

Some
from Chas. Whipple
SOME
Observations
Made similar observations to
UPON THE
French Tongue.

Concerning,

- I. The Nature of the *French Tongue*.
- II. The Excellency of it.
- III. The Extent of it.
- IV. The Usefulness of it.
- V. Remarks for those who have a mind to learn *French*.

So to, let us go down, and there compare
their language, that they may be under-
stand one another's speech. Gen. xiv. 17.

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To my Dear Brother

Mr. *William Scott,*

Professor in the *Greek Tongue*, in
the University of *Edinburgh.*

DEAR BROTHER,



RECEIVED last Fall the Latin,
English and French Grammar that
you have Composed, and sent to me:
I thank you heartily for that Present
that I have Read with pleasure; and
which is indeed excellent in it's Kind.

I send you as a return of Love, this short Trea-
tise, which contains, as well as yours, several
things relating to the French Language: And I
Dedicate it to you as to a Person near related to
me, whom I do greatly esteem; and who is a very
competent Judge, as well as a great Admirer of the
French Tongue.

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II DEDICATION.

I have more endeavoured to be Short and Clear (as your self have done) than to make a great shew of Learning. For I have not made this Book for those who are Learned already; but for the use of those who have a mind to Learn: And not only for those who may have a mind to Learn French; but even for those who have neither Will or Opportunity to do it. For I thought in such a Time as this, when the French Language is so famous, and so much used, there is hardly any Body but that would be glad to have at least some general Notions of it.

I pray you to accept of this small Present as a token of my esteem and affection to you.

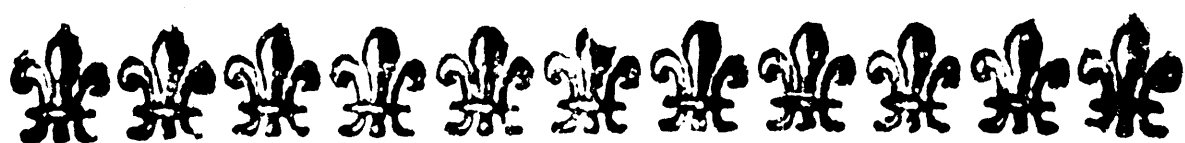
THAT Almighty GOD be pleased to pour down his most precious Blessings upon your self, your Spouse and Children; That you may bring them up for his Glory, and the Service and Ornament of his Church, is the Wish and Prayer of,

Dear Brother,

Your humble Servant,

and Affectionate Brother,

A. L. M.



OBSERVATIONS

UPON THE

FRENCH TONGUE.

SECTION I.

THE Nature of the French Tongue.



As there are Three principal Religions in *Europe*, the *Protestant*, the *Greek* and the *Roman* ; so there are Three principal Languages, the *Teutonicq*, or *Dutch*, the *Sclavonian* and the *Latin*. The *Sclavonian* is spoken in *Bohemia*, in *Poland*, in *Muscovy*, &c. The *Teutonicq* in *Great Britain*, in *Germany*, in the Kingdoms of *Denmark* and *Sweden*, &c. And the *Latin* in *Spain*, *France*, *Portugal* and *Italy*. The Princes of *Europe* who have Lands in *America*, and other parts of the World, have also introduced there both their Religion and Language : So that besides the Language of the Natives of the Country, the *Latin* is spoken in the Places that belong to the French, the Spaniards

Spaniards and the Portugueze ; and the *Teutonic* in the Countries that are under the Dominion of the English and the Dutch.

IT is the *Latin* Tongue of which I intend to speak now. I mean by the *Latin* Tongue, not that of the *Romans* formerly, as it was when it was in it's purity ; as for example, in *Cicero's* Time ; but such as it is now, altered and corrupted by several barbarous Nations, which made themselves Masters of the Provinces of the Roman Empire ; some having altered & turned it one way, and others another way : Whence cometh the difference between the *Italian*, *Spanish* & *French* Languages, which are nevertheless a *Latin* Tongue diversly falsified, altered and corrupted ; and various Dialects of one and the same Language

THE *French* Tongue as it is now spoken is not only a corruption of the *Latin* ; but also a mixture of *Latin*, *Greek* and *Dutch* together : Although I must own that the *Latin* maketh the most considerable part of it, and the *Greek* the least. It won't be amiss to shew the cause of that mixture, or composition of those Languages.

