarely be found in a State immersed in that Degeneracy of Sentiments which excludes, and in a manner, annihilates the natural Efficacy of even the most potent and coercive Ties; for how is it possible that a Man who feels not for all that is nearest to him, for all that renders private Life desirable, should cherish any Concern for the Publick?

As Governments that are free, afford, for the Reasons above assigned, much more numerous Instances of matrimonial Honour and Happiness than others, they are, in consequence, much more fertile in Patriots; the greatest of whom have been produced in Countries blest with Liberty, and ever been conspicuously remarkable, at the same Time, for the conjugal Virtues, which are usually the Forerunners or the Concomitants of all others.

SOCRATES, the Patriot of Mankind, rather than of Greece, was a most excellent Husband. The last Brutus, Associate of Cassius in asserting the Roman Cause, was a pattern of nuptial Tenderness.

SUCH were, in modern Times, that heroic Champion of Swisserland, the celebrated William Tell: The great Barneveldt in Holland: And in France, the last Assertor of French Liberty against the Usurpations of the Court, during the Minority of Lewis the Fourteenth, the illustrious Broussel, whom Voltaire undervalues with so much Injustice and Impropriety.

SUCH was in our Country, that Mirror of Honesty and Disinterestedness, as well as of the most splendid Abilities, the truly noble Sir William Temple, who retained his Integrity in the midst of a Court that was, in its Time, the Center of Dissoluteness and Profligacy, that of our Charles the Second, a Prince more abandoned to Voluptuousness than even his Cotemporary of France the aforementioned Lewis; and who strove no less to follow his Foot-steps in the Establishment of Despotism in this Kingdom.

FROM the foregoing Observations it seems incontrovertible that the Spirit of Liberty and that of Gallantry, are things of so opposite a nature as to prove utterly incompatible; that it is morally impossible they should ever exist, at the same time, in any Country; and that the more Libertinism in the Marriage State gains ground in a free Nation, the nearer that Nation approaches to the Downfall of its Liberty.

THESE are Reflections that whoever aspires at the Title of Patriot, ought to bear deeply engraven on his Mind; and which ought, therefore

therefore, ever to be uppermost in the Thoughts of an Englishman who feels any Warmth for the Prosperity of his Country.

IT is no less equally evident that the only effectual means to preserve the Spirit of Liberty, is to cherish a manly serious Temper. This Temper alone is its real, solid Foundation; and without it none of those eminent Virtues can subsist whereon the Greatness of the Public relies for a lasting Support.

IT follows, from the same Arguments, that in order to secure the Preservation of this Manliness of Disposition, the most unfeigned, unremitting Vigilance is requisite over the various Pastimes that employ the Leisure of a People: that none be permitted but such as are manifestly of an innocent Kind, thoroughly consistent with Purity of Morals, and absolutely harmless in their Consequences, as well in regard to the public Interest as to private Welfare: that timely Care be taken to restrain all dangerous Novelties in the Modes of Pleasure; and to banish, with the strictest Severity, all those Diversions which lead Men into Habits of Effeminacy, the sure and infallible

Introducers of that Spirit of Diffipation and Intrigue, which is so mortal and inveterate a Foe to the Spirit of Liberty, and which it is, therefore, so essentially incumbent on us to combat with the most indefatigable Zeal.

A compleat and avowed Skill in the Contrivance of Amusements, is a striking and woeful Proof of the Degeneracy of a People; such a Skill being held of no account in a great and flourishing State, too occupied in Matters of Importance, to bestow its Attention on Matters of no Moment.

THIS is a Truth, of which we may be easily and fully convinced, by recurring to the different Periods of Liberty and Slavery that have befallen so many Nations. We shall invariably find that, so long as Liberty existed, the Addiction to Pleasures was moderate: but that, as soon as Slavery was established, a Passion for Amusements became the reigning Taste of both high and low.

THE Athenians, at that Period when they won the Battles of Marathon and Salamis, and were confessedly the most conspicuous of all
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the Grecian Republicks, had made but small Improvements in the dangerous Art of refining Pleasures; though otherways sufficiently conversant in elegant and manly Pastimes. But after they had turned their chief Application to them, and had made Athens the Scene of a perpetual round of Amusements, they no longer remained that formidable People they once had been, and in a short space of time, with the loss of their Manliness of Temper and Manners, they not only forfeited this Supremacy over their Neighbours, but, together with their former Grandeur and Reputation, they lost their very Liberty, and Independancy as a People, and were reduced to the most abject Condition of Servitude, we read of in History.

