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CHESTERFIELD
ELEMENTS ..
[1800]

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John Grant

to

May 31. 1865

To

Charlotte Grant

Published July 1st 1800, by R. Phillips, No. 71, St. Paul's Church Yard.

E.F. Burney Del. — S. Springsguth Sculp.

"I am of opinion that we cannot begin to think "too young, & that the art which teaches us how to "persuade the mind, and touch the heart, must "surely deserve the earliest attention.

Letter 8, Page 12

THE

ELEMENTS

OF

A POLITE EDUCATION;

CAREFULLY SELECTED

FROM THE LETTERS

OF THE LATE

RIGHT HON^BLE PHILIP DORMER STANHOPE,

EARL OF CHESTERFIELD,

TO

HIS SON.

BY G. GREGORY, D.D.
AUTHOR OF ESSAYS HISTORICAL AND MORAL;
OF THE ECONOMY OF NATURE, &c. &c.

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PREFACE.

THERE is not any book extant in our own, or perhaps in any other language, which contains ſuch a fund of uſeful practical knowledge as Lord Cheſterfield's Letters to his Son. Impreſſed with this opinion, I had procured a copy, from which I meant to expunge every exceptionable paſſage, for the uſe and inſtruction of my own children. On caſually mentioning the circumſtance before ſome intelligent perſons, who, as well as myſelf, were fathers of families, they united in a wiſh that the benefit might be more extenſively diffuſed; and that an edition might be publiſhed, from which every ſentiment ſhould be carefully expunged which might injure or pervert the morals of youth;—they further recommended that the publication might have the ſanction of ſome name, not altogether unknown in the religious world, to give it that currency which its utility deſerved.

Such is the hiſtory of the book which is now preſented to the public, a work from which no acceſſion of fame can be reaſonably expected, and with reſpect to which I commit myſelf, merely that the public may have ſome aſſurance that it contains nothing but what is ſtrictly moral, and, I truſt I may add, inſtructive.

The ſyſtem of education purſued by the Earl of Cheſterfield was that which is peculiarly adapted for forming a man of buſineſs, a man of the world. The uſes of this publication may therefore be compriſed in few words.

1ſt, It will ſerve as an excellent guide, a text book to parents and tutors with reſpect to the courſe of ſtudies, and the choice of books in the earlier

ſtages of education, and it includes much elementary knowledge, conveyed in a ſtyle and manner which muſt be pleaſing and inſtructive to the young ſtudent himſelf.

2dly, It is well calculated to form a correct and elegant taſte in polite literature: it conveys a variety of uſeful inſtructions relative to ſtyle and manner, both in compoſition and in converſation.

3dly, Moſt of the common and uſeful topics of converſation are treated of in this work, and in a lively manner, and the political and hiſtorical anecdotes ſcattered through theſe letters are ſuch as are likely at once to excite a ſpirit of inquiry in the minds of youth, and to furniſh them with materials both for thought and converſation.

4thly, I do not know ſuch perfect models of the epiſtolary ſtyle as the letters of Lord Cheſterfield; indeed, what Dr. Johnſon well remarks of another eminent writer, may with juſtice be applied to our author; "His proſe is the model of the middle ſtyle: on grave ſubjects not formal, on light occaſions not grovelling; pure without ſcrupuloſity, and exact without apparent elaboration; always equable, and always eaſy." In a word, whoever wiſhes to write a good buſineſs letter, "whoever," in the words of the ſame author, "wiſhes to attain an Engliſh ſtyle, familiar but not coarſe, and elegant but not oſtentatious," will find his time not miſpent in the peruſal of this volume.

5thly, The knowledge of mankind diſplayed in theſe letters is profound, without being ſyſtematic,—practical, without being trite. I really do not know a work in which the human heart is ſo well laid open, nor the manners of the world ſo accurately, ſo faithfully depicted. To a young man entering into life, we may, with ſome truth, when ſpeaking of theſe letters, apply the ſaying of Lord Mansfield with reſpect to Blackſtone's Commen-

taries, "That had that work been publiſhed when he was a young man, it would have ſaved him at leaſt ſeven years' ſtudy."

Laſtly, To every young perſon who has been brought up in retirement, the rules of good-breeding, and the obſervations on the manners of poliſhed ſociety, which he will find here, will prove highly inſtructive; from them he will learn at once how to conduct himſelf, and to judge with accuracy of the manners and behaviour of others.

I have only to add, that I believe I have preſerved in this volume all that is really uſeful in the four volumes of Lord Cheſterfield's Letters; I have omitted only what was exceptionable, or what was mere repetition, which, though well adapted to a private correſpondence ſuch as this, in order to enforce principles already laid down, can be only conſidered as lumber in a compilation for the public eye. The epiſtolary form is cautiouſly preſerved; and the ſtyle, as well as the ſentiments, are entirely thoſe of the author. For the benefit of the Engliſh reader, the paſſages from other languages are tranſlated, and I have added a few notes where the ſubject wanted elucidation.

G. G.

Chapel-ſtreet, Bedford Row,
July 1, 1800.

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THE GENERAL PRINCIPLES

OF A

POLITE EDUCATION.

LETTER I.

Introduction...Exhortation to Diligence in Study...Cato the Cenſor.

MY DEAR CHILD, Bath, September the 30th.

I AM very glad to hear that you are returned from your travels well, and in good humour. As I know you have a pleaſure in learning, I take it for granted that you have reſumed your ſtudies; for time is precious, life ſhort, and conſequently one muſt not loſe a ſingle moment. A man of ſenſe knows how to make the moſt of time, and puts out his whole ſum, either to intereſt or to pleaſure: he is never idle; but conſtantly employed either in amuſements or in ſtudy. It is a ſaying, that idleneſs is the mother of all vice. At leaſt, it is certain, that lazineſs is the inheritance of fools; and nothing ſo deſpicable as a ſluggard.

Cato the Cenſor, an old Roman of great virtue and much wiſdom, uſed to ſay, there were but three actions of his life which he regretted. The firſt was, the having told a ſecret to his wife; the ſecond, that he had once gone by ſea when he might have gone by land; and the third, the having paſſed one day without doing any thing. Conſidering the manner in which you employ your time, I own that I am envious of the pleaſure you will have in finding yourſelf more learned than other boys, even thoſe who are older than yourſelf. What

honour this will do you! What diſtinctions, what applauſes will follow, wherever you go! You muſt confeſs that this cannot but give you pleaſure. The being deſirous of ſurpaſſing them in merit and learning is a very laudable ambition; whereas, the wiſhing to outſhine others in rank, in expenſe, in clothes, and in equipage, is a ſilly vanity, that makes a man appear ridiculous.

LETTER II.

Examples from Ancient History of Generosity and Greatness of Soul.

MY DEAR CHILD, Bath, March the 28th.

I HAVE received a letter from Mr. Maittaire, in which he gives a very good account of you. He tells me, you are going to begin again what you have already learned; you ought to be very attentive, and not repeat your leſſons like a parrot, without knowing what they mean.

In one of my letters I told you, that, in order to be a perfectly virtuous man, juſtice was not ſufficient; for that generoſity and greatneſs of ſoul implied much more. You will underſtand this better by examples: here are ſome.

Alexander the Great, king of Macedonia, having conquered Darius, king of Perſia, took an infinite number of priſoners; and, among others, the wife and mother of Darius. Now, according to the laws of war, he might have made ſlaves of them: but he had too much greatneſs of ſoul to make a bad uſe of his victory; he therefore treated them as queens, and ſhowed them the ſame attentions and reſpect as if he had been their ſubject; which Darius hearing, ſaid, that Alexander deſerved to be victorious, and was alone worthy to reign in his ſtead. Obſerve by this, how virtue and greatneſs of ſoul compel even enemies to beſtow praiſes.

Julius Cæſar too, the firſt emperor of the Romans, was in an eminent degree poſſeſſed of humanity, and this

greatneſs of ſoul. After having vanquiſhed Pompey the Great, at the battle of Pharſalia, he pardoned thoſe, whom, according to the laws of war, he might have put to death; and not only gave them their lives, but alſo reſtored them their fortunes, and their honours. Upon which Cicero, in one of his orations, makes this beautiful remark, ſpeaking to Julius Cæſar; "Fortune could not do more for you, than give you the power of ſaving ſo many people; nor Nature ſerve you better, than in giving you the will to do it." You ſee by that, what glory and praiſe are gained by doing good; beſides the pleaſure which is felt inwardly, and exceeds all others.

Adieu! I ſhall conclude this letter, as Cicero often does his, *Jubeo te bene valere:* that is to ſay, I order you to be in good health.

LETTER III.

On Irony.

DEAR BOY, Tunbridge, July the 15th.

I THANK you for your concern about my health; which I would have given you an account of ſooner, but that writing does not agree with theſe waters. I am better ſince I have been here; and ſhall therefore ſtay a month longer.

Signor Zamboni compliments me, through you, much more than I deſerve; but pray do you take care to deſerve what he ſays of you; and remember, that praiſe, when it is not deſerved, is the ſevereſt ſatire and abuſe; and the moſt effectual way of expoſing people's vices and follies. This is a figure of ſpeech, called Irony; which is ſaying directly the contrary of what you mean; but yet it is not a lie, becauſe you plainly ſhow, that you mean directly the contrary of what you ſay; ſo that you deceive nobody. For example; if one were to compliment a notorious knave, for his ſingular honeſty and probity, and an eminent fool for his wit and parts, the irony is plain; and every body would diſcover the ſatire. Or, ſuppoſe that I were to

commend you for your great attention to your book, and for your retaining and remembering what you have once learned, would not you plainly perceive the irony, and ſee that I laughed at you? Therefore, whenever you are commended for any thing, conſider fairly with yourſelf, whether you deſerve it or not; and if you do not deſerve it, remember that you are only abuſed and laughed at; and endeavour to deſerve better for the future, and to prevent the irony.

LETTER IV.

On Attention and Decency.

MY DEAR BOY, July the 24th.

I WAS pleaſed with your aſking me, the laſt time I ſaw you, why I had left off writing? for I looked upon it as a ſign that you liked and minded my letters: if that be the caſe, you ſhall hear from me often enough; and my letters may be of uſe, if you will give attention to them; otherwiſe it is only giving myſelf trouble to no purpoſe; for it ſignifies nothing to read a thing once, if one does not mind and remember it. It is a ſure ſign of a little mind, to be doing one thing, and at the ſame time to be either thinking of another, or not thinking at all. One ſhould always think of what one is about: when one is learning, one ſhould not think of play; and when one is at play, one ſhould not think of one's learning. Beſides that, if you do not mind your book while you are at it, it will be a double trouble to you, for you muſt learn it all over again.

One of the moſt important points of life is decency; which is to do what is proper, and where it is proper; for many things are proper at one time, and in one place, that are extremely improper in another: for example; it is very proper and decent that you ſhould play ſome part of the day, but you muſt feel that it would be very improper and indecent, if you were to fly your kite, or play at nine-pins, while you were with Mr. Maittaire. It is proper and decent to dance well; but then you muſt dance only at balls, and places

of entertainment: for you would be reckoned a fool, if you were to dance at church, or at a funeral. I hope, by theſe examples, you underſtand the meaning of the word *decency*; which in French is *bienſéance*; in Latin, *decorum*; and in Greek, πρεπον. As I am ſure you deſire to gain Mr. Maittaire's approbation, without which you will never have mine, I dare ſay you will mind and give attention to whatever he ſays to you, and behave yourſelf ſeriouſly and decently while you are with him; afterwards play, run, and jump, as much as ever you pleaſe.

LETTER V.

On Poetry...Poetical Epithets, &c.

DEAR BOY, Friday.

I WAS very glad when Mr. Maittaire told me, that you had more attention now than you uſed to have; for it is the only way to reap any benefit by what you learn. Without attention, it is impoſſible to remember; and without remembering, it is but time and labour loſt to learn. I hope too, that your attention is not only employed upon words, but upon the ſenſe and meaning of thoſe words; that is, that when you read, or get any thing by heart, you obſerve the thoughts and reflexions of the author, as well as his words. This attention will furniſh you with materials, when you come to compoſe and invent upon any ſubject yourſelf; for example, when you read of anger, envy, hatred, love, pity, or any of the paſſions, obſerve what the author ſays of them, and what good or ill effects he aſcribes to them. Obſerve too the great difference between proſe and verſe, in treating the ſame ſubjects. In verſe, the figures are ſtronger and bolder, and the diction or expreſſion loftier or higher, than in proſe; nay, the words in verſe are ſeldom put in the ſame order as in proſe. Verſe is full of metaphors, ſimilies, and epithets. Epithets (by the way) are adjectives, which mark ſome particular quality of the thing or perſon to which they

are added: as, for example, *pius Æneas*, the pious Æneas; *pius* is the epithet: *Fama mendax*, Fame that lies; *mendax* is the epithet: ποδας-ωκυς Αχιλλευς; Achilles swift of foot; ποδας-ωκυς is the epithet. This is the same in all languages; as for instance; they say in French, *L'envie pâle-et blême, l'amour aveugle*; in English, Pale, livid Envy, blind Love: these adjectives are the epithets. Envy is always represented, by the poets, as pale, meagre, and pining away at other people's happiness. Ovid says of Envy,

Vixque tenet lacrymas, quod nil lacrymabile cernit:

which means, that Envy can scarce help crying, when she sees nothing to cry at; that is, she cries when she sees others happy. Envy is certainly one of the meanest and most tormenting of all passions, since there is hardly any body that has not something for an envious man to envy; so that he can never be happy while he sees any body else so.—Adieu!

LETTER VI.

On History, Geography, and Chronology.

DEAR BOY, Isleworth, September the 10th.

SINCE you promise to give attention, and to mind what you learn, I shall give myself the trouble of writing to you again, and shall endeavour to instruct you in several things, that do not fall under Mr. Maittaire's province; and which, if they did, he could teach you much better than I can. I neither pretend nor propose to teach them you thoroughly; you are not yet of an age fit for it: I only mean to give you a general notion, at present, of some things that you must learn more particularly hereafter, and that will then be the easier to you, for having had a general idea of them now. For example, to give you some notion of history.

History is an account of whatever has been done by any country in general, or by any number of people, or by any one man: thus, the Roman history is an account of what the Romans did, as a nation; the history of Ca-

tiline's conſpiracy is an account of what was done by a particular number of people; and the hiſtory of Alexander the Great, written by Quintus Curtius, is the account of the life and actions of one ſingle man. Hiſtory is, in ſhort, an account or relation of any thing that has been done.

Hiſtory is divided into ſacred and prophane, ancient and modern.

Sacred Hiſtory is the Bible, that is, the Old and New Teſtament. The Old Teſtament is the hiſtory of the Jews, who were God's choſen people; and the New Teſtament is the hiſtory of Jeſus Chriſt, the Son of God.

Prophane hiſtory is the account of the Heathen Gods, ſuch as you read in Ovid's Metamorphoſes, and which you will know a great deal more of when you come to read Homer, Virgil, and the other ancient poets.

Ancient hiſtory is the account of all the kingdoms and countries in the world, down to the end of the Roman empire.

Modern hiſtory is the account of the kingdoms and countries of the world, ſince the deſtruction of the Roman empire.

The perfect knowledge of hiſtory is extremely neceſſary; becauſe, as it informs us of what was done by other people, in former ages, it inſtructs us what to do in the like caſes. Beſides, as it is the common ſubject of converſation, it is a ſhame to be ignorant of it.

Geography muſt neceſſarily accompany hiſtory; for it would not be enough to know what things were done formerly, but we muſt know where they were done; and geography, you know, is the deſcription of the earth, and ſhows us the ſituations of towns, countries, and rivers. For example; geography ſhows you that England is in the north of Europe, that London is the chief town of England, and that it is ſituated upon the river Thames, in the county of Middleſex: and the ſame of other towns and countries. Geography is likewiſe divided into ancient and modern: many countries and towns having, now, very different names from what they had formerly; and many towns, which made a great figure in ancient times, being now utterly de-

ſtroyed, and not exiſting: as the two famous towns of Troy in Aſia, and Carthage in Africa; of both which there are not now the leaſt remains.

Hiſtory muſt be accompanied with chronology, as well as geography, or elſe one has but a very confuſed notion of it; for it is not ſufficient to know what things have been done, which hiſtory teaches us; and where they have been done, which we learn by geography: but one muſt know when they have been done, and that is the particular buſineſs of chronology. I will therefore give you a general notion of it.

Chronology fixes the dates of facts; that is, it informs us when ſuch and ſuch things were done; reckoning from certain periods of time, which are called æras, or epochs: for example, in Europe, the two principal æras, or epochs, by which we reckon, are, from the creation of the world to the birth of Chriſt, which was four thouſand years; and from the birth of Chriſt to this time, which is one thouſand ſeven hundred and thirty-nine years: ſo that, when one ſpeaks of a thing that was done before the birth of Chriſt, one ſays, it was done in ſuch a year of the world; as, for inſtance, Rome was founded in the three thouſand two hundred and twenty-fifth year of the world; which was about ſeven hundred and fifty years before the birth of Chriſt; and one ſays, that Charlemain was made the firſt emperor of Germany in the year eight hundred; that is to ſay, eight hundred years after the birth of Chriſt. So that you ſee, the two great periods, æras, or epochs, whence we date every thing, are, the creation of the world, and the birth of Jeſus Chriſt.

There is another term in chronology, called centuries, which is only uſed in reckoning after the birth of Chriſt. A century means one hundred years; conſequently, there have been ſeventeen centuries ſince the birth of Chriſt, and we are now in the eighteenth century. When any body ſays then, for example, that ſuch a thing was done in the tenth century, they mean, after the year nine hundred, and before the year one thouſand, after the birth of Chriſt. When any body makes a miſtake in chronology, and ſays that a thing was done ſome years ſooner, or ſome years later, than

it really was, that error is called an anachroniſm. Chronology requires memory and attention; both which you can have if you pleaſe: and I ſhall try them both, by aſking you queſtions about this letter, the next time I ſee you.

LETTER VII.

General View of History and Chronology.

DEAR BOY, Iſleworth, September the 17th.

IN my laſt letter I explained to you the meaning and uſe of hiſtory, geography, and chronology, and ſhowed you the connexion they had with one another: that is, how they were joined together, and depended each upon the other. The moſt ancient hiſtories of all are ſo mixed with fables, that is, with falſehoods and invention, that little credit is to be given to them. The authentic, that is, the true ancient hiſtory, is divided into five remarkable periods or æras, of the five great empires of the world. The firſt empire of the world was the Aſſyrian, which was deſtroyed by the Medes. The empire of the Medes was overturned by the Perſians; and the empire of the Perſians was demoliſhed by the Macedonians, under Alexander the Great. The empire of Alexander the Great laſted no longer than his life; for at his death his generals divided the world among them, and went to war with one another; till, at laſt, the Roman empire aroſe, ſwallowed them all up, and Rome became miſtreſs of the world. Remember, then, that the five great empires that ſucceeded each other, were theſe:

1. The Aſſyrian empire, firſt eſtabliſhed.
2. The empire of the Medes.
3. The Perſian empire.
4. The Macedonian empire.
5. The Roman empire.

The word chronology is compounded of the Greek words χρονος, which ſignifies time, and λογος, which ſignifies diſcourſe. Chronology and geography are called the two eyes of hiſtory, becauſe hiſtory can

never be clear, and well underſtood, without them. Hiſtory relates facts; chronology tells us at what time or when thoſe facts were done; and geography ſhows us in what place or country they were done. The Greeks meaſured their time by Olympiads, which was a ſpace of four years, called in Greek Ολυμπιας. This method of computation had its riſe from the Olympic games, which were celebrated the beginning of every fifth year, on the banks of the river Alpheus, near Olympia, a city in Greece. The Greeks, for example, would ſay, that ſuch a thing happened in ſuch a year of ſuch an Olympiad; as, for inſtance, that Alexander the Great died in the firſt year of the 114th Olympiad. The firſt Olympiad was 774 years before Chriſt; ſo, conſequently, Chriſt was born in the firſt year of the 195th Olympiad.

The period or æra whence the Romans reckoned their time was from the building of Rome, which they marked thus, *ab U. C.* that is, *ab Urbe Conditâ* *. Thus, the kings were expelled, and the conſular government eſtabliſhed, the 244th *ab U. C.* that is, of Rome.

All Europe now reckons from the great epocha of the birth of Jeſus Chriſt, which was 1738 years ago; ſo that, when any body aſks in what year did ſuch or ſuch a thing happen, they mean in what year ſince the birth of Chriſt.

For example; Charlemain, in French Charlemagne, was made emperor of the Weſt in the year 800; that is, 800 years after the birth of Chriſt; but if we ſpeak of any event or hiſtorical fact that happened before that time, we then ſay, it happened ſo many years before Chriſt. For inſtance; we ſay Rome was built 750 years before Chriſt.

The Turks date from their Hegira, which was the year of flight of their falſe prophet, Mahomet, from Mecca; and, as we ſay that ſuch a thing was done in ſuch a year of Chriſt; they ſay, ſuch a thing was done in ſuch a year of the Hegira. Their Hegira begins in the 622d year of Chriſt, that is, above 1100 years ago.

There are then two great periods in chronology, from which the nations of Europe date events. The firſt is

* From the building of the city.

the creation of the world, the ſecond the birth of Jeſus Chriſt.

Thoſe events that happened before the birth of Chriſt are dated from the creation of the world. Thoſe events which have happened ſince the birth of Chriſt, are dated from that time; as the preſent year 1739. For example;

	A.M.
Noah's flood happened in the year of the world	1656
Babylon was built by Semiramis, in the year -	1800
Moſes was born in the year - -	2400
Troy was taken by the Greeks, in the year -	2800
Rome founded by Romulus, in the year -	3225
Alexander the Great conquered Perſia -	3674
Jeſus Chriſt born in the year of the world -	4000

The meaning of A. M. at the top of theſe figures, is *Anno Mundi*, the Year of the World.

From the birth of Chriſt all Chriſtians date the events that have happened ſince that time, and this is called the Chriſtian æra. Sometimes we ſay, that ſuch a thing happened in ſuch a year of Chriſt, and ſometimes we ſay in ſuch a century. Now a century is one hundred years from the birth of Chriſt; ſo that at the end of every hundred years a new century begins; and we are, conſequently, now in the eighteenth century.

For example, as to the Chriſtian æra, or ſince the birth of Chriſt:

Mahomet, the falſe prophet of the Turks, who eſtabliſhed the Mahometan religion, and wrote the Alcoran, which is the Turkiſh book of religion, died in the ſeventh century; that is, in the year of Chriſt - - - -	632
Charlemain was crowned emperor in the laſt year of the eighth century, that is, in the year -	800
Here the old Roman empire ended.	
William the Conqueror was crowned king of England in the eleventh century, in the year	1066
The reformation, that is, the Proteſtant religion, begun by Martin Luther, in the ſixteenth century, in the year - - -	1530

A. M.

Gunpowder invented, by one Bertholdus, a German monk, in the fourteenth century, in the year - - - - - 1380

Printing invented, at Haarlem in Holland, or at Straſbourg, or at Mentz in Germany, in the fifteenth century, about the year - - 1440

Adieu!

LETTER VIII.

On Eloquence and Composition.

MY DEAR CHILD, Bath, October the 17th.

INDEED I believe you are the firſt boy to whom (under the age of eight years) one has ever ventured to mention the figures of rhetoric; but I am of opinion that we cannot begin to think too young, and that the art which teaches us how to perſuade the mind, and touch the heart, muſt ſurely deſerve the earlieſt attention.

You cannot but be convinced, that a man who ſpeaks and writes with elegance and grace; who makes choice of good words; and adorns and embelliſhes the ſubject upon which he either ſpeaks or writes, will perſuade better, and ſucceed more eaſily in obtaining what he wiſhes, than a man who does not explain himſelf clearly, ſpeaks his language ill, or makes uſe of low and vulgar expreſſions, and who has neither grace nor elegance in any thing that he ſays. Now it is by rhetoric that the art of ſpeaking eloquently is taught: and, though I cannot think of grounding you in it as yet, I would wiſh however to give you an idea of it, ſuitable to your age.

The firſt thing you ſhould attend to is, to ſpeak whatever language you do ſpeak in its greateſt purity, and according to the rules of grammar; for we muſt never offend againſt grammar, nor make uſe of words which are not really words. This is not all; for not to ſpeak ill is not ſufficient; we muſt ſpeak well: and the beſt method of attaining to that is, to read the beſt authors

with attention; and to obſerve how people of faſhion ſpeak, and thoſe who expreſs themſelves beſt; for ſhop-keepers, common people, footmen, and maid-ſervants, all ſpeak ill. They make uſe of low and vulgar expreſſions, which people of rank never uſe. In numbers, they join the ſingular and the plural together; in genders, they confound maſculine with feminine; and, in tenſes, they often take the one for the other. In order to avoid all theſe faults, we muſt read with care, obſerve the turn and expreſſions of the beſt authors, and not paſs a word which we do not underſtand, or concerning which we have the leaſt doubt, without exactly inquiring the meaning of it. For example, when you read Ovid's Metamorphoſes with Mr. Martin, you ſhould aſk him the meaning of every word you do not know; and alſo, whether it is a word that may be made uſe of in proſe, as well as in verſe; for the language of poetry is different from that which is proper for common diſcourſe; and a man would be to blame to make uſe of ſome words in proſe which are very happily applied in poetry. In the ſame manner when you read French with Mr. Pelnote, aſk him the meaning of every word you meet with, that is new to you; and deſire him to give you examples of the various ways in which it may be uſed. All this requires only a little attention; and yet there is nothing more uſeful. It is ſaid, that a man muſt be born a poet, but that he can make himſelf an orator. This means, that, to be a poet, one muſt be born with a certain degree of ſtrength and vivacity of mind; but that attention, reading, and labour, are ſufficient to form an orator. Adieu!

LETTER IX.

Diction of Poetry.

Bath, October the 26th.

DEAR BOY,

THOUGH poetry differs much from oratory in many things, yet it makes uſe of the ſame figures of rhetoric; nay, it abounds in metaphors, ſimilies, and allegories; and you may learn the purity of the language, and the

ornaments of eloquence, as well by reading verſe as proſe. Poetical diction, that is, poetical language, is more ſublime and lofty than proſe, and takes liberties which are not allowed in proſe, and are called Poetical Licences. This difference between verſe and proſe you will eaſily obſerve, if you read them both with attention. In verſe, things are ſeldom ſaid plainly and ſimply, as one would ſay them in proſe; but they are deſcribed and embelliſhed: as for example, what you hear the watchman ſay often in three words, *a cloudy morning*, is ſaid thus in verſe, in the tragedy of Cato:

> The dawn is overcaſt, the morning lowers,
> And heavily in clouds brings on the day.

This is poetical diction; which would be improper in proſe, though each word ſeparately may be uſed in proſe.

I will give you, here, a very pretty copy of verſes of Mr. Waller's, which is extremely poetical, and full of images. It is to a lady who played upon the lute. The lute, by the way, is an inſtrument with many ſtrings, which are played upon by the fingers.

> Such moving ſounds from ſuch a careleſs touch,
> So little ſhe concern'd, and we ſo much.
> The trembling ſtrings about her fingers crowd,
> And tell their joy, for every kiſs, aloud.
> Small force there needs to make them tremble ſo,
> Touch'd by that hand, who would not tremble too?
> Here Love takes ſtand, and, while ſhe charms the ear,
> Empties his quiver on the liſt'ning deer.
> Muſic ſo ſoftens and diſarms the mind,
> That not one arrow can reſiſtance find.
> Thus the fair tyrant celebrates the prize,
> And acts herſelf the triumph of her eyes.
> So Nero once, with harp in hand, ſurvey'd
> His flaming Rome: and as it burnt, he play'd.

Mind all the poetical beauties of theſe verſes. He ſuppoſes the ſounds of the ſtrings, when ſhe touches them, to be the expreſſion of their joy for kiſſing her fingers. Then he compares the trembling of the ſtrings to the trembling of a lover, who is ſuppoſed to tremble with joy and awe when touched by the perſon he loves. He repreſents Love (who, you know, is deſcribed as a little boy, with a bow, arrows, and a quiver) as ſtand-

ing by her, and shooting his arrows at people's hearts, while her music softens and disarms them. Then he concludes with that fine simile of Nero, a very cruel Roman emperor, who set Rome on fire, and played on the harp all the while it was burning: for, as Love is represented by the poets as fire and flames; so she, while people were burning for love of her, played, as Nero did while Rome, which he had set on fire, was burning. Pray get these verses by heart against I see you. Adieu!

LETTER X.

Modesty and Bashfulness.

MY DEAR CHILD, Bath, October the 29th.

IF it is possible to be too modest, you are; and you deserve more than you require. Modesty is a very good quality, and which generally accompanies true merit: it engages and captivates the minds of people; as, on the other hand, nothing is more shocking and disgustful than presumption and impudence. We cannot like a man who is always commending and speaking well of himself, and who is the hero of his own story. On the contrary, a man who endeavours to conceal his own merit; who sets that of other people in its true light; who speaks but little of himself, and with modesty: such a man makes a favourable impression upon the understanding of his hearers, and acquires their love and esteem.

There is, however, a great difference between modesty and an awkward bashfulness, which is as ridiculous as true modesty is commendable. It is as absurd to be a simpleton as to be an impudent fellow; and one ought to know how to come into a room, speak to people, and answer them, without being out of countenance, or without embarrassment. A mean fellow, or a country bumpkin, is ashamed when he comes into good company; he appears embarrassed, does not know what to do with his hands, is disconcerted when spoken to, answers with difficulty, and almost stammers: whereas a gentleman, who is used to the world, comes into com-

pany with a graceful and proper aſſurance, ſpeaks even to people he does not know without embarraſſment, and in a natural and eaſy manner. This is called uſage of the world and good breeding; a moſt neceſſary and important knowledge in the intercourſe of life It frequently happens that a man with a great deal of ſenſe, but with little uſage of the world, is not ſo well received as one of inferior parts, but with a gentleman-like behaviour.

Theſe are matters worthy your attention; reflect on them, and unite modeſty to a polite and eaſy behaviour. Adieu!

LETTER XI.

On Oratory.

DEAR BOY, November the 1ſt.

LET us return to oratory, or the art of ſpeaking well; which ſhould never be entirely out of your thoughts, ſince it is ſo uſeful in every part of life, and ſo abſolutely neceſſary in moſt. A man can make no figure without it, in parliament, in the church, or in the law; and even in common converſation, a man that has acquired an eaſy and habitual eloquence, who ſpeaks properly and accurately, will have a great advantage over thoſe who ſpeak incorrectly and inelegantly.

The buſineſs of oratory, as I have told you before, is to perſuade people; and you eaſily feel, that to pleaſe people is a great ſtep towards perſuading them. You muſt then, conſequently, be ſenſible how advantageous it is for a man, who ſpeaks in public, whether it be in parliament, in the pulpit, or at the bar (that is, in the courts of law), to pleaſe his hearers ſo much as to gain their attention: which he can never do without the help of oratory. It is not enough to ſpeak the language he ſpeaks in, in its utmoſt purity, and according to the rules of grammar; but he muſt ſpeak it elegantly; that is, he muſt chooſe the beſt and moſt expreſſive words, and put them in the beſt order. He ſhould likewiſe adorn what he ſays by proper metaphors,

ſimilies, and other figures of rhetoric; and he ſhould enliven it, if he can, by quick and ſprightly turns of wit. For example, ſuppoſe you had a mind to perſuade Mr. Maittaire to give you a holyday, would you bluntly ſay to him, Give me a holyday? That would certainly not be the way to perſuade him to it. But you ſhould endeavour firſt to pleaſe him, and gain his attention, by telling him, that your experience of his goodneſs and indulgence encouraged you to aſk a favour of him; that, if he ſhould not think proper to grant it, at leaſt you hoped he would not take it ill that you aſked it. Then you ſhould tell him what it was that you wanted; that it was a holyday; for which you ſhould give your reaſons; as, that you had ſuch or ſuch a thing to do, or ſuch a place to go to. Then you might urge ſome arguments why he ſhould not refuſe you; as, that you have ſeldom aſked that favour, and that you ſeldom will; and that the mind may ſometimes require a little reſt from labour, as well as the body. This you may illuſtrate by a ſimile, and ſay, that, as the bow is the ſtronger for being ſometimes unſtrung and unbent, ſo the mind will be capable of more attention for being now and then eaſy and relaxed.

This is a little oration, fit for ſuch a little orator as you; but, however, it will make you underſtand what is meant by oratory and eloquence; which is to perſuade. I hope you will have that talent hereafter in greater matters.

LETTER XII.

Poetry and Metre.

DEAR BOY, Tunbridge, July the 29th.

SINCE you are ſo ready at the meaſure of Greek and Latin verſes, as Mr. Maittaire writes me word you are, he will poſſibly, before it is very long, try your invention a little, and ſet you to make ſome of your own compoſition; you ſhould therefore begin to conſider

not only the meaſure of the verſes you read, but likewiſe the thoughts of the poet, and the ſimilies, metaphors, and alluſions, which are the ornaments of poetry, and raiſe it above proſe; and diſtinguiſh it from proſe as much as the meaſure does. This attention to the thoughts and diction of other poets will ſuggeſt both matter, and the manner of expreſſing it, to you, when you come to invent yourſelf. Thoughts are the ſame in every language, and a good thought in one language is a good one in every other: thus, if you attend to the thoughts and images in French or Engliſh poetry, they will be of uſe to you when you compoſe in Latin or Greek. I have met lately with a very pretty copy of Engliſh verſes, which I here ſend you to learn by heart; but firſt, I will give you the thought in proſe, that you may obſerve how it is expreſſed, and adorned by poetical diction.

The poet tells his miſtreſs, Florella, that ſhe is ſo unkind to him, ſhe will not even ſuffer him to look at her; that, to avoid her cruelty, he addreſſes himſelf to other women, who receive him kindly; but that, notwithſtanding this, his heart always returns to her, though ſhe uſes him ſo ill; and then he concludes with this beautiful and apt ſimile, in which he compares his fate to that of exiles (that is, people who are baniſhed from their own country), who, though they are pitied in whatever country they go to, yet long to return to their own, where they are ſure to be uſed ill, and puniſhed.

Why will Florella, when I gaze,
My raviſh'd eyes reprove,
And hide from them the only face
They can behold with love?

To ſhun her ſcorn, and eaſe my care,
I ſeek a nymph more kind,
And while I rove from fair to fair,
Still gentler uſage find.

But oh! how faint is every joy,
Where Nature has no part!
New beauties may my eyes employ,
But you engage my heart.

So reſtleſs exiles, doom'd to roam,
Meet pity every-where;
Yet languiſh for their native home,
Though death attends them there.
} The ſimile.

You will obſerve that theſe verſes have alternate rhymes; that is, the third line rhymes to the firſt, and the fourth line to the ſecond; the firſt and third lines having four feet each; and the ſecond and fourth having but three feet each. A foot, in Engliſh verſe, is moſt commonly two ſyllables.

To uſe your ear a little to Engliſh verſe, and to make you attend to the ſenſe too, I have tranſpoſed the words of the following lines; which I would have you put in their proper order, and ſend me in your next.

Life conſider cheat a when tis all I
Hope with fool'd, deceit men yet with favour
Repay will to-morrow truſt on think and
Falſer former day to-morrow's than the
Worſe lies bleſt be ſhall when and we ſays it
Hope new ſome poſſeſs'd cuts off with we what.

Adieu!

LETTER XIII.

Poetical Licences.

DEAR BOY, Tunbridge, Auguſt the 14th.

I AM very glad to hear from Mr. Maittaire, that you are ſo ready at ſcanning both Greek and Latin verſes; but I hope you mind the ſenſe of the words, as well as the quantities. The great advantage of knowing many languages conſiſts in underſtanding the ſenſe of thoſe nations, and authors, who ſpeak and write thoſe languages; but not being able to repeat the words like a parrot, without knowing their true force and meaning. The poets require your attention and obſervation more than the proſe authors; poetry being more out of the common way than proſe compoſitions are. Poets have greater liberties allowed them than proſe writers, which is called the poetical licence. Horace ſays, that poets and painters have an equal privilege of attempting any thing. Fiction, that is, invention, is ſaid to be the

ſoul of poetry. For example, the poets give life to ſeveral inanimate things; that is, to things that have no life: as, for inſtance, they repreſent the paſſions, as Love, Fury, Envy, &c. under human figures; which figures are allegorical; that is, repreſent the qualities and effects of thoſe paſſions. Thus the poets repreſent Love as a little boy, called Cupid, becauſe love is the paſſion of young people chiefly. He is repreſented blind likewiſe, becauſe Love makes no diſtinction, and takes away the judgement. He has a bow and arrows, with which he is ſuppoſed to wound people, becauſe Love gives pain; and he has a pair of wings to fly with, becauſe Love is changeable, and apt to fly from one object to another. Fury is likewiſe repreſented under the figures of three women, called the three furies, Alecto, Megæra, and Tiſiphone. They are deſcribed with lighted torches or flambeaux in their hands, becauſe Rage and Fury is for ſetting fire to every thing. They are likewiſe drawn with ſerpents hiſſing about their heads, becauſe ſerpents are poiſonous and deſtructive animals. Envy is deſcribed as a woman, melancholy, pale, livid, and pining; becauſe envious people are never pleaſed, but always repining at other people's happineſs. She is ſuppoſed to feed upon ſerpents; becauſe envious people only comfort themſelves with the misfortunes of others.

With this paſſion I hope you will have too generous a mind ever to be infected; but that, on the contrary, you will apply yourſelf to virtue and learning, in ſuch a manner as to become an object of envy yourſelf. Adieu!

LETTER XIV.

Descriptive Poetry...Epithets.

DEAR BOY, Friday.

I MENTIONED deſcription, or painting, as one of the ſhining marks or characteriſtics of poetry. The likeneſs muſt be ſtrong and lively, and make us almoſt think that we ſee the thing before our eyes.

I will now give you an excellent piece of painting, or deſcription, in Engliſh verſe; it is in the tragedy of Phædra and Hippolytus. Phædra was the ſecond wife of the famous Theſeus, one of the firſt kings of Athens; and Hippolytus was his ſon by his former wife. Look for the further particulars of their ſtory in your dictionary, under the articles Phedra and Hippolitus.

So when *bright* Venus yielded up her charms,
The *bleſt* Adonis languiſh'd in her arms.
His *idle* horn on *fragrant* myrtles hung;
His arrows *ſcatter'd*, and his bow *unſtrung*.
Obſcure, in coverts, lie his *dreaming* hounds,
And bay the *fancied* boar with *feeble* ſounds.
For nobler ſports he quits the *ſavage* fields,
And all the hero to the lover yields.

I have marked the epithets, that you may the better obſerve them. Venus is called *bright*, upon account of her beauty: Adonis is called *bleſt*, becauſe Venus was in love with him: his horn is ſaid to be *idle*, becauſe he then laid it by, and made no uſe of it: the myrtles are called *fragrant*, becauſe the myrtle is a ſweet-ſmelling tree; moreover, the myrtle is the particular tree ſacred to Venus: *ſcatter'd* arrows, becauſe laid by here and there, careleſsly. The bow *unſtrung*: it was the cuſtom to unſtring the bow when they did not uſe it, and it was the ſtronger for it afterwards. *Dreaming* hounds: hounds that are uſed to hunt often dream they are hunting; as appears by their making the ſame noiſe, only not ſo loud, when they are aſleep, as they do when they are hunting ſome wild beaſt; therefore, the ſounds are called *feeble*. *Savage* fields; ſo called from the roughneſs of field ſports, in compariſon with the tenderneſs and ſoftneſs of love.

Adonis was extremely handſome, and a great ſportſman; he uſed to employ his whole time in hunting boars and other wild beaſts. Venus fell in love with him, and uſed frequently to come down to him: he was at laſt killed by a wild boar, to the great grief of Venus. Look for Adonis in your dictionary; for, though you have read his ſtory in Ovid's Metamorphoſes, I believe that excellent memory of yours wants refreſhing. Hence, when a man is extremely handſome, he is called, by metaphor, an Adonis.—Adieu!

LETTER XV.

Poetical Description.

DEAR BOY, Saturday.

YOUR laſt tranſlations were very well done, and I believe you begin to apply yourſelf more. This you may depend upon, that the more you apply, the eaſier you will find your learning, and the ſooner you will have done with it. But, as I have often told you before, it is not the words only that you ſhould mind, but the ſenſe and beauties of the authors you read; which will furniſh you with matter, and teach you to think juſtly upon ſubjects. For example, if you were to ſay, in poetry, that it was morning, you would not barely ſay it was morning, that would not be poetical; but you would repreſent the morning under ſome image, or by deſcription; as thus,

Lo! from the *roſy* eaſt, her *purple* doors
The Morn unfolds, adorn'd with *bluſhing* flowers.
The *leſſen'd* ſtars draw off and diſappear,
Whoſe *bright* battalions, laſtly, Lucifer
Brings up, and quits his ſtation in the rear.

Obſerve, that the day always riſes in the eaſt; and therefore it is ſaid, from the roſy eaſt: *roſy* is the epithet to eaſt, becauſe the break of day, or the Aurora, is of a reddiſh roſy colour. Obſerve too, that Lucifer is the name of that ſtar that diſappears the laſt in the morning; for the aſtronomers have given names to moſt of the ſtars. The three laſt lines, which have the ſame rhymes, are called a triplet, which is always marked as I have marked it. Here is another way of ſaying that it is morning, as Virgil expreſſes it:

And now Aurora, harbinger of day,
Roſe from the *ſaffron* bed where Tithon lay,
And ſprinkled o'er the world with *new-born* light:
The ſun now ſhining, all things brought to ſight.

Look in your dictionary for the articles Aurora and Tithonus, where you will find their ſtory. Tithon was the huſband of Aurora. Aurora, in poetical language, means the break of day, or the firſt part of the morning. Harbinger (by the way) means forerunner, or a

perſon who is ſent before-hand, by another, upon a journey, to prepare things for him. The king has ſeveral harbingers, that go before him upon the road, to prepare his lodging, and get every thing ready. So Aurora, or the morning, is called, by a metaphor, the harbinger of day, becauſe it foreruns the day.

I expect very good verſes, of your making, by that time you are ten years old; and then you ſhall be called *Poeta Decennis* *, which will be a very uncommon, and, conſequently, a very glorious title. Adieu!

LETTER XVI.

Ostracism of the Athenians...Reading.

DEAR BOY, Bath, October the 14th.

SINCE I have recommended to you to think upon ſubjects, and to conſider things in their various lights and circumſtances, I am perſuaded you have made ſuch a progreſs, that I ſhall ſometimes deſire your opinion, upon difficult points, in order to form my own. For inſtance, though I have, in general, a great veneration for the manners and cuſtoms of the ancients, yet I am in ſome doubt whether the oſtraciſm of the Athenians was either juſt or prudent; and ſhould be glad to be determined by your opinion. You know very well, that the oſtraciſm was the method of baniſhing thoſe whoſe diſtinguiſhed virtue made them popular, and conſequently (as the Athenians thought) dangerous to the public liberty. And, if ſix hundred citizens of Athens gave in the name of any one Athenian, written upon an oyſter-ſhell (whence it is called oſtraciſm) that man was baniſhed Athens for ten years. On one hand, it is certain, that a free people cannot be too careful or jealous of their liberty; and it is certain too, that the love and applauſe of mankind will always attend a man of eminent and diſtinguiſhed virtue; conſequently, they are more likely to give up their liberties to ſuch a one than to another of leſs merit. But then,

* A poet of ten years old.

on the other hand, it ſeems extraordinary to diſcourage virtue upon any account, ſince it is only by virtue that any ſociety can flouriſh, and be conſiderable. There are many more arguments, on each ſide of this queſtion, which will naturally occur to you; and, when you have conſidered them well, I deſire you will write me your opinion, whether the oſtraciſm was a right or a wrong thing; and your reaſons for being of that opinion. Let nobody help you, but give me exactly your own ſentiments, and your own reaſons, whatever they are.

I hope Mr. Pelnote makes you read Rollin with great care and attention, and recapitulate to him whatever you have read that day; I hope, too, that he makes you read aloud, diſtinctly, and obſerve the ſtops. Deſire your mamma to tell him ſo from me; and the ſame to Mr. Martin: for it is a ſhame not to read perfectly well.

LETTER XVII.

Study of Languages...Latin Radicals.

DEAR BOY,

THE ſhorteſt and beſt way of learning a language is to know the roots of it; that is, thoſe original, primitive words, of which many other words are made, by adding a letter, or a prepoſition to them, or by ſome ſuch ſmall variation, which makes ſome difference in the ſenſe: thus, you will obſerve, that the prepoſitions, *a, ab, abs, e, ex, pro, præ, per, inter, circum, ſuper, trans,* and many others, when added to the primitive verb or noun, alter its ſignification accordingly; and, when you have obſerved this in three or four inſtances, you will know it in all. It is likewiſe the ſame in the Greek, where, when you once know the roots, you will ſoon know the branches. Thus, in the paper I ſend you to get by heart, you will obſerve, that the verb *fero*, I carry, is the root of ſixteen others, whoſe ſignifications differ from the root, only by the addition of a letter or two, or a prepoſition; which letters or prepoſitions make the ſame alterations to all words to which they

are added: as, for example, *ex*, which signifies out, when joined to *eo*, I go, makes, I go out, *exeo*; when joined to *traho*, I draw, it makes, I draw out, *extraho*; and so in all other cases of the same nature. The preposition *per*, which signifies thoroughly or completely, as well as *by*, when joined to a verb or noun, adds that signification to it; when added to *fero*, I carry, it makes *perfero*, I carry thoroughly; when added to *facio*, I do, it makes *perficio*, I finish, I do thoroughly, I complete: when added to nouns, it has the same effect; *difficilis*, hard; *perdifficilis*, thoroughly, completely hard; *jucundus*, agreeable; *perjucundus*, thoroughly agreeable. If you attend to these observations, it will save you a great deal of trouble in looking in the Dictionary. As you are now pretty well master of most of the rules, what you chiefly want, both in Latin and Greek, is the words, in order to construe authors; and therefore I would advise you to write down, and learn by heart, every day, for your own amusement, besides what you do with Mr. Maittaire, ten words in Greek, Latin, and English, out of a dictionary or a vocabulary, which will go a great way in a year's time, considering the words you know already, and those you will learn besides in construing with Mr. Maittaire. Adieu!

LETTER XVIII.

Memory...Attention...Posture in Reading.

DEAR BOY, Tuesday.

I WISH I had as much reason to be satisfied with your remembering what you have once learned, as with your learning it; but what signifies your learning any thing soon, if you forget it as soon? Memory depends upon attention, and your forgetfulness proceeds singly from a want of attention. For example, I dare say, if I told you that such a day next week you should have something that you liked, you would certainly remember the day, and call upon me for it. And why? only because you would attend to it. Now, a Greek or a Latin verse is as easily retained as a day of the week, if

you would give the ſame attention to it. I now remember, and can ſtill repeat, all that I learnt when I was of your age; but it is becauſe I then attended to it, knowing that a little attention would ſave me the trouble of learning the ſame things over and over again. A man will never do any thing well, that cannot command his attention immediately from one thing to another, as occaſion requires. If while he is at his buſineſs he thinks of his diverſions, or if while he is at his diverſions he thinks of his buſineſs, he will ſucceed in neither, but do both very awkwardly. *Hoc age*, was a maxim among the Romans, which means, Do what you are about, and do that only. A little mind is always hurried by twenty things at once; but a man of ſenſe does but one thing at a time, and reſolves to excel in it; for whatever is worth doing at all, is worth doing well. Therefore remember to give yourſelf up entirely to the thing you are doing, be it what it will, whether your book or your play; for if you have a right ambition, you will deſire to excel all boys of your age, at cricket, at trap-ball, as well as in learning. You have one rival in learning, whom I am ſure you ought to take particular care to excel, and that is your own picture. Remember what is written there, and conſider what a ſhame it would be, if when you are *decennis* *, you ſhould not have got further than when you were *octennis* †. Who would not take pains to avoid ſuch a diſgrace?

Another thing I muſt mention to you, which, though not of the ſame conſequence, is, however, worth minding—and that is, the trick you have got of looking cloſe to your book, when you read, which is only a trick, for I am ſure you are not ſhort-ſighted. It is an ugly trick, and has a dull look, and, over and above, will ſpoil your eyes; therefore always hold your book as far off as you can when you read, and you will ſoon come to read at a great diſtance. Theſe little things are not to be neglected; for the very beſt things receive ſome addition, by a genteel and graceful manner of doing them. Demoſthenes, the famous Græcian ora-

* Ten years of age. † Eight years of age.

tor, being asked which were the three principal parts of an orator, answered, Action, action, action;—meaning, that the force and persuasion of an orator consisted a great deal in his graceful action, and good elocution. Adieu!

LETTER XIX.

On Ambition...Different Characters it assumes.

DEAR BOY,

I SEND you here a few more Latin roots, though I am not sure that you will like my roots so well as those that grow in your garden; however, if you will attend to them, they may save you a great deal of trouble. These few will naturally point out many others to your own observation, and enable you, by comparison, to find out most derived and compound words, when once you know the original root of them. You are old enough now to make observations upon what you learn; which, if you would be pleased to do, you cannot imagine how much time and trouble it would save you. Remember, you are now very near nine years old—an age at which all boys ought to know a great deal, but you, particularly, a great deal more; considering the care and pains that have been employed about you; and, if you do not answer those expectations, you will lose your character, which is the most mortifying thing that can happen to a generous mind. Every body has ambition, of some kind or other, and is vexed when that ambition is disappointed: the difference is, that the ambition of silly people is a silly and mistaken ambition, and the ambition of people of sense is a right and commendable one. For instance, the ambition of a silly boy, of your age, would be to have fine clothes, and money to throw away in idle follies; which, you plainly see, would be no proofs of merit in him, but only of folly in his parents, in dressing him out like a jackanapes, and giving him money to play the fool with. Whereas a boy of good sense places his ambition in excelling other boys of his own age, and even

older, in virtue and knowledge. His glory is in being known always to ſpeak the truth, in ſhowing good-nature and compaſſion, in learning quicker, and applying himſelf more, than other boys. Theſe are real proofs of merit in him, and conſequently proper objects of ambition; and will acquire him a ſolid reputation in character. This holds true in men, as well as in boys: the ambition of a ſilly fellow will be to have a fine equipage, a fine houſe, and fine clothes; things which any body, that has as much money, may have as well as he—for they are all to be bought: but the ambition of a man of ſenſe and honour is, to be diſtinguiſhed by a character and reputation of knowledge, truth, and virtue—things which are not to be bought, and that can only be acquired by a good head and a good heart. Such was the ambition of the Lacedæmonians and the Romans, when they made the greateſt figure; and ſuch, I hope, yours will always be. Adieu!

