

— He that runs away,
May live to fight another Day.
Accordingly he made his Escape out of the Window, leaving behind him, like another great Captain, Marshal Broglio, his Breeches. As the former was hence called *Le Maréchal aux culottes*, the latter is now called *Le Capitaine aux culottes*. He did not however, like Marius, hide himself up to the Neck in a Marth. He got upon the Top of a Haystack, and there lay covered till the next Evening, when he dismounted and reclaimed his Clothes.

As he had suspected, the Post was not tenable. The Door was forced, and the General, at the Head of his Army, which was now increased by the Accession of the People of the Inn, entered. Far, however, from behaving rudely to the forsaken Nymph, he observed the humane Maxims of European War, and said, 'Lie still, Lady Mary; you have come a great Way, and must be fatigued; lie still, and take your Rest, I am heartily sorry for your Misfortune. I will send your Two Uncles Capt. B——, and Counsellor L——, to take care of you, and to conduct you back to your unhappy Father.'

After these Words he seized upon the Spoils of Pinje Prettyman, and found that they contained about an Hundred Pounds in Cash and Notes. But what chiefly attracted his Attention was the Family Gold repeating Watch, which he had given Lady Mary. 'This Trinket, Gentlemen,' said he to Hay Camp—— and the rest, 'I reclaim before you, not so much for its Value, as for the unworthy Use to which it has been put, having been given to the most ungrateful of Men.'

In the Morning he waited on Lord M—— at Caine-wood, to concert the proper Measures for a Divorce. His next Step was to call upon Rofs, the Agent of the Regiment. How does Captain S——'s Account stand, Mr. Rofs? As usual, General; the poor Devil always eats his Corn in the Blade. You must desire him to sell out, Mr. Rofs. He has taken a Step by which he has justly forfeited all Claim to my Protection. I need not inform you of the Particulars; you will soon learn them from all the World. Such are the Consequences of yoking unequal Ages! They will never draw together.

To the Editor of the LADY'S MAGAZINE.

S I R,

The following Instructions and Cautions are humbly recommended to the Notice of your fair Readers, especially the younger Part, by, Sir, their and your humble Servant,
A. B——n.

L A D I E S,

YOUTH is the Season for Diversions, and it should also be the Season for acquiring Knowledge, for fixing useful Habits, and for laying up in Store a Stock of such well-chosen Materials, as may be a Means of increasing our Happiness, as our Years increase: Thus will Life be filled up in the most pleasing Manner. The great Art of Education consists in assigning to each its proper Place, in such a Manner, as that one shall never become irksome by intrenching on the other.

My fair Countrywomen, make it an invariable Rule to begin and end the Day with a solemn Address to the Supreme Being. It is scarcely possible to offer up our sincere and fervent Devotions to Heaven every Morning and Evening, without leaving on our Minds such useful Impressions as will naturally dispose us to a ready and cheerful Obedience, and inspire a filial Fear of offending; the best Security Virtue can have. Therefore, as you value your own Happiness, let not the Force of bad Examples, or an unpardonable Negligence, so far prevail, as ever to lead you into an habitual Disuse of private Prayer. Let your Hearts, as well as your Hands, be lifted up, and Experience will soon convince you, that this Permission of addressing the Almighty is the most valuable Prerogative of human Nature, the chief, nay, the only Support under all the Distresses and Calamities this State of Imperfection is liable to;—the highest rational Satisfaction the Mind is capable of on this Side the Grave, and the best Preparative for everlasting Happiness beyond it.

It is an excellent Method, Ladies, and what every sensible Person must approve of, to appropriate the Morning wholly to Improvement. One Half Hour, either before or immediately after Breakfast, should be set apart for the attentive Perusal of, not Novels and Romances, but, some rationally religious Author, or some Part of the New Testament. With this divine Book you ought to make yourselves perfectly acquainted, as it is that Basis on which your Religion is founded. From this Practice you will reap more Benefit than can be supposed by one who has never made the Experiment. The other Hours may be divided amongst those necessary and polite Acquisitions, which are suitable to your Sex, Age, and Rank in Life.