THE State of the Romans was precisely similar. Till the Introduction of those Asiatic Modes of Gaiety and Pleasure, which their Historians so bitterly complain of, and un-animously represent as the prime Cause of their Corruption and Ruin, we find they were content with Relaxations of a simple kind; easily procured; of no excessive Cost; and yet, many of them, far from devoid of Elegance.

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But, when these foreign Luxuries had been once imported, they soon put an end to that Simplicity and Gravity of Disposition for which they had been so long renowned; and were followed by a Perversion of Morals that speedily infected the whole Common Wealth, and threw their Liberties into the hands of all who could purchase them, or had Daringness enough to invade them.

SUCH must inevitably be our Fate, if we delay the Remedy of those Evils that threaten us more than the generality of Men seem, by their Conduct, inclined to believe.

THE Spirit of Intemperance and Riot begins to prevail in a Degree that will certainly prove as destructive to our Constitution, as it proved to that of every other free State where it has been tolerated. Nothing is more trite than the Axiom that like Causes will produce like Effects; but nothing is less trite than the Alarm this indisputable Maxim ought to excite. One would think that Men admitted the Truth and the Force of every wise Saying Tradition has handed down, from the remotest times, in all Cases but such as
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were applicable to themselves. It is not to be doubted that both in Athens and Rome, there were Patriots enough to declaim against the Excesses they foresaw would terminate in the Perdition of their respective Countries. Doubtless these Patriots were heard and admired. But their Exhortations produced, unhappily, no more than a fruitless Approbation of what they said. Their Countrymen were become too much wedded to vicious Habits, to be prevailed on to relinquish them; and while they acknowledged they had been the Ruin of Others, they seemed tacitly to flatter themselves they should meet with an Exemption from the common Fate.

THE present Times, in England, are exactly of the same Complexion. We have before us the Examples of all Nations, of all Ages. We have sufficient Warning pouring in upon us from all Quarters. We frankly acknowledge the Danger we are in, and yet, while we speak of it as a Matter deserving the serious Attention of all, how few are there who will refrain from sharing, as far as they are able, in these pernicious Diversions, and contributing to increase the common Danger. The
Truth

Truth is that what Seneca says of the Romans, in his days, may be strikingly applied to the English, at present, *Mala sua, quod Malorum ultimum est, amant*, they are fallen into the greatest of Misfortunes, that of being enamoured with their own Vices.

ONE of the main Causes of the fatal Introduction of these foreign Amusements, is the too frequent Visits we pay to those Parts where they chiefly flourish. A large Proportion of our Countrymen abroad, consists of such as are wholly unfit for the Purposes of travelling. Though they might be of some service by spending their Fortunes, at home, they can do nothing, abroad, but give Foreigners a mean Opinion of the English Nation. And yet such Men as these, are, unhappily, the Regulators of our Fashions and Pastimes. Having in the Course of their Rambles, employed their Attention chiefly on such Objects, they set up at their Return, for Dictators in what Men of Sense and Capacity think it unworthy of them to take the Lead.

BUT what is much more prejudicial to the Publick, many of these superficial People,
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unable to think with Judgment and Penetration of the Occurrences they meet with abroad, are apt to be charmed with that exterior Pomp of Things which prevails in so many other Countries: and, without considering whether there is any Reality under the vast Appearances their Eyes are feasted with, too readily imagine that the Contempt with which the Generality of our Countrymen treat these Affectations of Magnificence, proceeds from Ignorance and ill-Taste; and that, with all our Pretensions, we are neither a more reasonable, nor a happier People than those we so freely take upon us to undervalue.

BUT let us not be deceived with the Glare that gilds the Chains of Slavery in other Parts of the World. Let not the Shews, the Pageantries that are so solicitously displayed, on stated Occasions, among these People, impose upon us. They are only calculated for the credulous and the uninformed. To the clear-sighted they are no more than the Veil that is thrown by Tyranny over Wretchedness; and serve, at best, but to hide the miserable Situation the Inhabitants are in, from their own Perceptions.

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LET us not, by the same Rule, be brought to believe that the many Festivals of Gayety that reign among the Great, in those Countries, are any substantial, unerring Proof that they enjoy Life in a greater Degree of Taste and Relish than we do. Those Ostentations of Splendour only shew how little else they dare have to do: how much their Time is not their own, by their being obliged so ignominiously to mispend it, in quest of Methods to render the burden of it less cumbersome.