LETTER XX.

Plagiarism...Poetical Description.

DEAR BOY, Thurſday.

YOU will ſeldom hear from me without an admonition to think. All you learn, and all you can read, will be of little uſe, if you do not think and reaſon upon it yourſelf. One reads to know other people's thoughts; but if we take them upon truſt, without examining and comparing them with our own, it is really living upon other people's ſcraps, or retailing other people's goods. To know the thoughts of others is of uſe, becauſe it ſuggeſts thoughts to one's-ſelf, and helps one to form a judgment; but to repeat other people's thoughts, without conſidering whether they are right or wrong, is the talent only of a parrot, or at moſt a player.

If *night* were given you as a ſubject to compoſe upon, you would do very well to look what the beſt authors have ſaid upon it, in order to help your own invention; but then you muſt think of it afterwards yourſelf, and

expreſs it in your own manner, or elſe you would be at beſt but a plagiary. A plagiary is a man who ſteals other people's thoughts, and puts them off for his own You would find, for example, the following account of night in Virgil:

'Twas dead of night, when weary bodies cloſe
Their eyes in balmy ſleep, and ſoft repoſe:
The winds no longer whiſper through the woods,
Nor murm'ring tides diſturb the gentle floods.
The ſtars in ſilent order mov'd around,
And peace, with downy wings, was brooding on the ground.
The flocks and herds, and parti-colour'd fowl,
Which haunt the woods, and ſwim the weedy pool,
Stretch'd on the quiet earth ſecurely lay,
Forgetting the paſt labours of the day.

Here you ſee the effects of night; that it brings reſt to men, when they are wearied with the labours of the day; that the ſtars move in their regular courſe; that flocks and birds repoſe themſelves, and enjoy the quiet of the night. This, upon examination, you would find to be all true: but then, upon conſideration too, you would find, that it is not all that is to be ſaid upon night: and many more qualities and effects of night would occur to you. As, for inſtance, though night is in general the time of quiet and repoſe, yet it is often the time too for the commiſſion and ſecurity of crimes; ſuch as robberies, murders, and violations; which generally ſeek the advantage of darkneſs as favourable for the eſcapes of the guilty. Night too, though it brings reſt and refreſhment to the innocent and virtuous, brings diſquiet and horror to the guilty. The conſciouſneſs of their crimes torments them, and denies them ſleep and quiet. You might, from theſe reflexions, conſider what would be the proper epithets to give to night; as, for example, if you were to repreſent night in its moſt pleaſing ſhape, as procuring quiet and refreſhment from labour and toil, you might call it the friendly night, the ſilent night, the welcome night, the peaceful night; but if, on the contrary, you were to repreſent it as inviting to the commiſſion of crimes, you would call it the guilty night, the conſcious night, the horrid night, with many other epithets

that carry along with them the idea of horror and guilt; for an epithet, to be proper, muſt always be adapted (that is, ſuited) to the circumſtances of the perſon or thing to which it is given. Thus Virgil, who generally gives Æneas the epithet of pious, becauſe of his piety to the Gods, and his duty to his father, calls him *dux* Æneas where he repreſents him making love to Dido, as a proper epithet for him in that ſituation; becauſe making love becomes a general much better than a man of ſingular piety.

Lay aſide, for a few minutes, the thoughts of play, and think of this ſeriouſly.

Amoto quæramus ſeria ludo *.

Adieu!

LETTER XXI.

Writing Themes recommended...Virtue.

DEAR BOY, Sunday.

I SHALL not ſoon leave the ſubject of invention and thinking; which I would have you apply to, as much as your age and giddineſs will permit. Uſe will make it every day eaſier to you, and age and obſervation will improve it. Virtue is a ſubject that deſerves your and every man's attention; and ſuppoſe I were to bid you make ſome verſes, or give me your thoughts in proſe, upon the ſubject of virtue, how would you go about it? Why you would firſt conſider what virtue is, and then what are the effects and marks of it, both with regard to others and one's-ſelf. You would find, then, that virtue conſiſts in doing good, and in ſpeaking truth; and that the effects of it are advantageous to all mankind, and to one's-ſelf in particular. Virtue makes us pity and relieve the misfortunes of mankind; it makes us promote juſtice and good order in ſociety; and, in general, contributes to whatever tends to the real good of mankind. To ourſelves it gives an inward comfort and ſatisfaction, which nothing elſe can do, and which

* Amuſement for once laid aſide, let us apply to ſerious buſineſs.

nothing can rob us of. All other advantages depend upon others, as much as upon ourſelves. Riches, power, and greatneſs, may be taken away from us by the violence and injuſtice of others, or by inevitable accidents; but virtue depends only upon ourſelves, and nobody can take it away from us. Sickneſs may deprive us of all the pleaſures of the body; but it cannot deprive us of virtue, nor of the ſatisfaction which we feel from it. A virtuous man, under all the misfortunes of life, ſtill finds an inward comfort and ſatisfaction, which makes him happier than any wicked man can be, with all the other advantages of life. If a man has acquired great power and riches by falſehood, injuſtice, and oppreſſion, he cannot enjoy them; becauſe his conſcience will torment him, and conſtantly reproach him with the means by which he got them. The ſtings of his conſcience will not even let him ſleep quietly; but he will dream of his crimes; and in the day-time, when alone, and when he has time to think, he will be uneaſy and melancholy. He is afraid of every thing; for, as he knows mankind muſt hate him, he has reaſon to think they will hurt him, if they can. Whereas, if a virtuous man be ever ſo poor or unfortunate in the world, ſtill his virtue is its own reward, and will comfort him under all afflictions. The quiet and ſatisfaction of his conſcience make him cheerful by day, and ſleep ſound of nights; he can be alone with pleaſure, and is not afraid of his own thoughts. Beſides this, he is univerſally eſteemed and reſpected; for even the moſt wicked people themſelves cannot help admiring and reſpecting virtue in others. All theſe, and many other advantages, you would aſcribe to virtue, if you were to compoſe upon that ſubject. Adieu!

LETTER XXII.

On Good-Breeding.

DEAR BOY, Wedneſday.

YOU behaved yourſelf ſo well at Mr. Boden's, laſt Sunday, that you juſtly deſerve commendation: be-

ſides, you encourage me to give you ſome rules of politeneſs and good-breeding, being perſuaded that you will obſerve them. Know then, that as learning, honour, and virtue, are abſolutely neceſſary to gain you the eſteem and admiration of mankind, politeneſs and good-breeding are equally neceſſary to make you welcome and agreeable in converſation and common life. Great talents, ſuch as honour, virtue, learning, and parts, are above the generality of the world, who neither poſſeſs them themſelves, nor judge of them rightly in others: but all people are judges of the leſſer talents, ſuch as civility, affability, and an obliging, agreeable addreſs and manner; becauſe they feel the effects of them, as making ſociety eaſy and pleaſing. Good-ſenſe muſt, in many caſes, determine good-breeding; becauſe the ſame thing that would be civil at one time, and to one perſon, would be quite otherwiſe at another time, and to another perſon; but there are ſome general rules of good-breeding, that hold always true, and in all caſes. As, for example, it is always extremely rude to anſwer only Yes or No to any body, without adding Sir, My Lord, or Madam, according to the quality of the perſon you ſpeak to. It is likewiſe extremely rude not to give the proper attention, and a civil anſwer, when people ſpeak to you; or to go away, or be doing ſomething elſe, while they are ſpeaking to you; for that convinces them that you deſpiſe them, and do not think it worth your while to hear or anſwer what they ſay. I dare ſay I need not tell you how rude it is to take the beſt place in a room, or to ſeize immediately upon what you like at table, without offering firſt to help others, as if you conſidered nobody but yourſelf. On the contrary, you ſhould always endeavour to procure all the conveniences you can to the people you are with. Beſides being civil, which is abſolutely neceſſary, the perfection of good-breeding is, to be civil with eaſe, and in a gentleman-like manner. For this, you ſhould obſerve the French people, who excel in it, and whoſe politeneſs ſeems as eaſy and natural as any other part of their converſation: whereas the Engliſh are often awkward in their civilities; and when they mean to be civil, are too much

aſhamed to get it out. But, pray, do you remember never to be aſhamed of doing what is right: you would have a great deal of reaſon to be aſhamed if you were not civil; but what reaſon can you have to be aſhamed of being civil? and why not ſay a civil and an obliging thing as eaſily and as naturally as you would aſk what o'clock it is? This kind of baſhfulneſs, which is juſtly called, by the French, *mauvaiſe honte* *, is the diſtinguiſhing character of an Engliſh booby, who is frightened out of his wits when people of faſhion ſpeak to him; and, when he is to anſwer them, bluſhes, ſtammers, can hardly get out what he would ſay, and becomes really ridiculous, from a groundleſs fear of being laughed at; whereas, a really well-bred man would ſpeak to all the kings in the world, with as little concern, and as much eaſe, as he would ſpeak to you.

Remember then, that to be civil, and to be civil with eaſe (which is properly called good-breeding), is the only way to be beloved, and well-received in company; that to be ill-bred, and rude, is intolerable, and the way to be kicked out of company. As I am ſure you will mind and practiſe all this, I expect that when you are *novennis*, you will not only be the beſt ſcholar, but the beſt-bred boy in England of your age.—Adieu!

LETTER XXIII.

The lesser Talents...Awkwardness...Description of an awkward Person.

DEAR BOY, Spa, the 25th July.

I HAVE often told you in my former letters (and it is moſt certainly true), that the ſtricteſt and moſt ſcrupulous honour and virtue can alone make you eſteemed and valued by mankind; that parts and learning can alone make you admired and celebrated by them; but that the poſſeſſion of leſſer talents was moſt abſolutely neceſſary, towards making you liked, beloved, and ſought after in private life. Of theſe leſſer talents,

* Falſe ſhame.

good-breeding is the principal and moſt neceſſary one, not only as it is very important in itſelf; but as it adds great luſtre to the more ſolid advantages both of the heart and the mind. I have often touched upon good-breeding to you before; ſo that this letter ſhall be upon the next neceſſary qualification to it, which is a genteel eaſy manner and carriage, wholly free from thoſe odd tricks, ill habits, and awkwardneſſes, which even many very worthy and ſenſible people have in their behaviour. However trifling a genteel manner may ſound, it is of very great conſequence towards pleaſing in private life, eſpecially the women, whom, one time or other, you will think worth pleaſing: and I have known many a man, from his awkwardneſs, give people ſuch a diſlike of him at firſt, that all his merit could not get the better of it afterwards: whereas a genteel manner prepoſſeſſes people in your favour, bends them towards you, and makes them wiſh to like you. Awkwardneſs can proceed from but two cauſes, either from not having kept good company, or from not having attended to it. As for your keeping good company, I will take care of that; do you take care to obſerve their ways and manners, and to form your own upon them. Attention is abſolutely neceſſary for this, as indeed it is for every thing elſe; and a man without attention is not fit to live in the world. When an awkward fellow firſt comes into a room, it is highly probable that his ſword gets between his legs, and throws him down, or makes him ſtumble at leaſt; when he has recovered this accident, he goes and places himſelf in the very place of the whole room where he ſhould not; there he ſoon lets his hat fall down, and, in taking it up again, throws down his cane; in recovering his cane, his hat falls a ſecond time; ſo that he is a quarter of an hour before he is in order again. If he drinks tea or coffee, he certainly ſcalds his mouth, and lets either the cup or the ſaucer fall, and ſpills the tea or coffee in his breeches. At dinner, his awkwardneſs diſtinguiſhes itſelf particularly, as he has more to do: there he holds his knife, fork, and ſpoon, differently from other people; eats with his knife, to the great danger of his mouth; picks his teeth with his fork; and puts his ſpoon, which has been

in his throat twenty times, into the diſhes again. If he is to carve, he can never hit the joint; but in his vain efforts to cut through the bone, ſcatters the ſauce in every body's face. He generally daubs himſelf with ſoup and greaſe, though his napkin is commonly ſtuck through a button-hole, and tickles his chin. When he drinks, he infallibly coughs in his glaſs, and beſprinkles the company. Beſides all this, he has ſtrange tricks and geſtures; ſuch as ſnuffing up his noſe, making faces, putting his fingers in his noſe, or blowing it and looking afterwards in his handkerchief, ſo as to make the company ſick. His hands are troubleſome to him, when he has not ſomething in them, and he does not know where to put them, but they are in perpetual motion between his boſom and his breeches: he does not wear his clothes, and, in ſhort, does nothing, like other people. All this, I own, is not in any degree criminal; but it is highly diſagreeable and ridiculous in company, and ought moſt carefully to be avoided, by whoever deſires to pleaſe.

From this account of what you ſhould not do, you may eaſily judge what you ſhould do: and a due attention to the manners of people of faſhion, and who have ſeen the world, will make it habitual and familiar to you.

There is, likewiſe, an awkwardneſs of expreſſion and words moſt carefully to be avoided; ſuch as falſe Engliſh, bad pronunciation, old ſayings, and common proverbs; which are ſo many proofs of having kept bad and low company. For example, if, inſtead of ſaying that taſtes are different, and that every man has his own peculiar one, you ſhould let off a proverb, and ſay, That what is one man's meat is another man's poiſon; or elſe, Every one as they like, as the good man ſaid when he kiſſed his cow; every one would be perſuaded that you had never kept company with any body above footmen and houſe-maids.

Attention will do all this; and without attention nothing is to be done: want of attention, which is really want of thought, is either folly or madneſs. You ſhould not only have attention to every thing, but a quickneſs of attention, ſo as to obſerve, at once, all the people

in the room, their motions, their looks, and their words, and yet without ſtaring at them, and ſeeming to be an obſerver. This quick and unobſerved obſervation is of infinite advantage in life, and is to be acquired with care; and, on the contrary, what is called abſence, which is a thoughtleſſneſs, and want of attention about what is doing, makes a man ſo like either a fool or a madman, that, for my part, I ſee no real difference. A fool never has thought; a madman has loſt it; and an abſent man is, for the time, without it.—Adieu!

LETTER XXIV.

On Vulgarity and Awkwardness.

DEAR BOY, Spa, Auguſt the 6th.

I AM very well pleaſed with the ſeveral performances you ſent me, and ſtill more with Mr. Maittaire's letter, that accompanied them, in which he gives me a much better account of you than he did in his former. *Laudari a laudato viro* *, was always a commendable ambition; encourage that ambition, and continue to deſerve the praiſes of the praiſe-worthy. While you do ſo, you ſhall have whatever you will from me; and when you ceaſe to do ſo, you ſhall have nothing.

I am glad you have begun to compoſe a little; it will give you an habit of thinking upon ſubjects, which is at leaſt as neceſſary as reading them: therefore pray ſend ſend me your thoughts upon this ſubject:

Non ſibi, ſed toti genitum ſe credere mundo †.

It is a part of Cato's character in Lucan; who ſays, that Cato did not think himſelf born for himſelf only, but for all mankind. Let me know then, whether you think that a man is born only for his own pleaſure and advantage, or whether he is not obliged to contribute to the good of the ſociety in which he lives, and of all mankind in general. This is certain, that every man

* To be praiſed by a praiſe-worthy man.

† To believe yourſelf born not for yourſelf, but for the world.

receives advantages from ſociety, which he could not have if he were the only man in the world: therefore, is he not, in ſome meaſure, in debt to ſociety? and is he not obliged to do for others what they do for him? You may do this in Engliſh or Latin, which you pleaſe; for it is the thinking part, and not the language, that I mind in this caſe.

I warned you, in my laſt, againſt thoſe diſagreeable tricks and awkwardneſſes, which many people contract when they are young, by the negligence of their parents, and cannot get quit of them when they are old; ſuch as odd motions, ſtrange poſtures, and ungenteel carriage. But there is likewiſe an awkwardneſs of the mind, that ought to be, and with care may be avoided; as, for inſtance, to miſtake or forget names; to ſpeak of Mr. What-d'ye-call-him, or Mr. Thingum, or How-d'ye-call-her, is exceſſively awkward and vulgar. To call people by improper titles and appellations is ſo too; as, My Lord for Sir, and Sir for My Lord. To begin a ſtory or narration, when you are not perfect in it, and cannot go through with it, but are forced, poſſibly, to ſay in the middle of it "I have forgotten the reſt," is very unpleaſant and bungling. One muſt be extremely exact, clear, and perſpicuous, in every thing one ſays, otherwiſe, inſtead of entertaining or informing others, one only tires and puzzles them. The voice and manner of ſpeaking, too, are not to be neglected: ſome people almoſt ſhut their mouths when they ſpeak, and mutter ſo, that they are not to be underſtood; others ſpeak ſo faſt, and ſputter, that they are not to be underſtood neither: ſome always ſpeak as loud as if they were talking to deaf people; and others ſo low, that one cannot hear them. All theſe habits are awkward and diſagreeable, and are to be avoided by attention: they are the diſtinguiſhing marks of the ordinary people, who have had no care taken of their education. You cannot imagine how neceſſary it is to mind all theſe little things; for I have ſeen many people, with great talents, ill received, for want of having theſe talents too; and others well received only from their little talents, and who had no great ones.

that Milo was baniſhed, for killing Clodius. You will find the particulars of theſe facts, if you look in your Dictionary for the articles Marſeilles and Milo. It is now a very large and fine town, extremely rich from its commerce; it is built in a ſemi-circle round the port, which is always full of merchant ſhips of all nations. Here the king of France keeps his gallies, which are very long ſhips rowed by oars, ſome of forty, ſome of fifty, and three-ſcore oars. The people who row them are called galley-ſlaves, and are either priſoners taken from the Turks, on the coaſt of Africa, or criminals, who, for various crimes committed in France, are condemned to row in the gallies, either for life, or for a certain number of years. They are chained by the legs, with great iron chains, two and two together.

The proſpect, for two leagues round this place, is the moſt pleaſing that can be imagined, conſiſting of high hills, covered with vineyards, olive-trees, fig-trees, and almond-trees, with above ſix thouſand little country houſes interſperſed, which they call here, *des Baſtides*.

Within about ten leagues of this place, as you will find in the map, is Toulon, another ſea-port town upon the Mediterranean, not near ſo big as this, but much ſtronger: there moſt of the French men of war are built and kept, and likewiſe moſt of the naval ſtores, ſuch as ropes, anchors, ſails, maſts, and whatever belongs to ſhipping.

If you look into your Geographical Dictionary for Provence, you will find the hiſtory of this country, which is worth your reading; and when you are looking in your Dictionary, look for Dauphiné too, which is the next province to this, and there you will find when Dauphiné was united to the crown of France, upon condition that the king of France's eldeſt ſon ſhould always be called *le Dauphin*. You ſhould, in truth, omit no one opportunity of informing yourſelf of modern hiſtory and geography, which are the common ſubjects of all converſation, and conſequently it is a ſhame to be ignorant of them.

Since you have begun compoſition, I ſend you here another ſubject to compoſe a few lines upon:

Nil conſcire ſibi, nullâ pallescere culpâ *.

Whoever obſerves that rule, will always be very happy. May you do it!—Adieu!

LETTER XXVII.

Modern History...Origin of the present Governments of Europe.

DEAR BOY,

SINCE you are now in modern hiſtory, it is neceſſary you ſhould have a general notion of the origin of all the preſent kingdoms and governments of Europe, which are the objects of modern hiſtory.

The Romans, as you very well know, were maſters of all Europe, as well as of great part of Aſia and Africa, till the third or fourth centuries, that is, about fourteen or fifteen hundred years ago; at which time the Goths broke in upon them, beat them, made themſelves maſters of all Europe, and founded the ſeveral kingdoms of it.

Theſe Goths were originally the inhabitants of the northern part of Europe, called Scandinavia, north of Sweden; part of which is to this day called Gothland, and belongs to Sweden. They were extremely numerous, and extremely poor; and finding that their own barren, cold country was unable to ſupport ſuch great numbers of them, they left it, and went out in ſwarms to ſeek their fortunes in better countries. When they came into the northern parts of Germany, they beat thoſe who oppoſed them, and received thoſe who were willing to join them, as many of thoſe northern people did—ſuch as the Vandals, the Huns, the Franks, who are all comprehended under the general name of Goths. Thoſe who went weſtward were called the Viſigoths; and thoſe who went eaſtward the Oſtrogoths. Thus increaſing in numbers and ſtrength, they entirely ſub-

* To have a clear conſcience, and to have no crime to bluſh at.

verted the Roman empire, and made themſelves maſters of all Europe: and hence modern hiſtory begins. That part of the Goths, who were called the Franks, ſettled themſelves in Gaul, and called it France; the Angli, another ſet of them, came over here into Britain, ſince which time it is called England.

The Goths were a brave but barbarous nation. War was their whole buſineſs, and they had not the leaſt notion of arts, ſciences, and learning; on the contrary, they had an averſion to them, and deſtroyed, wherever they went, all books, manuſcripts, pictures, ſtatues, and all records and monuments of former times; which is the cauſe that we have ſo few of thoſe things now remaining: and at this time, a man that is ignorant of, and deſpiſes arts and ſciences, is proverbially called, a Goth, or a Vandal.

The Gothic form of government was a wiſe one; for though they had kings, their kings were little more than generals in time of war, and had very little power in the civil government; and could do nothing without the conſent of the principal people, who had regular aſſemblies for that purpoſe: whence our parliaments are derived.

Europe continued, for many centuries, in the groſſeſt and darkeſt ignorance, under the government of the Goths; till at laſt, in the fifteenth century, that is about three hundred years ago, learning, arts, and ſciences, revived a little, and ſoon afterwards flouriſhed, under Pope Leo X. in Italy, and under Francis I. in France: what ancient Greek and Latin manuſcripts had eſcaped the fury of the Goths and Vandals were then recovered and publiſhed; and painting and ſculpture were carried to their higheſt perfection. What contributed the moſt to the improvement of learning, was the invention of printing, which was diſcovered at Haerlem in Holland, in the fifteenth century, in the year 1440, which is juſt three hundred years ago. Adieu!

Look in your Dictionary for the following articles;

Goths, Vandales,
Viſigoths, Alaric.
Oſtrogoths,

LETTER XXVIII.

General Description of France.

FRANCE, take it all in all, is the fineſt country in Europe; for it is very large, very rich, and very fertile: the climate is admirable; and never either too hot, as in Italy and in Spain; nor too cold, as in Sweden and in Denmark. Towards the north, it is bounded by the Channel; and, towards the ſouth, by the Mediterranean ſea: it is ſeparated from Italy by the Alps, which are high mountains, covered with ſnow the greateſt part of the year; and divided from Spain by the Pyrenean mountains, which are alſo very high. France is divided into twelve governments or provinces, which are —

Picardy,	Burgundy,
Normandy,	Lyonnois,
The Iſle of France,	Guienne, or Gaſcony,
Champagne,	Languedoc,
Brittany,	Dauphiné,
Orléannois,	Provence.

The French are generally very volatile; but it is a brilliant ſort of volatility: they are very brave. The government of France is an abſolute monarchy, or rather deſpotiſm; that is to ſay, the king does whatever he pleaſes, and the people are abſolutely ſlaves.

Picardy.

Picardy is the moſt northern province of all France. It is an open country, and produces hardly any thing but corn. The capital town is Amiens. Abbeville is another town in that province, conſiderable for the manufactory of woollen cloths eſtabliſhed there. Calais is alſo another good town, and a ſea-port: there we uſually land, in our paſſage from England to France.

Normandy.

Normandy joins Picardy; its largeſt towns are Rouën and Caën. This province produces vaſt quantities of apples, with which they make cyder. As for

wine, there, as well as in Picardy, they make but little; becauſe, being ſo far northward, grapes will not ripen. The Normans are reckoned litigious, and fond of law-ſuits. If they are aſked a queſtion, they never return a direct anſwer; ſo that when a man gives an evaſive anſwer, it is become a proverb to ſay, He anſwers like a Norman.

The Iſle of France.

Paris, the capital of the whole kingdom, is in the Iſle of France; its ſituation is upon the Seine; a ſmall, and even a muddy river. It is a large town, but not by a great deal ſo big as London.

Champagne.

Rheims is the principal town of Champagne. In that town the kings of France are crowned. This province produces the beſt wine in France—Champaign.

Brittany.

Brittany is divided into high and low. In High Brittany is the town of Nantz, where the beſt brandy is made. Here is alſo St. Malo, a very good ſea-port. In Lower Brittany they ſpeak a kind of language, which has leſs ſimilitude to French than it has to Welſh.

Orléannois.

Orléannois contains ſeveral great and fine towns. Orléans, rendered famous by Joan of Arc, commonly called the Maid of Orléans, who drove the Engliſh out of France; Blois, the ſituation of which is charming, and where the beſt French is ſpoken; Tours, that contains a manufactory of thick luteſtring, called *gros de Tours*.

Burgundy.

Dijon is the capital of this province: the wine, called Burgundy, is one of the beſt wines in France.

Lyonnois.

Lyons is the capital; it is a very large fine town, and extremely rich, on account of the manufactures

eſtabliſhed here, of ſilks, and gold and ſilver ſtuffs, with which it ſupplies almoſt all Europe. Your fine ſilver waiſtcoat comes from thence.

Guienne or Gaſcony.

There are many conſiderable towns in Guienne, as the town of Bourdeaux, which is very large and rich. Moſt of the wine drank at London, and called in Engliſh claret, comes from thence. It is an excellent place for good eating: you have there ortolans, and red partridge, in great abundance. In this province is the town of Perigueux, where they make delicious paſties of red partridge and truffles: Bayonne, whence come excellent hams. The Gaſcons are the moſt lively people in France, but rather inclined to lying and boaſting, particularly upon the articles of ſenſe and courage: ſo that it is ſaid of a man who boaſts, and is preſumptuous, he is a Gaſcon.

Languedoc.

Languedoc is the moſt ſouthern province of France; and conſequently the warmeſt. It contains a great number of fine towns; among others, Narbonne, famous for its excellent honey; and Nîmes, celebrated on account of the ancient Roman amphitheatre, which is ſtill to be ſeen. In this province is alſo ſituated the town of Montpellier, the air of which is ſo pure, and the climate ſo fine, that ſick people, even from England, are often ſent thither for the recovery of their health.

Dauphiné.

Grenoble is the capital town. The king of France's eldeſt ſon, who is always called Dauphin, takes his title from this province.

Provence.

Provence is a very fine province, and extremely fertile. It produces the beſt oil, with which it ſupplies other countries. The fields are full of orange, lemon, and olive trees. The capital is called Aix. In this province is, likewiſe, the town of Marſeilles, a large

and fine city, and celebrated sea-port, situated upon the Mediterranean: here the king of France's galleys are kept. Galleys are large ships with oars; and those who row, people condemned to it, as a punishment for some crime.

LETTER XXIX.

General Description of Germany.

GERMANY is a country of vast extent: the southern parts are not unpleasant; the northern exceedingly bad and desart. It is divided into ten districts, which are called the ten circles of the empire. The emperor is head, but not master of the empire; for he can do but little without the consent of the electors, princes, and imperial free towns; which, all together, form what is called the diet of the empire, that assembles in the town of Ratisbon.

There are nine electors; which are,

The Elector of
- Mentz,
- Triers,
- Cologne,
- Bohemia,
- Bavaria,
- Saxony,
- Brandenburg,
- Palatine,
- Hanover.

These nine elect the emperor; for the empire is not hereditary: that is to say, the son does not succeed his father; but, when an emperor dies, those nine electors assemble, and chuse another. The electors are sovereign princes: those of Mentz, Triers, and Cologne, are ecclesiastics, being archbishops. The elector of Bohemia is king of Bohemia, and his capital town Prague. The elector of Bavaria's capital is Munich. The elector of Saxony is the most considerable of all the electors, and his electorate the finest: Dresden is the capital, and a beautiful town. The elector of Brandenburg is also king of Prussia, and master of a

great extent of country: the capital town of Brandenburg is Berlin. The two moſt conſiderable towns belonging to the elector Palatine, are Manheim and Duſſeldorp. The elector of Hanover is alſo king of England; the capital town of that electorate is Hanover, a miſerable capital of a miſerable country *.

Beſides the electors, there are other ſovereign princes, and powerful ones,—as the landgrave of Heſſe Caſſel, the duke of Wirtemberg, &c.

[The reſt of this geographical deſcription of Germany, and the beginning of that of Aſia, are unfortunately loſt.]

LETTER XXX.

Queen of Hungary...Origin of the late Contests in Germany.

DEAR BOY,

I ALWAYS write to you with pleaſure, when I can write to you with kindneſs; and with pain, when I am obliged to chide. You ſhould, therefore, for my ſake as well as your own, apply and behave yourſelf in ſuch a manner, that I might always receive good accounts of you. The laſt I had from Mr. Maittaire was ſo good a one, that you and I are at preſent extremely well together; and I depend upon your taking care that we ſhall continue ſo.

I am ſure you now hear a great deal of talk about the queen of Hungary, and the wars which ſhe is and will be engaged in; it is therefore right that you ſhould know a little of that matter. The laſt emperor, Charles the Sixth, who was father to this queen of Hungary, was the laſt male of the houſe of Auſtria; and fearing that, as he had no ſons, his dominions might at his death be divided between his daughters, and conſequently weakened, he ſettled them all upon his eldeſt daughter, the queen of Hungary, by a public act, which is called the pragmatic ſanction: ſo that at the

* His lordſhip is miſtaken with regard to the country of Hanover; which is tolerably good, rather pleaſant, and not unfruitful.

death of the emperor ſhe ſucceeded to Auſtria, Bohemia, Sileſia, Hungary, Tranſilvania, Stiria, Carinthia, and the Tirol, in Germany; to all Flanders; and to Parma, Placentia, Milan, and Mantua, in Italy, beſides Tuſcany, which is her huſband's. The houſe of Auſtria is deſcended from Rodolph count of Hapſbourg, who, about ſeven hundred years ago, acquired the dutchy of Auſtria. His deſcendents, partly by conqueſt, and partly by advantageous marriages, increaſed their dominions ſo conſiderably, that Charles the Fifth, who was emperor about two hundred years ago, was at once in poſſeſſion of the empire, Spain, the Weſt Indies, almoſt all Italy, and the Seventeen Provinces, which before that time compoſed the dutchy of Burgundy. When he grew old, he grew weary of government, retired into a monaſtery in Spain, and divided his dominions between his ſon Philip the Second, king of Spain, and his brother Ferdinand, who was elected emperor in his room. To his ſon Philip he gave Spain and the Weſt Indies, Italy, and the Seventeen Provinces. To his brother, all he had in Germany. From that time to this, the emperors have conſtantly been elected out of the Houſe of Auſtria, as the beſt able to defend and ſupport the dignity of the empire. The duke of Tuſcany, who, by his wife the queen of Hungary, is now in poſſeſſion of many of thoſe dominions, wants to be choſen emperor: but France, that was always jealous of the power of the Houſe of Auſtria, ſupports the elector of Bavaria, and wants to have him get ſome of thoſe dominions from the queen of Hungary, and be choſen emperor: for which purpoſe they have now ſent an army into Bavaria to his aſſiſtance. This ſhort account may enable you to talk the politics now in faſhion; and if you have a mind to be more particularly informed about the Houſe of Auſtria, look in your Hiſtorical Dictionary for Rodolphe de Hapſbourg, Autriche, and Charlequint. As Charles the Fifth inherited Spain by his mother, and the Seventeen Provinces by his grandmother, who, being only daughter of the laſt duke of Burgundy, brought them in marriage to his grandfather, the emperor Maximilian;

the following diſtich was made upon the good fortune of the Houſe of Auſtria in their marriages:

Bella gerant alii: tu, felix Auſtria, nube;
Nam quæ Mars aliis, dat tibi regna Venus *.

And ſo good night to you, my young politician.

LETTER XXXI.

Account of the Pope.

MY DEAR CHILD,

AS, in one deſcription, which I ſent you, I have mentioned the pope, I believe you will wiſh to know who that perſon is. The pope, then, is an old cheat, who calls himſelf the vicar of Jeſus Chriſt; that is to ſay, the perſon who repreſents Jeſus Chriſt upon earth, and has the power of ſaving people, or of damning them. By virtue of this pretended power he grants indulgences; that is to ſay, pardons for ſins: or elſe he thunders out excommunications; this means ſending people to the devil. The catholics, otherwiſe called papiſts, are ſilly enough to believe this. Beſides which, they believe the pope to be infallible; that is, that he never can miſtake; that whatever he ſays is true, and whatever he does is right. Another abſurdity: the pope pretends to be the greateſt prince in Chriſtendom; and takes place of all kings. The proteſtant kings, however, do not allow this.

The pope creates the cardinals, who are ſeventy-two in number, and higher in rank than biſhops and archbiſhops. The title given to the cardinal is, Your Eminence; and to the pope, Your Holineſs. When a pope dies, the cardinals aſſemble to elect another, and that aſſembly is called a conclave. Whenever a perſon is preſented to the pope, they kiſs his foot, and not his hand, as we do to other princes. Laws, made by the pope, are called bulls. The palace he inhabits, at Rome, is called the Vatican; and contains the fineſt library in the world.

* Let others wage war, but thou, fortunate Auſtria, form tender alliances;
For the kingdoms which Mars gives to others, Venus beſtows on you.

The pope is, in reality, nothing more than biſhop of Rome; but, on the one ſide, weakneſs and ſuperſtition, and on the other the artifice and ambition of the clergy, have made him what he is; that is to ſay, a conſiderable prince, and head of the catholic church.

We proteſtants are not weak enough to give into all this nonſenſe. We believe, and with reaſon, that God alone is infallible; and that he only can make people happy or miſerable.

Adieu! Divert yourſelf and be merry, there is nothing like it.

LETTER XXXII.

General View of English History.

ENGLAND was originally called Britain, when the Romans, under Julius Cæſar, firſt invaded it: the Romans continued in Britain about four hundred years.

The Romans quitted Britain of themſelves; and then the Scotch, who went by the name of Picts (from *pingere*, to paint), becauſe they painted their ſkins, attacked the Britains, and beat them; upon which the Britains called over the Angli, a people of Saxony, to their aſſiſtance againſt the Picts. The Angli came and beat the Picts; but then beat the Britains too, and made themſelves maſters of the kingdom, which, from their own name, they called Anglia, whence it was called England.

Theſe Saxons divided England into ſeven kingdoms; which were called the Saxon Heptarchy, from ἑπτα, ſeven, and αρχων, chief.

Afterwards the Danes invaded England, and made themſelves maſters of it; but were ſoon driven out again, and the Saxon government reſtored.

The laſt invaſion of England was by the Normans, under William the Conqueror, in 1066; that is, about ſeven hundred years ago.

Though William came in by conqueſt, he did not pretend to govern abſolutely as a conqueror, but thought it his ſafeſt way to conform himſelf to the conſtitution of this country. He was a great man.

His ſon, William Rufus, ſo called becauſe he had red hair, ſucceeded him. He was killed accidentally by one of his own people as he was hunting. He died without children, and was ſucceeded by his younger brother, Henry the Firſt.

Henry the Firſt was a great king. As he had no ſons, he was ſucceeded by his nephew Stephen.

Stephen was attacked by the empreſs Maud, who was daughter to Henry the Firſt, and had conſequently a better right to the crown than Stephen. He agreed to a treaty with her, by which ſhe let him reign for his life; and he obliged himſelf to ſettle the crown after his death upon her ſon, Henry the Second, who in effect ſucceeded him.

Henry the Second was a very great king; he conquered Ireland, and annexed it to the crown of England. He was ſucceeded by his ſon, Richard the Firſt.

Richard the Firſt was remarkable by nothing but by his playing the fool in a croiſado to Jeruſalem, a prevailing folly of thoſe times, when the Chriſtians thought to merit heaven by taking Jeruſalem from the Turks. He was ſucceeded by John.

King John was oppreſſive and tyrannical; ſo that the people roſe againſt him, and obliged him to give them a charter, confirming all their liberties and privileges; which charter ſubſiſts to this day, and is called Magna Charta. He was ſucceeded by his ſon, Henry the Third.

Henry the Third had a long but troubleſome reign, being in perpetual diſputes with the people and the nobles; ſometimes beating, ſometimes beaten. He was ſucceeded by his ſon, Edward the Firſt.

Edward the Firſt was one of the greateſt kings of England. He conquered the principality of Wales, and annexed it to the crown of England; ſince which time the eldeſt ſon of the king of England has always been prince of Wales. He beat the Scotch ſeveral times. Many of our beſt laws were made in his reign. His ſon, Edward the Second, ſucceeded him.

Edward the Second was a wretched, weak creature, and always governed by favourites; ſo that he was de-

poſed, put into priſon, and ſoon afterwards put to death.

His ſon, Edward the Third, ſucceeded him, and was one of the greateſt kings England ever had. He declared war againſt France; and with an army of thirty thouſand men beat the French army of ſixty thouſand men, at the famous battle of Crecy, in Picardy, where above thirty thouſand French were killed. His ſon, who was called the Black Prince, beat the French again at the battle of Poictiers, and took the king of France priſoner. The French had above threeſcore thouſand men; and the Black Prince had but eight thouſand. This king founded the order of the garter. His ſon, the Black Prince, died before him, ſo that he was ſucceeded by his grandſon, Richard the Second, ſon to the Black Prince.

This Richard the Second had none of the virtues of his father, or grandfather, but was governed by favourites; was profuſe, neceſſitous, and endeavoured to make himſelf abſolute; ſo that he was depoſed, put into priſon, and ſoon after put to death by Henry the Fourth, who ſucceeded him, and who was the firſt of the houſe of Lancaſter.

Henry the Fourth was deſcended from Edward the Third, by John of Gaunt, duke of Lancaſter, and had conſequently no hereditary right to the crown. He beat both the Scotch and Welſh. He was a conſiderable man.

Henry the Fifth, his ſon, ſucceeded him, and was, without diſpute, one of the greateſt kings of England; though he promiſed little while he was prince of Wales, for he led a diſſolute and riotous life, even robbing ſometimes upon the highway. But, as ſoon as he came to the throne, he left thoſe ſhameful courſes, declared war againſt France, and entirely routed the French army, ſix times more numerous than his own, at the famous battle of Agincourt, in Picardy. He died before he had completed the conqueſt of France; and was ſucceeded by his ſon, Henry the Sixth, a minor, who was left under the guardianſhip of his uncles, the Dukes of Bedford and Glouceſter.

Henry the Sixth was so little like his father, that he soon lost all that his father had got; and, though crowned king of France, at Paris, was driven out of France; and, of all his father's conquests, retained only Calais. It was a remarkable accident that gave the first turn to the successes of the English, in France. They were besieging the town of Orléans, when an ordinary girl, called Joanne d'Arques, took it into her head that God had appointed her to drive the English out of France. Accordingly she attacked, at the head of the French troops, and entirely beat the English. The French call her, *La pucelle d'Orléans* *. She was afterwards taken by the English, and shamefully burnt for a witch. Henry had not better success in England; for, being a weak man himself, and entirely governed by his wife, he was deposed by Edward the Fourth, of the house of York, who had the hereditary right to the crown.

Edward the Fourth did nothing considerable, except against the Scotch, whom he beat. He intended to have attempted the recovery of France, but was prevented by his death. He left two sons under age; the eldest of which was proclaimed king, by the name of Edward the Fifth. But the duke of Gloucester, their uncle and guardian, murdered them both, to make way for himself to the throne. He was Richard the Third, commonly called crook-back Richard, because he was crooked.

Richard the Third was so cruel and sanguinary, that he soon became universally hated. Henry the Seventh, of the house of Lancaster, profited of the general hatred of the people to Richard, raised an army, and beat Richard at the battle of Bosworth-field, in Leicestershire, where Richard was killed.

Henry the Seventh was proclaimed king, and soon after married the daughter of Edward the Fourth; reuniting thereby the pretensions of both the houses of York and Lancaster; or, as they were then called, the white rose and the red: the white rose being the arms of the house of York; and the red rose the arms of

* The maid of Orléans.

the houſe of Lancaſter. Henry the Seventh was a ſullen, cunning, and covetous king, oppreſſing his ſubjects to ſqueeze money out of them; and accordingly died unlamented, and immenſely rich.

Henry the Eighth ſucceeded his father. His reign deſerves your attention, being full of remarkable events, particularly that of the Reformation.

He was as profuſe as his father was avaricious, and ſoon ſpent in idle ſhow and pleaſures the great ſums his father left him. He was violent and impetuous in all his paſſions, in ſatisfying which he ſtopped at nothing. He had married, in his father's life-time, Catharine, princeſs of Spain, the widow of his elder brother prince Arthur; but growing weary of her, and being in love with Anne Boleyn, he was reſolved to be divorced from his wife, in order to marry Anne. The pope would not conſent to this divorce; at which Henry was ſo incenſed, that he threw off the pope's authority in England, declared himſelf head of the church, and divorced himſelf. You muſt know, that in thoſe days of popery and ignorance, the pope pretended to be above all kings, and to depoſe them when he thought proper. He was univerſal head of the church, and diſpoſed of biſhoprics and eccleſiaſtical matters in every country in Europe. To which unreaſonable pretenſions all princes had been fools enough, more or leſs, to ſubmit. But Henry put an end to thoſe pretenſions in England; and reſolved to retain no part of popery that was inconſiſtent either with his paſſions or his intereſt; in conſequence of which, he diſſolved the monaſteries and religious houſes in England, took away their eſtates, kept ſome for himſelf, and diſtributed the reſt among the conſiderable people of this country. This was the beginning of the Reformation in England, and happened about two hundred years ago. As it is neceſſary you ſhould know what the Reformation is, I muſt tell you, that a little more than two hundred years ago, all Europe were papiſts, till one Martin Luther, a German Auguſtine Monk, began in Germany to reform religion from the errors, abſurdities, and ſuperſtitions of popery. Many German princes, particularly the elector of Saxony, embraced his doctrine, and pro-

teſted againſt the church of Rome; whence they were called proteſtants. Read the article Luther in your Dictionary.

To return to Henry the Eighth; he married ſix wives, one after another, two of whom he beheaded for adultery, and put away two becauſe he did not like them. He was for ſome time governed abſolutely by his firſt miniſter, cardinal Wolſey, who was at laſt diſgraced, and broke his heart.

He was ſucceeded by his ſon, Edward the Sixth, who was but nine years old; but his guardians being proteſtants, the Reformation was eſtabliſhed in England. He died at fifteen years old, and was ſucceeded by his half ſiſter, Mary.

Queen Mary was the daughter of Henry the Eighth, by his firſt wife, Catharine of Spain. She was a zealous and cruel papiſt, impriſoned and burnt the proteſtants, and did all ſhe could to root out the Reformation in England; but did not reign long enough to do it. She was married to Philip the Second of Spain; but having no children, was ſucceeded by her ſiſter, queen Elizabeth.

The reign of queen Elizabeth is, without diſpute, the moſt glorious in the Engliſh hiſtory. She eſtabliſhed the Reformation, encouraged trade and manufactures, and carried the nation to a pitch of happineſs and glory it had never ſeen before, and has never ſeen ſince. She defeated the fleet which Philip the Second of Spain ſent to invade England, and which he called the Invincible Armada. She aſſiſted the Dutch, who had revolted from the tyranny of the ſame king's government, and contributed to the eſtabliſhment of the republic of the United Provinces. She was the ſupport of the proteſtant cauſe in Europe. In her reign we made our firſt ſettlement in America, which was Virginia, ſo called from her, becauſe ſhe was a virgin, and never married. She beheaded her couſin, Mary queen of Scotland, who was continually forming plots to dethrone her and uſurp the kingdom. She reigned four-and-forty years, with glory to herſelf, and advantage to her kingdom. Lord Burleigh was her wiſe and honeſt miniſter during almoſt her whole reign. As ſhe

died without children, ſhe was ſucceeded by her neareſt relation, king James the Firſt, the ſon of Mary queen of Scots, who was beheaded.

With king James the Firſt the family of the Stuarts came to the throne, and ſupplied England ſucceſſively with four very bad kings. King James had no one of the virtues of his predeceſſor queen Elizabeth, but had all the faults and vices that a man, or even a king, can have. He was a moſt notorious coward and liar, a formal pedant, thinking and calling himſelf wiſe, without being ſo in any degree; wanting always to make himſelf abſolute, without either parts or courage to compaſs it. He was the bubble of his favourites, whom he enriched, and always in neceſſity himſelf. His reign was inglorious and ſhameful, and laid the foundation of all the miſchief that happened under the reign of his ſon and ſucceſſor, king Charles the Firſt.

Obſerve, that till king James the Firſt, Scotland had its own kings, and was independent of England; but he being king of Scotland when queen Elizabeth died, England and Scotland have from that time been united under the ſame kings.

King Charles the Firſt ſucceeded his father, king James the Firſt; and, though he was nothing very extraordinary, was ſtill much better than his father, having both more ſenſe and more courage. He married a princeſs of France, daughter to Henry the Great, who, being a zealous papiſt, and a buſy, meddling woman, had an influence over him, which contributed much to his misfortunes. He had learned from his father to fancy that he had a right to be abſolute; and had the courage, that his father wanted, to try for it. This made him quarrel with parliaments, and attempt to raiſe money without them, which no king has a right to do: but there was then ſpirit and virtue enough in the nation to oppoſe it. He would likewiſe, by the advice of a hot-headed prieſt (archbiſhop Laud), eſtabliſh the Common Prayer through the whole kingdom by force, to which the preſbyterians would not ſubmit. Theſe, and many other violences, raiſed a civil war in the nation, in which he was beaten, and taken priſoner. A high court of juſtice was erected on purpoſe for his

trial, where he was tried and condemned for high treaſon againſt the conſtitution; and was beheaded publicly, about one hundred years ago, at Whitehall, on the 30th of January. This action is much blamed; but, however, if it had not happened, we had had no liberties left.

After Charles's death, the parliament governed for a time; but the army ſoon took the power out of their hands; and then Oliver Cromwell, a private gentleman of Huntingdonſhire, and a colonel in that army, uſurped the government, and called himſelf the protector. He was a very brave, and a very able man, and carried the honour of England to the higheſt pitch of glory; making himſelf both feared and reſpected by all the powers in Europe. He got us the iſland of Jamaica from the Spaniards; and Dunkirk, which Charles the Second ſhamefully ſold afterwards to the French. He died in about ten years after he had uſurped the government, which he left to his ſon Richard, who, being a blockhead, could not keep it; ſo that king Charles the Second was reſtored, by the means of general Monk, who was then at the head of the army.

King Charles the Second, who, during the life of Cromwell, had been wandering about from one country to another, inſtead of profiting by his adverſities, had only collected the vices of all the countries he had been in. He had no religion, or, if any, was a papiſt; and his brother, the duke of York, was a declared one. He gave all he had to whores and favourites; and was ſo neceſſitous, that he became a penſioner to France. He lived uneaſily with his people and his parliament; and was at laſt poiſoned. As he died without children, he was ſucceeded by his brother, the duke of York, then

King James the Second, who was of a ſour, cruel, and tyrannical diſpoſition, and a zealous papiſt: he reſolved at once to be above the laws, make himſelf abſolute, and eſtabliſh popery; upon which the nation, very wiſely and juſtly, turned him out, before he had reigned quite four years; and called the prince of Orange from Holland, who had married king James's eldeſt daughter, Mary.

The prince and princeſs of Orange were then declared, by parliament, king and queen of England, by the title of king William the Third and queen Mary; and this is called the Revolution.

Queen Mary was an excellent princeſs; but ſhe died ſeven years before king William, without children. King William was a brave and warlike king: he would have been glad of more power than he ought to have; but his parliaments kept him within due bounds, againſt his will. To this revolution we again owe our liberties. King William, dying without children, was ſucceeded by queen Anne, the ſecond daughter of king James the Second.

The reign of queen Anne was a glorious one, by the ſucceſs of her arms againſt France, under the duke of Marlborough. As ſhe died without children, the family of the Stuarts ended in her; and the crown went to the houſe of Hanover, as the next proteſtant family: ſo that ſhe was ſucceeded by king George the Firſt, father of the preſent king.

LETTER XXXIII.

Exhortation to Good-Behaviour in Company.

SIR, Saturday.

THE fame of your erudition, and other ſhining qualifications, having reached to lord Orrery, he deſired me that you might dine with him, and his ſon, lord Boyle, next Sunday; which I told him you ſhould. By this time, I ſuppoſe, you have heard from him; but, if you have not, you muſt, however, go there between two and three to-morrow, and ſay, that you come to wait upon lord Boyle, according to his lordſhip's orders, of which I informed you. As this will deprive me of the honour and pleaſure of your company at dinner to-morrow, I will hope for it at breakfaſt, and ſhall take care to have your chocolate ready.

Though I need not tell one of your age, experience, and knowledge of the world, how neceſſary good-breeding is, to recommend one to mankind; yet, as your

various occupations of Greek and cricket, Latin and pitch-farthing, may poſſibly divert your attention from this object, I take the liberty of reminding you of it, and deſiring you to be very well-bred at lord Orrery's. It is good-breeding alone that can prepoſſeſs people in your favour at firſt ſight; more time being neceſſary to diſcover greater talents. This good-breeding, you know, does not conſiſt in low bows and formal ceremony; but in an eaſy, civil, and reſpectful behaviour. You will therefore take care to anſwer with complaiſance, when you are ſpoken to; to place yourſelf at the lower end of the table, unleſs bid to go higher; to drink firſt to the lady of the houſe, and next to the maſter; not to eat awkwardly or dirtily; not to ſit when others ſtand: and to do all this with an air of complaiſance, and not with a grave, ſour look, as if you did it all unwillingly. I do not mean a ſilly, inſipid ſmile, that fools have when they would be civil; but an air of ſenſible good humour. I hardly know any thing ſo difficult to attain, or ſo neceſſary to poſſeſs, as perfect good-breeding; which is equally inconſiſtent with a ſtiff formality, an impertinent forwardneſs, and an awkward baſhfulneſs. A little ceremony is often neceſſary; a certain degree of firmneſs is abſolutely ſo; and an outward modeſty is extremely becoming: the knowledge of the world, and your own obſervations, muſt, and alone can, tell you the proper quantities of each.—Adieu!