Another important Article that I have to recommend to your Attention, my fair Readers, is never to descend to converse with those, whose Birth, Education, and early Views in Life, were not superior to a State of Servitude; their Minds are suited to their Station; intoxicated by any Degree of Familiarity, they become proud and impertinent. The Habit very many Ladies have contracted of talking and consulting with their Women, has so spoiled that Set of Servants, that few of them are to be met with, who do not commence their Service by giving their unasked Opinion of your Person, Dress, or Management, artfully conveyed in the too generally accepted Vehicle of Flattery; and if allowed in this, will next proceed to offer their ridiculous Advice on any Occasion that may happen to discompose or ruffle your Tempers. Check, my Dears, the first Appearance of any Impertinence, by a Reprimand sufficiently severe to prevent a Repetition of it.

With Persons, Ladies, for whom you have no Esteem, good Breeding may oblige you to keep up an

Intercourse of ceremonious Visits; but Politeness enjoins not the Length or Frequency of them. Few People are capable of Friendship, and still fewer have all the Qualifications one would chuse in a Friend. The fundamental Point is a virtuous Disposition; but to that should be added, a good Understanding, solid Judgment, Sweetness of Temper, Steadiness of Mind, Freedom of Behaviour, and Sincerity of Heart. Seldom as these are to be found united, never make a Botom Friend of a Person greatly deficient in any of them. Be slow of contracting Friendship, and be invariably constant in maintaining it. Expect not many Friends; but think yourselves happy, if, through Likeness, each of you meet with One or Two who deserve that Name, and have all the Requisites for that valuable Relation. This may justly be esteemed the highest Blessing of this sublunary World; uninterrupted Health has the general Voice, but, in my Opinion, such a Friend as much deserves the Preference, as the mental Pleasures, both in Nature and Degree, exceed the corporeal. The Weakness, the Pains of Body, may be inexpressibly alleviated by the Conversation of a Person, by Affection endeared, by Reason approved, whose tender sympathy partakes of your Affliction, and shares your Enjoyments; who is steady in the Correction, but mild in the Reproof of your Faults; like a Guardian Angel, ever watchful to warn you of unforeseen Danger, and by timely Admonitions prevent the Mistakes incident to human Frailty and Self-Partiality. This is the true Office of Friendship: With such a Friend, no State of Life can be absolutely unhappy; but destitute of some such Connexion, Heaven has so formed our Nature for this intimate Society, that, amidst the Affluence of Fortune and the Flow of uninterrupted Health, there will be an aching Void in the solitary Breast, that can never know a Plenitude of Happiness.

Happy is the Lot of that Female, who in a Husband finds this invaluable Friend. The chief Point, Ladies, to be regarded in the Choice of a Companion for Life, is a real virtuous Principle, an unaffected Goodness of Heart; without this you will be continually shocked with Indecency, and pained by Impiety.