IT must not be dissembled that there is a Sett of Men among us, who are Advocates for these foreign, luxurious Amusements, from a Notion they are of Service to some of the industrious Branches of the Community, by promoting Trade, and circulating Money among the labouring Classes. But when we reflect that the Appearance necessary to figure at these Amusements, with the contingent Expences they occasion, and above all the Spirit of Extravagance they infuse, have plunged such Numbers of People into Difficulties; when, what is still worse, we consider that finally the Load of these Difficulties falls principally on such as can least afford to bear it,

it, the laborious Part of the Community, whose Complaints of Want of Payment are so frequent and notorious, it will be found that this Notion, which carries, at first Sight, some Degree of Plausibility, is, on Examination, ill grounded; and that the Interest of Trade is not, in the End, more consulted than the Interest of our Morals.

BUT were it even true, that some commercial Classes are, indeed, benefitted by them, is the Profit of a few Individuals to be weighed against the odious Consequences that must ensue to the Community from such Morals and Manners as these fatal Pleasures would necessarily encourage? Is there no Felicity in Life, but what arises from an Increase of Opulence; or is it a sufficient Ballance for all other Evils? This may be the Creed of those, who, for the paltry Gratification of their Avarice, set up, with such a bare-faced Arrogance, for the Patrons of Licentiousness and Scandal. But when private Persons shew themselves so careless of what may befall the Public; or, to speak more properly, are so ready to sacrifice its Happiness to their own selfish Views, the Public, in its Turn, has the fullest

Right to divest itself of all Concern for such worthless Individuals; to brand them with its Execration; and to treat them as Outcasts of Society.

AFTER having represented (certainly without Exaggeration) the Consequences of a Spirit of Dissipation, so truly alarming in its Nature to the whole Nation, as well in its collective, as in its individual Capacity, it remains to be sincerely lamented, that any Man should be so utterly abandoned in his Morals, so strangely limited in his Conceptions, or curst with such a Levity of Heart, as to treat the greatest Enormity this Spirit gives Birth to, rather as a Matter of Gaiety and Laughter, than as an Object demanding the most serious Reflections; since, whether we consider it in a private, or a public Light, it can appear no Trifle in the Scale of sound Reasoning. Truth and Experience daily convince us that, however the Profligate and Dissolute may have hoped to soften it by the fashionable Appellation of Gallantry, Infidelity between Husbands and Wives, is a Crime of so scandalous, so black a Die, pregnant with such infinite Mischiefs to Society, that it behoves

hoves every one to lend his Assistance in exposing those equally dangerous and ignominious Consequences, that necessarily flow from the shameful and guilty Connivance, one may almost say Toleration, it too openly meets with in some Countries; where, through the most unaccountable Infatuation, they seem to have forgot that no Species of Wickedness strikes more directly at the Root of all human Happiness: That exclusive of its immediate Effect, the Destruction of domestic Tranquillity, and the Introduction of Anarchy and Confusion into Families, it is the Source of the most irreconcilable and most fatal Enmities, and naturally produces the most dreadful Catastrophes in private Life; that whenever it gets Footing, and grows habitual in any Country, it breeds Diffidence and Suspicion between Individuals, and is unquestionably the greatest Obstruction to Friendship, from the Fear and Jealousy we are liable to entertain of those who have constant Opportunities to abuse the Privileges annexed to it: that it banishes all Delicacy of Sentiment, and utterly extinguishes that Respect for the Fair Sex, which is founded on the Opinion of their Honour and Virtue; of
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which, when the Violation is no longer reputed disgraceful among Men, it seldom remains an Object of Consequence among the Women. That, in short, by extirpating the most effectual Motive for reciprocal Attachment, it annihilates the essential Felicity of Love; and by extending our Desires and Passions, and the hope of gratifying them, indiscriminately to all, it eradicates the noblest Refinements that dignify the human Systems and throws all the received Ideas of civilized Nature into their primary Chaos and Confusion.

WHEN we steadfastly look on this Picture of the many Evils inevitably arising in domestic Life, from the Introduction of so heinous a Vice; when we add to them the public Calamities that have been proved must as necessarily ensue; will any Man, who wishes well to himself, acquiesce in the smallest Connivance at them? Will any Man who values himself on the Advantages of his Birth, Education, and Residence in this Country, see with Tranquility, or Unconcern, the Causes that render these Circumstances advantageous to him, in danger of being irretrievably lost, without the most obstinate Endeavours to save them?

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LET us, for our own Sakes in particular, be wholly guiltless of so shameful an Acquiescence. Let it not, for the Sake of our public Reputation, be said that the English Nation, at all times so watchful to oppose whatever bore an Appearance of Enmity to its Freedom, is now so sunk in Revelry and Dissipation, so fascinated by the Arts of Effeminacy, as to be totally lost to the Sense of its Danger.

LET it not be said that what our Foes could not accomplish by the Power of their Arms, they have at last compleatly effected by the Power of their Example: by the Introduction among us of those contemptible Arts of throwing away and murdering Time, which it ought to be our Pride, as much as it is our Interest, that our Enemies should always excell us in.