LETTER XXXIV.

Good-Breeding...Marks of Respect...Civility to the Female Sex.

DEAR BOY, Tueſday.

GOOD-BREEDING is ſo important an article in life, and ſo abſolutely neceſſary for you, if you would pleaſe, and be well received in the world, that I muſt give you another lecture upon it, and poſſibly this will not be the laſt neither.

I only mentioned, in my laſt, the general rules of common civility, which, whoever does not obſerve, will

paſs for a bear, and be as unwelcome as one in company; and there is hardly any body brutal enough not to anſwer when they are ſpoken to, or not to ſay, Sir, My Lord, or Madam, according to the rank of the people they ſpeak to. But it is not enough not to be rude; you ſhould be extremely civil, and diſtinguiſhed for your good-breeding. The firſt principle of this good-breeding is, never to ſay any thing that you think can be diſagreeable to any body in company; but, on the contrary, you ſhould endeavour to ſay what will be agreeable to them, and that in an eaſy and natural manner, without ſeeming to ſtudy for compliments. There is likewiſe ſuch a thing as a civil look, and a rude look; and you ſhould look civil as well as be ſo; for if, while you are ſaying a civil thing, you look gruff and ſurly, as moſt Engliſh bumpkins do, nobody will be obliged to you for a civility that ſeemed to come ſo unwillingly. If you have occaſion to contradict any body, or to ſet them right from a miſtake, it would be very brutal to ſay, That is not ſo; I know better; or, You are out; but you ſhould ſay, with a civil look, I beg your pardon, I believe you miſtake, or, If I may take the liberty of contradicting you, I believe it is ſo and ſo; for, though you may know a thing better than other people, yet it is very ſhocking to tell them ſo directly, without ſomething to ſoften it: but remember particularly, that whatever you ſay or do, with ever ſo civil an intention, a great deal conſiſts in the manner and the look, which muſt be genteel, eaſy, and natural, and is eaſier to be felt than deſcribed.

Civility is particularly due to all women; and remember, that no provocation whatſoever can juſtify any man in not being civil to every woman; and the greateſt man in England would juſtly be reckoned a brute, if he was not civil to the meaneſt woman. It is due to their ſex, and is the only protection they have againſt the ſuperior ſtrength of ours. Obſerve the beſt and moſt well-bred of the French people, how agreeably they inſinuate little civilities in their converſation. They think it ſo eſſential, that they call an honeſt man and a civil man by the ſame name, of *honnête homme*; and the Romans called civility *humanitas*, as thinking it

inſeparable from humanity; and depend upon it, that your reputation and ſucceſs in the world will, in a great meaſure, depend upon the degree of good-breeding you are maſter of. You cannot begin too early to take that turn, in order to make it natural and habitual to you; which it is to very few Engliſhmen, who, neglecting it while they are young, find out, too late, when they are old, how neceſſary it is, and then cannot get it right.—Adieu!

LETTER XXXV.

Style...Admonitions to Diligence.

DEAR BOY, Dublin Caſtle, November the 12th.

I HAVE received your two letters, of the 26th October, and 2d November, both which were pretty correct; excepting that you make uſe of the word diſaffection to expreſs want of affection, in which ſenſe it is ſeldom or never uſed, but with regard to the government. People who are againſt the government are ſaid to be diſaffected; but one never ſays, ſuch a perſon is diſaffected to his father, his mother, &c. though in truth it would be as proper; but uſage alone decides of language; and that uſage, as I have obſerved before, is the uſage of people of faſhion and letters. The common people, in every country, ſpeak their own language very ill; the people of faſhion (as they are called) ſpeak it better, but not always correctly, becauſe they are not always people of letters. Thoſe who ſpeak their own language the moſt accurately are thoſe who have learning, and are at the ſame time in the polite world; at leaſt their language will be reckoned the ſtandard of the language of that country. The grammatical rules of moſt languages are pretty nearly the ſame, and your Latin Grammar will teach you to ſpeak Engliſh grammatically. But every language has its particular idioms and peculiarities, which are not to be accounted for, but, being eſtabliſhed by uſage, muſt be ſubmitted to; as, for inſtance, How do you do? is abſolute nonſenſe, and has no meaning at

all; but is used by every body, for What is the state of your health? There are a thousand expressions of this kind in every language, which, though infinitely absurd, yet, being universally received, it would be still more absurd not to make use of them.—I had a letter by last post from Mr. Maittaire, in which he tells me, that your Greek Grammar goes on pretty well, but that you do not retain Greek words, without which your Greek rules will be of very little use. This is not want of memory, I am sure, but want of attention; for all people remember whatever they attend to. They say, that "Great wits have short memories;" but I say, that only fools have short ones; because they are incapable of attention, at least to any thing that deserves it, and then they complain of want of memory.

It is astonishing to me that you have not an ambition to excel in every thing you do; which, by attention to each thing, and to no other at that time, you might easily bring about. Can any thing be more flattering than to be acknowledged to excel in whatever one attempts? And can idleness and dissipation afford any pleasure equal to that? *Qui nil molitur inepte**, was said of Homer; and is the best thing that can be said of any body. Were I in your place, I protest I should be melancholy and mortified, if I did not both construe Homer, and play at pitch, better than any boy of my own age, and in my own form. I like the epigram you sent me last very well, and would have you in every letter transcribe ten or a dozen lines out of some good author; I leave the choice of the subject, and of the language, to you. What I mean by it is, to make you retain so many shining passages of different authors, which writing them is the likeliest way of doing, provided you will but attend to them while you write them.—Adieu! Work hard, or you will pass your time very ill at my return.

* Who does nothing awkwardly.

LETTER XXXVI.

Horace...Style of the Augustan Age...Epigram.

DEAR BOY, Dublin, February the 18th.

I RECEIVED your letter, of the 11th, with great pleaſure, it being well written in every ſenſe. I am glad to find that you begin to taſte Horace; the more you read him the better you will like him. His Art of Poetry is, in my mind, his maſter-piece; and the rules he there lays down are applicable to almoſt every part of life. To avoid extremes, to obſerve propriety, to conſult one's own ſtrength, and to be conſiſtent from beginning to end, are precepts as uſeful for the man as for the poet. When you read it, have this obſervation in your mind, and you will find it holds true throughout. You are extremely welcome to my Tacitus, provided you make a right uſe of it; that is, provided you read it; but I doubt it is a little too difficult for you yet. He wrote in the time of Trajan, when the Latin language had greatly degenerated from the purity of the Auguſtan age. Beſides, he has a peculiar conciſeneſs of ſtyle, that often renders him obſcure. But he knew, and deſcribes mankind perfectly well; and that is the great and uſeful knowledge. You cannot apply yourſelf too ſoon, nor too carefully to it. The more you know men, the leſs you will truſt them. Young people have commonly an unguarded openneſs and frankneſs; they contract friendſhips eaſily, are credulous to profeſſions, and are always the dupes of them. If you would have your ſecret kept, keep it to yourſelf: and, as it is very poſſible that your friend may one day or other become your enemy, take care not to put yourſelf in his power while he is your friend. The ſame arts and tricks that boys will now try upon you, for balls, bats, and halfpence, men will make uſe of with you, when you are a man, for other purpoſes.

Your French epigram is a pretty one. I ſend you another in return, which was made upon a very inſignificant obſcure fellow, who left a ſum of money in his will, for an epitaph to be made upon him.

Colas eſt mort de maladie—
Tu veux que j'en pleure le ſort?
Que diable veux-tu que j'en diſe?
Colas vivoit! Colas eſt mort! *

It expoſes perfectly well the ſilly vanity of a fellow, who, though he had never done any thing to be ſpoken of in his life-time, wanted to have ſomething ſaid of him after his death. I will give you, into the bargain, a very good Engliſh epitaph, upon a virtuous and beautiful young lady:

Underneath this ſtone doth lie,
As much virtue as could die;
Which, when alive, did vigour give,
To as much beauty as could live.

Adieu! Work hard; for your day of trial draws near.

LETTER XXXVII.

Attention...Perspicuity...Distrust of Professions.

SIR, Dublin Caſtle, March the 10th.

I MOST thankfully acknowledge the honour of two or three letters from you ſince I troubled you with my laſt; and am very proud of the repeated inſtances you give me of your favour and protection; which I ſhall endeavour to deſerve.

I am very glad you went to hear a trial in the Court of King's Bench, and ſtill more ſo, that you made the proper animadverſions upon the inattention of many of the people in the court. As you obſerved, very well, the indecency of that inattention, I am ſure you will never be guilty of any thing like it yourſelf. There is no ſurer ſign in the world of a little, weak mind, than inattention. Whatever is worth doing at all is worth doing well; and nothing can be done well without attention. It is the ſure anſwer of a fool, when you aſk him about any thing that was ſaid or done, where he

* Colas is dead—
You wiſh that I ſhould write his epitaph?
What ſhall I ſay?
Colas lived! Colas is dead!

was preſent, that, Truly, he did not mind it.—And why did not the fool mind it? What had he elſe to do there, but to mind what was doing? A man of ſenſe ſees, hears, and retains every thing that paſſes where he is. I deſire I may never hear you talk of not minding, nor complain, as moſt fools do, of a treacherous memory. Mind not only what people ſay, but how they ſay it; and, if you have any ſagacity, you may diſcover more truth by your eyes than by your ears. People can ſay what they will, but they cannot look juſt as they will; and their looks frequently diſcover what their words are calculated to conceal. Obſerve, therefore, people's looks carefully, when they ſpeak, not only to you, but to each other. I have often gueſſed, by people's faces, what they were ſaying, though I could not hear one word they ſaid. The moſt material knowledge of all, I mean the knowledge of the world, is never to be acquired without great attention; and I know many old people, who, though they have lived long in the world, are but children ſtill as to the knowledge of it, from their levity and inattention. Certain forms, which all people comply with, and certain arts, which all people aim at, hide, in ſome degree, the truth, and give a general exterior reſemblance to almoſt every body. Attention and ſagacity muſt ſee through that veil, and diſcover the natural character. You are of an age, now, to reflect, to obſerve and compare characters, and to arm yourſelf againſt the common arts, at leaſt, of the world. If a man, with whom you are but barely acquainted, to whom you have made no offers, nor given any marks of friendſhip, makes you, on a ſudden, ſtrong profeſſions of his, receive them with civility, but do not repay them with confidence; he certainly means to deceive you; for one man does not fall in love with another at ſight. If a man uſes ſtrong proteſtations or oaths, to make you believe a thing, which is of itſelf ſo likely and probable that the bare ſaying of it would be ſufficient, depend upon it he lies, and is highly intereſted in making you believe it; or elſe he would not take ſo much pains.

In about five weeks, I propoſe having the honour of laying myſelf at your feet; which I hope to find grown longer than they were when I left them.—Adieu!

LETTER XXXVIII.

Learning...Good-breeding, &c.

DEAR BOY, Dublin, March the 23d.

YOU are a mere Œdipus, and I do not believe a Sphynx could puzzle you; though, to ſay the truth, conſciouſneſs is a great help to diſcoveries of that kind. I am glad you are ſenſible the book I mentioned requires more than one new edition before it can be correct; but, as you promiſe to co-operate with me, I am in great hopes of publiſhing a pretty good edition of it in five or ſix years time. I muſt have the text very correct, and the character very fair; both which muſt be chiefly your care: as for the notes, which I fancy you will deſire ſhould be bank-notes, I believe I muſt provide them; which I am very willing to do, if the book deſerves them.

You call upon me for the partiality of an author to his own works; but take this along with you, that the worſt authors are always the moſt partial to their own works; but a good author is the ſevereſt critic of his own compoſitions; therefore, as I hope that, in this caſe, I am a good author, I can tell you, I ſhall always be correcting, and never think my work perfect enough. To leave allegory, which ſhould never be long (and it may be this has been too long) I tell you very ſeriouſly, that I both expect and require a great deal from you; and if you ſhould diſappoint me, I would not adviſe you to expect much from me. I aſk nothing of you but what is entirely in your own power, to be an honeſt, a learned, and a well bred man. As for the firſt, I cannot, I will not doubt it: I think you know already the infamy, the horrors, and the misfortunes, that always attend a diſhoneſt and diſhonourable man. As to learning, that is wholly in your own power; application will bring it about; and you muſt have it. Good-breeding is the natural reſult of

common ſenſe, and common obſervation. Common ſenſe points out civility, and obſervation teaches you the manner of it, which makes it good-breeding. To tell you the truth, I do not know any thing you fail in ſo much as in this laſt: and a very great failing it is. Though you have not yet ſeen enough of the world to be well-bred, you have ſenſe enough to know what it is to be civil; but I cannot ſay that you endeavour much to be ſo. It is with difficulty that you bring yourſelf to do the common offices of civility, which ſhould always ſeem willing and natural. Good night, Sir!

LETTER XXXIX.

The Female Sex...Not to attack Bodies of People.

DEAR BOY, April the 5th.

BEFORE it is very long, I am of opinion, that you will both think and ſpeak more favourably of women than you do now. You ſeem to think, that, from Eve downwards, they have done a great deal of miſchief. As for that lady, I give her up to you; but, ſince her time, hiſtory will inform you, that men have done much more miſchief in the world than women; and, to ſay the truth, I would not adviſe you to truſt either, more than is abſolutely neceſſary. But this I will adviſe you to, which is, never to attack whole bodies of any kind; for, beſides that all general rules have their exceptions, you unneceſſarily make yourſelf a great number of enemies, by attacking a *corps* collectively. Among women, as among men, there are good as well as bad; and, it may be, full as many, or more good, than among men. This rule holds as to lawyers, ſoldiers, parſons, courtiers, citizens, &c. They are all men, ſubject to the ſame paſſions and ſentiments, differing only in the manner, according to their ſeveral educations; and it would be as imprudent as unjuſt to attack any of them by the lump. Individuals forgive ſometimes; but bodies and ſocieties never do. Many young people think it very genteel and witty to abuſe the

clergy; in which they are extremely miſtaken; ſince, in my opinion, parſons are very like men, and neither the better nor the worſe for wearing a black gown. All general reflections, upon nations and ſocieties, are the trite, thread-bare jokes of thoſe who ſet up for wit without having any, and ſo have recourſe to common-place. Judge of individuals from your own knowledge of them, and not from their ſex, profeſſion, or denomination.

Though at my return, which I hope will be very ſoon, I ſhall not find your feet lengthened, I hope I ſhall find your head a good deal ſo, and then I ſhall not much mind your feet. In two or three months after my return, you and I ſhall part for ſome time: you muſt go to read men, as well as books, of all languages and nations. Obſervation and reflection will then be very neceſſary for you. We will talk this matter over fully when we meet; which, I hope, will be in the laſt week of this month; till when, I have the honour of being Your moſt faithful ſervant.

LETTER XL.

Directions in Travelling...Swiss Cantons.

DEAR BOY, Bath, September the 29th.

I RECEIVED by the laſt mail your letter of the 23d, from Heidelberg; and am very well pleaſed to find that you inform yourſelf of the particulars of the ſeveral places you go through. You do mighty right to ſee the curioſities in thoſe ſeveral places; ſuch as the golden bull at Frankfort, the tun at Heidelberg, &c. Other travellers ſee them and talk of them,—it is very proper to ſee them too; but remember, that ſeeing is the leaſt material object of travelling; hearing and knowing are the eſſential points. Therefore pray let your inquiries be chiefly directed to the knowledge of the conſtitution and particular cuſtoms of the places where you either reſide at, or paſs through; whom they belong to, by what right and tenure, and ſince when; in whom the ſupreme authority is lodged; and by what magiſ-

trates, and in what manner, the civil and the criminal juſtice is adminiſtered. It is likewiſe neceſſary to get as much acquaintance as you can, in order to obſerve the characters and manners of the people; for though human-nature is in truth the ſame through the whole human ſpecies, yet it is ſo differently modified and varied, by education, habit, and different cuſtoms, that one ſhould, upon a ſlight and ſuperficial obſervation, almoſt think it different.

As I have never been in Switzerland myſelf, I muſt deſire you to inform me, now and then, of the conſtitution of that country. As, for inſtance, do the thirteen cantons, jointly and collectively, form one government, where the ſupreme authority is lodged; or is each canton ſovereign in itſelf, and under no tie or conſtitutional obligation of acting in common concert with the other cantons? Can any one canton make war or alliances with a foreign power, without the conſent of the other twelve, or at leaſt a majority of them? Can any one canton declare war againſt another? If every canton is ſovereign and independent in itſelf, in whom is the ſupreme power of that canton lodged? Is it in one man, or in a certain number of men? If in one man, what is he called? If in a number, what are they called; ſenate, council, or what? I do not ſuppoſe that you yet can know theſe things yourſelf; but a very little inquiry, of thoſe who do, will enable you to anſwer me theſe few queſtions in your next. You ſee, I am ſure, the neceſſity of knowing theſe things thoroughly, and, conſequently, the neceſſity of converſing much with the people of the country, who alone can inform you rightly; whereas moſt of the Engliſh, who travel, converſe only with each other, and conſequently know no more, when they return to England, than they did when they left it. This proceeds from *mauvaiſe honte* *, which makes them aſhamed of going into company; and frequently too from the want of the neceſſary language (French) to enable them to bear their part in it. As for the *mauvaiſe honte*, I hope you are above it. Your figure is

* Falſe ſhame.

like other people's; I ſuppoſe you will take care that your dreſs ſhall be ſo too, and to avoid any ſingularity. What then ſhould you be aſhamed of? and why not go into a mixed company, with as much eaſe, and as little concern, as you would go into your own room? Vice and ignorance are the only things I know which one ought to be aſhamed of: keep but clear of them, and you may go any where without fear or concern. I have known ſome people, who, from feeling the pain and inconveniences of this *mauvaiſe honte*, have ruſhed into the other extreme, and turned impudent; as cowards ſometimes grow deſperate from the exceſs of danger: but this too is carefully to be avoided; there being nothing more generally ſhocking than impudence. The medium between theſe two extremes marks out the well-bred man; he feels himſelf firm and eaſy in all companies; is modeſt without being baſhful, and ſteady without being impudent: if he is a ſtranger, he obſerves, with care, the manners and ways of the people the moſt eſteemed at that place, and conforms to them with complaiſance. Inſtead of finding fault with the cuſtoms of that place, and telling the people that the Engliſh ones are a thouſand times better (as my countrymen are very apt to do), he commends their table, their dreſs, their houſes, and their manners, whenever he ſees occaſion for commendation. This degree of complaiſance is neither criminal nor abject, and is but a ſmall price to pay for the good-will and affection of the people you converſe with. As the generality of people are weak enough to be pleaſed with theſe little things, thoſe who refuſe to pleaſe them, ſo cheaply, are, in my mind, weaker than they. There is a very pretty little French book, written by l'abbé de Bellegarde, entitled, *L'Art de plaire dans la Converſation* *; and, though I confeſs that it is impoſſible to reduce the art of pleaſing to a ſyſtem, yet this book is not wholly uſeleſs. I dare ſay you may get it at Geneva, if not at Lauſanne, and I would adviſe you to read it. But this principle I will lay down, that the deſire of pleaſing is at leaſt half the art of doing it; the reſt depends only

* The Art of pleaſing in Converſation.

upon the manner, which attention, obſervation, and frequenting good company, will teach. But if you are lazy, careleſs, and indifferent whether you pleaſe or not, depend upon it you never will pleaſe.

This letter is inſenſibly grown too long; but, as I always flatter myſelf that my experience may be of ſome uſe to your youth and inexperience, I throw out, as it occurs to me, and ſhall continue to do ſo, every thing that I think may be of the leaſt advantage to you in this important and deciſive period of your life.—God preſerve you!

LETTER XLI.

Exhortation to Diligence in acquiring Knowledge.

DEAR BOY, Bath, October the 4th.

THOUGH I employ ſo much of my time in writing to you, I confeſs, I have often my doubts, whether it it is to any purpoſe. I know how unwelcome advice generally is; I know that thoſe who want it moſt, like it, and follow it leaſt; and I know, too, that the advice of parents, more particularly, is aſcribed to the moroſeneſs, the imperiouſneſs, or the garrulity of old-age. But then, on the other hand, I flatter myſelf, that as your own reaſon (though too young as yet to ſuggeſt much to you of itſelf) is, however, ſtrong enough to enable you, both to judge of, and receive plain truths: I flatter myſelf (I ſay) that your own reaſon, young as it is, muſt tell you, that I can have no intereſt but your's in the advice I give you; and that, conſequently, you will at leaſt weigh and conſider it well; in which caſe, ſome of it will, I hope, have its effect. Do not think that I mean to dictate as a parent; I only mean to adviſe as a friend, and an indulgent one too: and do not apprehend that I mean to check your pleaſures; of which, on the contrary, I only deſire to be the guide, not the cenſor. Let my experience ſupply your want of it, and clear your way, in the progreſs of your youth, of thoſe thorns and briars which ſcratched and diſfigured me in the courſe of mine.

I have ſo often recommended to you attention and application to whatever you learn, that I do not mention them now as duties; but I point them out to you, as conducive, nay, abſolutely neceſſary to your pleaſures; for can there be a greater pleaſure than to be univerſally allowed to excel thoſe of one's own age and manner of life? And, conſequently, can there be any thing more mortifying than to be excelled by them? In this latter caſe, your ſhame and regret muſt be greater than any-body's, becauſe every perſon knows the uncommon care which has been taken of your education, and the opportunities you have had of knowing more than others of your age. I do not confine the application which I recommend ſingly to the view and emulation of excelling others (though this is a very ſenſible pleaſure and a very warrantable pride); but I mean likewiſe to excel in the thing itſelf; for, in my mind, one may as well not know a thing at all, as know it but imperfectly. To know a little of any thing gives neither ſatisfaction or credit; but often brings diſgrace or ridicule.

Mr. Pope ſays, very truly,

> A little knowledge is a dang'rous thing;
> Drink deep, or taſte not the Caſtalian ſpring.

And what is called a ſmattering of every thing, infallibly conſtitutes a coxcomb. I have often, of late, reflected what an unhappy man I muſt now have been, if I had not acquired in my youth ſome fund and taſte of learning. What could I have done with myſelf, at this age, without them? I muſt, as many ignorant people do, have deſtroyed my health and faculties by ſotting away the evenings; or, by waſting them frivolouſly in the tattle of every-day company, muſt have expoſed myſelf to the ridicule and contempt of thoſe with whom I aſſociated; or, laſtly, I muſt have hanged myſelf, as a man once did, for wearineſs of putting on and pulling off his ſhoes and ſtockings every day. My books, and only my books, are now left me; and I daily find what Cicero ſays of learning to be true: *Hæc ſtudia*, ſays he, *adoleſcentiam alunt, ſenectutem oblectant, ſecundas res ornant, adverſis perfugium, ac ſolatium præ-*

bent, delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur *.

I do not mean, by this, to exclude converſation out of the pleaſures of an advanced age; on the contrary, it is a very great, and a very rational pleaſure, at all ages; but the converſation of the ignorant is no converſation, and gives even them no pleaſure: they tire of their own ſterility, and have not matter enough to furniſh them with words to keep up a converſation.

Let me, therefore, moſt earneſtly recommend to you, to hoard up, while you can, a great ſtock of knowledge; for though, during the period of youth, you may not have occaſion to ſpend much of it; yet, you may depend upon it, that a time will come, when you will want it to maintain you. Public granaries are filled in plentiful years; not that it is known that the next, or the ſecond, or third year, will prove a ſcarce one; but becauſe it is known, that, ſooner or later, ſuch a year will come, in which the grain will be wanted.

I will ſay no more to you upon this ſubject; you have Mr. Harte with you to enforce it; you have reaſon to aſſent to the truth of it; ſo that, in ſhort, "you have Moſes and the Prophets; if you will not believe them, neither will you believe, though one roſe from the dead." Do not imagine that the knowledge, which I ſo much recommend to you, is confined to books, pleaſing, uſeful, and neceſſary, as that knowledge is: but I comprehend in it the great knowledge of the world, ſtill more neceſſary than that of books. In truth, they aſſiſt one another reciprocally; and no man will have either perfectly, who has not both. The knowledge of the world is only to be acquired in the world, and not in a cloſet. Books alone will never teach it you; but they will ſuggeſt many things to your obſervation, which might otherwiſe eſcape you; and your own obſervations upon mankind, when compared with thoſe which you will find in books, will help you to fix the true point.

* Theſe ſtudies improve youth and amuſe old age; they adorn proſperity, and afford a refuge and conſolation in adverſity; they delight at home, and are no impediment abroad; they render night leſs gloomy; they are cheerful companions on a journey, and entertain us in our rural retirements.

To know mankind well, requires full as much attention and application as to know books, and, it may be, more ſagacity and diſcernment. I am, at this time, acquainted with many elderly people, who have all paſſed their whole lives in the great world, but with ſuch levity and inattention, that they know no more of it now than they did at fifteen. Do not flatter yourſelf, therefore, with the thoughts that you can acquire this knowledge in the frivolous chit-chat of idle companies: no, you muſt go much deeper than that. You muſt look into people, as well as at them. Almoſt all people are born with all the paſſions, to a certain degree; but almoſt every man has a prevailing one, to which the others are ſubordinate. Search every one for that ruling paſſion; pry into the receſſes of his heart, and obſerve the different workings of the ſame paſſion in different people. And, when you have found out the prevailing paſſion of any man, remember never to truſt him, where that paſſion is concerned.

I would deſire you to read this letter twice over, but that I much doubt whether you will read once to the end of it. I will trouble you no longer now; but we will have more upon this ſubject hereafter.—Adieu!

LETTER XLII.

Negligence...Absence of Mind in Company.

DEAR BOY, Bath, October the 9th.

YOUR diſtreſſes in your journey from Heidelberg to Schaffhauſen, your lying upon ſtraw, your black bread, and your broken *berline* *, are proper ſeaſonings for the greater fatigues and diſtreſſes which you muſt expect in the courſe of your travels; and, if one had a mind to moraliſe, one might call them the ſamples of the accidents, rubs, and difficulties, which every man meets with in his journey through life. In this journey, the underſtanding is the *voiture* † that muſt carry you through; and in proportion as that is ſtronger or

* A carriage. † Conveyance.

weaker, more or leſs in repair, your journey will be better or worſe; though, at beſt, you will now and then find ſome bad roads, and ſome bad inns. Take care, therefore, to keep that neceſſary *voiture* in perfect good repair; examine, improve, and ſtrengthen it every day: it is in the power, and ought to be the care of every man to do it; he that neglects it, deſerves to feel, and certainly will feel, the fatal effects of that negligence.

Apropos of negligence; I muſt ſay ſomething to you upon that ſubject. You know I have often told you, that my affection for you was not a weak, womaniſh one; and, far from blinding me, it makes me but more quick-ſighted, as to your faults: thoſe it is not only my right, but my duty, to tell you of; and it is your duty and your intereſt to correct them. In the ſtrict ſcrutiny which I have made into you, I have (thank God) hitherto not diſcovered any vice of the heart, or any particular weakneſs of the head: but I have diſcovered lazineſs, inattention, and indifference—faults which are only pardonable in old men, who, in the decline of life, when health and ſpirits fail, have a kind of claim to that ſort of tranquillity. But a young man ſhould be ambitious to ſhine, and excel; alert, active, and indefatigable in the means of doing it; and, like Cæſar, *Nil actum reputans, ſi quid ſupereſſet agendum* *. You ſeem to want that *vivida vis animi* †, which ſpurs and excites moſt young men to pleaſe, to ſhine, to excel. Without the deſire and the pains neceſſary to be conſiderable, depend upon it, you never can be ſo; as, without the deſire and attention neceſſary to pleaſe, you never can pleaſe. *Nullum numen abeſt, ſi ſit prudentia* ‡ is unqueſtionably true, with regard to every thing except poetry; and I am very ſure that any man of common underſtanding may, by proper culture, care, attention, and labour, make himſelf whatever he pleaſes, except a good poet. Your deſtination is the great and buſy world; your immediate

* Thought he had done nothing while any thing remained to be done.

† The ſtrong force of the mind.

‡ No protecting power is wanting, if prudence be employed.

object is the affairs, the intereſts, and the hiſtory, the conſtitutions, the cuſtoms, and the manners, of the ſeveral parts of Europe. In this, any man of common ſenſe may, by common application, be ſure to excel. Ancient and modern hiſtory are, by attention, eaſily attainable. Geography and chronology the ſame; none of them requiring any uncommon ſhare of genius or invention. Speaking and writing, clearly, correctly, and with eaſe and grace, are certainly to be acquired, by reading the beſt authors with care, and by attention to the beſt living models. Theſe are the qualifications more particularly neceſſary for you, which you may be poſſeſſed of if you pleaſe; and which, I tell you fairly, I ſhall be very angry at you, if you are not; becauſe, as you have the means in your hands, it will be your own fault only.

If care and application are neceſſary to the acquiring of thoſe qualifications, without which you can never be conſiderable, nor make a figure in the world, they are not leſs neceſſary with regard to the leſſer accompliſhments, which are requiſite to make you agreeable and pleaſing in ſociety. In truth, whatever is worth doing at all, is worth doing well; and nothing can be done well without attention.

What is commonly called an abſent man, is generally either a very weak, or a very affected man; but be he which he will, he is, I am ſure, a very diſagreeable man in company. He fails in all the common offices of civility; he ſeems not to know thoſe people to-day with whom yeſterday he appeared to live in intimacy. He takes no part in the general converſation; but, on the contrary, breaks into it from time to time, with ſome ſtart of his own, as if he waked from a dream. This (as I ſaid before) is a ſure indication, either of a mind ſo weak that it is not able to bear above one object at a time, or ſo affected, that it would be ſuppoſed to be wholly engroſſed by, and directed to ſome very great and important objects. Sir Iſaac Newton, Mr. Locke, and (it may be) five or ſix more ſince the creation of the world, may have had a right to abſence, from that intenſe thought which the things they were inveſtigating required. But if a young man, and a

man of the world, who has no ſuch avocations to plead, will claim and exerciſe that right of abſence in company, his pretended right ſhould, in my mind, be turned into an involuntary abſence, by his perpetual excluſion out of company. However frivolous a company may be, ſtill, while you are among them, do not ſhow them, by your inattention, that you think them ſo; but rather take their tone, and conform in ſome degree to their weakneſs, inſtead of manifeſting your contempt for them. There is nothing that people bear more impatiently, or forgive leſs, than contempt; and an injury is much ſooner forgotten than an inſult. If therefore you would rather pleaſe than offend, rather be well than ill ſpoken of, rather be loved than hated; remember to have that conſtant attention about you, which flatters every man's little vanity; and the want of which, by mortifying his pride, never fails to excite his reſentment, or at leaſt his ill-will. For inſtance, moſt people (I may ſay all people) have their weakneſſes; they have their averſions and their likings to ſuch and ſuch things; ſo that, if you were to laugh at a man for his averſion to a cat, or cheeſe (which are common antipathies), or, by inattention and negligence, to let them come in his way, where you could prevent it, he would, in the firſt caſe, think himſelf inſulted, and, in the ſecond, ſlighted—and would remember both: whereas your care to procure for him what he likes, and to remove from him what he hates, ſhows him, that he is at leaſt an object of your attention; flatters his vanity, and makes him poſſibly more your friend than a more important ſervice would have done. With regard to women, attentions ſtill below theſe are neceſſary, and, by the cuſtom of the world, in ſome meaſure due, according to the laws of good-breeding.

My long and frequent letters which I ſend you, in great doubt of their ſucceſs, put me in mind of certain papers, which you have very lately, and I formerly, ſent up to kites, along the ſtring, which we call meſſengers; ſome of them the wind uſed to blow away, others were torn by the ſtring, and but few of them got up and ſtuck to the kite. But I will con-

tent myself now, as I did then, if some of my present messengers do but stick to you.—Adieu!

LETTER XLIII.

On Pleasure...Review of his own Life.

DEAR BOY, London, March the 27th.

PLEASURE is the rock which most young people split upon; they launch out with crowded sails in quest of it, but without a compass to direct their course, or reason sufficient to steer the vessel; for want of which, pain and shame, instead of pleasure, are the returns of their voyage. Do not think that I mean to snarl at pleasure, like a stoic; no, I mean to point it out, and recommend it to you, like an Epicurean: I wish you a great deal; and my only view is to hinder you from mistaking it.

The character which most young men first aim at is, that of a man of pleasure; but they generally take it upon trust; and instead of consulting their own taste and inclinations, they blindly adopt whatever those with whom they chiefly converse are pleased to call by the name of pleasure; and a man of pleasure, in the vulgar acceptation of that phrase, means only a beastly drunkard, an abandoned whore-master, and a profligate swearer and curser. As it may be of use to you, I am not unwilling, though at the same time ashamed, to own, that the vices of my youth proceeded much more from my silly resolution of being what I heard called a man of pleasure, than from my own inclinations. I always naturally hated drinking; and yet I have often drunk, with disgust at the time, attended by great sickness the next day, only because I then considered drinking as a necessary qualification for a fine gentleman, and a man of pleasure.

The same as to gaming. I did not want money, and consequently had no occasion to play for it; but I thought play another necessary ingredient in the composition of a man of pleasure, and accordingly I plunged into it without desire, at first; sacrificed a

thouſand real pleaſures to it, and made myſelf ſolidly uneaſy by it, for thirty the beſt years of my life.

I was even abſurd enough, for a little while, to ſwear, by way of adorning and completing the ſhining character which I affected; but this folly I ſoon laid aſide, upon finding both the guilt and the indecency of it.

Thus ſeduced by faſhion, and blindly adopting nominal pleaſures, I loſt real ones; and my fortune impaired, and my conſtitution ſhattered, are, I muſt confeſs, the juſt puniſhment of my errors.

Take warning then by them; chuſe your pleaſures for yourſelf, and do not let them be impoſed upon you. Follow nature, and not faſhion; weigh the preſent enjoyment of your pleaſures againſt the neceſſary conſequences of them, and then let your own common ſenſe determine your choice.

Were I to begin the world again, with the experience which I now have of it, I would lead a life of real, not of imaginary pleaſure. I would enjoy the pleaſures of the table, and of wine; but ſtop ſhort of the pains inſeparably annexed to an exceſs in either. I would not, at twenty years, be a preaching miſſionary of abſtemiouſneſs and ſobriety; and I ſhould let other people do as they would, without formally and ſententiouſly rebuking them for it; but I would be moſt firmly reſolved not to deſtroy my own faculties and conſtitution, in complaiſance to thoſe who have no regard to their own. I would play to give me pleaſure, but not to give me pain; that is, I would play for trifles, in mixed companies, to amuſe myſelf, and conform to cuſtom; but I would take care not to venture for ſums, which, if I won, I ſhould not be the better for; but, if I loſt, ſhould be under a difficulty to pay; and, when paid, would oblige me to retrench in ſeveral other articles: not to mention the quarrels which deep play commonly occaſions.

I would paſs ſome of my time in reading, and the reſt in the company of people of ſenſe and learning, and chiefly thoſe above me: and I would frequent the mixed companies of men and women of faſhion, which, though often frivolous, yet they unbend and refreſh the

mind, not uſeleſsly, becauſe they certainly poliſh and ſoften the manners.

Theſe would be my pleaſures and amuſements, if I was to live the laſt thirty years over again; they are rational ones; and moreover I will tell you, they are really the faſhionable ones; for the others are not, in truth, the pleaſures of what I call people of faſhion, but of thoſe who only call themſelves ſo. Does good company care to have a man reeling drunk among them? or to ſee another tearing his hair, and blaſpheming, for having loſt, at play, more than he is able to pay? or a whore-maſter with half a noſe, and crippled by coarſe and infamous debauchery? No: thoſe who practiſe, and much more thoſe who brag of them, make no part of good company; and are moſt unwillingly, if ever, admitted into it.

I have not mentioned the pleaſures of the mind (which are the ſolid and permanent ones), becauſe they do not come under the head of what people commonly call pleaſures; which they ſeem to confine to the ſenſes. The pleaſure of virtue, of charity, and of learning, is true and laſting pleaſure; with which I hope you will be well and long acquainted.—Adieu!

LETTER XLIV.

Attention to one Thing at a Time.

DEAR BOY, London, April the 14th.

IF you feel half the pleaſure from the conſciouſneſs of doing well, that I do from the informations I have lately received in your favour from Mr. Harte, I ſhall have little occaſion to exhort or admoniſh you any more, to do what your own ſatisfaction and ſelf-love will ſufficiently prompt you to. Mr. Harte tells me that you attend, that you apply to your ſtudies, and that, beginning to underſtand, you begin to taſte them. This pleaſure will increaſe, and keep pace with your attention; ſo that the balance will be greatly to your advantage. You may remember, that I have always

earneſtly recommended to you, to do what you are about, be that what it will; and to do nothing elſe at the ſame time. Do not imagine, that I mean by this, that you ſhould attend to and plod at your book all day long; far from it: I mean that you ſhould have your pleaſures too; and that you ſhould attend to them, for the time, as much as to your ſtudies; and, if you do not attend equally to both, you will neither have improvement nor ſatisfaction from either. A man is fit for neither buſineſs nor pleaſure, who either cannot, or does not, command and direct his attention to the preſent object, and, in ſome degree, baniſh, for that time, all other objects from his thoughts. If, at a party of pleaſure, a man were to be ſolving, in his own mind, a problem in Euclid, he would be a very bad companion, and make a very poor figure in that company; or if, in ſtudying a problem in his cloſet, he were to think of a minuet, I am apt to believe that he would make a very poor mathematician. There is time enough for every thing, in the courſe of the day, if you do but one thing at once; but there is not time enough in the year, if you will do two things at a time. The penſionary de Witt, who was torn to pieces in the year 1672, did the whole buſineſs of the republic, and yet had time left to go to aſſemblies in the evening, and ſup in company. Being aſked, How he could poſſibly find time to go through ſo much buſineſs, and yet amuſe himſelf in the evenings as he did? he anſwered, There was nothing ſo eaſy; for that it was only doing one thing at a time, and never putting off any thing till to-morrow that could be done to-day. This ſteady and undiſſipated attention to one object is a ſure mark of a ſuperior genius; as hurry, buſtle, and agitation, are the never-failing ſymptoms of a weak and frivolous mind. When you read Horace, attend to the juſtneſs of his thoughts, the happineſs of his diction, and the beauty of his poetry; and do not think of Puffendorf *De Homine et Cive* *: and, when you are reading Puffendorf, do not think of Madame de St. Germain; nor of Puffendorf, when you are talking to Madame de St. Germain.

* Of the man and the citizen.

Mr. Harte informs me, that he has reimburſed you part of your loſſes in Germany; and I conſent to his reimburſing you the whole, now that I know you deſerve it. I ſhall grudge you nothing, nor ſhall you want any thing, that you deſire, provided you deſerve it: ſo that, you ſee, it is in your own power to have whatever you pleaſe.

There is a little book which you read here with Monſieur Coderc, entitled *Maniere de bien penſer dans les ouvrages d'eſprit**, written by Père Bouhours. I wiſh you would read this book again, at your leiſure hours; for it will not only divert you, but likewiſe form your taſte, and give you a juſt manner of thinking.—Adieu!

LETTER XLV.

Directions to a Young Traveller.

DEAR BOY, London, June the 30th.

I WAS extremely pleaſed with the account, which you gave me in your laſt, of the civilities that you received in your Swiſs progreſs; and I have wrote, by this poſt, to Mr. Burnaby, and to the *Avoyer*, to thank them for their parts. If the attention you met with pleaſed you, as I dare ſay it did, you will, I hope, draw this general concluſion from it, that attention and civility pleaſe all thoſe to whom they are paid; and that you will pleaſe others, in proportion as you are attentive and civil to them.

Biſhop Burnet wrote his travels through Switzerland; and Mr. Stanyan, from a long reſidence there, has written the beſt account, yet extant, of the Thirteen Cantons; but thoſe books will be read no more, I preſume, after you ſhall have publiſhed your account of that country. I hope you will favour me with one of the firſt copies. To be ſerious; though I do not deſire that you ſhould immediately turn author, and oblige

* The manner of forming a good judgment concerning works of polite literature.

the world with your travels; yet, wherever you go, I would have you as curious and inquiſitive as if you did intend to write them. I do not mean, that you ſhould give yourſelf ſo much trouble to know the number of houſes, inhabitants, ſign-poſts, and tomb-ſtones of every town you go through; but that you ſhould inform yourſelf, as well as your ſtay will permit you, whether the town is free, or to whom it belongs, or in what manner; whether it has any peculiar privileges or cuſtoms; what trade or manufactures; and ſuch other particulars as people of ſenſe deſire to know. And there would be no manner of harm, if you were to take memorandums of ſuch things in a paper book, to help your memory. The only way of knowing all theſe things is, to keep the beſt company, who can beſt inform you of them.

I am juſt now called away; ſo good-night!

LETTER XLVI.

Superstition...Lying.

DEAR BOY, London, September the 21ſt.

I RECEIVED by the laſt poſt your letter of the 8th, and I do not wonder that you were ſurpriſed at the credulity and ſuperſtition of the papiſts at Eidſiedlen, and at their abſurd ſtories of their chapel. But remember, at the ſame time, that errors and miſtakes, however groſs, in matters of opinion, if they are ſincere, are to be pitied; but not puniſhed, nor laughed at. The blindneſs of the underſtanding is as much to be pitied as the blindneſs of the eyes; and there is neither jeſt nor guilt in a man's loſing his way in either caſe. Charity bids us ſet him right, if we can, by arguments and perſuaſions; but Charity, at the ſame time, forbids either to puniſh or ridicule his misfortune. Every man's reaſon is, and muſt be, his guide; and I may as well expect, that every man ſhould be of my ſize and complexion, as that he ſhould reaſon juſt as I do. Every man ſeeks for truth; but God only knows who has found it. It is, therefore, as unjuſt to perſecute, as it is abſurd to ridicule, people for thoſe ſeveral opinions which they cannot help entertaining upon

the conviction of their reason. It is the man who tells, or who acts a lie, that is guilty, and not he who honestly and sincerely believes the lie. I really know nothing more criminal, more mean, and more ridiculous, than lying. It is the production either of malice, cowardice, or vanity; and generally misses of its aim in every one of these views; for lies are always detected, sooner or later. If I tell a malicious lie, in order to affect any man's fortune or character, I may indeed injure him for some time; but I shall be sure to be the greatest sufferer myself at last; for, as soon as ever I am detected (and detected I most certainly shall be) I am blasted for the infamous attempt; and whatever is said afterwards, to the disadvantage of that person, however true, passes for calumny. If I lie, or equivocate, (for it is the same thing) in order to excuse myself for something that I have said or done, and to avoid the danger or the shame that I apprehend from it, I discover, at once, my fear, as well as my falsehood; and only increase, instead of avoiding, the danger and the shame; I show myself to be the lowest and the meanest of mankind, and am sure to be always treated as such. Fear, instead of avoiding, invites danger; for concealed cowards will insult known ones. If one has had the misfortune to be in the wrong, there is something noble in frankly owning it; it is the only way of atoning for it, and the only way of being forgiven. Equivocating, evading, shuffling, in order to remove a present danger or inconveniency, is something so mean, and betrays so much fear, that whoever practises them, always deserves to be, and often will be, kicked. There is another sort of lies, inoffensive enough in themselves, but wonderfully ridiculous: I mean those lies which a mistaken vanity suggests, that defeat the very end for which they are calculated, and terminate in the humiliation and confusion of their author, who is sure to be detected. These are chiefly narrative and historical lies, all intended to do infinite honour to their author. He is always the hero of his own romances; he has been in dangers from which nobody but himself ever escaped; he has seen with his own eyes whatever other people have heard or read of: he has had more *bonnes fortunes* than ever he knew women; and has

ridden more miles poſt, in one day, than ever courier went in two. He is ſoon diſcovered, and as ſoon becomes the object of univerſal contempt and ridicule. Remember then, as long as you live, that nothing but ſtrict truth can carry you through the world, with either your conſcience or your honour unwounded. It is not only your duty, but your intereſt: as a proof of which, you may always obſerve, that the greateſt fools are the greateſt liars. For my own part, I judge of every man's truth by his degree of underſtanding.

This letter will, I ſuppoſe, find you at Leipſig; where I expect and require from you attention and accuracy, in both which you have hitherto been very deficient. Remember that I ſhall ſee you in the ſummer; ſhall examine you moſt narrowly; and will never forget nor forgive thoſe faults which it has been in your own power to prevent or cure: and be aſſured, that I have many eyes upon you at Leipſig, beſides Mr. Harte's.—Adieu!

LETTER XLVII.

Knowledge of the World.

DEAR BOY, London, October the 2d.

BY your letter of the 18th paſt, I find that you are a tolerable good landſcape painter, and can preſent the ſeveral views of Switzerland to the curious. I am very glad of it, as it is a proof of ſome attention; but I hope you will be as good a portrait painter, which is a much more noble ſcience. By portraits, you will eaſily judge that I do not mean the outlines and the colouring of the human figure, but the inſide of the heart and mind of man. This ſcience requires more attention, obſervation, and penetration, than the other; as indeed it is infinitely more uſeful. Search therefore, with the greateſt care, into the characters of all thoſe whom you converſe with; endeavour to diſcover their predominant paſſions, their prevailing weakneſſes, their vanities, their follies, and their humours; with all the right and wrong, wiſe and ſilly ſprings of human ac-

tions, which make such inconsistent and whimsical beings of us rational creatures. A moderate share of penetration, with great attention, will infallibly make these necessary discoveries. This is the true knowledge of the world; and the world is a country which nobody ever yet knew by description; one must travel through it one's-self to be acquainted with it. The scholar, who in the dust of his closet talks or writes of the world, knows no more of it, than that orator did of war, who judiciously endeavoured to instruct Hannibal in it. Courts and camps are the only places to learn the world in. There alone all kinds of characters resort, and human-nature is seen in all the various shapes and modes which education, custom, and habit give it: whereas, in all other places, one local mode generally prevails, and produces a seeming, though not a real, sameness of character. For example, one general mode distinguishes an university, another a trading town, a third a sea-port town, and so on; whereas at a capital, where the prince or the supreme power resides, some of all these various modes are to be seen, and seen in action too, exerting their utmost skill in pursuit of their several objects. Human-nature is the same all over the world; but its operations are so varied by education and habit, that one must see it in all its dresses, in order to be intimately acquainted with it. The passion of ambition, for instance, is the same in a courtier, a soldier, or an ecclesiastic; but, from their different educations and habits, they will take very different methods to gratify it. Civility, which is a disposition to accommodate and oblige others, is essentially the same in every country: but good-breeding, as it is called, which is the manner of exerting that disposition, is different in almost every country, and merely local; and every man of sense imitates and conforms to that local good-breeding of the place which he is at. A conformity and flexibility of manners is necessary in the course of the world; that is, with regard to all things which are not wrong in themselves. The *versatile ingenium* * is the most useful of

* Accommodating disposition.

all. It can turn itſelf inſtantly from one object to another, aſſuming the proper manner for each. It can be ſerious with the grave, cheerful with the gay, and trifling with the frivolous. Endeavour, by all means, to acquire this talent, for it is a very great one.

As I hardly know any thing more uſeful, than to ſee, from time to time, pictures of one's-ſelf drawn by different hands, I ſend you here a ſketch of yourſelf, drawn at Lauſanne, while you were there, and ſent over here by a perſon who little thought that it would ever fall into my hands; and indeed it was by the greateſt accident in the world that it did.

LETTER XLVIII.

Cautions against hasty and improper Friendships.

DEAR BOY, London, October the 9th.

PEOPLE of your age have, commonly, an unguarded frankneſs about them; which makes them the eaſy prey and bubbles of the artful and the experienced: they look upon every knave, or fool, who tells them that he is their friend, to be really ſo; and pay that profeſſion of ſimulated friendſhip, with an indiſcreet and unbounded confidence, always to their loſs, often to their ruin. Beware, therefore, now that you are coming into the world, of theſe profered friendſhips. Receive them with civility, but with great incredulity too; and pay them with civility, but not with confidence. Do not let your vanity, and ſelf-love, make you ſuppoſe that people become your friends at firſt ſight, or even upon a ſhort acquaintance. Real friendſhip is a ſlow grower; and never thrives, unleſs ingrafted upon a ſtock of known and reciprocal merit. There is another kind of nominal friendſhip, among young people, which is warm for the time, but, by good luck, of ſhort duration. This friendſhip is haſtily produced, by their being accidentally thrown together, and purſuing the ſame courſe of riot and debauchery. A fine friendſhip truly! and well cemented by drunkenneſs and lewdneſs. It ſhould rather be

called a conſpiracy againſt morals and good manners, and be puniſhed as ſuch by the civil magiſtrate. However, they have the impudence, and the folly, to call this confederacy a friendſhip. They lend one another money, for bad purpoſes; they engage in quarrels, offenſive and defenſive, for their accomplices; they tell one another all they know, and often more too; when, of a ſudden, ſome accident diſperſes them, and they think no more of each other, unleſs it be to betray and laugh at their imprudent confidence. Remember to make a great difference between companions and friends; for a very complaiſant and agreeable companion may, and often does, prove a very improper, and a very dangerous friend. People will, in a great degree, and not without reaſon, form their opinion of you, upon that which they have of your friends; and there is a Spaniſh proverb, which ſays, very juſtly, *Tell me whom you live with, and I will tell you who you are.* One may fairly ſuppoſe, that a man, who makes a knave or a fool his friend, has ſomething very bad to do, or to conceal. But, at the ſame time that you carefully decline the friendſhip of knaves and fools, if it can be called friendſhip, there is no occaſion to make either of them your enemies, wantonly, and unprovoked; for they are numerous bodies; and I would rather chuſe a ſecure neutrality, than alliance, or war, with either of them. You may be a declared enemy to their vices and follies, without being marked out by them as a perſonal one. Their enmity is the next dangerous thing to their friendſhip. Have a real reſerve with almoſt every body; and have a ſeeming reſerve with almoſt nobody; for it is very diſagreeable to ſeem reſerved, and very dangerous not to be ſo. Few people find the true medium; many are ridiculouſly myſterious and reſerved upon trifles; and many imprudently communicative of all they know.