So numerous have been the unhappy Victims to the ridiculous Opinion, that a reformed Libertine makes the best Husband, that did not daily Experience evince the contrary, one would believe it impossible for a Girl, who has a tolerable Degree of common Understanding, to be made a Dupe of so erroneous a Position; a Position that has not the least Shadow of Reason for its Foundation, and which a small Share of Observation will prove to be false in Fact. A Man who has long been conversant with the most abandoned of Women, is very apt to contract a bad Opinion of, and a Contempt for, the Sex in general. Incapable of esteeming any, he is suspicious of all; jealous without Cause, angry without Provocation, and his own distracted Imagination is a continual Source of ill Humour: To this is frequently joined a bad Habit of Body, the natural Consequence of an irregular Life, which gives an additional Sourness to the Temper. What rational Prospect of Happiness can there be with such a Companion? And that this is the general Character of those who are called reformed Rakes, Observation will certify. But admit there may be some Exceptions, it is a Hazard that no considerate Woman would venture the Peace and Happiness of her whole future Life upon. The Vanity of those Girls who believe themselves capable of working Miracles of this Kind, and give up their Persons to a Man of libertine Principles, upon the wild Expectation of reclaiming him, justly deserves the Disappointment they will generally, not to say always, meet with; for a Wife is of all others the least likely to succeed in such an Attempt. Be it your Care, therefore, each of my fair Readers, to find that Virtue in a Lover, which you must never hope to form in a Husband. Good Sense and good Nature are almost equally requisite; if the former is wanting, it will be next to impossible for you to esteem the Person, of whose Behaviour you may have Cause to be ashamed (and mutual Esteem is as necessary to Happiness in the Marriage State as mutual Affection); without the latter every Day will bring with it some fresh Cause of Vexation, till repeated Quarrels produce a Coldness that will settle into an irreconcilable Aversion; and you not only become each other's Torment, but the Object of Contempt to your Family and Acquaintance. This Quality of good Nature is, of all others, the most difficult to be ascertained; which proceeds from the general Mistake of blending it with good Humour, as in themselves the same, though in Fact no Two Principles of Action are more essentially different. This may require some Explanation.—By good Nature then we mean, that true Benevolence which participates the Felicity of all Mankind, that promotes the Satisfaction of every Individual within the Reach of its Ability, that relieves the distressed, comforts the afflicted, diffuses Blessings, and communicates Happiness as far as its Sphere of Action extends; and, in the private Scenes of Life, that shines conspicuous in the dutiful Son, the affectionate Husband, the indulgent Father, the faithful Friend, and the compassionate Master; whilst good Humour is nothing more than a cheerful, pleasing Deportment, arising either from a natural gaiety of Mind, or an Affectation of Popularity, joined to an Affability of Behaviour, the Result of good Breeding, and a ready Compliance with the Taste of every Company. This Kind of mere good Humour is by far the most striking Quality; it is frequently mistaken for, and complimented with, the superior Name of real good Nature. A Man by this specious Appearance has often acquired that Appellation, who in all the Actions of his private Life has been a morose, cruel, revengeful, sullen, and a haughty Tyrant. On the contrary, a Man of a true benevolent Disposition, and formed to procure the Happiness of all around him, may sometimes, perhaps, from an ill Habit of Body, an accidental Vexation, or a commendable Openness of Heart, above the Meanness of Disguise, be guilty of little Sallics of Peevishness or ill Humour, that may carry the Appearance of, and be

justly thought to proceed from, ill Nature, by Persons who are unacquainted with his true Character, and take them for synonymous Terms, though in Reality they bear not the least Analogy to each other. The best Method to avoid Deception in this Case, is to lay no Stress on outward Appearances, too often fallacious, but to take the Rule of judging from the simple, unpolished Sentiments of those, whose dependent Connexions give them an undeniable Certainty; who can only see, but hourly feel, the good or bad Effects of that Disposition they are subject to. By which is meant, that if a Man is equally respected, esteemed, and beloved by his Tenants, Dependants and Domestics, from the substantial Farmer to the laborious Peasant, from the proud Steward to the submissive Wretch, who, thankful for Employment, humbly obeys the mental Bribe; you may justly conclude he has the true good Nature, that real Benevolence, which delights in communicating Felicity, and enjoys the Satisfaction it diffuses. But if by these he is despised and hated, served merely from a Principle of Fear, devoid of Affection, which is very easily discoverable, whatever may be his publick Character, however favourable the general Opinion, be assured his Disposition is such, as can never be productive of domestic Happiness.

Never be prevailed with, my Dears, to give your Hands, to Persons defective in these material Points. Secure of Virtue, good Nature and Understanding in your Husbands, you may be secure of Happiness; without the Two former it is unattainable, without the latter, in a tolerable Degree, it must be very imperfect.