First, As for the *Latin*, it is certain, That it was brought into *Gaul* by the Romans, who having subdued that Country in *Julius Caesar's* Time, established there Colonies, Laws, Magistrates, and withal their Language, which took the room of the *Gallick* Tongue. And as there is to be seen in *France* to this very Day several of their Works and Monuments ; so several Places keep still the

same Names they had received from them, only with a little Alteration. Even all the publick Acts were written in *Latin* till the Year 1535, for then King *Francis* the First commanded they should be written in *French*.

ABOUT the same time *Greek* was introduced into the *French* Language by the Learned Men who flourished in great numbers in *France* at that time, encouraged by that King, who was surnamed the *Restorer of Learning*. For many of them set their mind upon refining the *French* Language, and thought that the best way to do it was to borrow several Terms and other things from the *Greek*, a Tongue so polite, so majestick, so expressive, so elegant, to incorporate them with their own.

THE *Dutch* was introduced into it by some People of *Germany*, who came away from their own Country, and by force of Arms settled themselves in *Gaul*, and intermixed their own Language with that of those whom they had vanquished.

OUT of that mixture of those Languages was made up one, which was called the *French* Language, after the name of those Germans who named themselves *Franks*, i. e. (*Free*) and gave also their Name to the Country they had Conquered, that is to say to *Gaul*, which was by them named afterwards *France*. That is in a few words the nature, beginning and the reason of the Name of the *French* Tongue. With the same Brevity we are going to speak of the *Excellency* of it, in the following Section.

✓ *THE Excellency of the French Tongue.*

AS things in their beginning are never perfect; so the French Language was in it's beginning very far from being perfect; it was very harsh, and had neither Order nor certain Rules. What good could be expected in a thing that was the effect of the Fancy of barbarous and unlearned Men, whose whole application was to War, who hated one another, and who in their confused Language discovered the confusion of their Minds and Affairs? But it remained not always in that condition. After the Civil Wars, which had troubled *France* so long, were come to an end; and Learning began to flourish again in that Kingdom in the Reign of *Francis* the First and his Successors, the Learned applied their mind to refine and polish the *French* Tongue, and set Rules for it, as I have intimated before. That they have done chiefly by the help of French Grammars and Dictionaries published by the French Academy of *Paris*, and Works of many learned Authors, with so much Success, that now a Days that Language is one of the finest of the World; so that it seems that nothing can be added to it to make it more perfect; as indeed it hath been not at all, or very little altered for these Forty Years past.

NOW to say something more particular about the *Excellency* of the *French* Language, some People have observed that it hath all the qualifications necessary to make a Language beautiful

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THE first perfection of Speech is *Clearness*; truly the last as well as the first, and all in short, if we will believe what an old and learned Writer said to that purpose. Now the *French* Tongue is very Clear: Even one may say, that the *French Translations* are oftentimes more clear than the *Original Books*; so that those *Translations* may serve in a manner instead of *Explanations* and *Commentaries* on them. For being very clear in itself it doth not admit of ambiguous Terms, and indetermined, obscure Expressions. One cannot translate an obscure Book into *French*, without elucidating of it at the same time. It has in this a great advantage over the *Latin*, where are found a vast number of Amphibological and obscure Sentences even in the best of Authors.