The next thing to the choice of your friends is the choice of your company. Endeavour, as much as you can, to keep company with people above you. There you riſe, as much as you ſink with people below you; for (as I have mentioned before) you are, whatever the company you keep is. Do not miſtake, when I ſay

company above you, and think that I mean with regard to their birth; that is the leaſt conſideration: but I mean with regard to their merit, and the light in which the world conſiders them.

There are two ſorts of good company; one, which is called the *beau monde* *, and conſiſts of thoſe people who have the lead in courts, and in the gay part of life: the other conſiſts of thoſe who are diſtinguiſhed by ſome peculiar merit, or who excel in ſome particular and valuable art or ſcience. For my own part, I uſed to think myſelf in company as much above me, when I was with Mr. Addiſon and Mr. Pope, as if I had been with all the princes in Europe. What I mean by low company, which ſhould by all means be avoided, is the company of thoſe, who, abſolutely inſignificant and contemptible in themſelves, think they are honoured by being in your company, and who flatter every vice and every folly you have, in order to engage you to converſe with them. The pride of being the firſt of the company is but too common; but it is very ſilly, and very prejudicial. Nothing in the world lets down a character more, than that wrong turn.

You may poſſibly aſk me, whether a man has it always in his power to get into the beſt company? and how?—I ſay, Yes, he has, by deſerving it; provided he is but in circumſtances which enable him to appear upon the footing of a gentleman. Merit and good-breeding will make their way every-where. Knowledge will introduce him, and good-breeding will endear him to the beſt companies; for, as I have often told you, politeneſs and good-breeding are abſolutely neceſſary to adorn any, or all other good qualities or talents. Without them, no knowledge, no perfection whatſoever, is ſeen in its beſt light. The ſcholar, without good breeding, is a pedant; the philoſopher, a cynic; the ſoldier, a brute; and every man diſagreeable.

* The faſhionable world.

LETTER XLIX.

The Art of Pleasing.

DEAR BOY, London, October the 16th.

THE art of pleasing is a very necessary one to possess; but a very difficult one to acquire. It can hardly be reduced to rules; and your own good-sense and observation will teach you more of it than I can. Do as you would be done by, is the surest method that I know of pleasing. Observe carefully what pleases you in others, and probably the same things in you will please others. If you are pleased with the complaisance and attention of others to your humours, your tastes, or your weaknesses, depend upon it, the same complaisance and attention, on your part, to theirs, will equally please them. Take the tone of the company that you are in, and do not pretend to give it; be serious, gay, or even trifling, as you find the present humour of the company: this is an attention due from every individual to the majority. Do not tell stories in company; there is nothing more tedious and disagreeable: if by chance you know a very short story, and exceedingly applicable to the present subject of conversation, tell it in as few words as possible; and even then throw out that you do not love to tell stories; but that the shortness of it tempted you. Of all things, banish the egotism out of your conversation, and never think of entertaining people with your own personal concerns, or private affairs; though they are interesting to you, they are tedious and impertinent to every body else: besides that, one cannot keep one's own private affairs too secret. Whatever you think your own excellences may be, do not affectedly display them in company; nor labour, as many people do, to give that turn to the conversation which may supply you with an opportunity of exhibiting them. If they are real, they will infallibly be discovered, without your pointing them out yourself, and with much more advantage. Never maintain an argument with heat and clamour, though you think or know yourself to be in the right; but give your opinion modestly and coolly, which is the

only way to convince; and, if that does not do, try to change the converſation, by ſaying, with good humour, "We ſhall hardly convince one another, nor is it neceſſary that we ſhould; ſo let us talk of ſomething elſe."

Remember that there is a local propriety to be obſerved in all companies; and that what is extremely proper in one company, may be, and often is, highly improper in another.

The jokes, the *bons mots*, the little adventures, which may do very well in one company, will ſeem flat and tedious, when related in another. The particular characters, the habits, the cant of one company, may give merit to a word, or a geſture, which would have none at all if diveſted of thoſe accidental circumſtances. Here people very commonly err; and, fond of ſomething that has entertained them in one company, and in certain circumſtances, repeat it with emphaſis in another, where it is either inſipid, or, it may be, offenſive, by being ill-timed, or miſplaced. Nay, they often do it with this ſilly preamble—"I will tell you an excellent thing;" or, "I will tell you the beſt thing in the world." This raiſes expectations, which, when abſolutely diſappointed, make the relator of this excellent thing look, very deſervedly, like a fool.

If you would particularly gain the affection and friendſhip of particular people, whether men or women, do juſtice to what you find out to be their predominant excellency, if they have one, and be tender to their prevailing weakneſs, which every body has, unleſs it is of the nature of vice, or you can mend them by reproof. Cardinal Richelieu, who was undoubtedly the ableſt ſtateſman of his time, or perhaps of any other, had the idle vanity of being thought the beſt poet too: he envied the great Corneille his reputation, and ordered a criticiſm to be written upon the Cid. Thoſe, therefore, who flattered ſkilfully, ſaid little to him of his abilities in ſtate affairs, or at leaſt but *en paſſant*, and as it might naturally occur. But the incenſe which they gave him, the ſmoke of which, they knew, would turn his head in their favour, was as a *bel eſprit*, and a poet. Why? Becauſe he was ſure of

one excellency, and diſtruſtful as to the other. Every man's prevailing vanity may be eaſily diſcovered by obſerving his favourite topic of converſation; for every man talks moſt of what he has moſt a mind to be thought to excel in. The late Sir Robert Walpole, (who was certainly an able man) was little open to flattery upon that head; for he was in no doubt himſelf about it; but his prevailing weakneſs was, to be thought to have a polite and happy turn to gallantry, of which he had undoubtedly leſs than any man living; it was his favourite and frequent ſubject of converſation; which proved, to thoſe who had any penetration, that it was his prevailing weakneſs. Do not miſtake me, and think that I mean to recommend to you abject and criminal flattery: no; flatter nobody's vices or crimes: on the contrary, abhor and diſcourage them. But there is no living in the world without a complaiſant indulgence for people's innocent weakneſſes.

There are little attentions, likewiſe, which are infinitely engaging, and which ſenſibly affect that degree of pride and ſelf-love which is inſeparable from human-nature, as they are unqueſtionable proofs of the regard and conſideration which we have for the perſons to whom we pay them. As, for example, to obſerve the little habits, the likings, the antipathies, and the taſtes, of thoſe whom we would oblige, and then take care to provide them with the one, and to ſecure them from the other; giving them, genteely, to underſtand, that you had obſerved they liked ſuch a diſh, or ſuch a room; for which reaſon you had prepared it; or, on the contrary, that having obſerved they had an averſion to ſuch a diſh, a diſlike to ſuch a perſon, &c. you had taken care to avoid preſenting them. Such attention, to ſuch trifles, obliges much more than greater things, as it makes people think themſelves almoſt the only objects of your thoughts and care.

Theſe are ſome of the arcanas neceſſary for your initiation in the great ſociety of the world. I wiſh I had known them better at your age; I have paid the price of three-and-fifty years for them; and ſhall not grudge it, if you reap the advantage.—Adieu!

LETTER L.

On Travelling and Employment of Time.

DEAR BOY, London, October the 30th.

I AM very well pleaſed with your *Itinerarium*, which you ſent me from Ratiſbon. It ſhows me that you obſerve and inquire as you go, which is the true end of travelling. Thoſe who travel heedleſsly from place to place, obſerving only their diſtance from each other, and attending only to their accommodation at the inn at night, ſet out fools, and will certainly return ſo. Thoſe who only mind the raree-ſhows of the places which they go through, ſuch as ſteeples, clocks, town-houſes, &c. get ſo little by their travels, that they might as well ſtay at home. But thoſe who obſerve, and inquire into the ſituation, the ſtrength, the weakneſs, the trade, the manufactures, the government, and conſtitution of every place they go to; who frequent the beſt companies, and attend to their ſeveral manners and characters; thoſe alone travel with advantage: and as they ſet out wiſe, return wiſer.

I would adviſe you always to get the ſhorteſt deſcription or hiſtory of every place where you make any ſtay; and ſuch a book, however imperfect, will ſtill ſuggeſt to you matter for inquiry; upon which you may get better informations from the people of the place. For example, while you are at Leipſig, get ſome ſhort account (and to be ſure there are many ſuch) of the preſent ſtate of that town, with regard to its magiſtrates, its police, its privileges, &c. and then inform yourſelf more minutely, upon all thoſe heads, in converſation with the moſt intelligent people. Do the ſame thing afterwards with regard to the electorate of Saxony: you will find a ſhort hiſtory of it in Puffendorf's Introduction, which will give you a general idea of it, and point out to you the proper objects of a more minute inquiry. In ſhort, be curious, attentive, inquiſitive, as to every thing; liſtleſſneſs and indolence are always blameable, but, at your age, they are unpardonable. Conſider how precious, and how important for all the reſt of your life, are your moments for theſe next three or four years, and do not loſe

one of them. Do not think I mean that you ſhould ſtudy all day long; I am far from adviſing or deſiring it: but I deſire that you would be doing ſomething or other all day long; and not neglect half hours and quarters of hours, which, at the year's end, amount to a great ſum. For inſtance, there are many ſhort intervals in the day, between ſtudies and pleaſures: inſtead of ſitting idle and yawning, in thoſe intervals, take up any book, though ever ſo trifling a one, even down to a jeſt book; it is ſtill better than doing nothing. I knew once a very covetous ſordid fellow, who uſed frequently to ſay, "Take care of the pence; for the pounds will take care of themſelves." This was a juſt and ſenſible reflection in a miſer. I recommend to you to take care of minutes; for hours will take care of themſelves. I am very ſure, that many people loſe two or three hours every day, by not taking care of the minutes. Never think any portion of time whatſoever too ſhort to be employed; ſomething or other may always be done in it.

Nor do I call pleaſures idleneſs, or time loſt, provided they are the pleaſures of a rational being; on the contrary, a certain portion of your time, employed in thoſe pleaſures, is very uſefully employed. Such are ſome public ſpectacles, and good company; but then, theſe require attention, or elſe your time is quite loſt.

There are a great many people, who think themſelves employed all day, and who, if they were to caſt up their accounts at night, would find that they had done juſt nothing. They have read two or three hours mechanically, without either attending to what they read, and, conſequently, without retaining it, or reaſoning upon it. Thence they ſaunter into company, without taking any part in it, and without obſerving the characters of the perſons, or the ſubjects of the converſation; but are either thinking of ſome trifle, foreign to the preſent purpoſe, or, often, not thinking at all; which ſilly and idle ſuſpenſion of thought they would dignify with the name of abſence and diſtraction. They go afterwards, it may be, to the play, where they gape at the company and the lights; but without minding the very thing they went to,—the play.

Pray do you be as attentive to your pleaſures as to your ſtudies. In the latter, obſerve and reflect upon all you read; and in the former, be watchful and attentive to all that you ſee and hear; and never have it to ſay, as a thouſand fools do, of things that were ſaid and done before their faces, "That, truly, they did not mind them, becauſe they were thinking of ſomething elſe." Why were they thinking of ſomething elſe? and, if they were, why did they come there? The truth is, that the fools were thinking of nothing. Remember to do what you are about, be that what it will; it is either worth doing well, or not at all. Wherever you are, have (as the low, vulgar expreſſion is) your ears and your eyes about you. Liſten to every thing that is ſaid, and ſee every thing that is done. But then keep all theſe obſervations to yourſelf, for your own private uſe, but rarely communicate them to others. Obſerve without being thought an obſerver; for, otherwiſe, people will be upon their guard before you.

Conſider ſeriouſly, and follow carefully, I beſeech you, my dear child, the advice which from time to time I have given, and ſhall continue to give you; it is at once the reſult of my long experience, and the effect of my tenderneſs for you. I can have no intereſt in it but yours. You are not yet capable of wiſhing yourſelf half ſo well as I wiſh you; follow, therefore, for a time at leaſt, implicitly, advice which you cannot ſuſpect, though poſſibly you may not yet ſee the particular advantages of it: but you will one day feel them. Adieu!

LETTER LI.

Learning and Pedantry.

DEAR BOY, Bath, February the 22d.

EVERY excellency, and every virtue, has its kindred vice or weakneſs; and, if carried beyond certain bounds, ſinks into the one or the other. Generoſity often runs into profuſion, œconomy into avarice, courage into raſhneſs, caution into timidity, and ſo on:—inſomuch

that, I believe, there is more judgement required for the proper conduct of our virtues, than for avoiding their oppoſite vices. Vice, in its true light, is ſo deformed, that it ſhocks us at firſt ſight; and would hardly ever ſeduce us, if it did not, at firſt ſight, wear the maſk of ſome virtue. But virtue is, in itſelf, ſo beautiful, that it charms us at firſt; engages us more and more upon further acquaintance; and, as with other beauties, we think exceſs impoſſible: it is here that judgement is neceſſary, to moderate and direct the effects of an excellent cauſe. I ſhall apply this reaſoning, at preſent, not to any particular virtue, but to an excellency, which, for want of judgement, is often the cauſe of ridiculous and blameable effects; I mean great learning, which, if not accompanied with ſound judgement, frequently carries us into error, pride, and pedantry. As I hope you will poſſeſs that excellency in its utmoſt extent, and yet without its too common failings, the hints, which my experience can ſuggeſt, may probably not be uſeleſs to you.

Some learned men, proud of their knowledge, only ſpeak to decide, and give judgement without appeal. The conſequence of which is, that mankind, provoked by the inſult, and injured by the oppreſſion, revolt; and, in order to ſhake off the tyranny, even call the lawful authority in queſtion. The more you know, the modeſter you ſhould be; and (by the way), that modeſty is the ſureſt way of gratifying your vanity. Even where you are ſure, ſeem rather doubtful: repreſent, but do not pronounce: and, if you would convince others, ſeem open to conviction yourſelf.

Others, to ſhow their learning, or often from the prejudices of a ſchool-education, where they hear of nothing elſe, are always talking of the ancients, as ſomething more than men, and of the moderns as ſomething leſs. They are never without a claſſic or two in their pockets: they ſtick to the old good-ſenſe; they read none of the modern traſh: and will ſhow you plainly, that no improvement has been made, in any one art or ſcience, theſe laſt ſeventeen hundred years. I would by no means have you diſown your acquaintance with the ancients; but ſtill leſs would I

have you boaſt of an excluſive intimacy with them. Speak of the moderns without contempt, and of the ancients without idolatry; judge them all by their merits, but not by their ages; and, if you happen to have an Elzevir claſſic in your pocket, neither ſhow it nor mention it.

Some great ſcholars, moſt abſurdly, draw all their maxims, both for public and private life, from what they call parallel caſes in the ancient authors, without conſidering, that, in the firſt place, there never were, ſince the creation of the world, two caſes exactly parallel; and, in the next place, that there never was a caſe ſtated, or even known, by any hiſtorian, with every one of its circumſtances; which, however, ought to be known, in order to be reaſoned from. Reaſon upon the caſe itſelf, and the ſeveral circumſtances that attend it, and act accordingly; but not from the authority of ancient poets or hiſtorians. Take into your conſideration, if you pleaſe, caſes ſeemingly analogous, but take them as helps only, not as guides. We are really ſo prejudiced by our educations, that, as the ancients deified their heroes, we deify their madmen: of which, with all due regard to antiquity, I take Leonidas and Curtius to have been two diſtinguiſhed ones. And yet a ſolid pedant would, in a ſpeech in parliament, relative to a tax of two-pence in the pound upon ſome commodity or other, quote thoſe two heroes as examples of what we ought to do, and ſuffer for our country. I have known theſe abſurdities carried ſo far, by people of injudicious learning, that I ſhould not be ſurpriſed if ſome of them were to propoſe, while we are at war with the Gauls, that a number of geeſe ſhould be kept in the Tower, upon account of the infinite advantage which Rome received, in a parallel caſe, from a certain number of geeſe in the Capitol. This way of reaſoning, and this way of ſpeaking, will always form a poor politician, and a puerile declaimer.

There is another ſpecies of learned men, who, though leſs dogmatical and ſupercilious, are not leſs impertinent. Theſe are the communicative and ſhining pedants, who adorn their converſation, even with wo-

men, by happy quotations of Greek and Latin; and who have contracted ſuch a familiarity with the Greek and Roman authors, that they call them by certain names or epithets denoting intimacy;—as, old Homer; that ſly rogue Horace; Maro, inſtead of Virgil; and Naſo, inſtead of Ovid. Theſe are often imitated by coxcombs, who have no learning at all, but who have got ſome names, and ſome ſcraps of ancient authors by heart, which they improperly and impertinently retail in all companies, in hopes of paſſing for ſcholars. If, therefore, you would avoid the accuſation of pedantry, on one hand, or the ſuſpicion of ignorance, on the other, abſtain from learned oſtentation. Speak the language of the company you are in; ſpeak it purely, and unlarded with any other. Never ſeem wiſer, nor more learned, than the people you are with. Wear your learning, like your watch, in a private pocket; and do not pull it out, and ſtrike it, merely to ſhow that you have one. If you are aſked what o'clock it is, tell it; but do not proclaim it hourly and unaſked, like the watchman.

Upon the whole, remember that learning (I mean Greek and Roman learning), is a moſt uſeful and neceſſary ornament; which it is ſhameful not to be maſter of; but, at the ſame time, moſt carefully avoid thoſe errors and abuſes which I have mentioned, and which too often attend it. Remember too, that great modern knowledge is ſtill more neceſſary than ancient; and that you had better know perfectly the preſent, than the old ſtate of Europe; though I would have you well acquainted with both.

I have this moment received your letter of the 17th. Though, I confeſs, there is no great variety in your preſent manner of life, yet materials can never be wanting for a letter; you ſee, you hear, or you read, ſomething new every day; a ſhort account of which, with your own reflections thereupon, will make out a letter very well. But, ſince you deſire a ſubject, pray ſend me an account of the Lutheran eſtabliſhment in Germany, their religious tenets, their church-government, the maintenance, authority, and titles of their clergy.

LETTER LII.

Graceful Manner and Behaviour...Inquiries concerning Germany.

DEAR BOY, Bath, March the 9th.

I MUST, from time to time, remind you of what I have often recommended to you, and of what you cannot attend to too much;—ſacrifice to the Graces. The different effects of the ſame thing, ſaid or done, when accompanied or abandoned by them, is almoſt inconceivable. They prepare the way to the heart; and the heart has ſuch an influence over the underſtanding, that it is worth while to engage it in our intereſt. From your own obſervation, reflect what a diſagreeable impreſſion an awkward addreſs, a ſlovenly figure, an ungraceful manner of ſpeaking, whether fluttering, muttering, monotony, or drawling; an unattentive behaviour, &c. make upon you, at firſt ſight, in a ſtranger, and how they prejudice you againſt him, though, for aught you know, he may have great intrinſic ſenſe and merit. And reflect, on the other hand, how much the oppoſites of all theſe things preposſeſs you, at firſt ſight, in favour of thoſe who enjoy them. You wiſh to find all good qualities in them, and are in ſome degree diſappointed if you do not. Obſerve carefully, then, what diſpleaſes or pleaſes you in others, and be perſuaded, that, in general, the ſame things will pleaſe or diſpleaſe them in you. Having mentioned laughing, I muſt particularly caution you againſt it. Frequent and loud laughter is the characteriſtic of folly and ill-manners; it is the manner in which the mob expreſs their ſilly joy, at ſilly things; and they call it being merry. In my mind, there is nothing ſo illiberal, and ſo ill-bred, as audible laughter. True wit, or ſenſe, never yet made any body laugh; they are above it: they pleaſe the mind, and give a cheerfulneſs to the countenance. But it is low buffoonery, or ſilly accidents, that always excite laughter: and that is what people of ſenſe and breeding ſhould ſhow themſelves above. A man's going to ſit down, in the ſuppoſition that he has a chair behind

him, and falling down upon his breech for want of one, ſets a whole company a laughing, when all the wit in the world would not do it,—a plain proof, in my mind, how low and unbecoming a thing laughter is. Laughter is eaſily reſtrained, by a very little reflection; but, as it is generally connected with the idea of gaiety, people do not enough attend to its abſurdity. Many people, at firſt from awkwardneſs and *mauvaiſe honte*, have got a very diſagreeable and ſilly trick of laughing, whenever they ſpeak: and I know a man of very good parts, Mr. Waller, who cannot ſay the commoneſt thing without laughing; which makes thoſe, who do not know him, take him at firſt for a natural fool. This, and many other very diſagreeable habits, are owing to *mauvaiſe honte* at their firſt ſetting out in the world. They are aſhamed in company, and ſo diſconcerted, that they do not know what they do, and try a thouſand tricks to keep themſelves in countenance; which tricks afterwards grow habitual to them. Some put their fingers in their noſe, others ſcratch their head, others twirl their hats; in ſhort, every awkward ill-bred body has his trick. But the frequency does not juſtify the thing; and all theſe vulgar habits and awkwardneſs, though not criminal indeed, are moſt carefully to be guarded againſt, as they are great bars in the way of the art of pleaſing. Remember, that to pleaſe is almoſt to prevail, or at leaſt a neceſſary previous ſtep to it. You, who have your fortune to make, ſhould more particularly ſtudy this art. You had not, I muſt tell you, when you left England, *les manieres prévenantes* *; and I muſt confeſs they are not very common in England: but I hope that your good ſenſe will make you acquire them abroad. If you deſire to make yourſelf conſiderable in the world (as, if you have any ſpirit, you do) it muſt be entirely your own doing: for I may very poſſibly be out of the world at the time you come into it. Your own rank and fortune will not aſſiſt you; your merit and your manners can, alone, raiſe you to figure and fortune. I have laid the foundations of them, by

* Commanding manners.

the education which I have given you; but you muſt build the ſuperſtructure yourſelf.

I muſt now apply to you for ſome informations, which I dare ſay you can, and which I deſire you will give me.

Can the elector of Saxony put any of his ſubjects to death for high treaſon, without bringing them firſt to their trial in ſome public court of juſtice?

Can he, by his own authority, confine any ſubject in priſon as long as he pleaſes, without trial?

Can he baniſh any ſubject out of his dominions by his own authority?

Can he lay any tax whatſoever upon his ſubjects, without the conſent of the States of Saxony? and what are thoſe ſtates? how are they elected? what orders do they conſiſt of? Do the clergy make part of them? and when, and how often, do they meet?

If two ſubjects of the elector's are at law, for an eſtate ſituated in the electorate, in what court muſt this ſuit be tried: and will the deciſion of that court be final, or does there lie an appeal to the Imperial Chamber at Wetzlaer?

What do you call the two chief courts, or two chief magiſtrates, of civil and criminal juſtice?

What is the common revenue of the electorate, one year with another?

What number of troops does the elector now maintain? and what is the greateſt number that the electorate is able to maintain?

I do not expect to have all theſe queſtions anſwered at once; but you will anſwer them in proportion as you get the neceſſary and authentic informations.

You are, you ſee, my German oracle; and I conſult you with ſo much faith, that you need not, like the oracles of old, return ambiguous anſwers; eſpecially as you have this advantage over them, too, that I only conſult you about paſt and preſent, but not about what is to come.

I wiſh you a good Eaſter fair at Leipſig. See, with attention, all the ſhops, drolls, tumblers, rope-dancers, and *hoc genus omne*: but inform yourſelf more particularly of the ſeveral parts of trade there.—Adieu!

LETTER LIII.

Instructions for reading History.

DEAR BOY, London, March the 25th.

I AM in great joy at the written and the verbal accounts which I have received lately of you. I am likewiſe particularly pleaſed to find, that you turn yourſelf to that ſort of knowledge which is more peculiarly neceſſary for your deſtination; for Mr. Harte tells me you have read, with attention, Caillieres, Pequet, and Richelieu's Letters. The Memoirs of the Cardinal de Retz will both entertain and inſtruct you; they relate to a very intereſting period of the French hiſtory, the miniſtry of cardinal Mazarin, during the minority of Lewis XIV. The characters of all the conſiderable people of that time are drawn in a ſhort, ſtrong, and maſterly manner; and the political reflexions, which are moſt of them printed in italics, are the juſteſt that ever I met with; they are not the laboured reflexions of a ſyſtematical cloſet politician, who, without the leaſt experience of buſineſs, ſits at home and writes maxims; but they are the reflexions which a great and able man formed, from long experience, and practice, in great buſineſs. They are true concluſions, drawn from facts, not from ſpeculations.

As modern hiſtory is particularly your buſineſs, I will give you ſome rules to direct your ſtudy of it. It begins, properly, with Charlemagne, in the year 800. But as, in thoſe times of ignorance, the prieſts and monks were almoſt the only people that could or did write, we have ſcarcely any hiſtories of thoſe times but ſuch as they have been pleaſed to give us; which are compounds of ignorance, ſuperſtition, and party zeal. So that a general notion of what is rather ſuppoſed, than really known to be, the hiſtory of the five or ſix following centuries, ſeems to be ſufficient: and much time would be but ill employed in a minute attention to thoſe legends. But reſerve your utmoſt care, and moſt diligent inquiries, for the fifteenth century, and downwards. Then learning began to revive,

and credible hiſtories to be written; Europe began to take the form which, to ſome degree, it ſtill retains, at leaſt the foundations of the preſent great powers of Europe were then laid. Lewis the Eleventh made France, in truth, a monarchy. Before his time, there were independent provinces in France, as the duchy of Brittany, &c. whoſe princes tore it to pieces, and kept it in conſtant domeſtic confuſion. Lewis the Eleventh reduced all theſe petty ſtates, by fraud, force, or marriage; for he ſcrupled no means to obtain his ends.

About that time, Ferdinand king of Arragon, and Iſabella, his wife, queen of Caſtile, united the whole Spaniſh monarchy; and drove the Moors out of Spain, who had till then kept poſſeſſion of Granada. About that time too, the houſe of Auſtria laid the great foundations of its ſubſequent power; firſt, by the marriage of Maximilian with the heireſs of Burgundy; and then, by the marriage of his ſon Philip, archduke of Auſtria, with Jane, the daughter of Iſabella, queen of Spain, and heireſs of that whole kingdom, and of the Weſt Indies. By the firſt of theſe marriages, the houſe of Auſtria acquired the Seventeen Provinces; and by the latter Spain and America; all which centered in the perſon of Charles the Fifth, ſon of the above-mentioned archduke, Philip, the ſon of Maximilian.

This immenſe power, which the emperor Charles the Fifth found himſelf poſſeſſed of, gave him a deſire for univerſal power (for people never deſire all till they have gotten a great deal) and alarmed France: this ſowed the ſeeds of that jealouſy and enmity, which have flouriſhed ever ſince between thoſe two great powers. Afterwards the houſe of Auſtria was weakened by the diviſion made by Charles the Fifth of his dominions, between his ſon Philip the Second of Spain, and his brother Ferdinand; and has ever ſince been dwindling to the weak condition in which it now is. This is a moſt intereſting part of the hiſtory of Europe, of which it is abſolutely neceſſary that you ſhould be exactly and minutely informed.

There are in the hiſtory of moſt countries certain

very remarkable æras, which deſerve more particular inquiry and attention than the common run of hiſtory. Such is the revolt of the Seventeen Provinces, in the reign of Philip the Second of Spain, which ended in forming the preſent republic of the Seven United Provinces, whoſe independency was firſt allowed by Spain at the treaty of Munſter. Such was the extraordinary revolution of Portugal, in the year 1640, in favour of the preſent houſe of Braganza. Such is the famous revolution of Sweden, when Chriſtian the Second of Denmark, who was alſo king of Sweden, was driven out by Guſtavus Vaſa. And ſuch, alſo, is that memorable æra in Denmark, of 1660, when the ſtates of that kingdom made a voluntary ſurrender of all their rights and liberties to the crown, and changed that free ſtate into the moſt abſolute monarchy now in Europe. The *Acta Regia* *, upon that occaſion, are worth your peruſing. Theſe remarkable periods of modern hiſtory deſerve your particular attention, and moſt of them have been treated ſingly by good hiſtorians, which are worth your reading. The revolutions of Sweden and of Portugal are moſt admirably well written, by l'abbé de Vertot. They are ſhort, and will not take twelve hours reading. There is another book which well deſerves your looking into, but not worth your buying at preſent, becauſe it is not portable; if you can borrow, or hire it, you ſhould; and that is, *l'Hiſtoire des Traités de Paix* †, in two volumes, folio, which make part of the *Corps Diplomatique* ‡. You will there find a ſhort and clear hiſtory, and the ſubſtance of every treaty made in Europe, during the laſt century, from the treaty of Vervins. Three parts in four of this book are not worth your reading, as they relate to treaties of very little importance; but if you ſelect the moſt conſiderable ones, read them with attention, and take ſome notes, it will be of great uſe to you. Attend chiefly to thoſe in which the great powers of Europe are the parties; ſuch as the treaty of the Pyrenées, between France and Spain; the treaties

* Royal Acts. † The Hiſtory of Treaties. ‡ The Diplomatic Body.

of Nimeguen and Ryſwick: but, above all, the treaty of Munſter ſhould be moſt circumſtantially and minutely known to you, as almoſt every treaty made ſince has ſome reference to it. For this, Père Bougeant's is the beſt book you can read, as it takes in the thirty years' war, which preceded that treaty. The treaty itſelf, which is made a perpetual law of the empire, comes in the courſe of your lectures upon the *Jus Publicum Imperii* *.

LETTER LIV.

Impertinent and Common-place Observations.

DEAR BOY, London, May the 10th.

I RECKON that this letter will find you juſt returned from Dreſden, where you have made your firſt court *caravanne*. What inclination for courts this taſte of them may have given you, I cannot tell; but this I think myſelf ſure of, from your good ſenſe, that, in leaving Dreſden, you have left diſſipation too; and have reſumed, at Leipſig, that application, which, if you like courts, can alone enable you to make a good figure at them. A mere courtier, without parts or knowledge, is the moſt frivolous and contemptible of all beings; as, on the other hand, a man of parts and knowledge, who acquires the eaſy and noble manners of a court, is the moſt perfect. It is a trite, common-place obſervation, that courts are the ſeats of falſehood and diſſimulation. That, like many, I might ſay moſt common-place obſervations, is falſe. Falſehood and diſſimulation are certainly to be found at courts; but where are they not to be found? Cottages have them, as well as courts—only with worſe manners. A couple of neighbouring farmers, in a village, will contrive and practiſe as many tricks, to over-reach each other at the next market, or to ſupplant each other in the favour of the 'ſquire, as any two courtiers can do to ſupplant each other in the favour of their prince. Whatever poets may write, or fools believe, of rural innocence

* The public inſtitutions of the empire.

and truth, and of the perfidy of courts, this is moſt undoubtedly true—that ſhepherds and miniſters are both men, their nature and paſſions the ſame, the modes of them only different.

Having mentioned common-place obſervations, I will particularly caution you againſt either uſing, believing, or approving them. They are the common topics of witlings and coxcombs; thoſe, who really have wit, have the utmoſt contempt for them, and ſcorn even to laugh at the pert things that thoſe would-be wits ſay upon ſuch ſubjects.

Religion is one of their favourite topics; it is all prieſt-craft; and an invention contrived and carried on by prieſts, of all religions, for their own power and profit: from this abſurd and falſe principle flow the common-place inſipid jokes and inſults upon the clergy. With theſe people, every prieſt, of every religion, is either a public or a concealed unbeliever, drunkard, and whoremaſter: whereas, I conceive, that prieſts are extremely like other men, and neither the better nor the worſe for wearing a gown or a ſurplice; but, if they are different from other people, probably it is on the ſide of religion and morality, or at leaſt decency, from their education and manner of life.

Another common topic for falſe wit, and cold raillery, is matrimony. Every man and his wife hate each other cordially, whatever they may pretend, in public, to the contrary. The huſband certainly wiſhes his wife at the devil, and the wife certainly cuckolds her huſband. Whereas, I preſume, that men and their wives neither love nor hate each other the more, upon account of the form of matrimony which has been ſaid over them. The cohabitation, indeed, which is the conſequence of matrimony, makes them either love or hate more, accordingly as they reſpectively deſerve it; but that would be exactly the ſame, between any man and woman, who lived together without being married.

Theſe, and many other common-place reflections upon nations, or profeſſions, in general (which are at leaſt as often falſe as true) are the poor refuge of people who have neither wit nor invention of their own, but en-

deavour to ſhine in company by ſecond-hand finery. I always put theſe pert jackanapeſes out of countenance, by looking extremely grave, when they expect that I ſhould laugh at their pleaſantries; and by ſaying *well, and ſo;* as if they had not done, and that the ſting were ſtill to come. This diſconcerts them; as they have no reſources in themſelves, and have but one ſet of jokes to live upon. Men of parts are not reduced to theſe ſhifts, and have the utmoſt contempt for them: they find proper ſubjects enough for either uſeful or lively converſations; they can be witty without ſatire or common-place, and ſerious without being dull. The frequenting of courts checks this petulancy of manners; the good-breeding and circumſpection which are neceſſary, and only to be learned there, correct thoſe pertneſſes. I do not doubt but that you are improved in your manners, by the ſhort viſit which you have made at Dreſden; and the other courts, which I intend that you ſhall be better acquainted with, will gradually ſmooth you up to the higheſt poliſh. In courts, a verſatility of genius, and a ſoftneſs of manners, are abſolutely neceſſary; which ſome people miſtake for abject flattery, and having no opinion of one's own; whereas it is only the decent and genteel manner of maintaining your own opinion, and poſſibly of bringing other people to it. The manner of doing things is often more important than the things themſelves; and the very ſame thing may become either pleaſing, or offenſive, by the manner of ſaying or doing it. *Materiam ſuperabat opus* *, is often ſaid of works of ſculpture; where, though the materials were valuable, as ſilver, gold, &c. the workmanſhip was ſtill more ſo. This holds true, applied to manners; which adorn whatever knowledge or parts people may have; and even make a greater impreſſion, upon nine in ten of mankind, than the intrinſic value of the materials. On the other hand, remember that what Horace ſays of good writing is juſtly applicable to thoſe who would make a good figure in courts, and diſtinguiſh themſelves in the ſhining parts of life;

* The workmanſhip ſurpaſſes the value of the materials.

*Sapere eſt principium et fons**. A man, who, without a good fund of knowledge and parts, adopts a court life, makes the moſt ridiculous figure imaginable. He is a machine, little ſuperior to the court clock; and, as this points out the hours, he points out the frivolous employment of them. He is, at moſt, a comment upon the clock; and, according to the hours that it ſtrikes, tells you, now it is levee, now dinner, now ſupper time, &c. The end which I propoſe by your education, and which (if you pleaſe) I ſhall certainly attain, is, to unite in you all the knowledge of a ſcholar, with the manners of a courtier; and to join, what is ſeldom joined in any of my countrymen, books and the world. They are commonly twenty years old before they have ſpoken to any body above their ſchool-maſter and the fellows of their college. If they happen to have learning, it is only Greek and Latin; but not one word of modern hiſtory, or modern languages. Thus prepared, they go abroad, as they call it: but, in truth, they ſtay at home all that while; for, being very awkward, confoundedly aſhamed, and not ſpeaking the languages, they go into no foreign company, at leaſt none good; but dine and ſup with one another only at the tavern. Such examples, I am ſure, you will not imitate, but even carefully avoid. You will always take care to keep the beſt company in the place where you are, which is the only uſe of travelling: and (by the way) the pleaſures of a gentleman are only to be found in the beſt company; for that riot which low company, moſt falſely and impudently, call pleaſure, is only the ſenſuality of a ſwine.—Adieu!

LETTER LV.

Politeness in Courts.

DEAR BOY, London, May the 17th.

I RECEIVED, yeſterday, your letter of the 16th, and have, in conſequence of it, written, this day, to

* To be wiſe is the principle and fountain of all.

Sir Charles Williams, to thank him for all the civilities he has ſhown you. Your firſt ſetting out at court has, I find, been very favourable; and his Poliſh Majeſty has diſtinguiſhed you. I hope you received that mark of diſtinction with reſpect, and with ſteadineſs, which is the proper behaviour of a man of faſhion. People of a low, obſcure education, cannot ſtand the rays of greatneſs; they are frightened out of their wits when kings and great men ſpeak to them; they are awkward, aſhamed, and do not know what nor how to anſwer: whereas *les honnêtes gens* are not dazzled by ſuperior rank: they know and pay all the reſpect that is due to it; but they do it without being diſconcerted; and can converſe juſt as eaſily with a king as with any one of his ſubjects. That is the great advantage of being introduced young into good company, and being uſed early to converſe with one's ſuperiors. How many men have I ſeen here, who, after having had the full benefit of an Engliſh education, firſt at ſchool, and then at the univerſity, when they have been preſented to the king, did not know whether they ſtood upon their heads or their heels? If the king ſpoke to them, they were annihilated; they trembled, endeavoured to put their hands in their pockets and miſſed them, let their hats fall, and were aſhamed to take them up; and, in ſhort, put themſelves in every attitude but the right, that is, the eaſy and natural one. The characteriſtic of a well-bred man is, to converſe with his inferiors without inſolence, and with his ſuperiors with reſpect, and with eaſe. He talks to kings without concern; he trifles with women of the firſt condition with familiarity, gaiety, but reſpect; and converſes with his equals, whether he is acquainted with them or not, upon general common topics, that are not, however, quite frivolous, without the leaſt concern of mind, or awkwardneſs of body; neither of which can appear to advantage but when they are perfectly eaſy.

LETTER LVI.

Instructions in the Study of History.

DEAR BOY, London, May the 31ſt.

I HAVE received, with great ſatisfaction, your letter of the 28th, from Dreſden: it finiſhes your ſhort but clear account of the Reformation; which is one of thoſe intereſting periods of modern hiſtory, that cannot be too much ſtudied nor too minutely known by you. There are many great events in hiſtory, which, when once they are over, leave things in the ſituation in which they found them. As for inſtance, the late war; which, excepting the eſtabliſhment in Italy for Don Philip, leaves things pretty much *in ſtatu quo* *; a mutual reſtitution of all acquiſitions being ſtipulated by the preliminaries of the peace. Such events undoubtedly deſerve your notice, but yet not ſo minutely as thoſe, which are not only important in themſelves, but equally (or it may be more) important by their conſequences too: of this latter ſort were the progreſs of the Chriſtian Religion in Europe; the invaſion of the Goths; the diviſion of the Roman Empire into Weſtern and Eaſtern; the eſtabliſhment and rapid progreſs of Mahometaniſm; and, laſtly, the Reformation: all which events produced the greateſt changes in the affairs of Europe, and to one or other of which the preſent ſituation of all the parts of it is to be traced up.

Next to theſe are thoſe events which more immediately affect particular ſtates and kingdoms, and which are reckoned merely local, though their influence may, and indeed very often does, indirectly, extend itſelf further; ſuch as civil wars, and revolutions, from which a total change in the form of government frequently flows. The civil wars in England, in the reign of king Charles I. produced an entire change of the government here, from a limited monarchy to a commonwealth, at firſt, and afterwards to abſolute power, uſurped by Cromwell, under the pretence of protection, and the title of protector.

* In the ſtate in which they were.

The revolution, in 1688, inſtead of changing, preſerved our form of government; which king James II. intended to ſubvert, and eſtabliſh abſolute power in the crown.

Theſe are the two great epochs in our Engliſh hiſtory, which I recommend to your particular attention.

The league formed by the houſe of Guiſe, and fomented by the artifices of Spain, is a moſt material part of the hiſtory of France. The foundation of it was laid in the reign of Henry II. but the ſuperſtructure was carried on through the ſucceſſive reigns of Francis II. Charles IX. and Henry III. till at laſt it was cruſhed, partly by the arms, but more by the apoſtacy of Henry IV.

In Germany, great events have been frequent, by which the imperial dignity has always either gotten or loſt: and ſo far they have affected the conſtitution of the empire. The houſe of Auſtria kept that dignity to itſelf for near two hundred years, during which time it was always attempting to extend its power, by encroaching upon the rights and privileges of the other ſtates of the empire; till, at the end of the *bellum tricennale**, the treaty of Munſter, of which France is guarantee, fixed the reſpective claims.

Italy has been conſtantly torn to pieces, from the time of the Goths, by the popes and the antipopes, ſeverally ſupported by other great powers of Europe, more as their intereſt than as their religion led them: by the pretenſions alſo of France, and the houſe of Auſtria, upon Naples, Sicily, and the Milaneſe; not to mention the various leſſer cauſes of ſquabbles there, for the little ſtates, ſuch as Ferrara, Parma, Montferrat, &c.

The popes, till lately, have always taken a conſiderable part, and had great influence in the affairs of Europe; their excommunications, bulls, and indulgences, ſtood inſtead of armies, in the times of ignorance and bigotry; but now, that mankind is better informed, the ſpiritual authority of the pope is not only leſs regarded, but even deſpiſed, by the catholic princes themſelves; and his holineſs is actually little more than biſhop of

* The thirty years war.

Rome, with large temporalities; which he is not likely to keep longer than till the other greater powers in Italy ſhall find their conveniency in taking them from him. Among the modern popes, Leo the Tenth, Alexander the Sixth, and Sextus Quintus, deſerve your particular notice. The firſt, among other things, for his own learning and taſte, and for his encouragement of the reviving arts and ſciences in Italy. Under his protection, the Greek and Latin claſſics were moſt excellently tranſlated into Italian; painting flouriſhed and arrived at its perfection; and ſculpture came ſo near the ancients, that the works of his time, both in marble and bronze, are now called *Antico-Moderno*.

Alexander the Sixth, together with his natural ſon, Ceſar Borgia, was famous for his wickedneſs; in which he, and his ſon too, ſurpaſſed all imagination. Their lives are well worth your reading. They were poiſoned themſelves by the poiſoned wine which they had prepared for others: the father died of it, but Ceſar recovered.

Sextus the Fifth was the ſon of a ſwineherd; and raiſed himſelf to the popedom by his abilities: he was a great knave, but an able and a ſingular one.

Here is hiſtory enough for to-day; you ſhall have ſome more ſoon.—Adieu!

LETTER LVII.

Attention to Inferiors.

DEAR BOY, London, July the 1ſt.

I AM extremely well pleaſed with the courſe of ſtudies which Mr. Harte informs me you are now in, and with the degree of application which he aſſures me you have to them.

Solid knowledge, as I have often told you, is the firſt and great foundation of your future fortune and character; for I never mention to you the two much greater points of religion and morality, becauſe I cannot poſſibly ſuſpect you as to either of them. This ſolid knowledge you are in a fair way of acquiring; you may if

you pleaſe; and, I will add, that nobody ever had the means of acquiring it more in their power than you have. But remember, that manners muſt adorn knowledge, and ſmooth its way through the world. Like a great, rough diamond, it may do very well in a cloſet, by way of curioſity, and alſo for its intrinſic value; but it will never be worn, nor ſhine, if it is not poliſhed. It is upon this article, I confeſs, that I ſuſpect you the moſt, which makes me recur to it ſo often; for I fear that you are apt to ſhow too little attention to every body, and too much contempt to many. Be convinced, that there are no perſons ſo inſignificant and inconſiderable, but may, ſome time or other, and in ſome thing or other, have it in their power to be of uſe to you; which they certainly will not, if you have once ſhown them contempt. Wrongs are often forgiven, but contempt never is. Our pride remembers it for ever. It implies a diſcovery of weakneſſes, which we are much more careful to conceal than crimes. Many a man will confeſs his crimes to a common friend, but I never knew a man who would tell his ſilly weakneſſes to his moſt intimate one. As many a friend will tell us our faults without reſerve, who will not ſo much as hint at our follies; that diſcovery is too mortifying to our ſelf-love, either to tell another, or to be told of one's-ſelf. You muſt, therefore, never expect to hear of your weakneſſes, or your follies, from any body but me; thoſe I will take pains to diſcover, and whenever I do, ſhall tell you of them.

Next to manners, are exterior graces of perſon and addreſs; which adorn manners, as manners adorn knowledge. To ſay that they pleaſe, engage, and charm, as they moſt indiſputably do, is ſaying, that one ſhould do every thing poſſible to acquire them. The graceful manner of ſpeaking, is, particularly, what I ſhall always hollow in your ears, as Hotſpur hollowed *Mortimer* to Henry IV; and, like him too, I have a mind to have a ſtarling taught to ſay, *ſpeak diſtinctly and gracefully*, and ſend him you, to replace your loſs of the unfortunate Matzel *; who, by the way, I am told, ſpoke his language very diſtinctly and gracefully.

* A favourite bullfinch which died.

I hope you do not forget to inquire into the affairs of trade and commerce, nor to get the beſt accounts you can of the commodities and manufactures, exports and imports, of the ſeveral countries where you may be, and their groſs value.

I would likewiſe have you attend to the reſpective coins, gold, ſilver, copper, &c. and their value compared with our coins; for which purpoſe, I would adviſe you to put up, in a ſeparate piece of paper, one piece of every kind, wherever you ſhall be, writing upon it the name and the value. Such a collection will be curious enough in itſelf; and that ſort of knowledge will be very uſeful to you in your way of buſineſs, where the different value of money often comes in queſtion.

L'abbé Mably's *Droit de l'Europe*, which Mr. Harte is ſo kind as to ſend me, is worth your reading.—Adieu!

LETTER LVIII.

Indolent and frivolous Minds characterised.

DEAR BOY, London, July the 26th.

THERE are two ſorts of underſtandings; one of which hinders a man from ever being conſiderable, and the other commonly makes him ridiculous; I mean the lazy mind, and the trifling frivolous mind. Yours, I hope, is neither. The lazy mind will not take the trouble of going to the bottom of any thing; but, diſcouraged by the firſt difficulties (and every thing worth knowing or having is attended with ſome), ſtops ſhort, contents itſelf with eaſy, and, conſequently, ſuperficial knowledge, and prefers a great degree of ignorance to a ſmall degree of trouble. Theſe people either think, or repreſent, moſt things as impoſſible; whereas few things are ſo, to induſtry and activity. But difficulties ſeem to them impoſſibilities, or at leaſt they pretend to think them ſo, by way of excuſe for their lazineſs. An hour's attention to the ſame object

is too laborious for them; they take every thing in the light in which it firſt preſents itſelf, never conſider it in all its different views; and, in ſhort, never think it through. The conſequence of this is, that when they come to ſpeak upon theſe ſubjects, before people who have conſidered them with attention, they only diſcover their own ignorance and lazineſs, and lay themſelves open to anſwers that put them in confuſion. Do not then be diſcouraged by the firſt difficulties, but *contra audentior ito* *; and reſolve to go to the bottom of all thoſe things, which every gentleman ought to know well. Thoſe arts or ſciences, which are peculiar to certain profeſſions, need not be deeply known by thoſe who are not intended for thoſe profeſſions. As for inſtance; fortification and navigation; of both which a ſuperficial and general knowledge, ſuch as the common courſe of converſation, with a very little inquiry on your part, will give you, is ſufficient. Though, by the way, a little more knowledge of fortification may be of ſome uſe to you; as the events of war, in ſieges, make many of the terms of that ſcience occur frequently in common converſations; and one would be ſorry to ſay, like the marquis de Maſcarille, in Moliere's *Précieuſes Ridicules*, when he hears of *une demie lune;—Ma foi c'étoit bien une lune toute entiere* †! But thoſe things which every gentleman, independently of profeſſion, ſhould know, he ought to know well, and dive into all the depths of them. Such are languages, hiſtory, and geography, ancient and modern; philoſophy, rational logic, rhetoric; and, for you particularly, the conſtitutions, and the civil and military ſtate of every country in Europe. This, I confeſs, is a pretty large circle of knowledge, attended with ſome difficulties, and requiring ſome trouble; which, however, an active and induſtrious mind will overcome, and be amply repaid. The trifling and frivolous mind is always buſied, but to little purpoſe; it takes little objects for great ones, and throws away upon trifles that time and attention which only important things

* But dare more ardently.

† A half-moon;—Faith it was a full-moon!

deſerve. Knick-knacks, butterflies, ſhells, inſects, &c. are the objects of their moſt ſerious reſearches. They contemplate the dreſs, not the characters, of the company they keep. They attend more to the decorations of a play, than to the ſenſe of it, and to the ceremonies of a court, more than to its politics. Such an employment of time is an abſolute loſs of it. You have now, at moſt, three years to employ, either well or ill; for, as I have often told you, you will be, all your life, what you ſhall be three years hence. For God's ſake then reflect! Will you throw away this time, either in lazineſs, or in trifles? Or will you not rather employ every moment of it in a manner that muſt ſo ſoon reward you, with ſo much pleaſure, figure, and character? I cannot, I will not doubt of your choice. Read only uſeful books, and never quit a ſubject till you are thoroughly maſter of it, but read and inquire on till then. When you are in company, bring the converſation to ſome uſeful ſubject, but *à portée* * of that company. Points of hiſtory, matters of literature, the cuſtoms of particular countries, the ſeveral orders of knighthood, as Teutonic, Malteſe, &c. are ſurely better ſubjects of converſation than the weather, dreſs, or fiddle-faddle ſtories, that carry no information along with them. The characters of kings, and great men, are only to be learned in converſation; for they are never fairly written during their lives. This, therefore, is an entertaining inſtructive ſubject of converſation, and will likewiſe give you an opportunity of obſerving how very differently characters are given, from the different paſſions and views of thoſe who give them. Never be aſhamed nor afraid of aſking queſtions; for, if they lead to information, and if you accompany them with ſome excuſe, you will never be reckoned an impertinent or rude queſtioner. All thoſe things, in the common courſe of life, depend entirely upon the manner; and, in that reſpect, the vulgar ſaying ſaying is true, That one man may better ſteal a horſe, than another look over the hedge. There are few things that may not be ſaid, in ſome manner or

* In the line of.

other: either in a ſeeming confidence, or a genteel irony, or introduced with wit: and one great part of the knowledge of the world conſiſts in knowing when, and where, to make uſe of theſe different manners. The graces of the perſon, the countenance, and the way of ſpeaking, contribute ſo much to this, that I am convinced, the very ſame thing, ſaid by a genteel perſon, in an engaging way, and gracefully and diſtinctly ſpoken, would pleaſe—which would ſhock, if muttered out by an awkward figure, with a ſullen, ſerious countenance. The poets always repreſent Venus as attended by the three Graces, to intimate, that even beauty will not do without. I think they ſhould have given Minerva three alſo; for without them, I am ſure, learning is very unattractive. Invoke them, then, diſtinctly, to accompany all your words and actions.—Adieu!