Jealousy is on several Accounts more inexcusable in a Woman than in a Man; there is not any Thing that so much exposes her to Ridicule, or so much subjects her to the Insult of affrontive Addresses: It is an Inlet to almost every possible Evil, the fatal Source of innumerable Indiscretions, the sure Destruction of her Peace, and frequently proves the Bane of her Husband's Affection. Give not, my fair Ladies, a momentary Harbour to its Shadow in your Breasts; fly from it as from the Face of a Fiend, that would lead your unwary Steps into a Gulph of unalterable Misery. When once embarked in a matrimonial Voyage, the fewer Faults you discover in your Partners for Life, the better; never search after that which will give you no Pleasure to find; never desire to hear what you will not like to be told: Therefore avoid that Tribe of Impertinents, who, either from a malicious Love of Discord, or the meaner though less criminal Motive of ingratiating themselves, by gratifying that blamable Curiosity of others, sow Dissention wherever they gain Admittance, by telling unwelcome Truths, or, more frequently, by insinuating invented Fallshoods, injure innocent People, disturb domestic Union, and delect the Peace of Families. Treat these busy Meddlers with that Contempt they deserve; hear not what they offer to communicate, but give them at once to understand, that you can never look on those as your Friends who speak in a disadvantageous Manner of those Persons whom ye have chosen for Life, and whom ye would always chuse to see in the most favourable Light. If not effectually silenced by such Rebukes, be inaccessible to their Visits, and break off all Acquaintance with such incorrigible Pests of Society, who will ever be upon their Watch to seize an unguarded Opportunity of disturbing your Repose.

My Dears, should any of your Companions, whom ye have chosen for Life, be guilty of some secret Indiscretions, run not the Hazard of being told by such malicious Meddlers, what in Fact it is better for you never to know; but if some unavoidable Accident betrays an imprudent Correspondence, take it for a Mark of Esteem, that they endeavour to conceal from you, what they know you must, upon a Principle of Reason and Religion, disapprove; and do not, by discovering your Acquaintance with it, take off the Restraint which your supposed Ignorance lay them under, and thereby, perhaps, give a Latitude to undisguised Irregularities. Be assured, whatever accidental Sallics the Gaiety of inconsiderate Youth may lead them into, they can never be indifferent to you, whilst they are careful to preserve your Peace, by concealing what they imagine may be an Infringement of it: Rest satisfied, that Time and Reason will most certainly get the better of all Faults, which proceed not from a bad Heart; and that by maintaining the first Place in their Esteem, your Happiness will be built on too firm a Foundation to be easily shaken.

My dear Ladies, I have been thus particular in giving you Instructions for making proper Choice of Partners for Life, and in pointing out the material Parts of Conduct in a married State, because thereon depends not only the temporal, but often the eternal Felicity of those who enter into that State; a constant Scene of Disagreement, ill Nature, and Quarrels, necessarily unsettling the Mind for every religious and social Duty, by keeping it in a Disposition diametrically opposite to the Christian Piety, that practical Benevolence, and rational Composure, which alone can prepare it for everlasting Happiness.

Many are the Degrees between Happiness and Misery. Absolute Misery, we will venture to affirm, is to be avoided by a proper Behaviour, even under all the complicated Ills of human Life; but to arrive at that proper Behaviour, requires the highest Degree of Christian Philosophy: And who would voluntarily put themselves upon a State of Trial so severe, that not One in a Thousand has been found able to come off victorious? Betwixt this and positive Happiness, there are innumerable Steps of comparative Evil; each has its separate Conflict, variously difficult, differently painful, under all which a patient Submission, and a conscious Propriety of Behaviour, is the only attainable Good. Far short of possible temporal Felicity is the Case arising from hence! Rest not content with the Prospect of such a Case, but fix on a more eligible Point of View, by aiming at true Happiness; and that can never be found in a married State, without the Three essential Qualifications already mentioned, viz.

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