HERE is another *Excellency* of it: It is grounded all upon good *Sense* and *Reason*, all natural and plain, without those Exaggerations and perpetual Superlatives, which are both the Genius of the *Italian* Language, and the Character of the *Italians*, who cannot say things plainly, but are mightily for lofty things and expressions. Thus any thing that hath the happiness to please them is always *Stupendo*, *Maraviglioso*, *Incomparibile*. A House that is but indifferent, is by them called *Palazzo*. (*Palace*) A Parlour goes amongst them by the name of a *Presence-Chamber*. A *Laguais's* Message is by them called an *Ambassy*. It is not so in *French*; Things there are said plainly. It cannot bear playing upon the Words nor affected Equivocations. This Tongue hath also this common with the *Latin*, that the Words are very well suited to the things which they signify: For an

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Example,

Example, Those that are used to denote *sadness*, *sorrow*, *pleasure*, *greatness*, *joy*, &c. have also *low*, *flat*, *pleasant* or *leisty* Sounds accordingly.

FRENCH is also extremely *Cast* and *Modest*. Filthy Expressions and outrageous Words are not suffered in it. And it may be said to it's great praise, that in this point *Latin* is not at all to be compared to it. For are not the best *Latin* Authors full of filthy, and outrageous, uncivil, base Expressions, as may be seen in *Cicero's*, *Virgilius's*, *Catullus's*, *Martial's* Works? &c.

THE Pronunciation of it is altogether smooth, harmonious and pleasant; and yet not slack, weak and effeminate. To make it smother, when in two Words, two Vowels meet one at the end of the first Word, and another at the beginning of the Word following, the first is cut off and not pronounced, in order to avoid thus the harsh sound that should proceed of that meeting of the Vowels if both were pronounced. That Fluency and Smoothness of the French Language, maketh it very fit for *Poetry* and *Musick*; and much fitter for both than the *Dutch*.

AS it hath the Characters requisite to render a Language almost perfect (for there is nothing thoroughly perfect or new under the Sun,) so it is free from some defects that are to be met with in other Languages. It is neither too *harsh* as the *Dutch*, nor too *soft* as the *Italian*, nor too *grave* as the *Spanish*; but majestic, grave and soft in a convenient degree. That puts me in mind of what the Emperor *Charles* the Fifth used to say, *viz.* "That the *Spanish* Language is fit to speak to GOD, the *Italian* to Women, and the *French* to Men."

SECTION III.

THE Extent of the French Language.

THE French Tongue being so *Excellent*, it is no wonder if it be so *Common* and so *Universal*. In this Section we design to speak of the *Extent* of it.

IT would be needless to say that French is spoken in *France*, if it was not that we must remark, that it is not commonly spoken in all the *Provinces* of *France*; and that in some others, it is not spoken in all its *Purity*. In the lower *Britany* they have a sort of Language or Jargon peculiar to themselves, which is the same as the *Welch* in *Great Britain*. Those of the French *Biscay* have also a different sort of Language, as well as those of *Languedoc* and *Provence*. The *Provinces* where French is best spoken are *Champain*, *Burgundy*, *Isle of France*, *Orleannois*, *Blefois*, *Normandy*, &c. The *Gascoons* change *B* in *V*, and *V* in *B*, both in *French* and *Latin*; so that they say *Bibere* instead of *Vivere*, and *Vivere* instead of *Bibere*: Which caused the learned *Joseph Scaliger*, who was born himself in that *Province*, to say, *Felices Populi quibus bibere est vivere*.

FRANCE is not the only Country where French is spoken; for it is spoken in *Savoy*, which belongs to the King of *Sardinia*. in the City and Territory of the Commonwealth of *Geneva*, in the County of *Vaux*, which belongs to the Canton of *Bern*, in the Counties of *Neuchâtel* (or *Neighbourb*) and *Vallengin* in *Switzerland*, belonging

to the King of *Prussia* ; in part of *Flanders*, &c. In all those Countries *French* is commonly understood and spoken as well as in the Islands of *Jersey*, *Guernsey* and *Serke*, which are parts of *Great Britain*, ever since the Year 1108, in which time *Henry* the First King of *England* took them from *Robert* Duke of *Normandy*.