LETTER LIX.

Obſervations on Good-Conduct...Treaty of Munſter...Riſe of the Houſe of Brandenburg.

DEAR BOY, London, Auguſt the 23d.

YOUR friend Mr. Eliot has dined with me twice ſince I returned hither; and I can ſay with truth, that, while I had the ſeals, I never examined or ſifted a ſtate-priſoner, with ſo much care and curioſity, as I did him. Nay, I did more, for, contrary to the laws of this country, I gave him, in ſome manner, the queſtion ordinary and extraordinary; and I have infinite pleaſure in telling you, that the rack, which I put him to, did not extort from him one ſingle word that was not ſuch as I wiſhed to hear of you. I heartily congratulate you upon ſuch an advantageous teſtimony, from ſo creditable a witneſs. *Laudari a laudato viro* *, is one of the greateſt pleaſures and honours a rational being can have: may you long continue to deſerve it! Your averſion to drinking, and your diſlike to gaming,

* To be praiſed by a praiſe-worthy man.

which Mr. Eliot assures me are both very strong, give me the greatest joy imaginable for your sake; as the former would ruin both your constitution and understanding, and the latter your fortune and character. Mr. Harte wrote me word some time ago, and Mr. Eliot confirms it now, that you employ your pin-money in a very different manner from that in which pin-money is commonly lavished. Not in gew-gaws and baubles, but in buying good and useful books. This is an excellent symptom, and gives me very good hopes. Go on thus, my dear boy, but for these two next years, and I ask no more. You must then make such a figure, and such a fortune in the world, as I wish you, and as I have taken all these pains to enable you to do. After that time, I allow you to be as idle as ever you please; because I am sure that you will not then please to be so at all. The ignorant and the weak only are idle; but those, who have once acquired a good stock of knowledge, always desire to increase it. Knowledge is like power, in this respect, that those who have the most, are most desirous of having more. It does not clog by possession, but increases desire; which is the case of very few pleasures.

Upon receiving this congratulatory letter, and reading your own praises, I am sure that it must naturally occur to you, how great a share of them you owe to Mr. Harte's care and attention; and, consequently, that your regard and affection for him must increase, if there be room for it, in proportion as you reap, which you do daily, the fruits of his labours.

I must not, however, conceal from you, that there was one article in which your own witness, Mr. Eliot, faultered: for, upon my questioning him home, as to your manner of speaking, he could not say that your utterance was either distinct or graceful. I have already said so much to you upon this point, that I can add nothing. I will therefore only repeat this truth, which is, that if you will not speak distinctly and gracefully, nobody will desire to hear you.

I am glad to learn that abbé Mably's *Droit Public de l'Europe* * makes a part of your evening amusements.

* The public law of Europe.

It is a very uſeful book, and gives a clear deduction of the affairs of Europe, from the treaty of Munſter to this time. Pray read it with attention, and with the proper maps; always recurring to them for the ſeveral countries or towns yielded, taken, or reſtored. Père Bougeant's third volume will give you the beſt idea of the treaty of Munſter, and open to you the ſeveral views of the belligerant and contracting parties: and there never were greater than at that time. The houſe of Auſtria, in the war immediately preceding that treaty, intended to make itſelf abſolute in the empire, and to overthrow the rights of the reſpective ſtates of it. The view of France was to weaken and diſmember the houſe of Auſtria, to ſuch a degree, as that it ſhould no longer be a counterbalance to that of Bourbon. Sweden wanted poſſeſſions upon the continent of Germany, not only to ſupply the neceſſities of its own poor and barren country, but likewiſe to hold the balance in the empire between the houſe of Auſtria and the States. The houſe of Brandenburg wanted to aggrandiſe itſelf by pilfering in the fire; changed ſides occaſionally, and made a good bargain at laſt: for I think it got, at the peace, nine or ten biſhoprics ſeculariſed. So that we may date, from the treaty of Munſter, the decline of the houſe of Auſtria, the great power of the houſe of Bourbon, and the aggrandiſement of that of Brandenburg: and I am much miſtaken, if it ſtops where it is now.

LETTER LX.

Cautions in reading History...Great Power of France... Cauſes of Weakneſs in Allied Powers.

DEAR BOY, London, Auguſt the 30th.

YOUR reflections upon the conduct of France, from the treaty of Munſter to this time, are very juſt; and I am very glad to find, by them, that you not only read, but that you think and reflect upon what you read. Many great readers load their memories, without exerciſing their judgements; and make lumber-rooms of

their heads, inſtead of furniſhing them uſefully: facts are heaped upon facts, without order or diſtinction, and may juſtly be ſaid to compoſe that

——— Rudis indigeſtaque moles
Quam dixere chaos *.

Go on, then, in the way of reading that you are in; take nothing for granted, upon the bare authority of the author; but weigh and conſider, in your own mind, the probability of the facts, and the juſtneſs of the reflections. Conſult different authors upon the ſame facts, and form your opinion upon the greater or leſſer degree of probability ariſing from the whole; which, in my mind, is the utmoſt ſtretch of hiſtorical faith: certainty (I fear) not being to be found. When an hiſtorian pretends to give you the cauſes and motives of events, compare thoſe cauſes and motives with the characters and intereſts of the parties concerned, and judge for yourſelf, whether they correſpond or not. Conſider whether you cannot aſſign others more probable; and, in that examination, do not deſpiſe ſome very mean and trifling cauſes of the actions of great men: for ſo various and inconſiſtent is human-nature, ſo ſtrong and ſo changeable are our paſſions, ſo fluctuating are our wills, and ſo much are our minds influenced by the accidents of our bodies, that every man is more the man of the day than a regular and conſequential character. The beſt have ſomething bad, and ſomething little; the worſt have ſomething good, and ſometimes ſomething great; for I do not believe what Velleius Paterculus (for the ſake of ſaying a pretty thing) ſays of Scipio, *Qui nihil non laudandum, aut fecit, aut dixit, aut ſenſit* †. As for the reflections of hiſtorians, with which they think it neceſſary to interlard their hiſtories, or at leaſt to conclude their chapters (and which, in the French hiſtories, are always introduced with a *tant il eſt vrai*, and in the Engliſh, ſo true it is) do not adopt them implicitly upon the credit of the

* A rude and indigeſted maſs, which is called chaos.

† Who never did, or ſaid, or felt, what was otherwiſe than laudable.

author, but analyſe them yourſelf, and judge whether they are true or not.

But, to return to the politics of France, from which I have digreſſed; you have certainly made one farther reflection of an advantage which France has, over and above its abilities in the cabinet, and the ſkill of its negociators; which is (if I may uſe the expreſſion) its ſoleneſs, continuity of riches and power within itſelf, and the nature of its government. Near twenty millions of people, and the ordinary revenue of above thirteen millions ſterling a year, are at the abſolute diſpoſal of the crown. This is what no other power in Europe can ſay; ſo that different powers muſt now unite to make a balance againſt France; which union, though formed upon the principle of their common intereſt, can never be ſo intimate as to compoſe a machine ſo compact and ſimple as that of one great kingdom, directed by one will, and moved by one intereſt. The allied powers (as we have conſtantly ſeen) have, beſides the common and declared object of their alliance, ſome ſeparate and concealed view, to which they often ſacrifice the general one; which makes them, either directly or indirectly, pull different ways. Thus, the deſign upon Toulon failed, in the year 1706, only from the ſecret view of the houſe of Auſtria upon Naples; which made the court of Vienna, notwithſtanding the repreſentations of the other allies to the contrary, ſend to Naples the 12,000 men that would have done the buſineſs at Toulon. In this laſt war, too, the ſame cauſes had the ſame effects: the queen of Hungary, in ſecret, thought of nothing but recovering Sileſia, and what ſhe had loſt in Italy: and therefore never ſent half that quota, which ſhe promiſed, and we paid for, into Flanders; but left that country to the maritime powers to defend as they could. The king of Sardinia's real object was Savona, and all the Riviera di Ponente; for which reaſon he concurred ſo lamely in the invaſion of Provence; whither the queen of Hungary, likewiſe, did not ſend one third of the force ſtipulated; engroſſed as ſhe was, by her oblique views upon the plunder of Genoa, and the recovery of Naples. Inſomuch that the expedition into Provence, which

would have diſtreſſed France to the greateſt degree, and have cauſed a great detachment from their army in Flanders, failed ſhamefully, for want of every thing neceſſary for its ſucceſs. Suppoſe, therefore, any four or five powers, who, altogether, ſhall be equal, or even a little ſuperior, in riches and ſtrength, to that one power againſt which they are united, the advantage will ſtill be greatly on the ſide of that ſingle power; becauſe it is but one. The power and riches of Charles V. were, in themſelves, certainly ſuperior to thoſe of Francis I.; and yet, upon the whole, he was not an overmatch for him. Charles the Fifth's dominions, great as they were, were ſcattered and remote from each other; their conſtitutions different; and wherever he did not reſide, diſturbances aroſe: whereas the compactneſs of France made up the difference in the ſtrength. This obvious reflection convinced me of the abſurdity of the treaty of Hanover, in 1725, between France and England, to which the Dutch afterwards acceded; for it was made upon the apprehenſions, either real or pretended, that the marriage of Don Carlos with the eldeſt archducheſs, now queen of Hungary, was ſettled in the treaty of Vienna, of the ſame year, between Spain and the late emperor, Charles VI.; which marriage, thoſe conſummate politicians ſaid, would revive in Europe the exorbitant power of Charles V. I am ſure, I heartily wiſh it had; as, in that caſe, there would have been, what there certainly is not now—one power in Europe to counterbalance that of France; and then the maritime powers would, in reality, have held the balance of Europe in their hands. Even ſuppoſing that the Auſtrian power would then have been an overmatch for that of France, which (by the way) is not clear, the weight of the maritime powers, then thrown into the ſcale of Europe, would infallibly have made the balance at leaſt even. In which caſe, too, the moderate efforts of the maritime powers, on the ſide of France, would have been ſufficient; whereas, now, they are obliged to exhauſt and beggar themſelves, and that too ineffectually, in hopes to ſupport the ſhattered, beggared, and inſufficient houſe of Auſtria.

LETTER LXI.

Cardinal de Retz...Popular Meetings...Traits of Heroism... Secrets.

DEAR BOY, London, September the 13th.

I HAVE more than once recommended to you the Memoirs of the Cardinal de Retz, and to attend particularly to the political reflections interſperſed in that excellent work. I will now preach a little upon two or three of thoſe texts.

In the diſturbances at Paris, monſieur de Beaufort, who was a very popular, though a very weak man, was the cardinal's tool with the populace. Proud of his popularity, he was always for aſſembling the people of Paris together, thinking that he made a great figure at the head of them. The cardinal, who was factious enough, was wiſe enough, at the ſame time, to avoid gathering the people together, except when there was occaſion, and when he had ſomething particular for them to do. However, he could not always check monſieur de Beaufort; who having aſſembled them once very unneceſſarily, and without any determined object, they ran riot, would not be kept within bounds by their leaders, and did their cauſe a great deal of harm; upon which the cardinal obſerves, moſt judiciouſly, *Que monſieur de Beaufort ne ſçavoit pas, que qui aſſemble le peuple l'émeut* *. It is certain, that great numbers of people met together, animate each other, and will do ſomething, either good or bad, but oftener bad: and the reſpective individuals, who were ſeparately very quiet, when met together in numbers, grow tumultuous as a body, and ripe for any miſchief that may be pointed out to them by the leaders; and, if their leaders have no buſineſs for them, they will find ſome for themſelves. The demagogues, or leaders of popular factions, ſhould therefore be very careful not to aſſemble the people unneceſſarily, and without a ſettled and well-conſidered object. Beſides that, by making thoſe popular aſſemblies too frequent, they

* M. de Beaufort did not know, that whoever aſſembles the people excites them to inſurrection.

make them likewiſe too familiar, and conſequently leſs reſpected by their enemies. Obſerve any meetings of people, and you will always find their eagerneſs and impetuoſity riſe or fall in proportion to their numbers: when the numbers are very great, all ſenſe and reaſon ſeem to ſubſide, and one ſudden phrenzy to ſeize on all, even the cooleſt of them.

Another very juſt obſervation of the cardinal's, is, That the things which happen in our own times, and which we ſee ourſelves, do not ſurpriſe us near ſo much as the things which we read of in times paſt, though not in the leaſt more extraordinary; and adds, that he is perſuaded, that, when Caligula made his horſe a conſul, the people of Rome, at that time, were not greatly ſurpriſed at it, having neceſſarily been in ſome degree prepared for it, by an inſenſible gradation of extravagances from the ſame quarter. This is ſo true, that we read every day, with aſtoniſhment, things which we ſee every day without ſurpriſe. We wonder at the intrepidity of a Leonidas, a Codrus, and a Curtius; and are not in the leaſt ſurpriſed to hear of a ſea-captain, who has blown up his ſhip, his crew, and himſelf, that they might not fall into the hands of the enemies of his country. I cannot help reading of Porſenna and Regulus with ſurpriſe and reverence; and yet I remember that I ſaw, without either, the execution of Shepherd *, a boy of eighteen years old, who intended to ſhoot the late king, and who would have been pardoned, if he would have expreſſed the leaſt ſorrow for his intended crime; but, on the contrary, he declared, That, if he was pardoned, he would attempt it again; that he thought it a duty which he owed his country; and that he died with pleaſure for having endeavoured to perform it. Reaſon equals Shepherd to Regulus: but prejudice, and the recency of the fact, makes Shepherd a common malefactor, and Regulus a hero.

Examine carefully, and reconſider all your notions

* James Shepherd, a coach-painter's apprentice, was executed at Tyburn for high-treaſon, March the 17th, 1718, in the reign of George the Firſt.

of things; analyſe them, and diſcover their component parts, and ſee if habit and prejudice are not the principal ones; weigh the matter, upon which you are to form your opinion, in the equal and impartial ſcales of reaſon. It is not to be conceived how many peopeople, capable of reaſoning if they would, live and die in a thouſand errors, from lazineſs; they will rather adopt the prejudices of others, than give themſelves the trouble of forming opinions of their own. They ſay things, at firſt, becauſe other people have ſaid them; and then they perſiſt in them, becauſe they have ſaid them themſelves.

The laſt obſervation that I ſhall now mention of the cardinal's, is, That a ſecret is more eaſily kept by a good many people, than one commonly imagines. By this he means a ſecret of importance, among people intereſted in the keeping of it. And it is certain that people of buſineſs know the importance of ſecrecy, and will obſerve it, where they are concerned in the event. And the cardinal does not ſuppoſe that any body is ſilly enough to tell a ſecret, merely from the deſire of telling it, to any one that is not ſome way or other intereſted in the keeping of it, and concerned in the event. To go and tell your friends a ſecret with which they have nothing to do, is diſcovering to them ſuch an unretentive weakneſs, as muſt convince them that you will tell it to twenty others, and conſequently that they may reveal it without the riſque of being diſcovered. But a ſecret properly communicated, only to thoſe who are to be concerned in the thing in queſtion, will probably be kept by them, though they ſhould be a good many. Little ſecrets are commonly told again, but great ones generally kept.—Adieu!

LETTER LXII.

Modern Latin...War...Quibbles of Lawyers...General Principles of Justice...Casuistry...Common Sense the best Sense ...Letter Writing.

DEAR BOY, London, September the 27th.

I HAVE received your Latin lecture upon war, which, though it is not exactly the same Latin that Cæsar, Cicero, Horace, Virgil, and Ovid spoke, is, however, as good Latin as the erudite Germans speak or write. I have always observed, that the most learned people, that is those who have read the most Latin, write the worst; and this distinguishes the Latin of a gentleman scholar from that of a pedant. A gentleman has, probably, read no other Latin than that of the Augustan age; and therefore can write no other: whereas the pedant has read much more bad Latin than good; and consequently writes so too. He looks upon the best classical books as books for school-boys, and consequently below him; but pores over fragments of obscure authors, treasures up the obsolete words which he meets with there, and uses them, upon all occasions, to show his reading, at the expense of his judgment. Plautus is his favourite author, not for the sake of the wit and the *vis comica* * of his comedies, but upon account of the many obsolete words, and the cant of low characters, which are to be met with no where else. He will rather use *olli* than *illi*, *optumè* than *optimè*, and any bad word, rather than any good one, provided he can but prove, that, strictly speaking, it is Latin; that is, that it was written by a Roman. By this rule, I might now write to you in the language of Chaucer or Spenser, and assert that I wrote English, because it was English in their days; but I should be a most affected puppy if I did so, and you would not understand three words of my letter. All these, and such-like affected peculiarities, are the characteristics of learned coxcombs and pedants, and are carefully avoided by all men of sense.

I dipped, accidentally, the other day, into Pitiſcus's preface to his Lexicon; where I found a word that puzzled me, and which I did not remember ever to have met with before. It is the adverb *præfiſcinè*; which means, in a good hour: an expreſſion, which, by the ſuperſtition of it, appears to be low and vulgar. I looked for it; and at laſt I found, that it is once or twice made uſe of in Plautus; upon the ſtrength of which, this learned pedant thruſts it into his preface. Whenever you write Latin, remember that every word or phraſe which you make uſe of, but cannot find in Cæſar, Cicero, Livy, Horace, Virgil, and Ovid, is bad, illiberal Latin, though it may have been written by a Roman.

I muſt now ſay ſomething as to the matter of the lecture; in which, I confeſs, there is one doctrine laid down that ſurpriſes me: it is this; *Quum vero hoſtis ſit lenta citave morte omnia dira nobis minitans quocunque bellantibus negotium eſt, parum ſane interfuerit quo modo eum obruere et interficere ſatagamus ſi ferociam exuere cunctetur. Ergo veneno quoque uti fas eſt, &c.** whereas I cannot conceive that the uſe of poiſon can, upon any account, come within the lawful means of ſelf-defence. Force may, without doubt, be juſtly repelled by force, but not by treachery and fraud; for I do not call the ſtratagems of war, ſuch as ambuſcades, maſked batteries, falſe attack, &c. frauds or treachery; they are mutually to be expected and guarded againſt; but poiſoned arrows, poiſoned waters, or poiſon adminiſtered to your enemy (which can only be done by treachery) I have always heard, read, and thought, to be unlawful and infamous means of defence, be your danger ever ſo great: but, *ſi ferociam exuere cunctetur* †; muſt I rather die than poiſon this enemy? Yes, certainly: much rather die than do a baſe or criminal action: nor can I be ſure, before-hand, that this enemy may not, in the laſt moment, *ferociam exuere* ‡. But the public law-

* When an enemy is conſtantly contriving for us every wicked mode of deſtruction, we ſeem authoriſed to take every method to remove or deſtroy him, if his ferocity remains yet unſubdued. In that caſe, it may be lawful even to employ poiſon.

† If his ferocity remains unſubdued. ‡ Lay aſide his ferocity.

yers, now, seem to me, rather to warp the law, in order to authorise, than to check, those unlawful proceedings of princes and states; which, by being become common, appear less criminal: though custom can never alter the nature of good and ill.

Pray let no quibbles of lawyers, no refinements of casuists, break into the plain notions of right and wrong, which every man's right reason, and plain common-sense, suggest to him. To do as you would be done by, is the plain, sure, and undisputed rule of morality and justice. Stick to that, and be convinced, that whatever breaks into it, in any degree, however speciously it may be turned, and however puzzling it may be to answer it, is, notwithstanding, false in itself, unjust, and criminal. I do not know a crime in the world, which is not, by the casuists among the Jesuits (especially the twenty-four collected, I think, by Escobar) allowed in some, or many cases, not to be criminal. The principles first laid down by them are often specious, the reasonings plausible, but the conclusion always a lie: for it is contrary to that evident and undeniable rule of justice, which I have mentioned above, of not doing to any one what you would not have him do to you. But, however, these refined pieces of casuistry and sophistry, being very convenient and welcome to people's passions and appetites, they gladly accept the indulgence, without desiring to detect the fallacy of the reasoning: and indeed many, I might say most people, are not able to do it; which makes the publication of such quibblings and refinements the more pernicious. I am no skilful casuist, nor subtle disputant; and yet I would undertake to justify and qualify the profession of a highwayman, step by step †, and so plausibly, as to make many ignorant people embrace the profession, as an innocent, if not even a laudable one; and to puzzle people, of some degree of knowledge, to answer me point by point. I have seen a book, entitled *Quidlibet ex Quolibet*, or, The Art of

† It is remarkable that this has actually been done since his lordship wrote, by some atheistical metaphysicians, who have attempted to set aside all the moral obligations.

making any thing out of any thing; which is not so difficult as it would seem, if once one quits certain plain truths, obvious in gross to every understanding, in order to run after the ingenious refinements of warm imaginations and speculative reasonings. Dr. Berkeley, bishop of Cloyne, a very worthy, ingenious, and learned man, has written a book to prove, that there is no such thing as matter, and that nothing exists but in idea: that you and I only fancy ourselves eating, drinking, and sleeping; you at Leipsig, and I at London; that we think we have flesh and blood, legs, arms, &c. but that we are only spirit. His arguments are, strictly speaking, unanswerable; but yet I am so far from being convinced by them, that I am determined to go on to eat and drink, and walk and ride, in order to keep that matter, which I so mistakenly imagine my body at present to consist of, in as good plight as possible. Common sense (which, in truth, is very uncommon) is the best sense I know of: abide by it, it will counsel you best. Read and hear, for your amusement, ingenious systems, nice questions subtily agitated, with all the refinements that warm imaginations suggest; but consider them only as exercitations for the mind, and return always to settle with common sense.

I stumbled the other day, at a bookseller's, upon Comte de Gabalis, in two very little volumes, which I had formerly read. I read it over again, and with fresh astonishment. Most of the extravagances are taken from the Jewish rabbins, who broached those wild notions, and delivered them in the unintelligible jargon which the Cabballists and Rosicrucians deal in to this day. Their number is, I believe, much lessened, but there are still some; and I myself have known two, who studied and firmly believed in that mystical nonsense. What extravagancy is not man capable of entertaining, when once his shackled reason is led in triumph by fancy and prejudice! The ancient alchemists gave very much into this stuff, by which they thought they should discover the philosopher's stone: and some of the most celebrated empirics employed it in the pursuit of the universal medicine. Paracelsus, a bold empiric, and wild caballist, asserted, that he had

diſcovered it; and called it his alkaheſt. Why, or wherefore, God knows; only that thoſe madmen call nothing by an intelligible name. You may eaſily get this book from the Hague: read it, for it will both divert and aſtoniſh you; and at the ſame time teach you *nil admirari* * —a very neceſſary leſſon.

Your letters, except when upon a given ſubject, are exceedingly laconic, and neither anſwer my deſires, nor the purpoſe of letters, which ſhould be familiar converſations between abſent friends. As I deſire to live with you upon the footing of an intimate friend, and not of a parent, I could wiſh that your letters gave me more particular accounts of yourſelf, and of your leſſer tranſactions. When you write to me, ſuppoſe yourſelf converſing freely with me, by the fire-ſide. In that caſe, you would naturally mention the incidents of the day; as, where you had been, whom you had ſeen, what you thought of them, &c. Do this in your letters; acquaint me ſometimes with your ſtudies, ſometimes with your diverſions; tell me of any new perſons and characters that you meet with in company, and add your own obſervations upon them: in ſhort, let me ſee more of you in your letters. How do you go on with lord Pulteney? and how does he go on at Leipſig? Has he learning, has he parts, has he application? Is he good or ill-natured? in ſhort, what is he; at leaſt, what do you think of him? You may tell me without reſerve, for I promiſe you ſecrecy. You are now of an age that I am deſirous to begin a confidential correſpondence with you; and as I ſhall, on my part, write to you very freely, my opinion upon men and things, which I ſhould often be very unwilling that any body but you and Mr. Harte ſhould ſee; ſo, on your part, if you write to me without reſerve, you may depend upon my inviolable ſecrecy. Tell me what books you are now reading, either by way of ſtudy or amuſement; how you paſs your evenings when at home, and where you paſs them when abroad. I know that you go ſometimes to madame Valentin's aſſembly: what do you do there? do you play, or ſup, or is it only *la belle converſation?*

* To wonder at nothing.

I ſhould wiſh that you were poliſhed, before you go to Berlin; where, as you will be in a great deal of good company, I would have you have the right manners for it. In your deſtination this will be abſolutely neceſſary; for a miniſter who only goes to the court he reſides at in form, to aſk an audience of the prince or the miniſter, upon his laſt inſtructions, puts them upon their guard, and will never know any thing more than what they have a mind that he ſhould know. Here women may be put to ſome uſe. But then, in this caſe, the height of that ſort of addreſs which ſtrikes women is requiſite; I mean that eaſy politeneſs, genteel and graceful addreſs, and that *extérieur brilliant* *, which they cannot withſtand. There is a ſort of men ſo like women, that they are to be taken juſt in the ſame way; I mean thoſe who are commonly called fine men; who ſwarm at all courts; who have little reflection, and leſs knowledge; but who, by their good breeding, and *train-tran* of the world, are admitted into all companies; and, by the imprudence or careleſſneſs of their ſuperiors, pick up ſecrets worth knowing, which they as eaſily impart to others, who have only a proper addreſs.—Adieu!

LETTER LXIII.

The Question discussed, What is good Company?...Cautions against low Company...Against the Adoption of fashionable Vices.

DEAR BOY, Bath, October the 12th.

I CAME here three days ago, upon account of a diſorder in my ſtomach, which affected my head, and gave me vertigos. I already find myſelf ſomething better. But how-ever, and where-ever I am, your welfare, your character, your knowledge, and your morals, employ my thoughts more than any thing that can happen to me, or that I can fear or hope for myſelf. I am going off the ſtage, you are coming upon it: with me, what has been, has been, and reflection now would

* Faſcinating exterior.

come too late; with you, every thing is to come, even, in ſome manner, reflection itſelf: ſo that this is the very time when my reflections, the reſult of experience, may be of uſe to you, by ſupplying the want of yours. As ſoon as you leave Leipſig, you will gradually be going into the great world; where the firſt impreſſions that you ſhall give of yourſelf will be of great importance to you; but thoſe which you ſhall receive will be deciſive, for they always ſtick. To keep good company, eſpecially at your firſt ſetting out, is the way to receive good impreſſions. If you aſk me what I mean by good company, I will confeſs to you, that it is pretty difficult to define; but I will endeavour to make you underſtand it as well as I can.

Good company is not what reſpective ſets of company are pleaſed either to call or think themſelves; but it is that company which all the people of the place call, and acknowledge to be good company, notwithſtanding ſome objections which they may form to ſome of the individuals who compoſe it. It conſiſts chiefly (but by no means without exception) of people of conſiderable birth, rank, and character: for people of neither birth nor rank, are frequently, and very juſtly, admitted into it, if diſtinguiſhed by any peculiar merit, or eminency in any liberal art or ſcience. Nay, ſo motley a thing is good company, that many people, without birth, rank, or merit, intrude into it by their own forwardneſs, and others ſlide into it by the protection of ſome conſiderable perſon; and ſome even of indifferent characters and morals make part of it. But, in the main, the good part preponderates, and people of infamous and blaſted characters are never admitted. In this faſhionable good company, the beſt manners, and the beſt language of the place, are moſt unqueſtionably to be learnt; for they eſtabliſh and give the tone to both, which are therefore called the language and manners of good company: there being no legal tribunal to aſcertain either.

A company conſiſting wholly of people of the firſt quality, cannot, for that reaſon, be called good company, in the common acceptation of the phraſe, unleſs

they are, into the bargain, the fashionable and accredited company of the place; for people of the very first quality can be as silly, as ill-bred, and as worthless, as people of the meanest degree. On the other hand, a company consisting entirely of people of very low condition, whatever their merit or parts may be, can never be called good company; and consequently should not be much frequented, though by no means despised.

A company wholly composed of men of learning, though greatly to be valued and respected, is not meant by the words good company: they cannot have the easy manners of the world, as they do not live in it. If you can bear your part well in such a company, it is extremely right to be in it sometimes, and you will be more esteemed in other companies, for having a place in that. But then, do not let it engross you; for if you do, you will be only considered as one of the *literati* by profession; which is not the way either to shine, or rise in the world.

The company of professed wits and poets is extremely inviting to most young men; who, if they have wit themselves, are pleased with it; and if they have none, are fillily proud of being one of it: but it should be frequented with moderation and judgement, and you should by no means give yourself up to it. A wit is a very unpopular denomination, as it carries terror along with it; and people in general are as much afraid of a live wit, in company, as a woman is of a gun; which she thinks may go off of itself, and do her a mischief. Their acquaintance is, however, worth seeking, and their company worth frequenting; but not exclusively of others, nor to such a degree as to be considered only as one of that particular set.

But the company, which of all others you should most carefully avoid, is that low company, which, in every sense of the word, is low indeed; low in rank, low in parts, low in manners, and low in merit. You will, perhaps, be surprised, that I should think it necessary to warn you against such company; but yet I do not think it wholly unnecessary, after the many in-

ſtances which I have ſeen, of men of ſenſe and rank, diſcredited, vilified, and undone, by keeping ſuch company. Vanity, that ſource of many of our follies, and of ſome of our crimes, has ſunk many a man into company, in every light infinitely below himſelf, for the ſake of being the firſt man in it. There he dictates, is applauded, admired; and for the ſake of being the *Coryphæus* * of that wretched chorus, diſgraces, and diſqualifies himſelf ſoon for any better company. Depend upon it, you will ſink or riſe to the level of the company which you commonly keep: people will judge of you, and not unreaſonably, by that. There is good-ſenſe in the Spaniſh ſaying, "Tell me whom you live with, and I will tell you who you are." Make it, therefore, your buſineſs, wherever you are, to get into that company, which every body of the place allows to be the beſt company, next to their own: which is the beſt definition that I can give you of good company. But here, too, one caution is very neceſſary; for want of which many young men have been ruined, even in good company. Good company (as I have before obſerved) is compoſed of a great variety of faſhionable people, whoſe characters and morals are very different, though their manners are pretty much the ſame. When a young man, new in the world, firſt gets into that company, he very rightly determines to conform to, and imitate it. But then he too often, and fatally, miſtakes the objects of his imitation. He has often heard that abſurd term of genteel and faſhionable vices. He there ſees ſome people who ſhine, and who in general are admired and eſteemed; and obſerves, that theſe people are whore-maſters, drunkards, or gameſters: upon which he adopts their vices, miſtaking their defects for their perfections, and thinking that they owe their faſhion and their luſtre to thoſe genteel vices. Whereas it is exactly the reverſe; for theſe people have acquired their reputation by their parts, their learning, their good-breeding, and other real accompliſhments; and are only blemiſhed and lowered, in the opinions of all reaſonable people, and

* Leader of the band.

of their own, in time, by these genteel and fashionable vices. A whore-master, in a flux, or without a nose, is a very genteel person indeed, and well worthy of imitation. A drunkard, vomiting up at night the wine of the day, and stupified by the head-ach all the next, is, doubtless, a fine model to copy from. And a gamester, tearing his hair, and blaspheming, for having lost more than he had in the world, is surely a most amiable character. No; these are allays, and great ones too, which can never adorn any character, but will always debase the best. To prove this; suppose any man, without parts and some other good qualities, to be merely a whoremaster, a drunkard, or a gamester; How will he be looked upon, by all sorts of people? Why, as a most contemptible and vicious animal. Therefore it is plain, that, in these mixed characters, the good part only makes people forgive, but not approve, the bad.

I will hope, and believe, that you will have no vices; but if, unfortunately, you should have any, at least I beg of you to be content with your own, and to adopt no other body's. The adoption of vice has, I am convinced, ruined ten times more young men, than natural inclinations.

As I make no difficulty of confessing my past errors, where I think the confession may be of use to you, I will own, that, when I first went to the university, I drank and smoked, notwithstanding the aversion I had to wine and tobacco, only because I thought it genteel, and that it made me look like a man. When I went abroad, I first went to the Hague, where gaming was much in fashion; and where I observed that many people, of shining rank and character, gamed too. I was then young enough, and silly enough, to believe, that gaming was one of their accomplishments; and, as I aimed at perfection, I adopted gaming as a necessary step to it. Thus I acquired, by error, the habit of a vice, which, far from adorning my character, has, I am conscious, been a great blemish in it.

Imitate, then, with discernment and judgement, the real perfections of the good company, into which you may get; copy their politeness, their carriage, their

addreſs, and the eaſy and well-bred turn of their converſation; but remember, that, let them ſhine ever ſo bright, their vices, if they have any, are ſo many ſpots, which you would no more imitate, than you would make an artificial wart upon your face, becauſe ſome very handſome man had the misfortune to have a natural one upon his; but, on the contrary, think how much handſomer he would have been without it.

Having thus confeſſed ſome of my *égaremens* *, I will now ſhow you a little of my right ſide. I always endeavoured to get into the beſt company wherever I was, and commonly ſucceeded. There I pleaſed to ſome degree, by ſhowing a deſire to pleaſe. I took care never to be abſent or *diſtrait* †; but, on the contrary, attended to every thing that was ſaid, done, or even looked, in company: I never failed in the minuteſt attentions, and was never *journalier* ‡. Theſe things, and not my *égaremens*, made me faſhionable.

Adieu! this letter is full long enough.

LETTER LXIV.

Rules for Conversation...Cautions against a Spirit of arguing in Company...Instances of ridiculous Vanity in Conversation...Cautions against Egotism...Prudent Reserve... Scandal...Mimicry...Swearing...Laughter.

MY DEAR CHILD, Bath, October the 19th.

HAVING, in my laſt, pointed out, what ſort of company you ſhould keep, I will now give you ſome rules for your conduct in it, rules which my own experience and obſervation enable me to lay down, and communicate to you, with ſome degree of confidence. I have often given you hints of this kind before, but then it has been by ſnatches; I will now be more regular and methodical. I ſhall ſay nothing with regard to your bodily carriage and addreſs, but leave them to your own attention to the beſt models: remember, however, that they are of conſequence.

* Errors. † Diſtracted. ‡ Capricious.

Talk often, but never long; in that caſe, if you do not pleaſe, at leaſt you are ſure not to tire your hearers. Pay your own reckoning, but do not treat the whole company; this being one of the very few caſes in which people do not care to be treated, every one being fully convinced that he has wherewithal to pay.

Tell ſtories very ſeldom, and abſolutely never but where they are very apt, and very ſhort. Omit every circumſtance that is not material, and beware of digreſſions. To have frequent recourſe to narrative, betrays great want of imagination.

Never hold any body by the button, or the hand, in order to be heard out; for, if people are not willing to hear you, you had much better hold your tongue than them.

Moſt long talkers ſingle out ſome one unfortunate man in company (commonly him whom they obſerve to be the moſt ſilent) or their next neighbour, to whiſper, or at leaſt, in a half voice, to convey a continuity of words to. This is exceſſively ill-bred, and, in ſome degree, a fraud; converſation-ſtock being a joint and common property. But, on the other hand, if one of theſe unmerciful talkers lays hold of you, hear him with patience (and at leaſt ſeeming attention), if he is good and worth obliging; for nothing will oblige him more than a patient hearing; as nothing would hurt him more, than either to leave him in the midſt of his diſcourſe, or to diſcover your impatience under your affliction.

Take, rather than give, the tone of the company you are in. If you have parts, you will ſhow them, more or leſs, upon every ſubject; and if you have not, you had better talk ſillily upon a ſubject of other people's, than of your own chuſing.

Avoid, as much as you can, in mixed companies, argumentative, polemical converſations; which, though they ſhould not, yet certainly do, indiſpoſe for a time, the contending parties towards each other: and, if the controverſy grows warm and noiſy, endeavour to put an end to it, by ſome genteel levity or joke. I quieted ſuch a converſation hubbub once, by repreſenting to them, that, though I was perſuaded none there pre-

ſent would repeat, out of company, what paſſed in it, yet I could not anſwer for the diſcretion of the paſſengers in the ſtreet, who muſt neceſſarily hear all that was ſaid.

Above all things, and upon all occaſions, avoid ſpeaking of yourſelf, if it be poſſible. Such is the natural pride and vanity of our hearts, that it perpetually breaks out, even in people of the beſt parts, in all the various modes and figures of the egotiſm.

Some, abruptly, ſpeak advantageouſly of themſelves, without either pretence or provocation. They are impudent. Others proceed more artfully, as they imagine, and forge accuſations againſt themſelves, complain of calumnies which they never heard, in order to juſtify themſelves, by exhibiting a catalogue of their many virtues. They acknowledge it may, indeed, ſeem odd, that they ſhould talk in that manner of themſelves; it is what they do not like, and what they never would have done; no, no tortures ſhould ever have forced it from them, if they had not been thus unjuſtly and monſtrouſly accuſed. But, in theſe caſes, juſtice is ſurely due to one's-ſelf, as well as to others; and, when our character is attacked, we may ſay, in our own juſtification, what otherwiſe we never would have ſaid. This thin veil of modeſty drawn before vanity, is much too tranſparent to conceal it, even from very moderate diſcernment.

Others go more modeſtly and more ſlily ſtill (as they think) to work: but, in my mind, ſtill more ridiculouſly. They confeſs themſelves (not without ſome degree of ſhame and confuſion) into all the cardinal virtues; by firſt degrading them into weakneſſes, and then owning their misfortune, in being made up of thoſe weakneſſes. They cannot ſee people ſuffer, without ſympathiſing with, and endeavouring to help them. They cannot ſee people want, without relieving them; though, truly, their own circumſtances cannot very well afford it. They cannot help ſpeaking truth, though they know all the imprudence of it. In ſhort, they know that, with all theſe weakneſſes, they are not fit to live in the world, much leſs to thrive in it. But they are now too old to change, and muſt rub on as

well as they can. This ſounds too ridiculous and *outré*, almoſt, for the ſtage; and yet, take my word for it, you will frequently meet with it, upon the common ſtage of the world. And here I will obſerve, by the bye, that you will often meet with characters in nature, ſo extravagant, that a diſcreet poet would not venture to ſet them upon the ſtage, in their true and high colouring.

This principle of vanity and pride is ſo ſtrong in human-nature, that it deſcends even to the loweſt objects; and one often ſees people angling for praiſe, where, admitting all they ſay to be true, (which, by the way, it ſeldom is) no juſt praiſe is to be caught. One man affirms that he rode poſt an hundred miles in ſix hours: probably it is a lie; but, ſuppoſing it to be true, what then? Why he is a very good poſt-boy, that is all. Another aſſerts, and probably not without oaths, that he has drunk ſix or eight bottles of wine at a ſitting: out of charity, I will believe him a liar; for, if I do not, I muſt think him a beaſt.

Such, and a thouſand more, are the follies and extravagances which vanity draws people into, and which always defeat their own purpoſe; and, as Waller ſays, upon another ſubject,

> Make the wretch the moſt deſpiſed,
> Where moſt he wiſhes to be prized.

The only ſure way of avoiding theſe evils, is, never to ſpeak of yourſelf at all. But when, hiſtorically, you are obliged to mention yourſelf, take care not to drop one ſingle word, that can directly or indirectly be conſtrued as fiſhing for applauſe. Be your character what it will, it will be known; and nobody will take it upon your own word. Never imagine that any thing you can ſay yourſelf will varniſh your defects, or add luſtre to your perfections; but, on the contrary, it may, and nine times in ten will, make the former more glaring, and the latter obſcure. If you are ſilent upon your own ſubject, neither envy, indignation, nor ridicule, will obſtruct or allay the applauſe which you may really deſerve; but if you publiſh your own panegyric, upon any occaſion, or in any ſhape whatſoever, and

however artfully dreſſed or diſguiſed, they will all conſpire againſt you, and you will be diſappointed of the very end you aim at.

Take care never to ſeem dark and myſterious; which is not only a very unamiable character, but a very ſuſpicious one too: if you ſeem myſterious with others, they will be really ſo with you, and you will know nothing. The height of abilities is, to have *volto ſciolto*, and *penſieri ſtretti*; that is, a frank, open, and ingenuous exterior, with a prudent and reſerved interior, as far as virtue warrants, or rather dictates to you. Depend upon it, nine in ten of every company you are in will avail themſelves of every indiſcreet and unguarded expreſſion of yours, if they can turn it to their own advantage. A prudent reſerve is, therefore, commonly a virtue; as by an unwarrantable frankneſs you may injure others as well as yourſelf. Always look people in the face when you ſpeak to them; the not doing it is thought to imply conſcious guilt; beſides that, you loſe the advantage of obſerving by their countenances what impreſſion your diſcourſe makes upon them. In order to know people's real ſentiments, I truſt much more to my eyes than to my ears; for they can ſay whatever they have a mind I ſhould hear, but they can ſeldom help looking what they have no intention that I ſhould know.

Neither retail nor receive ſcandal, willingly; for though the defamation of others may, for the preſent, gratify the malignity or the pride of our hearts, cool reflection will draw very diſadvantageous concluſions from ſuch a diſpoſition: and in the caſe of ſcandal, as in that of robbery, the receiver is always thought as bad as the thief.

Mimicry, which is the common and favourite amuſement of little, low minds, is in the utmoſt contempt with great ones. It is the loweſt and moſt illiberal of all buffoonery. Pray, neither practiſe it yourſelf, nor applaud it in others. Beſides that, the perſon mimicked is inſulted; and, as I have often obſerved to you before, an inſult is never forgiven.

I need not (I believe) adviſe you to adapt your converſation to the people you are converſing with:

or I ſuppoſe you would not, without this caution, have talked upon the ſame ſubject, and in the ſame manner, to a miniſter of ſtate, a biſhop, a philoſopher, a captain, and a woman. A man of the world muſt, like the cameleon, be able to take every different hue; which is by no means a criminal or abject, but a neceſſary complaiſance, for it relates only to manners, and not to morals.

One word only, as to ſwearing; and that, I hope and believe, is more than is neceſſary. You may ſometimes hear ſome people, in good company, interlard their diſcourſe with oaths, by way of embelliſhment, as they think; but you muſt obſerve, too, that thoſe who do ſo are never thoſe who contribute, in any degree, to give that company the denomination of good company. They are always ſubalterns, or people of low education; for that practice, beſides that it has no one temptation to plead, is as ſilly, and as illiberal, as it is wicked.

Loud laughter is the mirth of the mob, who are only pleaſed with ſilly things; for true wit or good ſenſe never excited a laugh ſince the creation of the world. A man of parts and faſhion is therefore often ſeen to ſmile, but ſeldom heard to laugh.

But, to conclude this long letter,—all the above-mentioned rules, however carefully you may obſerve them, will loſe half their effect, if unaccompanied by the Graces. Whatever you ſay, if you ſay it with a ſupercilious, cynical face, or an embarraſſed countenance, or a ſilly, diſconcerted grin, will be ill received. If, into the bargain, you mutter it, or utter it indiſtinctly, and ungracefully, it will be ſtill worſe received. If your air and addreſs are vulgar, awkward, and *gauche*, you may be eſteemed indeed, if you have great intrinſic merit; but you will never pleaſe: and, without pleaſing, you will riſe but heavily. Venus, among the ancients, was ſynonymous with the Graces, who were always ſuppoſed to accompany her: and Horace tells us, that even youth, and Mercury, the god of arts and eloquence, would not do without her.

——————Parum comis ſine te Juventas
Mercuriuſque.

LETTER LXV.

Cautions against the Levity and Giddiness of Youth...Against Indiscretion in Conversation, and Captiousness...Against meddling in other People's Concerns...Against repeating in one Company what passes in another...Bons Diables... Steadiness...Complaisance...Marks of a low Mind.

DEAR BOY, Bath, October the 29th.

MY anxiety for your ſucceſs increaſes, in proportion as the time approaches of your taking your part upon the great ſtage of the world. The audience will form their opinion of you upon your firſt appearance (making the prope rallowance for your inexperience), and ſo far it will be final, that, though it may vary as to the degrees, it will never totally change. This conſideration excites that reſtleſs attention, with which I am conſtantly examining how I can beſt contribute to the perfection of that character, in which the leaſt ſpot or blemiſh would give me more real concern than I am now capable of feeling upon any other account whatſoever.

I have long ſince done mentioning your great religious and moral duties; becauſe I could not make your underſtanding ſo bad a compliment, as to ſuppoſe that you wanted, or could receive, any new inſtructions upon thoſe two important points. Mr. Harte, I am ſure, has not neglected them; beſides, they are ſo obvious to common ſenſe and reaſon, that commentators may (as they often do) perplex, but cannot make them clearer. My province, therefore, is to ſupply, by my experience, your hitherto inevitable inexperience in the ways of the world. People at your age are in a ſtate of natural ebriety; and want rails, and *gardefous*, wherever they go, to hinder them from breaking their necks. This drunkenneſs of youth is not only tolerated, but even pleaſes, if kept within certain bounds of diſcretion and decency. Thoſe bounds are the point, which it is difficult for the drunken man himſelf to find out; and there it is that the experience of a friend may not only ſerve, but ſave him.

Carry with you, and welcome, into company, all the gaiety and ſpirits, but as little of the giddineſs of youth as you can. The former will charm; but the latter will often, though innocently, implacably offend. Inform yourſelf of the characters and ſituations of the company, before you give way to what your imagination may prompt you to ſay. There are, in all companies, more wrong-heads than right ones, and many more who deſerve, than who like cenſure. Should you therefore expatiate in the praiſe of ſome virtue, which ſome in company notoriouſly want; or declaim againſt any vice, which others are notoriouſly infected with; your reflections, however general and unapplied, will, by being applicable, be thought perſonal, and levelled at thoſe people. This conſideration points out to you, ſufficiently, not to be ſuſpicious and captious yourſelf, nor to ſuppoſe that things, becauſe they may, are therefore meant at you. The manners of well-bred people ſecure one from thoſe indirect and mean attacks; but if, by chance, a flippant woman, or a pert coxcomb, lets off any thing of that kind, it is much better not to ſeem to underſtand, than to reply to it.

Cautiouſly avoid talking of either your own or other people's domeſtic affairs. Yours are nothing to them, but tedious; theirs are nothing to you. The ſubject is a tender one; and it is odds but you touch ſomebody or other's ſore place; for, in this caſe, there is no truſting to ſpecious appearances; which may be, and often are, ſo contrary to the real ſituation of things, between men and their wives, parents and their children, ſeeming friends, &c. that, with the beſt intentions in the world, one often blunders diſagreeably.

Remember, that the wit, humour, and jokes, of moſt mixed companies, are local. They thrive in that particular ſoil, but will not, often, bear tranſplanting. Every company is differently circumſtanced, has its particular cant and jargon; which may give occaſion to wit and mirth, within that circle, but would ſeem flat and inſipid in any other, and therefore will not bear repeating. Nothing makes a man look ſillier, than a pleaſantry, not reliſhed or not underſtood; and if he meets with a profound ſilence, when he expected a ge-

neral applauſe, or, what is worſe, if he is deſired to explain the *bon mot*, his awkward and embarraſſed ſituation is eaſier imagined than deſcribed. *A-propos* of repeating; take great care never to repeat (I do not mean here the pleaſantries) in one company what you hear in another. Things, ſeemingly indifferent, may, by circulation, have much graver conſequences than you would imagine. Beſides, there is a general tacit truſt in converſation, by which a man is obliged not to report any thing out of it, though he is not immediately enjoined ſecrecy. A retailer of this kind is ſure to draw himſelf into a thouſand ſcrapes and diſcuſſions, and to be ſhily and uncomfortably received, wherever he goes.

You will find, in moſt good company, ſome people, who only keep their place there by a contemptible title enough; theſe are what we call very good-natured fellows, and the French *bons diables*. The truth is, they are people without any parts or fancy, and who, having no will of their own, readily aſſent to, concur in, and applaud, whatever is ſaid or done in the company; and adopt, with the ſame alacrity, the moſt virtuous or the moſt criminal, the wiſeſt or the ſilliеſt ſcheme, that happens to be entertained by the majority of the company. This fooliſh, and often criminal complaiſance, flows from a fooliſh cauſe,—the want of any other merit. I hope you will hold your place in company by a nobler tenure, and that you will hold it (you can bear a quibble, I believe, yet) *in capite*. Have a will and an opinion of your own, and adhere to them ſteadily; but then do it with good-humour, good-breeding, and (if you have it) with urbanity; for you have not yet beard enough either to preach or cenſure.

