

but in presence of her friends, who were immediately sent for; she then used to lock herself up with them, continually shedding tears while her friends were singing songs suitable to the occasion of her marriage.

THE inhabitants of Siberia are much delighted with receiving visits; visiting is called *going in guest*. As soon as the company comes in, the mistress of the house appears with her husband, and kisses them all on the mouth. She is often an old woman of seventy, who comes in hobbling along, with a shaking head, and some remains of a few rotten teeth; but whether she is young or old, ugly or handsome, the ceremony is still the same: and it would be a crime, let what would happen, to shew any signs of mirth upon these occasions. A gentleman in Siberia, who would sometimes come forward to meet the ladies at these visits, and instead of appearing solemn as he ought to have done, would put on a smiling countenance. One of his friends informed him, he behaved very rudely to the ladies, who did not, however find fault; and very improperly to the men, who were much displeased with him.

When this first ceremony is over, the mistress of the house withdraws. She returns soon after, with a waiter and glasses full of liquors; every body rises, she offers them the liquors; the company bow to one another, drink, eat for some time, and then go away. The men sometimes converse between whiles, but the women never join in the conversation. If a stranger comes in, he invites the company to his house, who always comply with his invitation. They do not leave him, till they have drank plentifully, and go from thence to drink with another neighbour. The whole afternoon is thus spent in visiting, and every man generally goes home drunk.

DUNDEE, who commanded a body of highlanders, for James the Second, after the abdication of that Prince, was a most extraordinary man. He had inflamed his mind from his earliest youth by the perusal of antient poets, historians, and orators, with the love of the great actions they praise and describe. He is reported to have inflamed it still more, by listening to the ancient songs of the highland bards. He entered into the profession of arms with an opinion, that he ought to know the services of different nations, and the duties of different ranks: with this view he went into several foreign services; and when he could not obtain a command,

served as a volunteer. At the battle of Seneffe, he saved the Prince of Orange's life. Soon after, he asked one of the Scotch regiments in the Dutch service. But the Prince being pre-engaged, refused his request. Upon this he quitted the Dutch service, saying 'The soldier who has not gratitude cannot be brave.' His reputation, and his services against the covenanted, obtained him a regiment from Charles II. and a peerage and high command in the army from his successor. In his exploits against these men, his behaviour had been sullied by the imputation of cruelty: he excused himself by saying, 'That if terror ended, or prevented war, it was true mercy.'

DUNDEE had orders from his master not to fight M'Kay (King William's general) until a large force which was promised from Ireland should join him; this kept him two months cooped up in the mountains, furious from restraint. He was obliged continually to shift his quarters by prodigious marches, in order to avoid, or harass his enemy's army, to obtain provisions, and sometimes to take advantages; the first messenger of his approach was generally his army in sight: the first intelligence of his retreat brought accounts, that he was already out of the enemy's reach. In some of these marches his men wanted bread, salt, and all liquors except water, during several weeks; yet were ashamed to complain, when they observed that their commander lived not more delicately than themselves. If any thing good was brought him to eat, he sent it to a faint or sick soldier; if a soldier was weary, he offered to carry his arms. He kept those that were with him from sinking under their fatigues, not so much by exhortation as by preventing them from attending to their sufferings. For this reason he walked on foot with his men; now by the side of one clan, and anon by that of another; he amused them with jokes; he flattered them with a knowledge of their genealogies; he animated them by a recital of the deeds of their ancestors, and of the verses of their bards. It was one of his maxims, that no general should fight with an irregular army, unless he was acquainted with every man he commanded. Yet, with these habits of familiarity, the severity of his discipline was dreadful; the only punishment he inflicted was death; 'all other punishments,' he said, 'disgraced a gentleman, and all who were with him were of that rank; but that death was relief from the consciousness of crime.' It is reported of him, that hav-