THESE are the chief Places where *French* is commonly spoken ; but besides it is certain, that it is understood and spoken almost all over *Europe*, by those who have had a liberal Education. When Peace was concluded in *Holland*, in the Year 1678. in all the * Ambassador's Houses *French* was almost as common as their natural Language. The English, Dutch and Danish Ambassadors kept their Conferences in *French*. Even the Danish Ambassadors agreed together to write their common Letters in *French*. In the time of the Negotiations, there were no Writings hardly seen but *French*. The Marquis of *Los Balbofes* one of the Spanish Ambassadors answered in *French* to the Compliment of the French Ambassadors. In the Year 1679. the King of *Denmark* answer'd in *French* to the Polish Envoy. In the Year 1680. the Spanish Extraordinary Envoy did Harangue the States General of the *United Netherlands* in the same *Tongue* ; to whom Mr d' *Olick* answered also in *French*. About the same time the French Ambassador at the Court of *Poland*, writ, That the principal Foreign Ministers made use of the *French* in the Affairs they transacted there.

* All the Ambassadors Ladys but one, could speak *French*.

THERE are French Schools in almost all the States of the North, where it is taught by Professors, as are the most illustrious Languages of Antiquity. In some Towns there are Ten or Twelve French Schools for a Latin one. After William Duke of Normandy, surnamed the Conqueror, had invaded England, and the Kings his Successors were Masters of a considerable part of France, for several Ages, there have been so many Transactions between those two neighbouring Kingdoms England and France; and the English Kings went over themselves into France so often, that there hath been few of them but that could speak French. King GEORGE, (as well as his Predecessors Queen ANNE, King WILLIAM, Queen MARY, &c.) speaketh it extraordinary well; as also the rest of the Royal Family, and the Nobility and Gentry of Great Britain. Of late and this very Year King GEORGE, as a Protector and Promoter of Learning, hath settled in both the Universities of Oxford and Cambridge, Professors to teach the Modern Languages of which the French is one of the principal. I may say besides upon this head, that the Foreigners, do introduce it more and more every Day into their own Language, and to naturalize it as the English and Dutch do.

BEFORE I conclude this Section it won't be improper to say, why the French Tongue is now so generally spoken, not only in Europe, but even all over the World.

THE first Reason of that, is it's Excellency, of which we have spoken in the foregoing Section. For it is not to be wondered at, that so many People

ple set their mind to learn so elegant and so fine a Language.

THE second Reason is it's *Usefulness* ; of which we shall speak in the following Section. For if things are valued for their Beauty, they are liked a great deal better still, when they are not only fine, but also good and profitable, when in short pleasure and profit meet together.

Thirdly, THE *Grandeur* and *Magnificence* of the Palaces of the French Kings and of their Court ; the Beauty, Sweetness and Pleasures of *France* ; the Learning which flourisheth there ; the Trade and Manufactures of that Kingdom : All which things draw Foreigners thither, where they learn *French*, which they carry along with them when they go home again.

Fourthly, THE *Wars* and the *Conquests* of the *French* in *Flanders*, *Lorraine*, *Germany*, &c. in the last Century. For where ever they have carried their Arms, they have also carried their Language with themselves. They have introduced and established it in all the Places which they have Conquered. The Strangers whom they had vanquished, and those that were in their Service, have been obliged to learn it. The obstinacy of their Ambassadors, who would in all their Treaties and Conferences with Foreign Ministers, make use of no Language but the *French*, has also contributed something to that.

BUT what hath contributed very much to the spreading of it, is the *Persecution* and then the *Dispersion* of the French Protestants abroad. To shun those cruel and barbarous Persecutions, and enjoy the free Exercise of their Religion, a *Million* of

of them have forsaken their Country to seek for a Refuge in Foreign Countries ; and have dispersed themselves in all the Protestant States of *Europe*. There is about 60000 of them in the States of *Great Britain* only. Not a few of them have settled themselves in both the *East* and *West Indies* ; in the *New* as well as the *Old World* ; and almost every where have builded Churches wherein they Preach and Pray in *French*, which they have carried all the World over, with the recital of their Calamities: For they may very well apply to themselves these Words of the Latin Poet ;

Que regio in terris nostri non plena laboris.