All other kinds of complaiſance are not only blameleſs, but neceſſary in good company. Not to ſeem to perceive the little weakneſſes, and the idle but innocent affectations of the company, is not only very allowable, but, in truth, a ſort of polite duty. They will be pleaſed with you, if you do; and will certainly not be reformed by you, if you do not. For inſtance, you will find, in every groupe of company, two principal figures; viz. the fine lady and the fine gentleman: who abſolutely give the law of wit, language, faſhion, and taſte, to the

reſt of that ſociety. There is always a ſtrict, and often, for the time being, a tender alliance between theſe two figures. The lady looks upon her empire as founded upon the divine right of beauty (and full as good a divine right it is, as any king, emperor, or pope, can pretend to); ſhe requires, and commonly meets with, unlimited paſſive obedience. And why ſhould ſhe not meet with it? Her demands go no higher than to have her unqueſtioned pre-eminence in beauty, wit, and faſhion, firmly eſtabliſhed. Few ſovereigns (by the way) are ſo reaſonable. The fine gentleman's claims of right are, *mutatis mutandis*, the ſame; and though, indeed, he is not always a wit *de jure*, yet, as he is the wit *de facto* of that company, he is entitled to a ſhare of your allegiance; and every body expects at leaſt as much as they are entitled to, if not ſomething more. Prudence bids you make your court to theſe joint ſovereigns; and no duty, that I know of, forbids it. Rebellion here is exceedingly dangerous, and inevitably puniſhed by baniſhment, and immediate forfeiture of all your wit, manners, taſte, and faſhion: as, on the other hand, a cheerful ſubmiſſion, not without ſome flattery, is ſure to procure you a ſtrong recommendation, and moſt effectual paſs, throughout all their, and probably the neighbouring dominions. With a moderate ſhare of ſagacity, you will, before you have been half an hour in their company, eaſily diſcover theſe two principal figures; both by the deference which you will obſerve the whole company pay them, and by that eaſy, careleſs, and ſerene air, which their conſciouſneſs of power gives them. As in this caſe, ſo in all others, aim always at the higheſt; get always into the higheſt company, and addreſs yourſelf particularly to the higheſt in it. The ſearch after the unattainable philoſopher's ſtone has occaſioned a thouſand uſeful diſcoveries, which otherwiſe would never have been made.

What the French juſtly call *les manieres nobles*, are only to be acquired in the very beſt companies. They are the diſtinguiſhing characteriſtics of men of faſhion: people of low education never wear them ſo cloſe, but that ſome part or other of the original vulgariſm appears. *Les manieres nobles* equally forbid inſolent

contempt, or low envy and jealouſy. Low people, in good circumſtances, fine clothes, and equipages, will inſolently ſhow contempt for all thoſe who cannot afford as fine cloths, as good equipage, and who have not (as their term is) as much money in their pockets: on the other hand, they are gnawed with envy, and cannot help diſcovering it, at thoſe who ſurpaſs them in any of theſe articles; which are far from being ſure criterions of merit. They are, likewiſe, jealous of being ſlighted; and, conſequently ſuſpicious and captious: they are eager and hot about trifles; becauſe trifles were, at firſt, their affairs of conſequence. *Les manieres nobles* imply exactly the reverſe of all this. Study them early; you cannot make them too habitual and familiar to you.

By your account of the German play, which I do not know whether I ſhall call tragedy or comedy, the only ſhining part of it (ſince I am in a way of quibbling) ſeems to have been the fox's tail. I preſume, too, that the play has had the ſame fate with the ſquib, and has gone off no more. I remember a ſquib much better applied, when it was made the device of the colours of a French regiment of grenadiers; it was repreſented burſting, with this motto under it, *Peream dum luceam* *.

I expect to meet Mr. Eliot in London, in about three weeks, after which you will ſoon ſee him at Leipſig.—Adieu!

LETTER LXVI.

Graces of Manner and Behaviour...The Duke of Marlborough...General Inſtructions on the Subject.

DEAR BOY, London, November the 18th.

WHATEVER I ſee, or whatever I hear, my firſt conſideration is, whether it can, in any way, be uſeful to you. As a proof of this, I went accidentally, the other day, into a print-ſhop, where, among many others, I found one print from a famous deſign of Carlo Maratti,

* I ſhall periſh while I ſhine.

who died about thirty years ago, and was the laſt eminent painter in Europe: the ſubject is, *Il Studio del Diſegno;* or, The School of Drawing. An old man, ſuppoſed to be the maſter, points to his ſcholars, who are variouſly employed, in perſpective, geometry, and the obſervation of the ſtatues of antiquity. With regard to perſpective, of which there are ſome little ſpecimens; he has written, *Tanto che baſti*, that is, As much as is ſufficient; with regard to geometry, *Tanto che baſti* again; with regard to the contemplation of the ancient ſtatutes, there is written, *Non mai a baſtanza*, There can never be enough. But, in the clouds, at the top of the piece, are repreſented the three Graces; with this juſt ſentence written over them, *Senza di noi ogni fatica è vana*, that is, Without us all labour is vain. This, every body allows to be true, in painting; but all people do not ſeem to conſider, as I hope you will, that this truth is full as applicable to every other art or ſcience; indeed to every thing that is to be ſaid or done. I will ſend you the print itſelf, by Mr. Eliot, when he returns: and I will adviſe you to make the ſame uſe of it that the Roman-catholics ſay they do of the pictures and images of their ſaints; which is, only to remind them of thoſe; for the adoration they diſclaim. Nay, I will go farther, and, as the tranſition from Popery to Paganiſm is ſhort and eaſy, I will claſſically and poetically adviſe you to invoke, and ſacrifice to them every day.

If you aſk me how you ſhall acquire what neither you nor I can define or aſcertain; I can only anſwer, By obſervation. Form yourſelf, with regard to others, upon what you feel pleaſes you, in them. I can tell you the importance, the advantage, of having the graces; but I cannot give them you: I heartily wiſh I could, and I certainly would; for I do not know a better preſent that I could make you. To ſhow you that a very wiſe, philoſophical, and retired man, thinks upon that ſubject as I do, who have always lived in the world, I ſend you, by Mr. Eliot, the famous Mr. Locke's book upon Education; in which you will find the ſtreſs that he lays upon the graces, which he calls (and very truly) good-breeding. I have marked all the parts of

that book, which are worth your attention; for as he begins with the child, almoſt from its birth, the parts relative to its infancy would be uſeleſs to you. Germany is, ſtill leſs than England, the ſeat of the Graces; however, you had as good not ſay ſo while you are there. But the place which you are going to, in a great degree is; for I have known as many well-bred men come from Turin, as from any part of Europe. The late king, Victor Amedéus, took great pains to form ſuch of his ſubjects as were of any conſideration, both to buſineſs and manners; the preſent king I am told follows his example: this, however, is certain, that in all courts and congreſſes, where there are various foreign miniſters, thoſe of the king of Sardinia are generally the ableſt, and the politeſt. You will therefore, at Turin, have very good models to form yourſelf upon; and, remember, that with regard to the beſt models, as well as to the antique Greek ſtatues in the print, *non mal a baſtanza*. Obſerve every word, look, and motion of thoſe who are allowed to be the moſt accompliſhed perſons there. Obſerve their natural and careleſs, but genteel air; their unembarraſſed good-breeding; their unaſſuming, but yet unproſtituted dignity. Mind their decent mirth, their diſcreet frankneſs, and that *entregent*, which, as much above the frivolous as below the important and the ſecret, is the proper medium for converſation in mixed companies.

Of all the men that ever I knew in my life, (and I knew him extremely well) the late duke of Marlborough poſſeſſed the graces in the higheſt degree, not to ſay engroſſed them; and indeed he got the moſt by them; for I will venture (contrary to the cuſtom of profound hiſtorians, who always aſſign deep cauſes for great events) to aſcribe the better half of the duke of Marlborough's greatneſs and riches to thoſe graces. He was eminently illiterate; wrote bad Engliſh, and ſpelled it ſtill worſe. He had no ſhare of what is commonly called parts; that is, he had no brightneſs, nothing ſhining in his genius. He had, moſt undoubtedly, an excellent good plain underſtanding, with ſound judgment. But theſe, alone, would probably have raiſed him but ſomething higher than they found him; which was page to king

James the Second's queen. There the graces protected and promoted him; for, while he was an enſign of the Guards, the ducheſs of Cleveland, then favourite miſtreſs to king Charles the Second, ſtruck by thoſe very graces, gave him five thouſand pounds; with which he immediately bought an annuity for his life, of five hundred pounds a year, of my grandfather, Halifax; which was the foundation of his ſubſequent fortune. His figure was beautiful; but his manner was irreſiſtible, by either man or woman. It was by this engaging, graceful manner, that he was enabled, during all his war, to connect the various and jarring powers of the Grand Alliance, and to carry them on to the main object of the war, notwithſtanding their private and ſeparate views, jealouſies, and wrong-headedneſs. Whatever court he went to (and he was often obliged to go himſelf to ſome reſtive and refractory ones), he as conſtantly prevailed, and brought them into his meaſures. The penſionary Heinſius, a venerable old miniſter, grown grey in buſineſs, and who had governed the republic of the United Provinces for more than forty years, was abſolutely governed by the duke of Marlborough, as that republic feels to this day. He was always cool; and nobody ever obſerved the leaſt variation in his countenance: he could refuſe more gracefully than other people could grant; and thoſe who went away from him the moſt diſſatisfied, as to the ſubſtance of their buſineſs, were yet perſonally charmed with him, and, in ſome degree, comforted by his manner. With all his gentleneſs and gracefulneſs, no man living was more conſcious of his ſituation, nor maintained his dignity better.

Do not miſtake, and think that theſe graces, which I ſo often and ſo earneſtly recommend to you, ſhould only accompany important tranſactions, and be worn only *les jours de gala**: no; they ſhould, if poſſible, accompany even the leaſt thing that you do or ſay; for if you neglect them in little things, they will leave you in great ones. I ſhould, for inſtance, be extremely

* On holydays.

concerned to ſee you even drink a cup of coffee ungracefully, and ſlop yourſelf with it, by your awkward manner of holding it; nor ſhould I like to ſee your coat buttoned, or ſhoes buckled awry. But I ſhould be outrageous, if I heard you mutter your words unintelligibly, ſtammer in your ſpeech, or heſitate, miſplace, and miſtake in your narrations: and I ſhould run away from you, with greater rapidity, if poſſible, than I ſhould now run to embrace you, if I found you deſtitute of all thoſe graces, which I have ſet my heart upon their making you one day, *omnibus ornatum excellere rebus* *.

LETTER LXVII.

Admonitions on first going into the World...Dress...Vivacity.

DEAR BOY, London, December the 30th.

I DIRECT this letter to Berlin, where, I ſuppoſe, it will either find you, or, at leaſt, wait but a little time for you. I cannot help being anxious for your ſucceſs, at this your firſt appearance upon the great ſtage of the world; for, though the ſpectators are always candid enough to give great allowances, and to ſhow great indulgence to a new actor; yet, from the firſt impreſſion which he makes upon them, they are apt to decide, in their own minds at leaſt, whether he will ever be a good one or not: if he ſeems to underſtand what he ſays, by ſpeaking it properly; if he is attentive to his part, inſtead of ſtaring negligently about; and if, upon the whole, he ſeems ambitious to pleaſe, they willingly paſs over little awkwardneſſes and inaccuracies, which they aſcribe to a commendable modeſty in a young and unexperienced actor. They pronounce that he will be a good one in time: and, by the encouragement which they give him, make him ſo the ſooner. This, I hope, will be your caſe: you have ſenſe enough to underſtand your part: a conſtant at-

* Prepared to excel in all things.

tention, and ambition to excel in it, with a careful obſervation of the beſt actors, will inevitably qualify you, if not for the firſt, at leaſt for conſiderable parts.

Your dreſs (as inſignificant a thing as dreſs is in itſelf) is now become an object worthy of ſome attention; for, I confeſs, I cannot help forming ſome opinion of a man's ſenſe and character from his dreſs; and I believe moſt people do, as well as myſelf. Any affectation whatſoever in dreſs, implies, in my mind, a flaw in the underſtanding. Moſt of our young fellows, here, diſplay ſome character or other by their dreſs; ſome affect the tremendous, and wear a great and fiercely cocked hat, an enormous ſword, a ſhort waiſtcoat, and a black cravat: theſe I ſhould be almoſt tempted to ſwear the peace againſt, in my own defence, if I was not convinced that they are but meek aſſes in lions' ſkins. Others go in brown frocks, leather breeches, great oaken cudgels in their hands, their hats uncocked, and their hair unpowdered; and imitate grooms, ſtage-coachmen, and country bumpkins, ſo well, in their outſides, that I do not make the leaſt doubt of their reſembling them equally in their inſides. A man of ſenſe carefully avoids any particular character in his dreſs: he is accurately clean for his own ſake; but all the reſt is for other people's. He dreſſes as well, and in the ſame manner, as the people of ſenſe and faſhion in the place where he is. If he dreſſes better, as he thinks, that is, more than they, he is a fop; if he dreſſes worſe, he is unpardonably negligent: but, of the two, I would rather have a young fellow too much than too little dreſſed; the exceſs on that ſide will wear off, with a little age and reflection; but, if he is negligent at twenty, he will be a ſloven at forty, and ſtink at fifty years old. Dreſs yourſelf fine, where others are fine; and plain, where others are plain; but take care, always, that your clothes are well made, and fit you, for otherwiſe they will give you a very awkward air. When you are once well dreſſed for the day, think no more of it afterwards; and, without any ſtiffneſs for fear of diſcompoſing that dreſs, let all your motions be as eaſy and natural as if you had no clothes on

at all. So much for dreſs, which I maintain to be a thing of conſequence in the polite world.

As to manners, good-breeding, and the graces, I have ſo often entertained you upon theſe important ſubjects, that I can add nothing to what I have formerly ſaid. Your own good ſenſe will ſuggeſt to you the ſubſtance of them; and obſervation, experience, and good company, the ſeveral modes of them. Your great vivacity, which I hear of from many people, will be no hindrance to your pleaſing in good company; on the contrary, will be of uſe to you, if tempered by good-breeding, and accompanied by the graces. But then, I ſuppoſe your vivacity to be a vivacity of parts, and not a conſtitutional reſtleſſneſs; for the moſt diſagreeable compoſition that I know in the world, is that of ſtrong animal ſpirits, with a cold genius. Such a fellow is troubleſomely active, frivolouſly buſy, fooliſh lively; talks much, with little meaning, and laughs more, with leſs reaſon; whereas, in my opinion, a warm and lively genius, with a cool conſtitution, is the perfection of human-nature.

Do what you will at Berlin, provided you do but do ſomething all day long. All I deſire of you is, that you will never flattern away one minute in idleneſs and in doing nothing. When you are not in company, learn what either books, maſters, or Mr. Harte, can teach you; and when you are in company, learn (what company only can teach you) the characters and manners of mankind. I really aſk your pardon for giving you this advice; becauſe, if you are a rational creature, and a thinking being, as I ſuppoſe, and verily believe you are, it muſt be unneceſſary, and, to a certain degree, injurious. If I did not know, by experience, that ſome men paſs their whole time in doing nothing, I ſhould not think it poſſible for any being, ſuperior to monſieur Deſcartes' automatons, to ſquander away in abſolute idleneſs one ſingle minute of that ſmall portion of time which is allotted us in this world.

I ſend you, my dear child! (and you will not doubt) very ſincerely, the wiſhes of the ſeaſon. May you deſerve a great number of happy new-years! and, if you

deſerve, may you have them. Many new-years, indeed, you may ſee, but happy ones you cannot ſee without deſerving them. Theſe virtue, honour, and knowledge, alone can merit, alone can procure. *Dii tibi dent annos! de te nam cætera ſumes* *, was a pretty piece of poetical flattery, where it was ſaid; I hope that, in time, it may be no flattery when ſaid to you. But I aſſure you, that, whenever I cannot apply the latter part of the line to you with truth, I ſhall neither ſay, think, nor wiſh the former.—Adieu!

LETTER LXVIII.

Instructions relative to Expenses...Necessity of keeping correct Accounts...Attention to the State of Prussia.

DEAR BOY, London, January the 10th.

I HAVE received your letter of the 13th December. Your thanks for my preſent, as you call it, exceed the value of the preſent; but the uſe, which you aſſure me that you will make of it, is the thanks which I deſire to receive. Due attention to the inſide of books, and due contempt for the outſide, is the proper relation between a man of ſenſe and his books.

Now that you are going a little more into the world, I will take this occaſion to explain my intentions as to your future expenſes, that you may know what you have to expect from me, and make your plan accordingly. I ſhall neither deny nor grudge you any money, that may be neceſſary for either your improvement or your pleaſures; I mean, the pleaſures of a rational being. Under the head of improvement, I mean the beſt books, and the beſt maſters, coſt what they will; I alſo mean all the expenſe of lodgings, coach, dreſs, ſervants, &c. which, according to the ſeveral places where you may be, ſhall be reſpectively neceſſary, to enable you to keep the beſt company. Under the head of rational pleaſures, I comprehend, firſt, proper charities, to real and compaſſionate objects of it; ſecondly,

* May the Gods give you long life! for every thing elſe is your own.

proper presents, to those to whom you are obliged, or whom you desire to oblige; thirdly, a conformity of expense to that of the company which you keep: as in public spectacles; your share of little entertainments; a few pistoles at games of mere commerce; and other incidental calls of good company. The only two articles which I will never supply, are, the profusion of low riot, and the idle lavishness of negligence and laziness. A fool squanders away, without credit or advantage to himself, more than a man of sense spends with both. The latter employs his money as he does his time, and never spends a shilling of the one, nor a minute of the other, but in something that is either useful or rationally pleasing to himself or others. The former buys whatever he does not want, and does not pay for what he does want. He cannot withstand the charms of a toy-shop; snuff-boxes, watches, heads of canes, &c. are his destruction. His servants and tradesmen conspire with his own indolence, to cheat him; and, in a very little time, he is astonished, in the midst of all the ridiculous superfluities, to find himself in want of all the real comforts and necessaries of life. Without care and method, the largest fortune will not, and with them, almost the smallest will, supply all necessary expenses. As far as you can possibly, pay ready money for every thing you buy, and avoid bills. Pay that money too yourself, and not through the hands of any servant; who always either stipulates poundage, or requires a present for his good word, as they call it. Where you must have bills (as for meat and drink, clothes, &c.) pay them regularly every month, and with your own hand. Never, from a mistaken œconomy, buy a thing you do not want, because it is cheap; or, from a silly pride, because it is dear. Keep an account, in a book, of all that you receive, and of all that you pay; for no man, who knows what he receives, and what he pays, ever runs out. I do not mean that you should keep an account of the shillings and half-crowns which you may spend in chair-hire, operas, &c. they are unworthy of the time, and of the ink that they would consume; leave such *minutiæ* to dull, penny-wise fellows: but remember, in œconomy,

as well as in every other part of life, to have the proper attention to proper objects, and the proper contempt for little ones. A ſtrong mind ſees things in their true proportions; a weak one views them through a magnifying medium; which, like the microſcope, makes an elephant of a flea; magnifies all little objects, but cannot receive great ones. I have known many a man paſs for a miſer, by ſaving a penny, and wrangling for two-pence, who was undoing himſelf, at the ſame time, by living above his income, and not attending to eſſential articles, which were above his *portée*. The ſure characteriſtic of a ſound and ſtrong mind, is, to find, in every thing, thoſe certain bounds, *quos ultra citraque nequit conſiſtere rectum* *. Theſe boundaries are marked out by a very fine line, which only good-ſenſe and attention can diſcover; it is much too fine for vulgar eyes. In manners, this line is good-breeding; beyond it, is troubleſome ceremony; ſhort of it, is unbecoming negligence and inattention. In morals, it divides oſtentatious puritaniſm from criminal relaxation; in religion, ſuperſtition from impiety; and, in ſhort, every virtue from its kindred vice or weakneſs. I think you have ſenſe enough to diſcover the line: keep it always in your eye, and learn to walk upon it; reſt upon Mr. Harte, and he will poiſe you, till you are able to go alone. By the way, there are fewer people who walk well upon that line, than upon the ſlack rope; and, therefore, a good performer ſhines ſo much the more.

Your friend, comte Pertingue, who conſtantly inquires after you, has written to comte Salmour, the governor of the academy at Turin, to prepare a room for you there, immediately after the Aſcenſion; and has recommended you to him, in a manner which, I hope, you will give him no reaſon to repent, or be aſhamed of. As comte Salmour's ſon, now reſiding at the Hague, is my particular acquaintance, I ſhall have regular and authentic accounts of all that you do at Turin.

During your ſtay at Berlin, I expect that you ſhould inform yourſelf thoroughly of the preſent ſtate of

* On either ſide of which is error.

the civil, military, and eccleſiaſtical government of the king of Pruſſia's dominions. You muſt alſo inform yourſelf of the reformation which the king of Pruſſia has lately made in the law; by which he has both leſſened the number, and ſhortened the duration of law-ſuits: a great work, and worthy of ſo great a prince! As he is indiſputably the ableſt prince in Europe, every part of his government deſerves your moſt diligent inquiry, and your moſt ſerious attention. It muſt be owned, that you ſet out well, as a young politician, by beginning at Berlin, and then going to Turin, where you will ſee the next ableſt monarch to that of Pruſſia; ſo that, if you are capable of making political reflexions, thoſe two princes will furniſh you with ſufficient matter for them.

LETTER LXIX.

Necessity of an early Habit of Reflexion...Account of the Author's early Conduct...Prejudices...Enthusiasm for the Ancients...Homer...Milton...Prejudices of Fashion...The Pope...The Pretender...Prejudices of the French and English...Free and despotic Governments.

DEAR BOY, London, February the 7th.

YOU are now come to an age capable of reflexion; and I hope you will do what, however, few people at your age do,—exert it, for your own ſake, in the ſearch of truth and ſound knowledge. I will confeſs (for I am not unwilling to diſcover my ſecrets to you) that it is not many years ſince I have preſumed to reflect for myſelf. Till ſixteen or ſeventeen, I had no reflexion; and, for many years after that, I made no uſe of what I had. I adopted the notions of the books I read, or the company I kept, without examining whether they were juſt or not; and I rather choſe to run the riſk of eaſy error, than to take the time and trouble of inveſtigating truth. Thus, partly from lazineſs, partly from diſſipation, and partly from the *mauvaiſe honte* of rejecting faſhionable notions, I was (as I have ſince found) hurried away by prejudices, inſtead of being guided by

reaſon; and quietly cheriſhed error, inſtead of ſeeking for truth. But, ſince I have taken the trouble of reaſoning for myſelf, and have had the courage to own that I do ſo, you cannot imagine how much my notions of things are altered, and in how different a light I now ſee them, from that in which I formerly viewed them, through the deceitful medium of prejudice or authority. Nay, I may poſſibly ſtill retain many errors, which, from long habit, have perhaps grown into real opinions; for it is very difficult to diſtinguiſh habits, early acquired and long entertained, from the reſult of our reaſon and reflexion.

My firſt prejudice (for I do not mention the prejudices of boys and women, ſuch as hobgoblins, ghoſts, dreams, ſpilling ſalt, &c.) was my claſſical enthuſiaſm, which I received from the books I read, and the maſters who explained them to me. I was convinced there had been no common ſenſe nor common honeſty in the world for theſe laſt fifteen hundred years; but, that they were totally extinguiſhed with the ancient Greek and Roman governments. Homer and Virgil could have no faults, becauſe they were ancient; Milton and Taſſo could have no merit, becauſe they were modern. And I could almoſt have ſaid, with regard to the ancients, what Cicero, very abſurdly and unbecomingly for a philoſopher, ſays with regard to Plato, *Cum quo errare malim quam cum aliis rectè ſentire**. Whereas now, without any extraordinary effort of genius, I have diſcovered, that nature was the ſame three thouſand years ago, as it is at preſent; that men were but men then as well as now; that modes and cuſtoms vary often, but that human-nature is always the ſame. And I can no more ſuppoſe, that men were better, braver, or wiſer, fifteen hundred or three thouſand years ago, than I can ſuppoſe that the animals, or vegetables, were better then than they are now. I dare aſſert too, in defiance of the favourers of the ancients, that Homer's hero, Achilles, was both a brute and a ſcoundrel, and conſequently an improper character for the hero of an epic poem: he had ſo little re-

* I would rather err with him than be right with others.

gard for his country, that he would not act in defence of it, because he had quarrelled with Agamemnon about a w—e; and then afterwards, animated by private resentment only, he went about killing people basely, I will call it, because he knew himself invulnerable; and yet, invulnerable as he was, he wore the strongest armour in the world; which I humbly apprehend to be a blunder: for a horse-shoe clapped to his vulnerable heel would have been sufficient. On the other hand, with submission to the favourers of the moderns, I assert with Mr. Dryden, that the Devil is in truth the hero of Milton's poem: his plan, which he lays, pursues, and at last executes, being the subject of the poem. From all which considerations, I impartially conclude, that the ancients had their excellences and their defects, their virtues and their vices, just like the moderns: pedantry and affectation of learning decide clearly in favour of the former; vanity and ignorance, as peremptorily, in favour of the latter. Religious prejudices kept pace with my classical ones; and there was a time when I thought it impossible for the honestest man in the world to be saved, out of the pale of the church of England: not considering that matters of opinion do not depend upon the will: and that it is as natural, and as allowable, that another man should differ in opinion from me, as that I should differ from him; and that, if we are both sincere, we are both blameless; and should consequently have mutual indulgence for each other.

The next prejudices I adopted, were those of the *beau monde;* in which, as I was determined to shine, I took what are commonly called the genteel vices to be necessary. I had heard them reckoned so, and, without further inquiry, I believed it; or, at least, should have been ashamed to have denied it, for fear of exposing myself to the ridicule of those whom I considered as the models of fine gentlemen. But I am now neither ashamed nor afraid to assert, that those genteel vices, as they are falsely called, are only so many blemishes in the character of even a man of the world, and what is called a fine gentleman, and degrade him in the opinions of those very people, to whom he hopes to recommend

himſelf by them. Nay, this prejudice often extends ſo far, that I have known people pretend to vices they had not, inſtead of carefully concealing thoſe they had.

Uſe and aſſert your own reaſon; reflect, examine, and analyſe every thing, in order to form a ſound and mature judgment; let no αυτος εφα impoſe upon your underſtanding, miſlead your actions, or dictate your converſation. Be early, what, if you are not, you will, when too late, wiſh you had been. Conſult your reaſon by times: I do not ſay that it will always prove an unerring guide; for human reaſon is not infallible: but it will prove the leaſt erring guide that you can follow, except holy writ. Books and converſation may aſſiſt it; but adopt neither, blindly and implicitly: try both by that rule, which God has given to direct us,—reaſon. Of all the troubles, do not decline, as many people do, that of thinking. The herd of mankind can hardly be ſaid to think; their notions are almoſt all adoptive; and, in general, I believe it is better that it ſhould be ſo; as ſuch common prejudices contribute more to order and quiet, than their own ſeparate reaſonings would do, uncultivated and unimproved as they are. We have many of thoſe uſeful prejudices in this country, which I ſhould be very ſorry to ſee removed. The good proteſtant conviction, that the pope is both antichriſt, and the whore of Babylon, is a more effectual preſervative, in this country, againſt popery, than all the ſolid and unanſwerable arguments of Chillingworth.

The idle ſtory of the Pretender's having been introduced in a warming-pan, into the queen's bed, though as deſtitute of all probability as of all foundation, has been much more prejudicial to the cauſe of Jacobitiſm than all that Mr. Locke and others have written, to ſhow the unreaſonableneſs and the abſurdity of the doctrines of indefeaſible hereditary right, and unlimited paſſive obedience. And that ſilly, ſanguine notion, which is firmly entertained here, that one Engliſhman can beat three Frenchmen, encourages, and has ſometimes enabled one Engliſhman, in reality, to beat two.

A Frenchman ventures his life with alacrity *pour l'hon-*

neur du roi * : were you to change the object, which he has been taught to have in view, and tell him that it was *pour le bien de la patrie* †, he would very probably run away. Such grofs, local prejudices, prevail with the herd of mankind; and do not impofe upon cultivated, informed, and reflecting minds: but then there are notions equally falfe, though not fo glaringly abfurd, which are entertained by people of fuperior, and improved underftandings, merely for want of the neceffary pains to inveftigate, the proper attention to examine, and the penetration requifite to determine the truth. Thofe are the prejudices which I would have you guard againft, by a manly exertion and attention of your reafoning faculty. To mention one inftance, of a thoufand that I could give you—it is a general prejudice, and has been propagated for thefe fixteen hundred years, that arts and fciences cannot flourifh under an abfolute government; and that genius muft neceffarily be cramped, where freedom is reftrained. This founds plaufible, but is falfe in fact. Mechanic arts, as agriculture, manufactures, &c. will indeed be difcouraged, where the profits and property are, from the nature of the government, infecure: but why the defpotifm of a government fhould cramp the genius of a mathematician, an aftronomer, a poet, or an orator, I confefs I could never difcover. It may indeed deprive the poet, or the orator, of the liberty of treating of certain fubjects in the manner they would wifh, but it leaves them fubjects enough to exert genius upon, if they have it. Can an author with reafon complain, that he is cramped and fhackled, if he is not at liberty to publifh blafphemy, bawdry, or fedition? all which are equally prohibited in the freeft governments, if they are wife and well-regulated ones. This is the prefent general complaint of the French authors; but, indeed, chiefly of the bad ones. No wonder, fay they, that England produces fo many great geniufes; people there may think as they pleafe, and publifh what they think. Very true; but who hinders them from thinking as they

* The honour of the king. † The good of his country.

pleaſe? If, indeed, they think in a manner deſtructive of all religion, morality, or good manners, or to the diſturbance of the ſtate, an abſolute government will certainly more effectually prohibit them from, or puniſh them for publiſhing ſuch thoughts, than a free one could do. But how does that cramp the genius of an epic, dramatic, or lyric poet? or how does it corrupt the eloquence of an orator, in the pulpit, or at the bar? The celebrated authors of the Auguſtan age did not ſhine till after the fetters were rivetted upon the Roman people, by that cruel and worthleſs emperor. The revival of letters was not owing, either, to any free government, but to the encouragement and protection of Leo X. and Francis I.; the one as abſolute a pope, and the other as deſpotic a prince as ever reigned. Do not miſtake, and imagine, that, while I am only expoſing a prejudice, I am ſpeaking in favour of arbitrary power; which from my ſoul I abhor, and look upon as a groſs and criminal violation of the natural rights of mankind.—Adieu!

LETTER LXX.

Of Pleasures...Liberal and illiberal Pleasures...Music...Instructions relative to Manners and visiting Foreign Countries.

DEAR BOY, London, April the 19th.

THIS letter will, I believe, ſtill find you at Venice, in all the diſſipation of maſquerades, ridottos, operas, &c.:—with all my heart; they are decent evening amuſements, and very properly ſucceed that ſerious application to which I am ſure you devote your mornings. There are liberal and illiberal pleaſures, as well as liberal and illiberal arts. There are ſome pleaſures, that degrade a gentleman, as much as ſome trades could do. Sottiſh drinking, indiſcriminate gluttony, driving coaches, ruſtic ſports, ſuch as fox-chaſes, horſe-races, &c. are, in my opinion, infinitely below the honeſt and induſtrious profeſſions of a taylor and a ſhoemaker, which are ſaid to *déroger*.

As you are now in a muſical country, where ſinging, fiddling, and piping, are not only the common topics of converſation, but almoſt the principal objects of attention, I cannot help cautioning you againſt giving into thoſe (I will call them illiberal) pleaſures, (though muſic is commonly reckoned one of the liberal arts) to the degree that moſt of your countrymen do, when they travel in Italy. If you love muſic, hear it; go to operas, concerts, and pay fiddlers to play to you; but I inſiſt upon your neither piping nor fiddling yourſelf. It puts a gentleman in a very frivolous, contemptible light; brings him into a great deal of bad company; and takes up a great deal of time, which might be much better employed. Few things would mortify me more, than to ſee you bearing a part in a concert, with a fiddle under your chin, or a pipe in your mouth.

I have had a great deal of converſation with comte du Perron, upon your ſubject; and I was very glad to hear, from one whom I think ſo good a judge, that you wanted nothing but *des manieres*; which I am convinced you will now ſoon acquire, in the company which henceforwards you are likely to keep. By *manieres*, I do not mean bare common civility; every body muſt have that, who would not be kicked out of company: but I mean engaging, and even ſhining manners; a diſtinguiſhed politeneſs, an almoſt irreſiſtible addreſs; a ſuperior gracefulneſs in all you ſay and do. It is this alone that can give all your other talents their full luſtre and value; and, conſequently, it is this which ſhould now be the principal object of your attention.

The exerciſes of the academy, and the manners of courts, muſt be attended to and acquired, and, at the ſame time, your other ſtudies continued. I am ſure you will not paſs, nor deſire, one ſingle idle hour at Turin; for I do not foreſee that you can, in any part of your life, put out ſix months to greater intereſt, than thoſe next which you are to ſpend there.

We will talk hereafter about your ſtay at Rome, and in other parts of Italy. This only I will now recommend to you; which is, to extract the ſpirit of every place you go to. In thoſe places, which are only diſ-

tinguiſhed by claſſical fame, and valuable remains of antiquity, have your claſſics in your hand and in your head; compare the ancient geography, and deſcriptions, with the modern; and never fail to take notes. Rome will furniſh you with buſineſs enough of that ſort; but then it furniſhes you with many other objects, well deſerving your attention; ſuch as deep eccleſiaſtical craft and policy.—Adieu!

LETTER LXXI.

Cautions against the Contagion of fashionable Vices...Ill Conduct and Manners of Englishmen on their Travels, &c.

DEAR BOY, London, May the 15th.

THIS letter will, I hope, find you ſettled to your ſerious ſtudies, and your neceſſary exerciſes, at Turin, after the hurry and diſſipation of the carnival at Venice. I mean that your ſtay at Turin ſhould, and I flatter myſelf that it will, be an uſeful and ornamental period of your education; but, at the ſame time, I muſt tell you, that all my affection for you has never yet given me ſo much anxiety as that which I now feel. While you are in danger, I ſhall be in fear; and you are in danger at Turin. Mr. Harte will, by his care, arm you as well as he can againſt it; but your own good ſenſe and reſolution can alone make you invulnerable. I am informed, there are now many Engliſh at the academy at Turin; and I fear, thoſe are juſt ſo many dangers for you to encounter. Who they are, I do not know; but I well know the general ill-conduct, the indecent behaviour, and the illiberal views, of my young countrymen abroad; eſpecially wherever they are in numbers together. Ill example is of itſelf dangerous enough; but thoſe who give it, ſeldom ſtop there; they add their infamous exhortations and invitations; and, if theſe fail, they have recourſe to ridicule, which is harder for one of your age and experience to withſtand than either of the former. Be upon your guard, therefore, againſt theſe batteries, which will all be played upon you. You are not ſent abroad to converſe with

your own countrymen: among them, in general, you will get little knowledge, no languages, and, I am ſure, no manners. I deſire that you will form no connections, nor (what they impudently call) friendſhips, with theſe people, which are, in truth, only combinations and conſpiracies againſt good morals and good manners. There is commonly, in young people, a facility that makes them unwilling to refuſe any thing that is aſked of them; a *mauvaiſe honte*, that makes them aſhamed to refuſe; and, at the ſame time, an ambition of pleaſing and ſhining in the company they keep; theſe ſeveral cauſes produce the beſt effect in good company, but the very worſt in bad. If people had no vices but their own, few would have ſo many as they have. For my own part, I would ſooner wear other people's clothes than their vices; and they would ſit upon me juſt as well. I hope you will have none; but if ever you have, I beg, at leaſt, they may be all your own. Vices of adoption are, above all others, the moſt diſgraceful and unpardonable. There are degrees in vices, as well as in virtues; and I muſt do my countrymen the juſtice to ſay, they generally take their vices in the loweſt degree. Their gallantry is the infamous mean debauchery of ſtews, juſtly attended and rewarded by the loſs of their health, as well as their character. Their pleaſures of the table end in beaſtly drunkenneſs, low riot, broken windows, and very often (as they well deſerve) broken bones. They game, for the ſake of the vice, not of the amuſement; and therefore carry it to exceſs; undo, or are undone by their companions. By ſuch conduct, and in ſuch company abroad, they come home, the unimproved, illiberal, and ungentleman-like creatures, that one daily ſees them; that is, in the Park, and in the ſtreets, for one never meets them in good company; where they have neither manners to preſent themſelves, nor merit to be received. But, with the manners of footmen and grooms, they aſſume their dreſs too; for you muſt have obſerved them in the ſtreets here, in dirty blue frocks, with oaken ſticks in their hands, and their hair greaſy and unpowdered, tucked up under their hats of an enormous ſize. Thus finiſhed and adorned by their

travels, they become the disturbers of playhouses; they break the windows, and commonly the landlords, of the taverns where they drink; and are at once the support, the terror, and the victims, of the bawdy-houses they frequent. These poor mistaken people think they shine, and so they do indeed; but it is as putrefaction shines,—in the dark.

I am not now preaching to you, like an old fellow, upon either religious or moral texts; I am persuaded you do not want the best instructions of that kind: but I am advising you as a friend, as a man of the world, as one who would not have you old while you are young, but would have you take all the pleasures that reason points out, and that decency warrants. I will therefore suppose, for argument's-sake (for upon no other account can it be supposed), that all the vices above mentioned were perfectly innocent in themselves; they would still degrade, vilify, and sink, those who practised them; would obstruct their rising in the world, by debasing their characters; and give them a low turn of mind and manners, absolutely inconsistent with their making any figure in upper life and great business.

What I have now said, together with your own good sense, is, I hope, sufficient to arm you against the seduction, the invitations, or the profligate exhortations (for I cannot call them temptations) of those unfortunate young people. On the other hand, when they would engage you in these schemes, content yourself with a decent but steady refusal; avoid controversy upon such plain points. You are too young to convert them, and, I trust, too wise to be converted by them. Shun them, not only in reality, but even in appearance, if you would be well received in good company; for people will always be shy of receiving a man, who comes from a place where the plague rages, let him look ever so healthy. There are some expressions, both in French and English, and some characters, both in those two and in other countries, which have, I dare say, misled many young men to their ruin—*Une honnête débauche, une jolie débauche;* an agreeable rake, a man of pleasure. These are phrases invented by the

wicked and profligate, at once to conceal or excuſe their own vices, and to debauch others.

What I have ſaid, with regard to my countrymen in general, does not extend to them all without exception; there are ſome who have both merit and manners. Your friend, Mr. Stevens, is among the latter, and I approve of your connection with him. You may happen to meet with ſome others, whoſe friendſhip may be of great uſe to you hereafter, either from their ſuperior talents, or their rank and fortune; cultivate them: but then I deſire that Mr. Harte may be the judge of thoſe perſons.

Adieu, my dear child! Conſider ſeriouſly the importance of the two next years, to your character, your figure, and your fortune.

LETTER LXXII.

Rules for Conduct in the great and busy World...Coolness and Self-command...Perseverance in Business...Bons Mots.

DEAR BOY, London, May the 22d.

I RECOMMENDED to you, in my laſt, ſome cautions againſt adopting the paſſions and vices of others. Let me now put you a little on your guard againſt your own. There are many little points of conduct which are neceſſary in the courſe of the world, and which he who practiſes the earlieſt, will pleaſe the moſt, and riſe the ſooneſt. The ſpirits and vivacity of youth are apt to neglect them as uſeleſs, or reject them as troubleſome. But ſubſequent knowledge, and experience of the world, remind us of their importance, commonly when it is too late. The principal of theſe things, is the maſtery of one's temper, and that coolneſs of mind, and ſerenity of countenance, which hinders us from diſcovering, by words, actions, or even looks, thoſe paſſions or ſentiments, by which we are inwardly moved or agitated; and the diſcovery of which gives cooler and abler people ſuch infinite advantage over us, not only in great buſineſs, but in all the moſt common occurrences of life. A man who does not poſſeſs him-

ſelf enough to hear diſagreeable things without viſible marks of anger and change of countenance, or agreeable ones without ſudden burſts of joy, and expanſion of countenance, is at the mercy of every artful knave, or pert coxcomb: the former will provoke or pleaſe you by deſign, to catch unguarded words or looks; by which he will eaſily decypher the ſecrets of your heart, of which you ſhould keep the key yourſelf, and truſt it with no man living. The latter will, by his abſurdity, and without intending it, produce the ſame diſcoveries, of which other people will avail themſelves. You will ſay, poſſibly, that this coolneſs muſt be conſtitutional, and conſequently does not depend upon the will: and I will allow that conſtitution has ſome power over us; but I will maintain, too, that people very often, to excuſe themſelves, very unjuſtly accuſe their conſtitutions. Care and reflection, if properly uſed, will get the better; and a man may as ſurely get a habit of letting his reaſon prevail over his conſtitution, as of letting, as moſt people do, the latter prevail over the former. If you find yourſelf ſubject to ſudden ſtarts of paſſion, or madneſs (for I ſee no difference between them, but in their duration), reſolve within yourſelf, at leaſt, never to ſpeak one word, while you feel that emotion within you. Determine, too, to keep your countenance as unmoved and unembarraſſed as poſſible; which ſteadineſs you may get a habit of, by conſtant attention. This is ſo neceſſary at ſome games, ſuch as *berlan*, *quinze*, &c. that a man who had not the command of his temper, and countenance, would infallibly be undone by thoſe who had, even though they played fair; and in political buſineſs, you always play with ſharpers, to whom, at leaſt, you ſhould give no fair advantages.

Make yourſelf abſolute maſter, therefore, of your temper, and your countenance; ſo far, at leaſt, as that no viſible change do appear in either, whatever you may feel inwardly. This may be difficult, but it is by no means impoſſible; and, as a man of ſenſe never attempts impoſſibilities on one hand, on the other he is never diſcouraged by difficulties: on the contrary, he redoubles his induſtry and his diligence, he perſeveres,

and infallibly prevails at last. In any point, which prudence bids you pursue, and which a manifest utility attends, let difficulties only animate your industry, not deter you from the pursuit. If one way has failed, try another; be active, persevere, and you will conquer. The time should likewise be judiciously chosen: every man has his *mollia tempora*, but that is far from being all day long; and you would chuse your time very ill, if you applied to a man about one business, when his head was full of another, or when his heart was full of grief, anger, or any other disagreeable sentiment.

In order to judge of the inside of others, study your own; for men in general are very much alike; and though one has one prevailing passion, and another has another, yet their operations are much the same; and whatever engages or disgusts, pleases or offends you, in others, will, *mutatis mutandis*, engage, disgust, please, or offend others, in you. Observe, with the utmost attention, all the operations of your own mind, the nature of your passions, and the various motives that determine your will; and you may, in a great degree, know all mankind. For instance; do you find yourself hurt and mortified, when another makes you feel his superiority, and your own inferiority, in knowledge, parts, rank, or fortune? You will certainly take great care not to make a person, whose good will, good word, interest, esteem, or friendship, you would gain, feel that superiority in you, in case you have it. If disagreeable insinuations, sly sneers, or repeated contradictions, teaze and irritate you, would you use them, where you wished to engage and please? Surely not; and I hope you wish to engage and please, almost universally. The temptation of saying a smart or witty thing, or *bon mot*, and the malicious applause with which it is commonly received, has made people who can say them, and still oftener people who think they can, but cannot, and yet try, more enemies, and implacable ones too, than any one other thing that I know of. When such things, then, shall happen to be said at your expense (as sometimes they certainly will) reflect seriously upon the sentiments of uneasiness, anger, and resentment, which they excite in you; and

conſider whether it can be prudent, by the ſame means, to excite the ſame ſentiments in others, againſt you. It is a decided folly, to loſe a friend for a jeſt; but, in my mind, it is not a much leſs degree of folly, to make an enemy of an indifferent, and neutral perſon, for the ſake of a *bon mot*. When things of this kind happen to be ſaid of you, the moſt prudent way is to ſeem not to ſuppoſe that they are meant at you, but to avoid ſhowing whatever degree of anger you may feel inwardly; and, ſhould they be ſo plain, that you cannot be ſuppoſed ignorant of their meaning, to join in the laugh of the company againſt yourſelf; acknowledge the hit to be a fair one, and the jeſt a good one, and play off the whole thing in ſeeming good-humour: but by no means reply in the ſame way; which only ſhows that you are hurt, and publiſhes the victory which you might have concealed.

As the female part of the world has ſome influence, and often too much, over the male, your conduct with regard to women (I mean women of character, for I cannot ſuppoſe you capable of converſing with any others) deſerves ſome ſhare in your reflections. They are a numerous and loquacious body: their hatred would be more prejudicial, than their friendſhip can be advantageous to you.

This torn ſheet, which I did not obſerve when I began upon it, as it alters the figure, ſhortens too the length of my letter. It may very well afford it: my anxiety for you carries me inſenſibly to theſe lengths.—God bleſs you, child!

LETTER LXXIII.

Observations on Venice...Music...The Fine Arts.

DEAR BOY, London, June the 22d.

THE outſide of your letter of the 7th, directed by your own hand, gave me more pleaſure than the inſide of any other letter ever did.

I approve of your going to Venice, as much as I diſapproved of your going to Switzerland.

The time you will probably paſs at Venice, will allow you to make yourſelf maſter of that intricate and ſingular form of government, of which few of our travellers know any thing. Read, aſk, and ſee every that is relative to it. There are, likewiſe, many valuable remains of the remoteſt antiquity, and many fine pieces of the *antico moderno*; all which deſerve a different ſort of attention from that which your countrymen commonly give them. They go to ſee them, as they go to ſee the lions, and kings on horſeback, at the Tower here—only to ſay that they have ſeen them. You will, I am ſure, view them in another light; you will conſider them as you would a poem, to which indeed they are akin. You will obſerve, whether the ſculptor has animated his ſtone, or the painter his canvas, into the juſt expreſſion of thoſe ſentiments and paſſions, which ſhould characteriſe and mark their ſeveral figures. You will examine, likewiſe, whether, in their groupes, there be an unity of action, or proper relation; a truth of dreſs and manners. Sculpture and painting are very juſtly called liberal arts; a lively and ſtrong imagination, together with a juſt obſervation, being abſolutely neceſſary to excel in either: which, in my opinion, is by no means the caſe of muſic, though called a liberal art, and now in Italy placed even above the other two: a proof of the decline of that country. The Venetian ſchool produced many great painters, ſuch as Paul Veroneſe, Titian, Palma, &c. by whom you will ſee, as well in private houſes as in churches, very fine pieces. The Laſt Supper, by Paul Veroneſe, in the church of St. George, is reckoned his capital performance, and deſerves your attention; as does alſo the famous picture of the Cornaro family, by Titian. A taſte of ſculpture and painting is, in my mind, as becoming, as a taſte of fiddling and piping is unbecoming a man of faſhion. The former is connected with Hiſtory and Poetry; the latter, with nothing, that I know of, but bad company.

LETTER LXXIV.

Knowledge of the World...Dignity of Manners...Flattery... Vulgar Language.... Frivolous Curiosity .... Decorum... Courts.

DEAR BOY, London, Auguſt the 10th.

LET us reſume our reflections upon men, their characters, their manners; in a word, our reflections upon the world. They may help you to form yourſelf, and to know others. A knowledge very uſeful at all ages, very rare at yours: it ſeems as if it was nobody's buſineſs to communicate it to young men. Their maſters teach them, ſingly, the languages, or the ſciences of their ſeveral departments; and are indeed generally incapable of teaching them the world: their parents are often ſo too, or at leaſt neglect doing it; either from avocations, indifference, or from an opinion, that throwing them into the world (as they call it) is the beſt way of teaching it them. This laſt notion is in a great degree true; that is, the world can doubtleſs never be well known by theory; practice is abſolutely neceſſary: but ſurely it is of great uſe to a young man, before he ſets out for that country, full of mazes, windings, and turnings, to have at leaſt a general map of it, made by ſome experienced traveller.

There is a certain dignity of manners abſolutely neceſſary, to make even the moſt valuable character either reſpected or reſpectable.

Horſe-play, romping, frequent and loud fits of laughter, jokes, waggery, and indiſcriminate familiarity, will ſink both merit and knowledge into a degree of contempt. They compoſe at moſt a merry fellow; and a merry fellow was never yet a reſpectable man. Indiſcriminate familiarity either offends your ſuperiors, or elſe dubbs you their dependent, and led captain. It gives your inferiors, juſt, but troubleſome and improper claims of equality. A joker is near akin to a buffoon; and neither of them is the leaſt related to wit. Whoever is admitted or ſought for, in company, upon any other account than that of his merit and manners, is never reſpected there, but only made uſe of.

We will have ſuch-a-one, for he ſings prettily; we will invite ſuch-a-one to a ball, for he dances well; we will have ſuch-a-one at ſupper, for he is always joking and laughing; we will aſk another, becauſe he plays deep at all games, or becauſe he can drink a great deal. Theſe are all vilifying diſtinctions, mortifying preferences, and exclude all ideas of eſteem and regard. Whoever is had (as it is called) in company, for the ſake of any one thing ſingly, is ſingly that thing, and will never be conſidered in any other light; conſequently never reſpected, let his merits be what they will.

This dignity of manners, which I recommend ſo much to you, is not only as different from pride, as true courage is from bluſtering, or true wit from joking; but is abſolutely inconſiſtent with it; for nothing vilifies and degrades more than pride. The pretenſions of the proud man are oftener treated with ſneer and contempt, than with indignation: as we offer ridiculouſly too little to a tradeſman, who aſks ridiculouſly too much for his goods; but we do not haggle with one who only aſks a juſt and reaſonable price.

Abject flattery and indiſcriminate aſſentation degrade, as much as indiſcriminate contradiction and noiſy debate diſguſt. But a modeſt aſſertion of one's own opinion, and a complaiſant acquieſcence in other people's, preſerve dignity.

Vulgar, low expreſſions, awkward motions and addreſs, vilify, as they imply, either a very low turn of mind, or low education, and low company.

Frivolous curioſity about trifles, and a laborious attention to little objects, which neither require nor deſerve a moment's thought, lower a man; who from thence is thought (and not unjuſtly) incapable of greater matters. Cardinal de Retz, very ſagaciouſly, marked out cardinal Chigi for a little mind, from the moment that he told him he had written three years with the ſame pen, and that it was an excellent good one ſtill.

A certain degree of exterior ſerioufneſs in looks and motions, gives dignity, without excluding wit and decent cheerfulneſs, which are always ſerious themſelves. A conſtant ſmirk upon the face, and a whiffling activity

of the body, are ſtrong indications of futility. Whoever is in a hurry, ſhows that the thing he is about is too big for him. Haſte and hurry are very different things.