LET it not be said, that after having born the highest Character among the European Nations, for those Virtues that render Mankind respectable in a moral Light, we have lost that inestimable Prize: and that the Credit and Esteem we have so long, and so justly
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challenged, on that account, is changed into Sneers and Contempt for having so wantonly, so criminally, given up a Preheminence that was so universally acknowledged our Due, and that procured us, throughtout the whole civilized World, so much Reverence and Renown.

LET us leave to the Italians; Let us leave to the French, the Talents of Seduction. Let us still glory in Artlessness and Simplicity, while they plume themselves on their Dexterity in assailing and corrupting Innocence, and in all the various Intricacies of iniquitous Intercourse. Let them, unenvied by Englishmen, pursue that shameless course of Living they seem, by their Practice, to consider as their chiefest Happiness. Let the Women of Italy rejoice in that scandalous Liberty they so steadfastly maintain of giving their Hands to one Man, and their Hearts to another. Let the Women of France exult in that Privilege they so amply exert of changing perpetually the Objects of their criminal Attachments; and glory, as it were, in the open display of their Libertinism. Let the Men, in those Countries, in consequence of those infamous Proceedings,

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ings, lose themselves in a Round of Thoughtlessness, and become callous to those Feelings of the Heart and Mind that relate to any Subject wherein Pleasure has not the principal Preponderance. Let their Attention be taken up with a Fondness for, and an Admiration of, those Refinements, which, while they prove a Source of fruitless, inglorious Entertainment, never fail to debilitate the nobler Faculties, and to create a Forgetfulness of the more important Functions that ought to employ an Individual who wishes and pretends to be ranked above the Vulgar.

BUT never let this Contagion reach our Country. Let us remember the Figure we lately made in the Eyes of the Universe. Let us ponder on the Means by which this Figure was, and is to be, maintained. Let us incessantly revolve in our Minds, that a People who means to distinguish themselves, from all others, by the Freedom and Excellence of their Constitution, by their Prosperity at home, by their Glory abroad, must also resolve to distinguish themselves no less by those Virtues through which these Trophies are obtained. The Field of Honour, whether in

the pursuit of Improvements in our own Country, or in the Search of further Materials for Welfare and Reputation in other Parts, admits of very little Room for Vacancy and Leisure. Indefatigable Labour and Application are the Price we must pay for solid Grandeur; and it is Treason to the Public to make these Qualities subservient to meer Amusement.

Rouzed by the Consideration of what we owe to ourselves, and by the Importance of those Warnings we behold in the Fate of our Neighbours, ought we not to unite all our Efforts, in order to give an effectual Check to that equally rapid and audacious Progress of Revelry and Dissipation, that is indisputably pregnant with such numerous, such terrible Mischiefs? It is possible that a sensible, sagacious People can remain so passive, so supine, when the Consequences of the present daily increasing Passion for pernicious Pleasures, are so obvious to all who will not refuse to open their Eyes to Conviction?

Is it reasonable to imagine that those flagitious Proceedings which now engross the
 Attention

Attention and Conversation of the Times, will be long confined to a few, while the Temptations that occasioned these few to fall, are still held out to the many? Such Hopes were absurd. They are out of the nature of things. These Proceedings will not even be confined to those Classes among which they first began. Examples are too powerful Incentives to be slighted among the Little, when once they have been diffusively adopted among the Great: and the bad have invariably been found irresistibly contagious, when suffered to operate without the most immediate and most vigorous Opposition.

ANIMATED by these cogent Motives; by the Desire of preserving domestic Peace, Reputation and Happiness within our Families; by the Attachment we all profess for our Country, and its excellent Constitution; by all the Ties, in short, of Interest, Religion and Policy, let us resolutely determine to strike home at the Causes of all these Evils, that so forcibly, so openly threaten Destruction to whatever we hold most dear in public, as well as private Life.

F I N I S.

led by this judicious and philosophical Writer; besides it would be doing him a sort of Injustice as his own Reflections are frequently the most valuable. All we can therefore do is to select those Passages, where either the Facts from their Curiosity may be most acceptable to the English Reader, or the Reflections, from their Justness and Solidity, may be most beneficial to him."

"The Behaviour of the French in the conjugal State is too well known to be insisted on here: but our Author's Remarks on it doing him great honour, both as a Lover of Virtue and of Liberty, and imagining they may be particularly serviceable at this Period, when there seems from some late remarkable Adventures, to be a Disposition among ourselves to run into the same abandoned Libertinism, the sure Fore-runner of Slavery, we shall conclude this Article with inserting them, &c. &c. &c."