I might perhaps give more Reasons why *French* is now so universally spoken ; but I do not intend to make a great Book, & *summa sequor fastigia rerum* : So I here conclude the *Third Section*, to speak in the next of the *Usefulness* of the French Tongue.

SECTION IV.

THE Usefulness of the French Tongue.

I HAVE said something already in the foregoing Section about the *Usefulness* of the French Language ; but that very well deserves that I should say more upon that Head.

I. I T serveth, as well as other Sciences, to adorn and perfect our Understanding. And in a particular manner, it puts People in a way to understand a world of excellent Books written in that Language upon all manner of Matters.

HERE

HERE one may say, That the best Books are Translated out of French unto English. Witness *Pybrac's* Verses which have been Translated into all the Tongues of the World even into the *Turkish*, *Persian* and *Arabian* Languages ; *Drelinours's* Book Intituled, *The Comforts of the Faithful Soul against the Terrors of Death* ; and *Boyleau's* Works, which have been Translated into *English*, and several other Languages. That Objection may be very well answered thus. 1. All the good Books are not Translated. 2. The Translations are never so fine and so pure as the Originals, which it is much more pleasant to Read. 3. They cannot be Translated but by those who understand *French*. And that very thing doth confirm what I have been saying of it's Usefulness.

II. IT is extreemly *useful* (if not necessary) to those that Travel either by Sea or Land. It is so universally understood and spoken, that one may Travel almost all over the World with that help. It is in this respect pretty much now what the *Latin* Tongue was formerly. Even several Strangers Travel on purpose to learn it, either into *France* or *Geneva*, after they have learnt something of it at Home : For I must say it over, almost every Body is willing to understand *French* ; and the knowing of it, is look'd upon as a sure mark of good Breeding. It is likewise very useful to Merchants, not ly those who Trade in *France*, but also elsewhere, and who Trading with Foreigners, whose Language they understand not, may supply that defect with the *French*, which is understood every where, and almost by all Merchants and others.

III. IT

III. IT is very useful to *Politicks* : Because *France* is so considerable a part of the World, that there are few States in *Europe* or elsewhere, but that have either Alliance or War, or some Business with that Kingdom ; to which consequently it is necessary to know it's Language. It may be of some use also to English *Lawyers*, because a great part of Law Terms are *French*, the sense of which is best known by those who do understand it.

IV. IT may serve also to *Recreate* one's Mind : For not being able to set it very long upon the same thing, and looking always upon the same Objects ; to shift Reading, and Read *French* after *English*, cannot but please and divert our Mind.

V. Lastly, IT is of great Service to *Learn* other Languages : For as the *English* may be a great help to learn the *Teutonic* Tongue, (that is to say, the *Dutch*, *Danish* and *Swedish* Tongue, &c.) of which the *English* is an Idiom, altho' pretty different from the others : so the *French* Tongue being a Dialect of the *Latin*, it helpeth the understanding of the *Italian* and *Spanish* Languages, which are also Idioms (altho' different) of the *Latin* Tongue, the Mother and Source of all these : So that one who understands *French*, may learn as soon again, either the *Spanish* or the *Italian* Languages, as another who doth not know it. I may very well reckon among the Languages, the attaining of which is helped by the Knowledge of the *French*, that Language or Jargon which is spoken along the Coasts of *Barbary*, at *Algiers*, &c. since it is but a broken

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French,

French, mixt with *Italian* and *Spanish*, which they call *Lingua Franca*, (the Language of the *Franks*.)

✓ THOSE Advantages are very well worth (if I be not mistaken) the Pains that must be taken, and the Time that is spent to Learn it. In order to lose very little or no Time, I would have People that learn *French*, Read such Books as may be most serviceable to them, wherein besides *French*, they may learn other Sciences, as *Divinity*, *Geography*, *History*, &c. and so make a double Profit; or as the common saying is, *Kill Two Birds with One Stone*.