I have only mentioned ſome of thoſe things which may, and do, in the opinion of the world, lower and ſink characters, in other reſpects valuable enough; but I have taken no notice of thoſe that affect and ſink the moral characters. They are ſufficiently obvious. A man who has patiently been kicked, may as well pretend to courage, as a man, blaſted by vices and crimes, may to dignity of any kind. But an exterior decency and dignity of manners will even keep ſuch a man longer from ſinking, than otherwiſe he would be: of ſuch conſequence is the το πρεπον, even though affected and put on! Pray read frequently, and with the utmoſt attention, nay get by heart if you can, that incomparable chapter in Cicero's offices, upon the το πρεπον, or the decorum. It contains whatever is neceſſary for the dignity of manners.

In my next, I will ſend you a general map of courts; a region yet unexplored by you; but which you are one day to inhabit. The ways are generally crooked and full of turnings, ſometimes ſtrewed with flowers, ſometimes choaked up with briars; rotten ground and deep pits frequently lie concealed under a ſmooth and pleaſing ſurface: all the paths are ſlippery, and every ſlip is dangerous. Senſe and diſcretion muſt accompany you at your firſt ſetting out; but, notwithſtanding thoſe, till experience is your guide, you will every now and then ſtep out of your way, or ſtumble.

LETTER LXXV.

Admonitions against a Waste of Time...Humorous Dialogue.

DEAR BOY, London, September the 12th.

IT ſeems extraordinary, but it is very true, that my anxiety for you increaſes in proportion to the good accounts which I receive of you from all hands. My

wiſhes, and my plan, were to make you ſhine, and diſtinguiſh yourſelf equally in the learned and the polite world. Few have been able to do it. Deep learning is generally tainted with pedantry, or at leaſt unadorned by manners; as, on the other hand, polite manners, and the turn of the world, are too often unſupported by knowledge, and conſequently end contemptibly, in the frivolous diſſipation of drawing-rooms and *ruelles*. You are now got over the dry and difficult parts of learning; what remains, requires much more time than trouble. You have loſt time by your illneſs; you muſt regain it now or never. I therefore moſt earneſtly deſire, for your own ſake, that for theſe next ſix months, at leaſt ſix hours every morning, uninterruptedly, may be inviolably ſacred to your ſtudies with Mr. Harte. I do not know whether he will require ſo much, but I know that I do, and hope you will, and conſequently prevail with him to give you that time: I own it is a good deal; but when both you and he conſider, that the work will be ſo much better, and ſo much ſooner done, by ſuch an aſſiduous and continued application, you will neither of you think it too much, and each will find his account in it. So much for the mornings, which, from your own good ſenſe, and Mr. Harte's tenderneſs and care of you, will, I am ſure, be thus well employed. It is not only reaſonable, but uſeful too, that your evenings ſhould be devoted to amuſements and rational pleaſures; with this reſtriction only, that the conſequences of the evenings' diverſions may not break in upon the mornings' ſtudies, by breakfaſtings, viſits, and idle parties into the country. At your age, you need not be aſhamed, when any of theſe morning parties are propoſed, to ſay you muſt beg to be excuſed, for you are obliged to devote your mornings to Mr. Harte; that I will have it ſo; and that you dare not do otherwiſe. Lay it all upon me; though I am perſuaded it will be as much your own inclination as it is mine. But thoſe frivolous, idle people, whoſe time hangs upon their own hands, and who deſire to make others loſe theirs too, are not to be reaſoned with; and indeed it would be doing them too much honour. The ſhorteſt, civil anſwers, are the beſt;—I cannot, I

dare not, inſtead of I will not; for, if you were to enter with them into the neceſſity of ſtudy, and the uſefulneſs of knowledge, it would only furniſh them with matter for their ſilly jeſts; which, though I would not have you mind, I would not have you invite. I will ſuppoſe you at Rome, ſtudying ſix hours uninterruptedly with Mr. Harte, every morning, and paſſing your evenings with the beſt company of Rome, obſerving their manners and forming your own; and I will ſuppoſe a number of idle, ſauntering, illiterate Engliſh, as there commonly is there, living entirely with one another, ſupping, drinking, and ſitting up late at each other's lodgings; commonly in riots and ſcrapes when drunk; and never in good company when ſober. I will take one of theſe pretty fellows, and give you the dialogue between him and yourſelf; ſuch as I dare ſay it will be on his ſide, and ſuch as I hope it will be on yours.

Engliſhman. Will you come and breakfaſt with me to-morrow; there will be four or five of our countrymen; we have provided chaiſes, and we will drive ſomewhere out of town after breakfaſt?

Stanhope. I am very ſorry I cannot; but I am obliged to be at home all morning.

Engliſhman. Why then we will come and breakfaſt with you.

Stanhope. I can't do that neither, I am engaged.

Engliſhman. Well then, let it be the next day.

Stanhope. To tell you the truth, it can be no day in the morning; for I neither go out, nor ſee any-body at home before twelve.

Engliſhman. And what the devil do you do with yourſelf till twelve o'clock?

Stanhope. I am not by myſelf, I am with Mr. Harte.

Engliſhman. Then what the devil do you do with him?

Stanhope. We ſtudy different things; we read, we converſe.

Engliſhman. Very pretty amuſement indeed! Are you to take orders then?

Stanhope. Yes, my father's orders, I believe I muſt take.

Engliſhman. Why haſt thou no more ſpirit, than to mind an old fellow a thouſand miles off?

Stanhope. If I don't mind his orders, he won't mind my draughts.

Engliſhman. What does the old prig threaten, then? Threatened folks live long; never mind threats.

Stanhope. No, I can't ſay that he has ever threatened me in his life; but I believe I had beſt not provoke him.

Engliſhman. Pooh! you would have one angry letter from the old fellow, and there would be an end of it.

Stanhope. You miſtake him mightily; he always does more than he ſays. He has never been angry with me yet, that I remember, in his life: but if I was to provoke him, I am ſure he would never forgive me: he would be cooly immoveable, and I might beg and pray, and write my heart out to no purpoſe.

Engliſhman. Why then he is an odd dog, that's all I can ſay: and pray, are you to obey your dry-nurſe too, this ſame, what's his name—Mr. Harte?

Stanhope. Yes.

Engliſhman. So he ſtuffs you all morning with Greek, and Latin, and logic, and all that. Egad! I have a dry-nurſe too; but I never looked into a book with him in my life: I have not ſo much as ſeen the face of him this week, and don't care a louſe if I never ſee it again.

Stanhope. My dry-nurſe never deſires any thing of me that is not reaſonable, and for my own good; and therefore I like to be with him.

Engliſhman. Very ſententious and edifying, upon my word! At this rate you will be reckoned a very good young man.

Stanhope. Why, that will do me no harm.

Engliſhman. Will you be with us to-morrow in the evening, then? We ſhall be ten with you; and I have got ſome excellent good wine; and we'll be very merry.

Stanhope. I am very much obliged to you, but I am engaged for all the evening, to-morrow; firſt at car-

dinal Albani's; and then to ſup at the Venetian embaſſadreſs's.

Engliſhman. How the devil can you like being always with theſe foreigners? I never go amongſt them, with all their formalities and ceremonies. I am never eaſy in company with them, and I don't know why, but I am aſhamed.

Stanhope. I am neither aſhamed nor afraid; I am very eaſy with them; they are very eaſy with me; I get the language, and I ſee their characters, by converſing with them; and that is what we are ſent abroad for. Is it not?

Engliſhman. I hate your modeſt women's company; your women of faſhion as they call 'em. I don't know what to ſay to them, for my part.

Stanhope. Have you ever converſed with them?

Engliſhman. No. I never converſed with them; but I have been ſometimes in their company, though much againſt my will.

Stanhope. But at leaſt they have done you no hurt; which is, probably, more than you can ſay of the women you do converſe with.

Engliſhman. That's true, I own; but for all that, I would rather keep company with my ſurgeon half the year, than with your women of faſhion the year round.

Stanhope. Taſtes are different, you know, and every man follows his own.

Engliſhman. That's true; but thine's a deviliſh odd one, Stanhope. All morning with thy dry-nurſe; all the evening in formal fine company; and all day long afraid of old daddy in England. Thou art a queer fellow, and I am afraid there's nothing to be made of thee.

Stanhope. I am afraid ſo too.

Engliſhman. Well, then, good-night to you: you have no objection, I hope, to my being drunk to-night, which I certainly will be.

Stanhope. Not in the leaſt; nor to your being ſick to-morrow, which you as certainly will be;—and ſo good-night too.

You will obſerve, that I have not put into your mouth thoſe good arguments, which upon ſuch an occaſion would, I am ſure, occur to you; as piety and affection toward me; regard and friendſhip for Mr. Harte; reſpect for your own moral character, and for all the relative duties of man, ſon, pupil, and citizen. Such ſolid arguments would be thrown away upon ſuch ſhallow puppies. Leave them to their ignorance, and to their dirty, diſgraceful vices. They will ſeverely feel the effects of them, when it will be too late. Without the comfortable refuge of learning, and with all the ſickneſs and pains of a ruined ſtomach, and a rotten carcaſe, if they happen to arrive at old age, it is an uneaſy and ignominious one. The ridicule which ſuch fellows endeavour to throw upon thoſe who are not like them, is, in the opinion of all men of ſenſe, the moſt authentic panegyric. Go on, then, my dear child, in the way you are in, only for a year and a half more; that is all I aſk of you. After that, I promiſe that you ſhall be your own maſter, and that I will pretend to no other title than that of your beſt and trueſt friend. You ſhall receive advice, but no orders, from me; and in truth you will want no other advice but ſuch as youth and inexperience muſt neceſſarily require. You ſhall certainly want nothing, that is requiſite, not only for your conveniency, but alſo for your pleaſures, which I always deſire ſhould be gratified. You will ſuppoſe that I mean the pleaſures of a rational being.

LETTER LXXVI.

Absence of Mind in Company...Carelessness in Manner and Dress...Description of an awkward Person.

DEAR BOY, London, September the 22d.

IF I had faith in philters and love potions, I ſhould ſuſpect that you had given Sir Charles Williams ſome, by the manner in which he ſpeaks of you, not only to me, but to every body elſe. You will eaſily imagine how many queſtions I aſked, and how narrowly I ſifted him upon your ſubject he anſwered me,

and I dare say with truth, just as I could have wished; till, satisfied entirely with his accounts of your character and learning, I inquired into other matters, intrinsically indeed of less consequence, but still of great consequence to every man, and of more to you than to almost any man; I mean, your address, manners, and air. To these questions, the same truth which he had observed before obliged him to give me much less satisfactory answers. And, as he thought himself, in friendship both to you and me, obliged to tell me the disagreeable, as well as the agreeable truths; upon the same principle, I think myself obliged to repeat them to you.

He told me then, that in company you were frequently most provokingly inattentive, absent, and *distrait*. That you came into a room, and presented yourself very awkwardly; that at table you constantly threw down knives, forks, napkins, bread, &c. and that you neglected your person and dress, to a degree unpardonable at any age, and much more so at yours.

These things, how immaterial soever they may seem to people who do not know the world, and the nature of mankind, give me, who know them to be exceedingly material, very great concern. I have long distrusted you, and therefore frequently admonished you, upon these articles; and I tell you plainly, that I shall not be easy, till I hear a very different account of them. I know no one thing more offensive to a company, than that inattention and distraction. It is showing them the utmost contempt; and people never forgive contempt. No man is *distrait* with the man he fears, or the woman he loves; which is a proof that every man can get the better of that distraction, when he thinks it worth his while to do so; and, take my word for it, it is always worth his while. For my own part, I would rather be in company with a dead man, than with an absent one; for if the dead man gives me no pleasure, at least he shows me no contempt; whereas the absent man, silently indeed, but very plainly, tells me that he does not think me worth his attention. Besides, can an absent man make any observations upon the characters, customs, and manners of the company? No. He

may be in the beſt companies all his life-time (if they will admit him, which, if I were they, I would not) and never be one jot the wiſer. I never will converſe with an abſent man; one may as well talk to a deaf one. It is, in truth, a practical blunder, to addreſs ourſelves to a man, who, we ſee plainly, neither hears, minds, nor underſtands us. Moreover, I aver that no man is, in any degree, fit for either buſineſs or converſation, who cannot, and does not, direct and command his attention to the preſent object, be that what it will. You know, by experience, that I grudge no expenſe in your education, but I will poſitively not keep you a flapper. You may read, in Dr. Swift, the deſcription of theſe flappers, and the uſe they were of to your friends the Laputans; whoſe minds (Gulliver ſays) are ſo taken up with intenſe ſpeculations, that they neither can ſpeak, nor attend to the diſcourſes of others, without being rouſed by ſome external taction upon the organs of ſpeech and hearing; for which reaſon, thoſe people who are able to afford it, always keep a flapper in their families, as one of their domeſtics; nor ever walk about, or make viſits, without him. This flapper is likewiſe employed diligently to attend his maſter in his walks; and, upon occaſion, to give a ſoft flap upon his eyes; becauſe he is always ſo wrapped up in cogitation, that he is in manifeſt danger of falling down every precipice, and bouncing his head againſt every poſt, and, in the ſtreets, of joſtling others, or being joſtled into the kennel himſelf. If Chriſtian will undertake this province into the bargain, with all my heart; but I will not allow him any increaſe of wages upon that ſcore. In ſhort, I give you fair warning, that, when we meet, if you are abſent in mind, I will ſoon be abſent in body; for it will be impoſſible for me to ſtay in the room: and if, at table, you throw down your knife, plate, bread, &c. and hack the wing of a chicken for half an hour, without being able to cut it off, and your ſleeve all the time in another diſh, I muſt riſe from table to eſcape the fever you would certainly give me. How I ſhould be ſhocked, if you came into my room, for the firſt time, with two left legs, preſenting yourſelf with all the graces and dignity of a

taylor, and your cloaths hanging upon you, like thoſe in Monmouth-ſtreet upon tenterhooks; whereas I expect, nay require to ſee you preſent yourſelf with the eaſy and genteel air of a man of faſhion, who has kept good company. I expect you not only well dreſſed, but very well dreſſed: I expect a gracefulneſs in all your motions, and ſomething particularly engaging in your dreſs. All this I expect, and all this it is in your power, by care and attention, to make me find; but, to tell you the plain truth, if I do not find it, we ſhall not converſe very much together; for I cannot ſtand inattention and awkwardneſs; it would endanger my health. You have often ſeen, and I have as often made you obſerve L**'s diſtinguiſhed inattention and awkwardneſs. Wrapped up, like a Laputan, in intenſe thought, and poſſibly, ſometimes, in no thought at all (which, I believe, is very often the caſe of abſent people), he does not know his moſt intimate acquaintance by ſight, but anſwers them as if he was at croſs-purpoſes. He leaves his hat in one room, his ſword in another, and would leave his ſhoes in a third, if his buckles, though awry, did not ſave them: his legs and arms, by his awkward management of them, ſeem to have undergone the *queſtion extraordinary*; and his head, always hanging upon one or other of his ſhoulders, ſeems to have received the firſt ſtroke upon a block. I ſincerely value and eſteem him for his parts, learning, and virtue; but, for the ſoul of me, I cannot love him in company. A young fellow ſhould be ambitious to ſhine in every thing; and, of the two, always rather overdo than underdo. I ſhould be ſorry you were an egregious fop; but, I proteſt, that, of the two, I would rather have you a fop than a ſloven. I think negligence in my own dreſs, even at my age, when certainly I expect no advantages from my dreſs, would be indecent with regard to others. I have done with fine clothes; but I will have my plain clothes fit me, and made like other people's. In the evenings, I recommend to you the company of women of faſhion, who have a right to attention. Their company will ſmooth your manners, and give you a habit of attention and reſpect; of which you will find the advantage among men.

LETTER LXXVII.

Vulgarity how acquired...Description of a vulgar Person ...Vulgar Language...Trite and proverbial Expressions... Travelling in Italy.

DEAR BOY, London, September the 27th.

A VULGAR, ordinary way of thinking, acting, or ſpeaking, implies a low education, and a habit of low company. Young people contract it at ſchool, or among ſervants, with whom they are too often uſed to converſe; but, after they frequent good company, they muſt want attention and obſervation very much, if they do not lay it quite aſide. And indeed, if they do not, good company will be very apt to lay them aſide. The various kinds of vulgariſms are infinite; I cannot pretend to point them out to you; but I will give ſome ſamples, by which you may gueſs at the reſt.

A vulgar man is captious and jealous; eager and impetuous about trifles. He ſuſpects himſelf to be ſlighted, thinks every thing that is ſaid meant at him: if the company happens to laugh, he is perſuaded they laugh at him; he grows angry and teſty, ſays ſomething very impertinent, and draws himſelf into a ſcrape, by ſhowing what he calls a proper ſpirit, and aſſerting himſelf. A man of faſhion does not ſuppoſe himſelf to be either the ſole or principal object of the thoughts, looks, or words of the company; and never ſuſpects that he is either ſlighted or laughed at, unleſs he is conſcious that he deſerves it. And if (which very ſeldom happens) the company is abſurd or ill-bred enough to do either, he does not care two-pence, unleſs the inſult be ſo groſs and plain as to require ſatisfaction of another kind. As he is above trifles, he is never vehement and eager about them; and, wherever they are concerned, rather acquieſces than wrangles. A vulgar man's converſation always ſavours ſtrongly of the lowneſs of his education and company. It turns chiefly upon his domeſtic affairs, his ſervants, the excellent order he keeps in his own family, and the little anecdotes of the neigh-

bourhood; all which he relates with emphaſis, as intereſting matters. He is a man goſſip.

Vulgariſm in language is the next, and diſtinguiſhing characteriſtic of bad company, and a bad education. A man of faſhion avoids nothing with more care than that. Proverbial expreſſions, and trite ſayings, are the flowers of the rhetoric of a vulgar man. Would he ſay, that men differ in their taſtes; he both ſupports and adorns that opinion, by the good old ſaying, as he reſpectfully calls it, that "What is one man's meat is another man's poiſon." If any body attempts being 'ſmart,' as he calls it, upon him; he gives him 'tit for tat,—aye that he does.' He has always ſome favourite word for the time being; which, for the ſake of uſing often, he commonly abuſes. Such as vaſtly angry, vaſtly kind, vaſtly handſome, and vaſtly ugly. Even his pronunciation of proper words carries the mark of the beaſt along with it. He calls the earth yearth; he is obleiged, not obliged to you. He goes to wards, and not towards ſuch a place. He ſometimes affects hard words, by way of ornament, which he always mangles like a learned woman. A man of faſhion never has recourſe to proverbs, and vulgar aphoriſms; uſes neither favourite words nor hard words; but takes great care to ſpeak very correctly and grammatically, and to pronounce properly; that is, according to the uſage of the beſt companies.

An awkward addreſs, ungraceful attitudes and actions, and a certain left-handineſs (if I may uſe that word), loudly proclaim low education and low company; for it is impoſſible to ſuppoſe that a man can have frequented good company, without having caught ſomething, at leaſt, of their air and motions. A new-raiſed man is diſtinguiſhed in a regiment by his awkwardneſs; but he muſt be impenetrably dull, if, in a month or two's time, he cannot perform at leaſt the common manual exerciſe, and look like a ſoldier. The very accoutrements of a man of faſhion are grievous incumbrances to a vulgar man. He is at a loſs what to do with his hat, when it is not upon his head; his cane (if unfortunately he wears one) is at perpetual war with every cup of tea or coffee he drinks; deſtroys them firſt,

and then accompanies them in their fall. His ſword is formidable only to his own legs, which would poſſibly carry him faſt enough out of the way of any ſword but his own. His clothes fit him ſo ill, and conſtrain him ſo much, that he ſeems rather their priſoner than their proprietor. He preſents himſelf in company, like a criminal in a court of juſtice; his very air condemns him; and people of faſhion will no more connect themſelves with the one, than people of character will with the other. This repulſe drives and ſinks him into low company; a gulf whence no man, after a certain age, ever emerged.

You are travelling now in a country once ſo famous both for arts and arms, that (however degenerated at preſent) it ſtill deſerves your attention and reflection. View it therefore with care, compare its former with its preſent ſtate, and examine into the cauſes of its riſe, and its decay. Conſider it claſſically and politically, and do not run through it, as too many of your young countrymen do, muſically, and (to uſe a ridiculous word) knickknackically. No piping or fiddling, I beſeech you; no days loſt in poring upon almoſt imperceptible *intaglios* and *cameos*: and do not become a virtuoſo of ſmall wares. Form a taſte of painting, ſculpture, and architecture, if you pleaſe, by a careful examination of the works of the beſt ancient and modern artiſts; thoſe are liberal arts, and a real taſte and knowledge of them become a man of faſhion very well. But, beyond certain bounds, the man of taſte ends, and the frivolous virtuoſo begins.

LETTER LXXVIII.

Objects of rational Inquiry to a Traveller... Architecture... Painting and Sculpture.

DEAR BOY, London, October the 17th.

I HAVE, at laſt, received Mr. Harte's letter of the 19th September, from Verona. Your reaſons for leaving that place were very good ones; and, as you ſtaid

there long enough to ſee what was to be ſeen, Venice is, in my opinion, a much better place for your reſidence.

I am very well pleaſed with your account of Carniola: thoſe are the kind of objects worthy of your inquiries and knowledge. The produce, the taxes, the trade, the manufactures, the ſtrength, the weakneſs, the government, of the ſeveral countries, which a man of ſenſe travels through, are the material points to which he attends; and leaves the ſteeples, the market-places, and the ſigns, to the laborious and curious reſearches of Dutch and German travellers.

Mr. Harte tells me, that he intends to give you, by means of ſignor Vicentini, a general notion of civil and military architecture; with which I am very well pleaſed. They are frequent ſubjects of converſation; and it is very right that you ſhould have ſome idea of the latter, and a good taſte of the former; and you may very ſoon learn as much as you need know of either. If you read about one-third of Palladio's Book of Architecture, with ſome ſkilful perſon, and then, with that perſon, examine the beſt buildings by thoſe rules, you will know the different proportions of the different orders; the ſeveral diameters of their columns; their intercolumniations; their ſeveral uſes, &c. The Corinthian order is chiefly uſed in magnificent buildings, where ornament and decoration are the principal objects; the Doric is calculated for ſtrength; and the Ionic partakes of the Doric ſtrength and of the Corinthian ornaments. The Compoſite and the Tuſcan orders are more modern, and were unknown to the Greeks: the one is too light, the other too clumſy. You may ſoon be acquainted with the conſiderable parts of civil architecture; and for the minute and mechanical parts of it, leave them to maſons, bricklayers, and lord Burlington, who has, to a certain degree, leſſened himſelf, by knowing them too well. Obſerve the ſame method as to military architecture: underſtand the terms: know the general rules, and then ſee them in execution with ſome ſkilful perſon. Go with ſome engineer or old officer, and view, with care, the real fortifications of ſome ſtrong place; and you will get a clearer idea of

baſtions, half-moons, horn-works, ravelins, glacis, &c. than all the maſters in the world could give you upon paper. And thus much I would, by all means, have you know of both civil and military architecture.

I would alſo have you acquire a liberal taſte of the two liberal arts of painting and ſculpture; but without deſcending into thoſe minutiæ, which our modern virtuoſi moſt affectedly dwell upon. Obſerve the great parts attentively; ſee if nature is truly repreſented; if the paſſions are ſtrongly expreſſed; if the characters are preſerved; and leave the trifling parts, with their little jargon, to affected puppies. I would adviſe you, alſo, to read the hiſtory of the painters and ſculptors; and I know none better than Felibien's. There are many in Italian; you will inform yourſelf which are the beſt. It is a part of hiſtory, very entertaining, curious enough, and not quite uſeleſs. All theſe ſort of things I would have you know, to a certain degree; but remember, that they muſt only be the amuſements, and not the buſineſs of a man of parts.

LETTER LXXIX.

General View of a good Education...Principles of Virtue... Learning...Good-Breeding...Eaſe...Equality...Civility to Inferiors.

DEAR BOY, London, November the 3d.

FROM the time that you have had life, it has been the principal and favourite object of mine, to make you as perfect as the imperfections of human-nature will allow: in this view, I have grudged no pains nor expenſe in your education; convinced that education, more than nature, is the cauſe of that great difference which we ſee in the characters of men. While you were a child, I endeavoured to form your heart habitually to virtue and honour, before your underſtanding was capable of ſhowing you their beauty and utility. Thoſe principles, which you then got, like your grammar rules, only by rote, are now, I am perſuaded, fixed and confirmed by reaſon. And indeed they are ſo plain

and clear, that they require but a very moderate degree of underſtanding, either to comprehend or practiſe them. Lord Shafteſbury ſays, very prettily, that he would be virtuous for his own ſake though nobody were to know it; as he would be clean for his own ſake, though nobody were to ſee him. I have therefore, ſince you have had the uſe of your reaſon, never written to you upon thoſe ſubjects: they ſpeak beſt for themſelves; and I ſhould now, juſt as ſoon think of warning you gravely not to fall into the dirt or the fire, as into diſhonour or vice. This view of mine I conſider as fully attained. My next object was, ſound and uſeful learning. My own care firſt, Mr. Harte's afterwards, and of late (I will own it to your praiſe) your own application, have more than anſwered my expectations in that particular; and, I have reaſon to believe, will anſwer even my wiſhes. All that remains for me then to wiſh, to recommend, to inculcate, to order, and to inſiſt upon, is good-breeding; without which, all your other qualifications will be lame, unadorned, and, to a certain degree, unavailing. And here I fear, and have too much reaſon to believe, that you are greatly deficient. The remainder of this letter, therefore, ſhall be upon this ſubject.

A friend of yours and mine has very juſtly defined good-breeding to be, the reſult of much good-ſenſe, ſome good-nature, and a little ſelf-denial for the ſake of others, and with a view to obtain the ſame indulgence from them. Taking this for granted (as I think it cannot be diſputed), it is aſtoniſhing to me, that any body, who has good-ſenſe and good-nature (and I believe you have both), can eſſentially fail in good-breeding. As to the modes of it, indeed, they vary according to perſons, places, and circumſtances; and are only to be acquired by obſervation and experience; but the ſubſtance of it is every-where and eternally the ſame. Good manners are, to particular ſocieties, what good morals are to ſociety in general: their cement, and their ſecurity. And, as laws are enacted to enforce good morals, or at leaſt to prevent the ill effects of bad ones, ſo there are certain rules of civility, univerſally implied and received, to enforce good manners, and puniſh bad ones. And indeed there ſeems to me to be leſs difference,

both between the crimes and punishments, than at first one would imagine. The immoral man, who invades another's property, is justly hanged for it; and the ill-bred man, who by his ill manners invades and disturbs the quiet and comforts of private life, is by common consent as justly banished society. Mutual complaisances, attentions, and sacrifices of little conveniences, are as natural an implied compact between civilised people, as protection and obedience are between kings and subjects: whoever, in either case, violates that compact, justly forfeits all advantages arising from it. For my own part, I really think, that, next to the consciousness of doing a good action, that of doing a civil one is the most pleasing: and the epithet which I should covet the most, next to that of Aristides, would be that of well-bred. Thus much for good-breeding in general. I will now consider some of the various modes and degrees of it.

Very few, scarcely any, are wanting in the respect which they should show to those whom they acknowledge to be infinitely their superiors; such as crowned heads, princes, and public persons of distinguished and eminent posts. It is the manner of showing that respect which is different. The man of fashion, and of the world, expresses it in its fullest extent; but naturally, easily, and without concern: whereas a man, who is not used to keep good company, expresses it awkwardly; one sees that he is not used to it, and that it costs him a great deal; but I never saw the worst-bred man living, guilty of lolling, whistling, scratching his head, and such-like indecencies, in company that he respected. In such companies, therefore, the only point to be attended to is, to show that respect, which every body means to show, in an easy, unembarrassed, and graceful manner. This is what observation and experience must teach you.

In mixed companies, whoever is admitted to make part of them, is, for the time at least, supposed to be upon a footing of equality with the rest; and, consequently, as there is no one principal object of awe and respect, people are apt to take a greater latitude in their behaviour, and to be less upon their guard; and so they may, provided it be within certain bounds, which

are upon no occaſion to be tranſgreſſed. But, upon theſe occaſions, though no one is entitled to diſtinguiſhed marks of reſpect, every one claims, and very juſtly, every mark of civility and good-breeding. Eaſe is allowed, but careleſſneſs and negligence are ſtrictly forbidden. If a man accoſts you, and talks to you ever ſo dully or frivolouſly, it is worſe than rudeneſs, it is brutality, to ſhow him, by a manifeſt inattention to what he ſays, that you think him a fool or a blockhead, and not worth hearing. It is much more ſo with regard to women; who, of whatever rank they are, are entitled, in conſideration of their ſex, not only to an attentive, but an officious good-breeding from men. Their little wants, likings, diſlikes, preferences, antipathies, fancies, whims, and even impertinences, muſt be officiouſly attended to, flattered, and, if poſſible, gueſſed at and anticipated, by a well-bred man. You muſt never uſurp to yourſelf thoſe conveniences and *agrémens* which are of common right; ſuch as the beſt places, the beſt diſhes, &c; but, on the contrary, always decline them yourſelf, and offer them to others; who, in in their turns, will offer them to you: ſo that, upon the whole, you will, in your turn, enjoy your ſhare of the common right. It would be endleſs for me to enumerate all the particular inſtances in which a well-bred man ſhows his good-breeding in good company; and it would be injurious to you to ſuppoſe, that your own good-ſenſe will not point them out to you; and then your own good-nature will recommend, and your ſelf-intereſt enforce the practice.

There is a third ſort of good-breeding, in which people are the moſt apt to fail, from a very miſtaken notion that they cannot fail at all—I mean, with regard to one's moſt familiar friends and acquaintances, or thoſe who really are our inferiors; and there, undoubtedly, a greater degree of eaſe is not only allowed, but proper, and contributes much to the comforts of a private, ſocial life. But that eaſe and freedom have their bounds too, which muſt by no means be violated. A certain degree of negligence and careleſſneſs becomes injurious and inſulting, from the real or ſuppoſed inferiority of

the perſons: and that delightful liberty of converſation among a few friends, is ſoon deſtroyed, as liberty often has been, by being carried to licentiouſneſs. But example explains things beſt, and I will put a pretty ſtrong caſe. Suppoſe you and me alone together; I believe you will allow that I have as good a right to unlimited freedom in your company, as either you or I can poſſibly have in any other; and I am apt to believe, too, that you would indulge me in that freedom as far as any body would. But, notwithſtanding this, do you imagine that I ſhould think there were no bounds to that freedom? I aſſure you, I ſhould not think ſo; and I take myſelf to be as much tied down by a certain degree of good manners, to you, as by other degrees of them to other people. Were I to ſhow you, by a manifeſt inattention to what you ſaid to me, that I was thinking of ſomething elſe the whole time; were I to yawn extremely, ſnore, or break-wind in your company, I ſhould think that I behaved myſelf to you like a beaſt, and ſhould not expect that you would care to frequent me. No: the moſt familiar and intimate habitudes, connections, and friendſhips, require a degree of good-breeding, both to preſerve and cement them. If ever a man and his wife, who paſs nights as well as days together, abſolutely lay aſide all good-breeding, their intimacy will ſoon degenerate into a coarſe familiarity, infallibly productive of contempt or diſguſt. The beſt of us have our bad ſides; and it is as imprudent, as it is ill bred, to exhibit them. I ſhall certainly not uſe ceremony with you; it would be miſplaced between us: but I ſhall certainly obſerve that degree of good-breeding with you, which is, in the firſt place, decent, and which, I am ſure, is abſolutely neceſſary to make us like one another's company long.

I will ſay no more, now, upon this important ſubject of good-breeding; upon which I have already dwelt too long, it may be, for one letter; and upon which I ſhall frequently refreſh your memory hereafter: but I ſhall conclude with theſe axioms.

That the deepeſt learning, without good breeding, is unwelcome and tireſome pedantry, and of uſe no where

but in a man's own closet: and consequently of no use at all.

That man, who is not perfectly well-bred, is unfit for good company, and unwelcome in it; will consequently dislike it soon, afterwards renounce it; and be reduced to solitude, or, what is worse, to low and bad company.

That a man, who is not well-bred, is full as unfit for business as for company.

LETTER LXXX.

Of Style in Writing...Advantages of a good Style...Examples of a bad Style...Cicero and Quintilian.

DEAR BOY, London, November the 24th.

EVERY rational being (I take it for granted) proposes to himself some object more important than mere respiration, and obscure animal existence. He desires to distinguish himself among his fellow-creatures; and, *alicui negotio intentus, præclari facinoris, aut artis bonæ, famam quærit* *. Cæsar, when embarking in a storm, said, that it was not necessary he should live; but that it was absolutely necessary he should get to the place to which he was going. And Pliny leaves mankind this only alternative; either of doing what deserves to be written, or of writing what deserves to be read. As for those who do neither, *eorum vitam mortemque juxta æstumo; quoniam de utraque siletur* †. You have, I am convinced, one or both of these objects in view; but you must know, and use the necessary means, or your pursuit will be vain and frivolous. In either case, *sapere est principium et fons* ‡; but it is by no means all. That knowledge must be adorned, it must have lustre as well as weight, or it will be oftener taken for lead than for gold. Knowledge you have, and will have:

* Intent on some object, expects fame from a great action, or a liberal art.

† I account their life and their death of equal importance, since nothing is to be said of either.

‡ To be wise is the principle and the source.

I am eaſy upon that article. But my buſineſs, as your friend, is not to compliment you upon what you have, but to tell you with freedom what you want; and I muſt tell you plainly, that I fear you want every thing but knowledge.

I have written to you, ſo often, of late, upon good-breeding, addreſs, *les manieres liantes* *, the graces, &c. that I ſhall confine this letter to another ſubject, pretty near akin to them, and which, I am ſure, you are full as deficient in;—I mean, ſtyle.

Style is the dreſs of thoughts; and let them be ever ſo juſt, if your ſtyle is homely, coarſe, and vulgar, they will appear to as much diſadvantage, and be as ill received, as your perſon, though ever ſo well proportioned, would, if dreſſed in rags, dirt, and tatters. It is not every underſtanding that can judge of matter; but every ear can and does judge, more or leſs, of ſtyle: and was I either to ſpeak or write to the public, I ſhould prefer moderate matter, adorned with all the beauties and elegancies of ſtyle, to the ſtrongeſt matter in the world, ill-worded, and ill-delivered. Your buſineſs is, negotiation abroad, and oratory in the Houſe of Commons at home. What figure can you make in either caſe, if your ſtyle be inelegant, I do not ſay bad? Imagine yourſelf writing an office-letter to a ſecretary of ſtate, which letter is to be read by the whole Cabinet Council, and, very poſſibly, afterwards, laid before Parliament; any one barbariſm, ſoleciſm, or vulgariſm in it, would, in a very few days, circulate through the whole kingdom, to your diſgrace and ridicule. For inſtance, I will ſuppoſe you had written the following letter from the Hague, to the ſecretary of ſtate at London; and leave you to ſuppoſe the conſequences of it.

My Lord,

I *had*, laſt night, the honour of your lordſhip's letter, of the 24th; and will *ſet about doing* the orders contained *therein*; and *if ſo be* that I can get that affair done by the next poſt, I will not fail *for to* give your lordſhip an account of it by *next poſt*. I have told the

* Engaging manners.

French miniſter, *as how*, *that if* that affair be not ſoon concluded, your lordſhip would think it *all long of him*; and that he muſt have neglected *for to* have wrote to his court about it. I muſt beg leave to put your lordſhip in mind, *as how*, that I am now-full three quarters in arrear; and if *ſo be* that I do not very ſoon receive at leaſt one half year, I ſhall *cut a very bad figure*; for *this here* place is very dear. I ſhall be *vaſtly beholden* to your lordſhip for *that there* mark of your favour; and ſo I *reſt*, or *remain*, Yours, &c.

You will tell me, poſſibly, that this is a *caricatura* of an illiberal and inelegant ſtyle: I will admit it; but aſſure you, at the ſame time, that a diſpatch with leſs than half theſe faults would blow you up for ever. It is by no means ſufficient to be free from faults, in ſpeaking and writing; you muſt do both correctly and elegantly. In faults of this kind, it is not *ille optimus qui minimis urgetur* *. But he is unpardonable who has any at all, becauſe it is his own fault. He need only attend to, obſerve, and imitate the beſt authors.

It is a very true ſaying, that a man muſt be born a poet, but that he may make himſelf an orator; and the very firſt principle of an orator is, to ſpeak his own language particularly, with the utmoſt purity and elegance. A man will be forgiven, even great errors, in a foreign language; but in his own, even the leaſt ſlips are juſtly laid hold of and ridiculed.

A perſon of the Houſe of Commons, ſpeaking, two years ago, upon naval affairs, aſſerted, that we had then the fineſt navy *upon the face of the yearth*. This happy mixture of blunder and vulgariſm, you may eaſily imagine, was matter of immediate ridicule; but, I can aſſure you, that it continues ſo ſtill, and will be remembered as long as he lives and ſpeaks. Another, ſpeaking in defence of a gentleman, upon whom a cenſure was moved, happily ſaid, that he thought that gentleman was more *liable* to be thanked and rewarded, than cenſured. You know, I preſume, that *liable* can never be uſed in a good ſenſe.

* The beſt who commits feweſt faults.

You have with you three or four of the beſt Engliſh authors,—Dryden, Atterbury, and Swift; read them with the utmoſt care, and with a particular view to their language; and they may poſſibly correct that curious infelicity of diction, which you acquired at Weſtminſter. Mr. Harte excepted, I will admit that you have met with very few Engliſh abroad, who could improve your ſtyle; and with many, I dare ſay, who ſpeak as ill as yourſelf, and it may be worſe; you muſt therefore take the more pains, and conſult your authors, and Mr. Harte, the more. I need not tell you how attentive the Romans and Greeks, particularly the Athenians, were to this object. It is alſo a ſtudy among the Italians and the French, witneſs their reſpective academies and dictionaries, for improving and fixing their language. To our ſhame be it ſpoken, it is leſs attended to here than in any polite country; but that is no reaſon why you ſhould not attend to it; on the contrary, it will diſtinguiſh you the more. Cicero ſays, very truly, that it is glorious to excel other men in that very article, in which men excel brutes—ſpeech.

Conſtant experience has ſhown me, that great purity and elegance of ſtyle, with a graceful elocution, cover a multitude of faults, in either a ſpeaker or a writer. For my own part, I confeſs (and I believe moſt people are of my mind), that if a ſpeaker ſhould ungracefully mutter and ſtammer out to me the ſenſe of an angel, deformed by barbariſms and ſoleciſms, or larded with vulgariſms, he ſhould never ſpeak to me a ſecond time, if I could help it.

You have read Quintilian,—the beſt book in the world to form an orator: pray read Cicero *De Oratore*—the beſt book in the world to finiſh one. Tranſlate and re-tranſlate, from and to Latin, Greek, and Engliſh; make yourſelf a pure and elegant Engliſh ſtyle: it requires nothing but application. I do not find that God has made you a poet; and I am very glad that he has not; therefore, make yourſelf an orator, which you may do. Though I ſtill call you boy, I conſider you no longer as ſuch; and when I reflect

upon the prodigious quantity of manure that has been laid upon you, I expect you ſhould produce more at eighteen, than uncultivated ſoils do at eight-and-twenty.

LETTER LXXXI.

Observations on Men in General...Eloquence...The Eloquence of Popular Aſſemblies...Examples.

DEAR BOY, London, December the 5th.

THOSE who ſuppoſe, that men in general act rationally, becauſe they are called rational creatures, know very little of the world; and if they act themſelves upon that ſuppoſition, will, nine times in ten, find themſelves groſsly miſtaken. That man is, *animal bipes, implume, riſible**, I entirely agree; but for the *rationale* †, I can only allow it him *in actu primo* ‡ (to talk logic), and ſeldom *in actu ſecundo* §. Thus, the ſpeculative, cloiſtered pedant, in his ſolitary cell, forms ſyſtems of things as they ſhould be, not as they are; and writes as deciſively and abſurdly upon war, politics, manners, and characters, as that pedant talked, who was ſo kind as to inſtruct Hannibal in the art of war. Such cloſet politicians never fail to aſſign the deepeſt motives for the moſt trifling actions; inſtead of often aſcribing the greateſt actions to the moſt trifling cauſes, in which they would be much ſeldomer miſtaken. They read and write of kings, heroes, and ſtateſmen, as never doing any thing but upon the deepeſt principles of ſound policy. But thoſe who ſee and obſerve kings, heroes, and ſtateſmen, diſcover that they have head-achs, indigeſtions, humours, and paſſions, juſt like other people; every one of which, in their turns, determines their wills, in defiance of their reaſon. Had we only read in the life of Alexander, that he burnt Perſepolis, it would doubtleſs have been accounted for from deep policy; we ſhould have been

* An animal biped, unplumed, and inclined to laughter.
† Rational.
‡ In the firſt inſtance. § In the ſecond inſtance.

told, that his new conqueſt could not have been ſecured without the deſtruction of that capital, which would have been the conſtant ſeat of cabals, conſpiracies, and revolts. But, luckily, we are informed at the ſame time, that this hero, this demi-god, this ſon and heir of Jupiter-Ammon, happened to get extremely drunk with his w—e; and, by way of frolick, deſtroyed one of the fineſt cities in the world. Read men, therefore, yourſelf, not in books, but in nature. Adopt no ſyſtems, but ſtudy them yourſelf. Obſerve their weakneſſes, their paſſions, their humours, of all which their underſtandings are, nine times in ten, the dupes. You will then know that they are to be gained, influenced, or led, much oftener by little things than by great ones; and, conſequently, you will no longer think thoſe things little, which tend to ſuch great purpoſes.

Let us apply this now to the particular object of this letter; I mean, ſpeaking in, and influencing popular aſſemblies. The nature of our conſtitution makes eloquence more uſeful and more neceſſary, in this country, than in any other in Europe. A certain degree of good ſenſe and knowledge is requiſite for that, as well as for every thing elſe; but beyond that, the purity of diction, the elegancy of ſtyle, the harmony of periods, a pleaſing elocution, and a graceful action, are the things which a public ſpeaker ſhould attend to the moſt; becauſe his audience certainly does, and underſtands them the beſt, or rather indeed underſtands little elſe. The late lord-chancellor Cowper's ſtrength, as an orator, lay by no means in his reaſonings, for he often hazarded very weak ones; but ſuch was the purity and elegancy of his ſtyle, ſuch the propriety and charms of his elocution, and ſuch the gracefulneſs of his action, that he never ſpoke without univerſal applauſe: the ears and the eyes gave him up the hearts and the underſtandings of the audience. On the contrary, the late lord Townſhend always ſpoke materially, with argument and knowledge, but never pleaſed. Why? His diction was not only inelegant, but frequently ungrammatical, always vulgar; his cadences falſe, his voice unharmonious, and his action ungrace-

ful. Nobody heard him with patience; and the young fellows uſed to joke upon him, and repeat his inaccuracies. The late duke of Argyle, though the weakeſt reaſoner, was the moſt pleaſing ſpeaker I ever knew in my life. He charmed, he warmed, he forcibly raviſhed the audience; not by his matter certainly, but by his manner of delivering it. A moſt genteel figure, a graceful noble air, an harmonious voice, an elegancy of ſtyle, and a ſtrength of emphaſis, conſpired to make him the moſt affecting, perſuaſive, and applauded ſpeaker, I ever ſaw. I was captivated like others; but when I came home, and coolv conſidered what he had ſaid, ſtripped of all thoſe ornaments in which he had dreſſed it, I often found the matter flimſy, the arguments weak, and I was convinced of the power of thoſe adventitious concurring circumſtances, which ignorance of mankind only calls trifling ones. Cicero, in his book *De Oratore*, in order to raiſe the dignity of that profeſſion, which he well knew himſelf to be at the head of, aſſerts, that a complete orator muſt be a complete every thing,—lawyer, philoſopher, divine, &c. That would be extremely well, if it was poſſible: but man's life is not long enough; and I hold him to be the completeſt orator who ſpeaks the beſt upon that ſubject which occurs; whoſe happy choice of words, whoſe lively imagination, whoſe elocution and action, adorn and grace his matter; at the ſame time that they excite the attention, and engage the paſſions of his audience.

You will be of the Houſe of Commons as ſoon as you are of age; and you muſt firſt make a figure there, if you would make a figure, or a fortune, in your country. This you can never do without that correctneſs and elegancy in your own language, which you now ſeem to neglect, and which you have entirely to learn. Fortunately for you, it is to be learned. Care and obſervation will do it; but do not flatter yourſelf that all the knowledge, ſenſe, and reaſoning in the world, will ever make you a popular and applauded ſpeaker, without the ornaments and the graces of ſtyle, elocution, and action. Senſe and argument, though coarſely de-

livered, will have their weight in a private converſation, with two or three people of ſenſe; but in a public aſſembly they will have none, if naked, and deſtitute of the advantages I have mentioned. Cardinal de Retz obſerves, very juſtly, that every numerous aſſembly is a mob, influenced by their paſſions, humours, and affections, which nothing but eloquence ever did, or ever can engage. This is ſo important a conſideration for every body in this country, and more particularly for you, that I earneſtly recommend it to your moſt ſerious care and attention. Mind your diction, in whatever language you either write or ſpeak; contract a habit of correctneſs and elegance; conſider your ſtyle, even in the freeſt converſation, and moſt familiar letters. After, at leaſt, if not before you have ſaid a thing, reflect if you could not have ſaid it better. Where you doubt of the propriety or elegancy of a word or phraſe, conſult ſome good dead or living authority in that language. Uſe yourſelf to tranſlate, from various languages, into Engliſh: correct thoſe tranſlations till they ſatisfy your ear, as well as your underſtanding. And be convinced of this truth, That the beſt ſenſe and reaſon in the world will be as unwelcome in a public aſſembly, without theſe ornaments, as they will in public companies, without the aſſiſtance of manners and politeneſs. If you will pleaſe people, you muſt pleaſe them in their own way: and, as you cannot make them what they ſhould be, you muſt take them as they are. I repeat it again, they are only to be taken by *agrémens* *, and by what flatters their ſenſes and their hearts. Rabelais firſt wrote a moſt excellent book, which nobody liked; then, determined to conform to the public taſte, he wrote *Gargantua* and *Pantagruel*, which every body liked, extravagant as it was.—Adieu!

* The pleaſing.

LETTER LXXXII.

The Subject of Style continued...Parliamentary Speaking... Cicero's Definition of an Orator confuted.

DEAR BOY, London, December the 9th.

IT is now above forty years ſince I have never ſpoken nor written one ſingle word, without giving myſelf at leaſt one moment's time to conſider whether it was a good one or a bad one, and whether I could not find out a better in its place. An unharmonious and rugged period, at this time, ſhocks my ears; and I, like all the reſt of the world, will willingly exchange, and give up ſome degree of rough ſenſe, for a good degree of pleaſing ſound. I will freely and truly own to you, without either vanity or falſe modeſty, that whatever reputation I have acquired, as a ſpeaker, is more owing to my conſtant attention to my diction, than to my matter, which was neceſſarily juſt the ſame as other people's. When you come into parliament, your reputation as a ſpeaker will depend much more upon your words, and your periods, than upon the ſubject. The ſame matter occurs equally to every body of common-ſenſe, upon the ſame queſtion; the dreſſing it well is what excites the attention and admiration of the audience.

It is in parliament that I have ſet my heart upon your making a figure: it is there that I want to have you juſtly proud of yourſelf, and to make me juſtly proud of you. This means that you muſt be a good ſpeaker there: I uſe the word *muſt*, becauſe I know you may if you will. The vulgar, who are always miſtaken, look upon a ſpeaker and a comet with the ſame aſtoniſhment and admiration, taking them both for præternatural phænomena. This error diſcourages many young men from attempting that character; and good ſpeakers are willing to have their talent conſidered as ſomething very extraordinary, if not a peculiar gift of God to his elect. But let you and I analyſe and ſimplify this good ſpeaker; let us ſtrip him of thoſe adventitious plumes, with which his own pride, and the ignorance of others have decked him; and we ſhall find the true definition of him to be no

more than this—A mad of good common ſenſe, who reaſons juſtly, and expreſſes himſelf elegantly on that ſubject upon which he ſpeaks. There is, ſurely, no witchcraft in this. A man of ſenſe, without a ſuperior and aſtoniſhing degree of parts, will not talk nonſenſe upon any ſubject; nor will he, if he has the leaſt taſte or application, talk inelegantly. What then does all this mighty art and myſtery of ſpeaking in parliament amount to? Why, no more than this, that the man who ſpeaks in the houſe of commons, ſpeaks in that houſe, and to four hundred people, that opinion, upon a given ſubject, which he would make no difficulty of ſpeaking in any houſe in England, round the fire, or at table, to any fourteen people whatſoever—better judges, perhaps, and ſeverer critics of what he ſays, than any fourteen gentlemen of the houſe of commons.

I have ſpoken frequently in parliament, and not always without ſome applauſe; and therefore, I can aſſure you, from my experience, that there is very little in it. The elegancy of the ſtyle, and the turn of the periods, make the chief impreſſion upon the hearers. Give them but one or two round and harmonious periods in a ſpeech, which they will retain and repeat, and they will go home as well ſatisfied as people do from an opera, humming all the way one or two favourite tunes that have ſtruck their ears and were eaſily caught. Moſt people have ears, but few have judgment: tickle thoſe ears, and, depend upon it, you will catch their judgments, ſuch as they are.

Cicero, conſcious that he was at the top of his profeſſion (for in his time eloquence was a profeſſion), in order to ſet himſelf off, defines, in his treatiſe *De Oratore*, an orator to be ſuch a man as never was, or never will be; and by this fallacious argument, ſays, that he muſt know every art and ſcience whatſoever, or how ſhall he ſpeak upon them? But with ſubmiſſion to ſo great an authority, my definition of an orator is extremely different from, and I believe much truer than his. I call that man an orator, who reaſons juſtly, and expreſſes himſelf elegantly upon whatever ſubject he treats. Problems in geometry, equations in algebra, proceſſes in chemiſtry, and experiments in anatomy,

are never, that I have heard of, the objects of eloquence; and therefore, I humbly conceive, that a man may be a very fine ſpeaker, and yet know nothing of geometry, algebra, chemiſtry, or anatomy. The ſubjects of all parliamentary debates, are ſubjects of common ſenſe ſingly.

