

# S---h and J---n

Beg Pardon for what they have done.

**T**H E admiring World have now occasion enough to make various Conjectures on the sudden Turn of Affairs, which of late have eclipsed the Glory and Grandeur of Two such Favourites, that one wou'd have thought were infallible, as for ever committing the least slip, which might prove the Exclusion of them, from being the Darlings of the People as won't, as well as under some Discountenance, (as it is said) at Court, bur before we give a Relation of the true cause of their Misfortunes, it is requisite to acquaint the Reader, that without Favour or Affection for any Party, whom their present condition may please, or displease, we must needs say, that every impartial Judge thinks Obloquy and Scurrility are too deform'd and wry - faced, to gain any ground for Reflection on such Persons of Honour, as are here hinted on, for a Man that is not censorious is able, when he will, to create to himself a Reputation, not inferiour to the highest, and Scorns as much, as he needs little to rob any other Man or Woman of theirs. A well-meaning Person's fingers are to clean to be foul'd, by throwing Dirt in other Mens Faces; he is as much afraid to discover a Blemish in another Mans Eye, as he is to suffer a greater in his own, and will rather chraitably condescend to lick out the Mote with his Tongue, then deridingly to talk of it. He holds it too much below a Man to imploy a Man Nails in vexing an old Sore, and Scratching, till he make a new one, he leaves it to Dogs and Ravens, to pry upon Carrion; alas! it is a very hungry Wit, which is fain to feed upon such nauseous Diet: Other Mens Infirmities especially if natural, or accidental, ought to be much more the Object of our Charity and Pity, then of our Merriment and Derision; We ought to judge it a Cruelty proper to weakness alone, to murder the Sick, n true Ingenuity can be so barbarous as to sport it self in the Misfortunes of the miserable; we ought to esteem it a meer dwarfish wit, which cannot tell how to shew it self to the World, but by trampling, ( and so advancing it self ) upon the Reputation of others. It is a barren Phancy, or at least has always a very hard Labour, which can be Mother to nothing but to what Misfortune must be the Midwife. A well-bred Gentleman has both more Wit, more Honesty, and more Charity, then to permit his Tongue to be so foolishly, so unworthily, and so Tyrannically busied.

Again, before we come to take Notice of the Faults of *S---* and *J---*, it is convenient to give their Characters, their Honour hitherto was reckon'd to be of too Excellent a Nature to be the Creature of any thing besides their own Virtue, and those Virtues too Eminent to be esteemed less than the most refined Actions of so great Souls. They seem'd to live in the World as one that intended to shame the World out of Love with any ungenerous Action, and they shew'd as if they hearken'd more to the Honour, Glory and Welfare of their Royal Mistress, than the Peoples Acclamations, as much more rather knowing themselves Honourable, than to be told that they were so.

Besides their outward Carriage, Behaviour and Demeanor, proclaim'd as if they had much better Thoughts of Vertue, than to hope their Fine Cloaths might gain them a Respect where that could not; and if one was to respect the *Quality* of *J---*'s Discourse when he was in publick Transactions among the chiefst Potentates and Ministers of State Abroad, it was esteem'd Grave and Noble, Serious and Weighty, and yet always rather what is fit to be spoken, than what he was able to speak; likewise it was *S---*'s endeavour in all Company, to make whom she conversed with Gainers by her Conversation, by aiming to make every one that heard her, either by what they heard, gain a Virtue, or lose a Vice. It was not their Ambition (as their Enemies supposed) to be above the World, but rather to be serviceable to their Queen and Country; and they choosed their Companions not by the outward Habit of their Body, bur that Internal of the Soul, and set a higher Value on them for their Merits than their Births.

In fine, let their Faults be what they will, which all People are so euger for knowing what may be the reason that they seem to have an Exclusion from those Royal Favours, which they once happily enjoy'd, we shall not here presume to determine; however, we dare to say, that *J---* and *S---* yet hold it more desirable to live Beggars than die Traytors; and that their Honour and Conscience should expose them to Disgrace, than their Treachery or Hypocrisy buy out their Temporal Security; in which good Disposition of Loyalty Heaven grant they may ever remain stedfast; and if they have done any thing that hath displeas'd their Sovereign, it is their Duty without Doubt to beg Pardon for the same.