THE *French* being so beautiful, so sweet, so harmonious, so clear, so modest, so natural, so majestic, lofty without excess, plain but not mean, so generally understood; so useful to Merchants, to Politicks, to Travellers, to Learned Men, &c. to understand other Languages, to adorn & recreate one's Mind; which hath been serviceable to many, and hath hurt none; Is it strange that it is so much valued and Learned as it is now?

* FOR those considerations it deserveth People should take some Pains to Learn it: But not to satisfy ones vanity, and be Proud of it, for knowing more than a great many others do; nor out of Curiosity to know something New; nor only to Imitate others, and to be in the Fashion: Something better than that should be aimed at.

* It may be also observed, that as the English learn the Rules of the *French* Tongue, they learn in the same time the Rules of their own; which few People know, but those who have learn'd *Latin* or *French*.

S E C T.

SECTION V.

REMARKS for those Persons who are inclined to Learn French.

CERTAINLY, In order to attain it, some Wit, some Memory, Cost, Labour, and consequently *Patience* are required ; so that those Persons who cannot or will not spend any Time or Money to buy Books, &c. and take some Pains to learn it, or have no Wit, must not pretend to go about to learn it.

I. I say first, that *Wit* is required, for that as it is necessary to learn other Languages, and any thing else whatsoever : For as a Person naturally Dumb, cannot learn to pronounce Words because he hath not the Organs of his Body disposed for that ; so a Dull Person cannot learn the Rules and Method of a Tongue, because he hath not the Faculties of his Soul well disposed for that. As one cannot remember them, to make use of them, when there is occasion for it if he wants Memory.

II. IT is plain and obvious to any Body, that Pains and Care must be taken. We must buy every thing in this World, and give one thing for another. One cannot get the knowledge of the French Tongue, or any thing else, without returning Care and Pains.

Quæ cupit optatam cursa contingere meta,
Malis tulit sæcique per, sudorem & ætatem.

III. IT is very certain, That there must be *Time* spent about it, more or less, according to what Judgment and Memory one hath; and what Pains are taken for it. I reckon that an indifferent Wit may learn it to a reasonable degree in *Six Months* time, if he Studies but *Two* or *Three Hours* in a Day; and perfectly in *Twelve Months*. I say an indifferent Wit, for I do not think that none but Persons of extraordinary Parts may learn it; but I mean People of common sense. It is most certain also, that one who understands *Latin* may learn it much easier and in less time, because there are so many *French* Words and Phrases that are derived from the *Latin*: And whosoever may learn *Latin*, may consequently learn *French*, this being much easier than the other. *A majori ad minus valet consequentia.* By the same Rule one who understandeth *French* may learn or remember *Latin* much better. Now as without Assiduity and Pains it must not be expected to learn *French*; so one may be sure to Learn it, if he takes Pains about it.

— *Labor omnia vincit
improbis.*—

IV. PEOPLE have need of *Patience* in this, as in all other things, in order not to be disheartened because of the difficulties they meet with, especially in the beginning. They must think that every thing is difficult at first. To Read & Write, that seem now easy to us, have been look'd upon by us as very difficult things in our Youth, when we learned them. But as there is no need of taking much Pains and spending much Time, so there is no need of a long Patience: What seems

very

very Troublesome at first, a little while after becomes very pleasant. In a short time, People begin to understand what they do Read ; and become sensible that they do Learn, and lose neither their Labours nor Time ; so that Labour and Pains are but a short trial of one's Patience.

THE best way therefore is, not to think it either very easy, or very hard to learn. Those who look upon it as very difficult will never attempt to learn it, and so shall lose all the Benefits they might get by it: Those on the contrary, who look upon it as a very easy thing, when they once perceive their mistake, are presently discouraged, and as soon as they meet with any difficulty that they had no ways foreseen, they are apt to forsake all, and thus to lose the Time and Pain, they had already taken about it. Now when I say without *Pains*, *Patience*, *Time*, &c. *French* cannot be learnt, I do not pretend to tell any thing new, or that was unknown before. My reason for telling of it is, that altho' People know it well enough, yet very often they do not mind it; & act as if they never knew it or tho't of it : And so before they go about to Learn, I would have them to think that they shall surely meet with some trouble and difficulty, unavoidable indeed, but not insuperable.

AND here it may be observed, That English Men may learn *French* much easier than some other Nations, because there is a vast number of *French* Words in the *English* Tongue. *William* the Conqueror not only bro't over into *England* an Army of *French* Souldiers; but also he tryed to make the *French* Tongue to be the Language of *England*.
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He caused the Divine Service, (at least part of it) to be performed in *French*, and all the Laws to be published in *French*, as well as all the Publick Acts. After his Death, the former Language of the Country was mixt with the *French* that was incorporated into it, which *French* was very much used in the Court of the Kings that succeeded him, as appears by those *French* Words round the Escutcheon of *England*, HONNI SOIT QUI MAL Y PENSE, (*Boil be to him who thinks Evil,*) which is the *Motto* of the famous Order of the *Garter*, instituted about the Year 1344, by *Edward* the Third, who first took upon himself the Title of King of *France*, because of the Right he had to that Crown. These words which are at the bottom of the same Escutcheon, DIEU ET MON DROIT, (*GO D and my Right,*) are also *French*. And besides the Kings of *Great Britain* are proclaimed in *French*, as well as in *Latin* and *English*.

THE *English* Tongue now is a mixture of the *British*, *Saxonian*, *Danish*, *Latin* & *French* Languages. For the *Britons*, the *Romans*, the *Saxons*, the *Danes*, the *Normans* or *French*, having been settled in *England*, and Ruled over the Country, caused all of them, their own Language to be spoken there, tho' mix'd with the Language that was used before them. Now the *English* Tongue being made up of so many different Languages it is no wonder if there be in it so many different Words used to signify the same thing. There is about the third part of *French* in it, which is introduced still more and more every Day : So that a great many *English* Men speak *French*, and do not know it. The *English* Tongue is now very beautiful

beautiful, and very exprestive, because what is finest and richest in the other living Languages, as *Italian*, *Spanish* and *French* is conveyed into it; so that he that understands the *English* and *French* Tongues, certainly knows two of the finest Languages in the World. Now if there be a Third of *French* in the *English* Tongue, there remains but two Thirds of the *French* to learn, and about a Third part of it to those who understand *Latin*.

IT is a very difficult matter to learn *French* without a *French Master*; and quite impossible to learn well the Pronunciation of it without that help. Those therefore who have a mind to learn it, ought to choose not only the best *Grammars* and *Dictionaries*, but also the best *Masters*, i.e. Those who speak *French* best, and understand the Rules of it very well; and do teach it after the shortest, the clearest and easiest way.

SOME People are of opinion, that *French* cannot be learnt well, but in *France*; but they are certainly mistaken: With the help of a good *Master* and *Books*, one may learn the Rules of it anywhere; and for the improvement of it, if there is a *French Conversation* to be had, it is no matter at all whether it be, in *France*, or elsewhere: For no Body will say, that it is the Climate or the Air of *France*, that can teach it.

AS for the Remembring of *French*, after it is once got, almost the same ways must be used, as for the Learning of it; that is to say, To Read *French Books*, and Converse with *French Folks*,

as much as possible. If one doth so there is no fear of forgetting it, so much the less, because things learnt by Rules are not very easily forgotten ; and if forgotten, soon gotten again.

BUT whatsoever Language People speak, *English or French*, let them know, that tho' they speak *with the tongues of Men & of Angels*, 1 Cor. 13. 1. *and have not Charity, they are become as sounding brass, or a tinkling symbol.* Let their Speech be employed to Bless the Author and Giver of it. Let them, in short, Think, Act, and Speak in such a manner as they may afterwards Glorify Him in Heaven ; where, without diversity of Opinions, and confusion of Languages, the Blessed will Serve and Praise GOD for ever and ever.

F I N I S