Thus I write, whatever occurs to me, that I think may contribute either to form or inform you. May my labour not be in vain! and it will not, if you will but have half the concern for yourſelf, that I have for you.—Adieu!

LETTER LXXXIII.

The Subject of Eloquence continued...Lord Bolingbroke... His Hiſtory.

DEAR BOY, London, December the 12th.

LORD Clarendon, in his Hiſtory, ſays of Mr. John Hampden, that he had a head to contrive, a tongue to perſuade, and a hand to execute any miſchief. I ſhall not now enter into the juſtneſs of this character of Mr. Hampden, to whoſe brave ſtand againſt the illegal demand of ſhip-money we owe our preſent liberties: but I mention it to you as the character, which, with the alteration of one ſingle word, *good*, inſtead of *miſchief*, I would have you aſpire to, and uſe your utmoſt endeavours to deſerve. The head to contrive, God muſt, to a certain degree, have given you; but it is in your own power greatly to improve it, by ſtudy, obſervation, and reflection. As for the *tongue to perſuade*, it wholly depends upon yourſelf; and without it the beſt head will contrive to very little purpoſe. The hand to execute, depends likewiſe, in my opinion, in a great meaſure upon yourſelf. Serious reflection will always give courage in a good cauſe; and the courage ariſing from reflection is of a much ſuperior nature to the animal and conſtitutional courage of a foot-ſoldier. The former is ſteady and unſhaken, where the *nodus* is *dignus vindice;* the latter is oftener improperly than properly exerted, but always brutally.

The ſecond member of my text (to ſpeak eccleſiaſtically) ſhall be the ſubject of my following diſcourſe; *the tongue to perſuade.*—As judicious preachers recommend thoſe virtues, which they think their ſeveral audiences want the moſt: ſuch as truth and continence, at court; diſintereſtedneſs, in the city; and ſobriety, in the country.

You muſt certainly, in the courſe of your little experience, have felt the different effects of elegant and inelegant ſpeaking. Do you not ſuffer, when people accoſt you in a ſtammering or heſitating manner; in an untuneful voice, with falſe accents and cadences; puzzling and blundering through ſoleciſms, barbariſms, and vulgariſms; miſplacing even their bad words, and inverting all method? Does not this prejudice you againſt their matter, be it what it will; nay, even againſt their perſons? I am ſure it does me. On the other hand, do you not feel yourſelf inclined, prepoſſeſſed, nay, even engaged in favour of thoſe who addreſs you in the direct contrary manner? The effects of a correct and adorned ſtyle, of method and perſpicuity, are incredible towards perſuaſion; they often ſupply the want of reaſon and argument; but, when uſed in the ſupport of reaſon and argument, they are irreſiſtible. If you have the leaſt defect in your elocution, take the utmoſt care and pains to correct it. Do not neglect your ſtyle, whatever language you ſpeak in, or whomever you ſpeak to, were it your footman. Seek always for the beſt words and the happieſt expreſſions you can find. Do not content yourſelf with being barely underſtood; but adorn your thoughts, and dreſs them as you would your perſon; which, however well proportioned it might be, it would be very improper and indecent to exhibit naked, or even worſe dreſſed than people of your ſort are.

I have ſent you, in a packet which your Leipſig acquaintance, Duval, ſends to his correſpondent at Rome, Lord Bolingbroke's book *, which he publiſhed about a year ago. I deſire that you will read it over and over again, with particular attention to the ſtyle, and to all

* Letters on the ſpirit of patriotiſm, on the idea of a patriot king.

thoſe beauties of oratory with which it is adorned. Till I read that book, I confeſs I did not not know all the extent and powers of the Engliſh language. Lord Bolingbroke has both a tongue and a pen to perſuade; his manner of ſpeaking in private converſation is full as elegant as his writings; whatever ſubject he either ſpeaks or writes upon, he adorns it with the moſt ſplendid eloquence;—not a ſtudied or laboured eloquence, but ſuch a flowing happineſs of diction, which (from care perhaps at firſt) is become ſo habitual to him, that even his moſt familiar converſations, if taken down in writing, would bear the preſs, without the leaſt correction either as to method or ſtyle. If his conduct had been equal to all his natural and acquired talents, he would moſt juſtly have merited the epithet of all-accompliſhed.

But he has been a moſt mortifying inſtance of the violence of human paſſions, and of the weakneſs of the moſt exalted human reaſon. His virtues and his vices, his reaſon and his paſſions, did not blend themſelves by a gradation of tints, but formed a ſhining and ſudden contraſt.

Here the darkeſt, there the moſt ſplendid colours, and both rendered more ſhining from their proximity. Impetuoſity, exceſs, and almoſt extravagancy, characteriſed not only his paſſions, but even his ſenſes. His youth was diſtinguiſhed by all the tumult and ſtorm of pleaſures, in which he moſt licentiouſly triumphed, diſdaining all decorum. His fine imagination has often been heated and exhauſted with his body, in celebrating and deifying the proſtitute of the night; and his convivial joys were puſhed to all the extravagancy of frantic Bacchanals. Thoſe paſſions were interrupted but by a ſtronger, ambition. The former impaired both his conſtitution and his character, but the latter deſtroyed both his fortune and his reputation.

He has noble and generous ſentiments, rather than fixed reflected principles of good-nature and friendſhip; but they are more violent than laſting, and ſuddenly and often varied to their oppoſite extremes, with regard even to the ſame perſons. He receives the common attentions of civility as obligations, which he returns

with intereſt; and reſents with paſſion the little inadvertencies of human-nature, which he repays with intereſt too. Even a difference of opinion upon a philoſophical ſubject, would provoke, and prove him no practical philoſopher, at leaſt.

Notwithſtanding the diſſipation of his youth, and the tumultuous agitation of his middle age, he has an infinite fund of various knowledge, which, from the cleareſt and quickeſt conception, and happieſt memory, that ever man was bleſſed with, he always carries about him. It is his pocket-money, and he never has occaſion to draw upon a book for any ſum. He excels more particularly in hiſtory, as his hiſtorical works plainly prove. The relative political and commercial intereſts of every country in Europe, particularly of his own, are better known to him than, perhaps, to any man in it; but how ſteadily he has purſued the latter, in his public conduct, his enemies, of all parties and denominations, tell with joy.

He engaged young, and diſtinguiſhed himſelf in buſineſs; and his penetration was almoſt intuition. I am old enough to have heard him ſpeak in parliament. And I remember, that, though prejudiced againſt him by party, I felt all the force and charms of his eloquence. Like Belial, in Milton, "he made the worſe "appear the better cauſe." All the internal and external advantages and talents of an orator are undoubtedly his. Figure, voice, elocution, knowledge; and, above all, the pureſt and moſt florid diction, with the juſteſt metaphors, and happieſt images, had raiſed him to the poſt of ſecretary-at-war, at four-and-twenty years old—an age at which others are hardly thought fit for the ſmalleſt employments.

He has had a very handſome perſon, with a moſt engaging addreſs in his air and manners: he has all the dignity and good-breeding which a man of quality ſhould or can have, and which ſo few, in this country at leaſt, really have.

Upon the whole of this extraordinary man, what can we ſay, but alas, poor human-nature!

LETTER LXXXIV.

General Observations on Human Characters...Ambition and Avarice...Cardinal Mazarin...Cardinal Richelieu... Women, &c.

DEAR BOY, London, December the 19th.

THE knowledge of mankind is a very uſeful knowledge for every body: a moſt neceſſary one for you, who are deſtined to an active, public life. You will have to do with all ſorts of characters; you ſhould, therefore, know them thoroughly, in order to manage them ably. This knowledge is not to be gotten ſyſtematically; you muſt acquire it yourſelf, by your own obſervation and ſagacity: I will give you ſuch hints as I think may be uſeful land-marks in your intended progreſs.

I have often told you (and it is moſt true), that, with regard to mankind, we muſt not draw general concluſions from certain particular principles, though, in the main, true ones. We muſt not ſuppoſe, that, becauſe a man is a rational animal, he will therefore act rationally; or becauſe he has ſuch or ſuch a predominant paſſion, that he will act invariably and conſequentially in the purſuit of it. No: we are complicated machines; and though we have one main ſpring, that gives motion to the whole, we have an infinity of little wheels, which, in their turns, retard, precipitate, and ſometimes ſtop that motion. Let us exemplify. I will ſuppoſe ambition to be (as it commonly is) the predominant paſſion of a miniſter of ſtate; and I will ſuppoſe that miniſter to be an able one. Will he, therefore, invariably purſue the object of that predominant paſſion? May I be ſure that he will do ſo and ſo, becauſe he ought? Nothing leſs. Sickneſs, or low ſpirits, may damp this predominant paſſion; humour and peeviſhneſs may triumph over it; inferior paſſions may, at times, ſurpriſe it, and prevail. Is this ambitious ſtateſman amorous? Indiſcreet and unguarded confidences, made in tender moments, to his wife or his miſtreſs, may defeat all his ſchemes. Is he avaricious? Some great lucrative object, ſuddenly preſenting itſelf, may unravel all the

work of his ambition. Is he paſſionate? Contradiction and provocation (ſometimes, it may be, too, artfully intended) may extort raſh and inconſiderate expreſſions, or actions, deſtructive of his main object. Is he vain, and open to flattery? An artful, flattering favourite may miſlead him; and even lazineſs may, at certain moments, make him neglect or omit the neceſſary ſteps to that height at which he wants to arrive.

There are two inconſiſtent paſſions, which, however, frequently accompany each other, like man and wife; and which, like man and wife too, are commonly clogs upon each other. I mean ambition and avarice: the latter is often the true cauſe of the former; and then is the predominant paſſion. It ſeems to have been ſo in cardinal Mazarin; who did any thing, ſubmitted to any thing, and forgave any thing, for the ſake of plunder. He loved and courted power like an uſurer, becauſe it carried profit along with it. Whoever ſhould have formed his opinion, or taken his meaſures, ſingly from the ambitious part of cardinal Mazarin's character, would have found himſelf often miſtaken. Some, who had found this out, made their fortunes by letting him cheat them at play. On the contrary, cardinal Richelieu's prevailing paſſion ſeems to have been ambition; and his immenſe riches, only the natural conſequences of that ambition gratified: and yet, I make no doubt, but that ambition had now and then its turn with the former, and avarice with the latter. Richelieu (by the way) is ſo ſtrong a proof of the inconſiſtency of human-nature, that I cannot help obſerving to you, that, while he abſolutely governed both his king and his country, and was, in a great degree, the arbiter of the fate of all Europe, he was more jealous of the great reputation of Corneille, than of the power of Spain; and more flattered with being thought (what he was not) the beſt poet, than with being thought (what he certainly was) the greateſt ſtateſman in Europe; and affairs ſtood ſtill, while he was concerting the criticiſm upon the *Cid*. Could one think this poſſible, if one did not know it to be true? Though men are all of one compoſition, the ſeveral ingredients are ſo differently proportioned in each individual, that no

two are exactly alike; and no one, at all times, like himself. The ableſt man will, ſometimes, do weak things; the proudeſt man, mean things; the honeſteſt man, ill things; and the wickedeſt man, good ones. Study individuals, then; and if you take (as you ought to do) their outlines from their prevailing paſſion, ſuſpend your laſt finiſhing ſtrokes, till you have attended to, and diſcovered the operations of their inferior paſſions, appetites, and humours. A man's general character may be that of the honeſteſt man of the world: do not diſpute it; you might be thought envious or ill-natured: but, at the ſame time, do not take this probity upon truſt, to ſuch a degree as to put your life, fortune, or reputation in his power. This honeſt man may happen to be your rival in power, in intereſt, or in love—three paſſions that often put honeſty to moſt ſevere trials, in which it is too often caſt: but firſt analyſe this honeſt man yourſelf; and then, only, you will be able to judge, how far you may, or may not, with ſafety truſt him.

Women are much more like each other than men; they have, in truth, but two paſſions, vanity and love: theſe are their univerſal characteriſtics. An Agrippina may ſacrifice them to ambition, or a Meſſalina to luſt; but ſuch inſtances are rare; and, in general, all they ſay, and all they do, tends to the gratification of their vanity, or their love. He who flatters them moſt, pleaſes them beſt; and they are moſt in love with him, who they think is moſt in love with them. No adulation is too ſtrong for them; no aſſiduity too great; no ſimulation of paſſion too groſs: as, on the other hand, the leaſt word or action, that can poſſibly be conſtrued into a ſlight or contempt, is unpardonable, and never forgotten. Men are, in this reſpect, tender too, and will ſooner forgive an injury than an inſult. Some men are more captious than others; ſome are always wrong-headed: but every man living has ſuch a ſhare of vanity, as to be hurt by marks of ſlight and contempt. Every man does not pretend to be a poet, a mathematician, or a ſtateſman, and conſidered as ſuch; but every man pretends to common-ſenſe, and to fill his place in the world with common decency; and, conſequently, does

not eaſily forgive thoſe negligences, inattentions, and ſlights, which ſeem to call in queſtion, or utterly deny him both theſe pretenſions.

Suſpect, in general, thoſe who remarkably affect any one virtue; who raiſe it above all others, and who, in a manner, intimate that they poſſeſs it excluſively. I ſay ſuſpect them; for they are commonly impoſtors: but do not be ſure that they are always ſo; for I have ſometimes known bluſterers really brave, reformers of manners really honeſt, and prudes really chaſte. Pry into the receſſes of their hearts yourſelf, as far as you are able, and never implicitly adopt a character upon common fame; which, though generally right as to the great outlines of characters, is always wrong in ſome particulars.

Be upon your guard againſt thoſe, who, upon very ſlight acquaintance, obtrude their unaſked and unmerited friendſhip and confidence upon you; for they probably cram you with them only for their own eating: but, at the ſame time, do not roughly reject them upon that general ſuppoſition. Examine further, and ſee whether thoſe unexpected offers flow from a warm heart and a ſilly head, or from a deſigning head and a cold heart; for knavery and folly have often the ſame ſymptoms.

There is an incontinency of friendſhip among young fellows, who are aſſociated by their mutual pleaſures only; which has, very frequently, bad conſequences. Bear your part in young companies; nay, excel, if you can, in all the ſocial and convivial joy and feſtivity that become youth. Truſt them with your love-tales, if you pleaſe; but keep your ſerious views ſecret. Truſt thoſe only to ſome tried friend, more experienced than yourſelf, and who, being in a different walk of life from you, is not likely to become your rival; for I would not adviſe you to depend ſo much upon the heroic virtue of mankind, as to hope, or believe, that your competitor will ever be your friend, as to the object of that competition.

LETTER LXXXV.

Necessity of the leſſer Virtues...Cato and Cæsar...The Proud Man and the Pedant.

DEAR BOY,

GREAT talents, and great virtues (if you ſhould have them), will procure you the reſpect and the admiration of mankind; but it is the leſſer talents, the *leniores virtutes*, which muſt procure you their love and affection. The former, unaſſiſted and unadorned by the latter, will extort praiſe; but will, at the ſame time, excite both fear and envy; two ſentiments abſolutely incompatible with love and affection.

Cæſar had all the great vices, and Cato all the great virtues, that men could have. But Cæſar had the *leniores virtutes*, which Cato wanted; and which made him beloved, even by his enemies, and gained him the hearts of mankind, in ſpight of their reaſon; while Cato was not even beloved by his friends, notwithſtanding the eſteem and reſpect which they could not refuſe to his virtues; and I am apt to think, that if Cæſar had wanted, and Cato poſſeſſed, thoſe *leniores virtutes*, the former would not have attempted (at leaſt with ſucceſs), and the latter could have protected, the liberties of Rome. Mr. Addiſon, in his Cato, ſays of Cæſar (and I believe with truth),

Curſe on his virtues, they've undone his country.

By which he means, thoſe leſſer, but engaging virtues, of gentleneſs, affability, complaiſance, and good-humour. The knowledge of a ſcholar, the courage of a hero, and the virtue of a ſtoic, will be admired; but if the knowledge be accompanied with arrogance, the courage with ferocity, and the virtue with inflexible ſeverity, the man will never be loved. The heroiſm of Charles XII. of Sweden (if his brutal courage deſerves that name) was univerſally admired, but the man no where beloved. Whereas Henry IV. of France, who had full as much courage, and was much longer engaged in wars, was generally beloved upon account of his leſſer and ſocial virtues. We are all ſo formed,

that our underſtandings are generally the dupes of our hearts, that is, of our paſſions; and the ſureſt way to the former is through the latter, which muſt be engaged by the *leniores virtutes* alone, and the manner of exerting them. The inſolent civility of a proud man is (for example), if poſſible, more ſhocking than his rudeneſs could be; becauſe he ſhows you, by his manner, that he thinks it mere condeſcenſion in him; and that his goodneſs alone beſtows upon you what you have no pretence to claim. He intimates his protection, inſtead of his friendſhip, by a gracious nod, inſtead of an uſual bow; and rather ſignifies his conſent that you may, than his invitation that you ſhould ſit, walk, eat, or drink with him.

The coſtive liberality of a purſe-proud man inſults the diſtreſſes it ſometimes relieves; he takes care to make you feel your own misfortunes, and the difference between your ſituation and his; both which he inſinuates to be juſtly merited: yours, by your folly; his, by his wiſdom. The arrogant pedant does not communicate, but promulgates his knowledge. He does not give it you, but he inflicts it upon you; and is (if poſſible) more deſirous to ſhow you your own ignorance, than his own learning. Such manners as theſe, not only in the particular inſtances which I have mentioned, but likewiſe in all others, ſhock and revolt that little pride and vanity, which every man has in his heart; and obliterate in us the obligation for the favour conferred, by reminding us of the motive which produced, and the manner which accompanied it.

Theſe faults point out their oppoſite perfections, and your own good ſenſe will naturally ſuggeſt them to you.—Adieu!

LETTER LXXXVI.

Respect for Religion recommended...Irreligious and immoral Writers censured...Strict Morals and Religion equally necessary to Conduct and Character...The infamous Chartres...Anecdote of him...Lying...Dignity of Character.

DEAR BOY, London, January the 8th.

I HAVE ſeldom or never written to you upon the ſubject of religion and morality: your own reaſon, I am perſuaded, has given you true notions of both; they ſpeak beſt for themſelves; but, if they wanted aſſiſtance, you have Mr. Harte at hand, both for precept and example. A few obſervations, however, I ſhall now offer upon the external reſpect which theſe important objects demand, and which is equally neceſſary with that internal veneration which every rational man muſt maintain for them in his heart. When I ſpeak of religion, I do not mean that you ſhould talk or act like a miſſionary, or an enthuſiaſt, nor that you ſhould take up a controverſial cudgel againſt whoever attacks the ſect you are of; this would be both uſeleſs, and unbecoming your age: but I mean that you ſhould by no means ſeem to approve, encourage, or applaud, thoſe libertine notions, which ſtrike at religions equally, and which are the poor thread-bare topics of half-wits, and ſelf-created philoſophers. Even thoſe who are ſilly enough to laugh at their jokes, are ſtill wiſe enough to diſtruſt and deteſt their characters: for, putting moral virtues at the higheſt, and religion at the loweſt, religion muſt ſtill be allowed to be a great collateral ſecurity, at leaſt, to virtue; and every prudent man will ſooner truſt to two ſecurities than to one. Whenever, therefore, you happen to be in company with thoſe pretended *eſprits forts* *, or with thoughtleſs libertines, who laugh at all religion to ſhow their wit, or diſclaim it to complete their riot, let no word or look of yours intimate the leaſt approbation; on the contrary, let a ſilent gravity expreſs your diſlike: but

* Strong minds.

enter not into the ſubject, and decline ſuch unprofitable and indecent controverſies. Depend upon this truth,—that every man is the worſe looked upon, and the leſs truſted, for being thought to have no religion; in ſpite of all the pompous and ſpecious epithets he may aſſume, of *eſprit fort*, free-thinker, or moral philoſopher; and a wiſe atheiſt (if ſuch a thing there is) would, for his own intereſt, and character in this world, pretend to ſome religion.

Your moral character muſt be not only pure, but, like Cæſar's wife, unſuſpected. The leaſt ſpeck or blemiſh upon it is fatal. Nothing degrades and vilifies more, for it excites and unites deteſtation and contempt. There are, however, wretches in the world profligate enough to explode all notions of moral good and evil; to maintain that they are merely local, and depend entirely upon the cuſtoms and faſhions of different countries: nay, there are ſtill, if poſſible, more unaccountable wretches; I mean, thoſe who affect to preach and propagate ſuch abſurd and infamous notions, without believing them themſelves. Theſe are the devil's hypocrites. Avoid, as much as poſſible, the company of ſuch people; who reflect a degree of diſcredit and infamy upon all thoſe who converſe with them. But as you may, ſometimes, by accident, fall into ſuch company, take great care that no complaiſance, no good humour, no warmth of feſtal mirth, ever make you ſeem even to acquieſce, much leſs to approve or applaud, ſuch infamous doctrines. On the other hand, do not debate, nor enter into ſerious argument, upon a ſubject ſo much below it: but content yourſelf with telling theſe apoſtles, that you know they are not ſerious; that you have a much better opinion of them than they would wiſh you to have; and that, you are very ſure, they would not practiſe the doctrines they preach. But put your private mark upon them, and ſhun them for ever afterwards.

There is nothing ſo delicate as your moral character, and nothing which it is your intereſt ſo much to preſerve pure. Should you be ſuſpected of injuſtice, malignity, perfidy, lying, &c. all the parts and knowledge in the world will never procure you

eſteem, friendſhip, or reſpect. A ſtrange concurrence of circumſtances has ſometimes raiſed very bad men to high ſtations; but they have been raiſed like criminals to a pillory, where their perſons and their crimes, by being more conſpicuous, are only the more known, the more deteſted, and the more pelted and inſulted. If, in any caſe whatſoever, diſſimulation is pardonable, it is in the caſe of morality; tho' gh even there, I would not adviſe you to a Pharaſaical pomp of virtue. But I will recommend to you a moſt ſcrupulous tenderneſs for your moral character, and the utmoſt care not to ſay or do the leaſt thing, that may, ever ſo ſlightly, taint it. Show yourſelf, upon all occaſions, the advocate, the friend, but not the bully, of virtue. Colonel Chartres, whom you have certainly heard of (who was, I believe, the moſt notorious raſcal in the world; and who had, by all ſorts of crimes, amaſſed immenſe wealth), was ſo ſenſible of the diſadvantage of a bad character, that I heard him once ſay, in his impudent, profligate manner, that, though he would not give one farthing for virtue, he would give ten thouſand pounds for a character; becauſe he ſhould get a hundred thouſand pounds by it: whereas he was ſo infamous, that he had no longer an opportunity of cheating people. Is it poſſible then that an honeſt man can neglect, what a wiſe rogue would purchaſe ſo dear?

There is one of the vices above-mentioned, into which people of good education, and, in the main, of good principles, ſometimes fall, from miſtaken notions of ſkill, dexterity, and ſelf-defence—I mean lying; though it is inſeparably attended with more infamy and loſs than any other. The prudence and neceſſity of often concealing the truth, inſenſibly ſeduces people to violate it. It is the only art of mean capacities, and the only refuge of mean ſpirits. Whereas concealing the truth, upon proper occaſions, is as prudent and innocent, as telling a lie, upon any occaſion, is infamous and fooliſh. I will ſtate to you a caſe in your own department. Suppoſe you are employed at a foreign court, and that the miniſter of that court is abſurd or impertinent enough to aſk you what your inſtructions

are; will you tell him a lie; which, as ſoon as found out, and found out it certainly will be, muſt deſtroy your credit, blaſt your character, and render you uſeleſs there? No. Will you tell him the truth then, and betray your truſt? As certainly, No. But you will anſwer, with firmneſs, That you are ſurpriſed at ſuch a queſtion; that you are perſuaded he does not expect an anſwer to it; but that, at all events, he certainly will not have one. Such an anſwer will give him confidence in you; he will conceive an opinion of your veracity, of which opinion you may afterwards make very honeſt and fair advantages. But if, in negotiations, you are looked upon as a liar, and a trickſter, no confidence will be placed in you, nothing will be communicated to you, and you will be in the ſituation of a man who has been burnt in the cheek; and who, from that mark, cannot afterwards get an honeſt livelihood if he would, but muſt continue a thief.

Lord Bacon, very juſtly, makes a diſtinction between ſimulation and diſſimulation; and allows the latter rather than the former: but ſtill obſerves, that they are the weaker ſort of politicians, who have recourſe to either. A man who has ſtrength of mind, and ſtrength of parts, wants neither of them. "Certainly," ſays he, "the ableſt men that ever were, have all had an openneſs and frankneſs of dealing, and a name of certainty and veracity; but then, they were like horſes well managed; for they could tell, paſſing well, when to ſtop, or turn." There are people who indulge themſelves in a ſort of lying, which they reckon innocent, and which in one ſenſe is ſo; for it hurts nobody but themſelves. This ſort of lying is the ſpurious offſpring of vanity, begotten upon folly: theſe people deal in the marvellous; they have ſeen ſome things that never exiſted; they have ſeen other things which they never really ſaw, though they did exiſt, only becauſe they were thought worth ſeeing. Has any thing remarkable been ſaid or done in any place, or in any company? they immediately preſent and declare themſelves eye or ear witneſſes of it. They have done feats themſelves, unattempted, or at leaſt unperformed, by others. They are always the heroes of their own fables; and think that

they gain conſideration, or at leaſt preſent attention, by it;—whereas, in truth, all they get is ridicule and contempt, not without a good degree of diſtruſt: for one muſt naturally conclude, that he who will tell any lie from idle vanity, will not ſcruple telling a greater for intereſt. Had I really ſeen any thing ſo very extraordinary as to be almoſt incredible, I would keep it to myſelf, rather than, by telling it, give any one body room to doubt for one minute of my veracity. It is moſt certain, that the reputation of chaſtity is not ſo neceſſary for a woman, as that of veracity for a man: and with reaſon: for it is poſſible for a woman to be virtuous in other reſpects, though not ſtrictly chaſte: but it is not poſſible for a man to be virtuous, in any degree, without ſtrict veracity. The ſlips of the poor women are ſometimes mere bodily frailties; but a lie in a man is a vice of the mind, and of the heart. For God's ſake, be ſcrupulouſly jealous of the purity of your moral character! keep it immaculate, unblemiſhed, unſullied, and it will be unſuſpected. Defamation and calumny never attack where there is no weak place; they magnify, but they do not create.

There is a great difference between that purity of character which I ſo earneſtly recommend to you, and the ſtoical gravity and auſterity of character, which I do by no means recommend to you. At your age, I would no more wiſh you to be a Cato, than a Clodius. Be, and be reckoned, a man of buſineſs. Enjoy this happy and giddy time of your life; ſhine in the pleaſures, and in the company of people of your own age. This is all to be done, and indeed only can be done, without the leaſt taint to the purity of your moral character: for thoſe miſtaken young fellows, who think to ſhine by an impious or immoral licentiouſneſs, ſhine only from their ſtinking, like corrupted fleſh in the dark. Without this purity, you can have no dignity of character; and, without dignity of character, it is impoſſible to riſe in the world. You muſt be reſpectable, if you will be reſpected. I have known people flattern away their character, without really polluting it; the conſequence of which has been, that they have become innocently contemptible; their me-

rit has been dimmed, their pretenſions unregarded, and all their views defeated. Character muſt be kept bright, as well as clean. Content yourſelf with mediocrity in nothing. In purity of character, and in politeneſs of manners, labour to excel all, if you wiſh to equal many. Adieu!

LETTER LXXXVII.

A proper Degree of Confidence in Company recommended... The Author's Embarraſſment when firſt introduced... Manners of different Countries...Old Women.

MY DEAR FRIEND, London, January the 11th.

YESTERDAY I received a letter from Mr. Harte, of the 31ſt December. He tells me two things that give me great ſatisfaction; one is, that there are very few Engliſh at Rome; the other is, that you frequent the beſt foreign companies. In theſe companies you muſt not be diſcouraged, and think yourſelf either ſlighted or laughed at becauſe you ſee others, older and more uſed to the world, eaſier, more familiar, and conſequently rather better received in thoſe companies than yourſelf. In time your turn will come; and if you do but ſhow an inclination, a deſire to pleaſe, though you ſhould be embarraſſed, or even err in the means (which muſt neceſſarily happen to you at firſt), yet the will (to uſe a vulgar expreſſion) will be taken for the deed; and people, inſtead of laughing at you, will be glad to inſtruct you. Good-ſenſe can only give you the great outlines of good-breeding; but obſervation and uſage can alone give you the delicate touches, and the fine colouring. You will naturally endeavour to ſhow the utmoſt reſpect to people of certain ranks and characters, and conſequently you will ſhow it; but the proper, the delicate manner of ſhowing that reſpect, nothing but obſervation and time can give.

I remember, that when, with all the awkwardneſs and ruſt of Cambridge about me, I was firſt introduced into good company, I was frightened out of

my wits. I was determined to be, what I thought, civil; I made fine low bows, and placed myſelf below every body; but when I was ſpoken to, or attempted to ſpeak myſelf, *obſtupui, ſteteruntque comæ, et vox faucibus hæſit* *. If I ſaw people whiſper, I was ſure it was at me; and I thought myſelf the ſole object of either the ridicule or the cenſure of the whole company—who, God knows, did not trouble their heads about me. In this way I ſuffered, for ſome time, like a criminal at the bar; and ſhould certainly have renounced all polite company for ever, if I had not been ſo convinced of the abſolute neceſſity of forming my manners upon thoſe of the beſt companies, that I determined to perſevere, and ſuffer any thing, or every thing, rather than not compaſs that point. Inſenſibly it grew eaſier to me; and I began not to bow ſo ridiculouſly low, and to anſwer queſtions without great heſitation or ſtammering: if, now and then, ſome charitable people, ſeeing my embarraſſment, and being *déſœuvré* † themſelves, came and ſpoke to me, I conſidered them as angels ſent to comfort me; and that gave me a little courage. I got more ſoon afterwards, and was intrepid enough to go up to a fine woman, and tell her that I thought it a warm day: ſhe anſwered me, very civilly, that ſhe thought ſo too; upon which the converſation ceaſed, on my part, for ſome time, till ſhe, good-naturedly reſuming it, ſpoke to me thus: "I ſee your embarraſſment, and I am ſure that the few words you ſaid to me coſt you a great deal; but do not be diſcouraged for that reaſon, and avoid good company. We ſee that you deſire to pleaſe, and that is the main point: you want only the manner, and you think that you want it ſtill more than you do. You muſt go through your noviciate before you can profeſs good-breeding: and, if you will be my novice, I will preſent you to my acquaintance as ſuch."

You will eaſily imagine how much this ſpeech pleaſed me, and how awkwardly I anſwered it; I hemm'd once or twice (for it gave me a bur in my throat) before I

* I was ſtupified, my hair ſtood erect, and my voice heſitated.
† Diſengaged.

could tell her, that I was very much obliged to her; that it was true that I had a great deal of reaſon to diſtruſt my own behaviour, not being uſed to fine company; and that I ſhould be proud of being her novice, and receiving her inſtructions. As ſoon as I had fumbled out this anſwer, ſhe called up three or four people to her, and ſaid, "Do you know that I have undertaken this young man, and he muſt be encouraged? As for me, I think I have made a conqueſt of him; for he juſt now ventured to tell me, although tremblingly, that it is warm. You will aſſiſt me in poliſhing him." The company laughed at this lecture, and I was ſtunned with it. I did not know whether ſhe was ſerious or in jeſt. By turns I was pleaſed, aſhamed, encouraged, and dejected. But when I found, afterwards, that both ſhe, and thoſe to whom ſhe had preſented me, countenanced, and protected me in company, I gradually got more aſſurance, and began not to be aſhamed of endeavouring to be civil. I copied the beſt maſters, at firſt ſervilely, afterwards more freely, and at laſt I joined habit and invention.

All this will happen to you, if you perſevere in the deſire of pleaſing, and ſhining as a man of the world. I could wiſh that you would ſay to the five or ſix men or women with whom you are the moſt acquainted, that you are ſenſible that, from youth and inexperience, you muſt make many miſtakes in good-breeding; that you beg of them to correct you, without reſerve, wherever they ſee you fail; and that you ſhall take ſuch admonitions as the ſtrongeſt proofs of their friendſhip. Such a confeſſion and application will be very engaging to thoſe to whom you make them. They will tell others of them, who will be pleaſed with that diſpoſition, and, in a friendly manner, tell you of any little ſlip or error. The duke de Nivernois * would, I am ſure, be charmed, if you dropped ſuch a thing to him: adding, that you love to addreſs yourſelf always to the beſt maſters. Obſerve alſo the different modes of good-breeding of ſeveral nations, and conform yourſelf to them reſpectively. Uſe an eaſy ci-

* At that time embaſſador from the court of France, at Rome.

vility with the French, more ceremony with the Italians, and ſtill more with the Germans; but let it be without embarraſſment, and with eaſe. Bring it, by uſe, to be habitual to you; for, if it ſeems unwilling and forced, it will never pleaſe. *Omnis Ariſtippum decuit color, et res* *. Acquire an eaſineſs and verſatility of manners, as well as of mind; and, like the cameleon, take the hue of the company you are with.

There is a ſort of veteran women of condition, who, having lived always in the *grand monde* †, form a young fellow better than all the rules that can be given him. Theſe women, being paſt their bloom, are extremely flattered by the leaſt attention from a young perſon; and they will point out to him thoſe manners and attentions that pleaſed and engaged them, when they were in the pride of their youth and beauty. Wherever you go, make ſome of thoſe women your friends; which a very little matter will do. Aſk their advice, tell them your doubts or difficulties, as to your behaviour; but take great care not to drop one word of their experience; for experience implies age, and the ſuſpicion of age no woman, let her be ever ſo old, ever forgives.

LETTER LXXXVIII.

Use of Time...Punctuality...Useful Reading...Romances cenſured...Diſpatch and Method...Method of reading for Improvement.

MY DEAR FRIEND, London, February the 5th.

VERY few people are good œconomiſts of their fortune, and ſtill fewer of their time; and yet, of the two, the latter is the moſt precious. I heartily wiſh you to be a good œconomiſt of both; and you are now of an age to begin to think ſeriouſly of theſe two important articles. Young people are apt to think they have ſo much time before them, that they may ſquander what they pleaſe of it; and yet have enough left; as very

* Every thing was becoming in Ariſtippus, both the manner and the thing.

† Great world.

great fortunes have frequently seduced people to a ruinous profusion. Fatal mistakes, always repented of, but always too late! Old Mr. Lowndes, the famous secretary of the treasury, in the reigns of king William, queen Anne, and king George the First, used to say, "Take care of the pence, and the pounds will take care of themselves." To this maxim, which he not only preached, but practised, his two grandsons, at this time, owe the very considerable fortunes that he left them.

This holds equally true as to time; and I most earnestly recommend to you the care of those minutes and quarters of hours, in the course of the day, which people think too short to deserve their attention; and yet, if summed up at the end of the year, would amount to a very considerable portion of time. For example: you are to be at such a place at twelve, by appointment; you go out at eleven, to make two or three visits first; those persons are not at home: instead of sauntering away that intermediate time at a coffee-house, and possibly alone, return home, write a letter, beforehand, for the ensuing post, or take up a good book, I do not mean Descartes, Malebranche, Locke, or Newton, by way of dipping; but some book of rational amusement, and detached pieces; as Horace, Boileau, Waller, La Bruyere, &c. This will be so much time saved, and by no means ill employed. Many people lose a great deal of time by reading: for they read frivolous and idle books; such as absurd romances and novels; where characters, that never existed, are insipidly displayed, and sentiments, that were never felt, pompously described; the oriental ravings and extravagances of the Arabian Nights, and Mogul Tales: or, the new flimsy *brochures* * that now swarm in France, of fairy tales, *Reflexions sur le Cœur et l'Esprit*, *Métaphysique de l'Amour*, *Analyse des beaux Sentiments* †; and such sort of idle and frivolous stuff, that nourishes and improves the mind just as much as whipped cream would

* Pamphlets.

† Reflexions on the heart and mind, the metaphysic of love, analysis of fine sentiments.

the body. Stick to the beſt eſtabliſhed books in every language; the celebrated poets, hiſtorians, orators, and philoſophers. By theſe means (to uſe a city metaphor) you will make fifty *per cent.* of that time, of which others do not make above three or four, or probably nothing at all.

Many people loſe a great deal of their time by lazineſs; they loll and yawn in a great chair, tell themſelves that they have not time to begin any thing then, and that it will do as well another time. This is a moſt unfortunate diſpoſition, and the greateſt obſtruction to both knowledge and buſineſs. At your age, you have no right nor claim to lazineſs; I have, if I pleaſe, being *emeritus*. You are but juſt liſted in the world, and muſt be active, diligent, and indefatigable. If ever you propoſe commanding with dignity, you muſt ſerve up to it with diligence. Never put off till to-morrow what you can do to-day.

Diſpatch is the ſoul of buſineſs; and nothing contributes more to diſpatch than method. Lay down a method for every thing, and ſtick to it inviolably, as far as unexpected incidents may allow. Fix one certain hour and day in the week for your accompts, and keep them together in their proper order; by which means they will require very little time, and you can never be much cheated. Whatever letters and papers you keep, docquet and tie them up in their reſpective claſſes, ſo that you may inſtantly have recourſe to any one. Lay down a method alſo for your reading, for which you allot a certain ſhare of your mornings; let it be in a conſiſtent and conſecutive courſe, and not in that deſultory and immethodical manner in which many people read ſcraps of different authors, upon different ſubjects. Keep a uſeful and ſhort common-place book of what you read, to help your memory only, and not for pedantic quotations. Never read hiſtory without having maps, and a chronological book, or tables, lying by you, and conſtantly recurred to; without which, hiſtory is only a confuſed heap of facts. One method more I recommend to you, by which I have found great benefit, even in the moſt diſ-

ſipated part of my life; that is, to riſe early, and at the ſame hour every morning, how late ſoever you may have ſate up the night before. This ſecures you an hour or two, at leaſt, of reading or reflexion, before the common interruptions of the morning begin; and it will ſave your conſtitution, by forcing you to go to bed early, at leaſt one night in three.

I have received no letter yet, from you or Mr. Harte. Adieu!

LETTER LXXXIX.

Italian Literature....Dante...Taſſo....Arioſto....Guarini.... Petrarch....Machiavelli...Bocaccio....Guicciardini...Bentivoglio, and Davila....English and French Authors.

MY DEAR FRIEND, London, February the 8th.

YOU have, by this time, I hope and believe, made ſuch a progreſs in the Italian language, that you can read it with eaſe; I mean, the eaſy books in it: and indeed, in that, as well as in every other language, the eaſieſt books are generally the beſt; for, whatever author is obſcure and difficult, in his own language, certainly does not think clearly. This is, in my opinion, the caſe of a celebrated Italian author; to whom the Italians, from the admiration they have of him, have given the epithet of *il divino* *; I mean, Dante. Though I formerly knew Italian extremely well, I could never underſtand him; for which reaſon I had done with him, fully convinced that he was not worth the pains neceſſary to underſtand him.

The good Italian authors are, in my mind, but few; I mean, authors of invention; for there are, undoubtedly, very good hiſtorians, and excellent tranſlators. The two poets worth your reading, and, I was going to ſay, the only two, are Taſſo and Arioſto. Taſſo's *Gieruſalemme Liberata* is altogether, unqueſtionably, a fine poem; though it has ſome low, and many falſe, thoughts in it: and Boileau very juſtly makes it the

* The divine.

mark of a bad taſte, to compare *le clinquant du Taſſe à l'or de Virgile* *. The image, with which he adorns the introduction of his epic poem, is low and diſguſting; it is that of a froward, ſick, puking child, who is deceived into a doſe of neceſſary phyſic by *du bon bon*. The verſes are theſe:

Coſi all' egro fanciul porgiamo aſperſi
Di ſoavi licor gli orli del vaſo:
Succhi amari ingannato intanto ei beve,
E dall' inganno ſuo vita riceve.

However, the poem, with all its faults about it, may juſtly be called a fine one.

If fancy, imagination, invention, deſcription, &c. conſtitute a poet, Arioſto is, unqueſtionably, a great one. His Orlando, it is true, is a medley of lies and truths, ſacred and profane, wars, loves, enchantments, giants, mad heroes, and adventurous damſels: but then, he gives it you very fairly for what it is, and does not pretend tó put it upon you for the true *epopée*, or epic poem. He ſays,

Le donne, i cavalier, l'arme, gli amori
Le corteſie, l'audaci impreſe, io canto.

The connections of his ſtories are admirable, his reflexions juſt, his ſneers and ironies incomparable, and his painting excellent. When Angelica, after having wandered over half the world alone with Orlando, pretends, notwithſtanding,

—— ch' el fior virginal coſi avea ſalvo,
Come ſelo portò dal matern' alvo.

The author adds, very gravely,

Forſe era ver, ma non però credibile
A chi del ſenſo ſuo foſſe ſignore.

Aſtolpho's being carried to the moon, by St. John, in order to look for Orlando's loſt wits, at the end of the 34th book, and the many loſt things that he finds there, is a moſt happy extravagancy, and contains, at the ſame time, a great deal of ſenſe. I would adviſe you to read this poem with attention. It is, alſo, the ſource of half the tales, novels, and plays, that have been written ſince.

* The tinſel of Taſſo to the gold of Virgil.

The *Paſtor Fido* * of Guarini is ſo celebrated, that you ſhould read it; but in reading it, you will judge of the great propriety of the characters. A parcel of ſhepherds and ſhepherdeſſes, with the true paſtoral ſimplicity, talk metaphyſics, epigram, *concetti*, and quibbles, by the hour, to each other.

The *Aminta del Taſſo* is much more what it is intended to be—a paſtoral; the ſhepherds, indeed, have their *concetti*, and their antitheſes; but are not quite ſo ſublime and abſtracted as thoſe in *Paſtor Fido*. I think that you will like it much the beſt of the two.

Petrarca is, in my mind, a ſing-ſong love-ſick poet; much admired, however, by the Italians: but an Italian, who ſhould think no better of him than I do, would certainly ſay, that he deſerved his Laura better than his *lauro*; and that wretched quibble would be reckoned an excellent piece of Italian wit.

The Italian proſe writers (of invention I mean), which I would recommend to your acquaintance, are Machiavelli and Bocaccio: the former, for the eſtabliſhed reputation which he has acquired, of a conſummate politician (whatever my own private ſentiments may be of either his politics or his morality): the latter, for his great invention, and for his natural and agreeable manner of telling his ſtories.

Guicciardini, Bentivoglio, Davila, &c. are excellent hiſtorians, and deſerve being read with attention. The nature of hiſtory checks, a little, the flights of Italian imaginations; which, in works of invention, are very high indeed. Tranſlations curb them ſtill more; and their tranſlations of the claſſics are incomparable; particularly the firſt ten, tranſlated in the time of Leo the Xth, and inſcribed to him under the title of the *Collana*. That original *Collana* has been lengthened ſince; and, if I miſtake not, conſiſts, now, of one hundred and ten volumes.

From what I have ſaid, you will eaſily gueſs, that I meant to put you upon your guard; and not to let your fancy be dazzled, and your taſte corrupted, by the *concetti*, the quaintneſſes, and falſe thoughts, which are too

* Faithful ſhepherd.

much the characteriſtics of the Italian and Spaniſh authors. I think you are in no great danger, as your taſte has been formed upon the beſt ancient models; the Greek and Latin authors of the beſt ages, who indulge themſelves in none of the puerilities I have hinted at.

To do juſtice to the beſt Engliſh and French authors, they have not given into that falſe taſte; they allow no thoughts to be good that are not juſt, and founded upon truth. The age of Lewis XIV. was very like the Auguſtan;—Boileau, Moliere, La Fontaine, Racine, &c. eſtabliſhed the true, and expoſed the falſe taſte. The reign of king Charles II. (meritorious in no other reſpect) baniſhed falſe taſte out of England, and proſcribed puns, quibbles, acroſtics, &c. Since that, falſe wit has renewed its attacks, and endeavoured to recover its loſt empire, both in England and France; but without ſucceſs: though, I muſt ſay, with more ſucceſs in France than in England: Addiſon, Pope, and Swift, having vigorouſly defended the rights of good ſenſe; which is more than can be ſaid of their contemporary French authors, who have of late had a great tendency to *le faux brillant*, *le raffinement*, *et l'entortillement* *. And lord Roſcommon would be more in the right now, than he was then, in ſaying, that

> The Engliſh bullion of one ſterling line,
> Drawn to French wire, would through whole pages ſhine.

Loſe no time, my dear child, I conjure you, in forming your taſte, your manners, your mind, your every thing: you have but two years time to do it in; for, whatever you are, to a certain degree, at twenty, you will be, more or leſs, all the reſt of your life. May it be a long and happy one!—Adieu!

* The falſe brilliant, the minute, and complex.

LETTER XC.

Curiosities, History, &c. of Naples...Definition of a Political Constitution...French, English, Polish, and Swedish Monarchies.

MY DEAR FRIEND, London, March the 29th.

YOU are now, I ſuppoſe, at Naples, in a new ſcene of *virtù*, examining all the curioſities of Herculaneum, watching the eruptions of Mount Veſuvius, and ſurveying the magnificent churches and public buildings by which Naples is diſtinguiſhed. You have a court there into the bargain, which, I hope, you frequent and attend to. Polite manners, at leaſt, are to be learned at courts; and muſt be well learned by whoever would either ſhine or thrive in them. Though they do not change the nature, they ſmooth and ſoften the manners of mankind. Vigilance, dexterity, and flexibility, ſupply the place of natural force; and it is the ableſt mind, not the ſtrongeſt body, that prevails there. Monſieur and madame Fogliani will, I am ſure, ſhow you all the politeneſs of courts; for I know no better bred people than they are. Domeſticate yourſelf there while you ſtay at Naples, and lay aſide the Engliſh coldneſs and formality. You have alſo a letter to comte Mahony, whoſe houſe I hope you frequent, as it is the reſort of the beſt company. His ſiſter, madame Bulkeley, is now here; and had I known of your going ſo ſoon to Naples, I would have got you a letter from her to her brother. The converſation of the moderns in the evening is full as neceſſary for you, as that of the ancients in the morning.

You would do well, while you are at Naples, to read ſome very ſhort hiſtory of that kingdom. It has had great variety of maſters, and has occaſioned many wars; the general hiſtory of which will enable you to aſk many proper queſtions, and to receive uſeful informations in return. Inquire into the manner and form of that government; for conſtitution it has none, being an abſolute one; but the moſt abſolute governments have certain cuſtoms and forms, which are more or leſs obſerved by their reſpective tyrants. In China it is

the fashion for the emperors, absolute as they are, to govern with justice and equity; as in the other oriental monarchies it is the custom to govern by violence and cruelty. The king of France, as absolute, in fact, as any of them, is by custom only more gentle; for I know of no constitutional bar to his will. England is now the only monarchy in the world that that can properly be said to have a constitution; for the people's rights and liberties are secured by laws. I cannot reckon Sweden and Poland to be monarchies, those two kings having little more to say than the Doge of Venice. I do not presume to say any thing of the constitution of the empire to you, who are, I trust, perfect master of that subject.

When you write to me, which, by the way, you do pretty seldom, tell me rather whom you see, than what you see. Inform me of your evening transactions and acquaintances; where, and how you pass your evenings; what English people you meet with, and a hint of their characters; and what people of learning you have made acquaintance with. I interest myself most in what personally concerns you most: and this is a very critical year in your life. To talk like a virtuoso, your canvas is, I think, a good one, and Raphael Harte has drawn the outlines admirably; nothing is now wanting but the colouring of Titian, and the Graces, the *morbidezza* of Guido; but that is a great deal. You must get them soon, or you will never get them at all.—Addio!

LETTER XCI.

Idle and Foolish Companions...The French ill-educated and trifling... Caution against frequenting Coffee-houses... Knavery of Parisians...Gambling.

MY DEAR FRIEND, London, April the 26th.

AS your journey to Paris approaches, and as that period will, one way or another, be of infinite consequence to you, my letters will henceforwards be principally calculated for that meridian. You will be left

there to your own diſcretion, inſtead of Mr. Harte's; and you will allow me, I am ſure, to diſtruſt a little the diſcretion of eighteen. You will find in the Academy a number of young fellows much leſs diſcreet than yourſelf. Theſe will all be your acquaintances; but look about you firſt, and inquire into their reſpective characters, before you form any connections among them; and, *cæteris paribus*, ſingle out thoſe of the moſt conſiderable rank and family. Show them a diſtinguiſhing attention, by which means you will get into their reſpective houſes, and keep the beſt company. All thoſe French young fellows are exceſſively *étourdis* *: be upon your guard againſt ſcrapes and quarrels: have no corporeal pleaſantries with them, no *jeux de main* †, no *coups de chambrière*, which frequently bring on quarrels. Be as lively as they, if you pleaſe, but at the ſame time be a little wiſer than they. As to letters, you will find moſt of them ignorant; do not reproach them with that ignorance, nor make them feel your ſuperiority. It is not their fault they are all bred up for the army; but, on the other hand, do not allow their ignorance and idleneſs to break in upon thoſe morning hours which you may be able to allot to your ſerious ſtudies. No breakfaſtings with them, which conſume a great deal of time; but tell them (not magiſterially and ſententiouſly) that you will read two or three hours in the morning, and that for the reſt of the day you are very much at their ſervice. Though, by the way, I hope you will keep wiſer company in the evenings.

I muſt inſiſt upon your never going to what is called the Engliſh coffee-houſe at Paris, which is the reſort of all the ſcrub Engliſh, and alſo of the fugitive and attainted Scotch and Iriſh: party quarrels, and drunken ſquabbles, are very frequent there; and I do not know a more degrading place in all Paris. Coffee-houſes and taverns are by no means creditable at Paris. Be cautiouſly upon your guard againſt the infinite number of fine-dreſſed and fine-ſpoken *chevaliers d'induſtrie* and *aventuriers*, which ſwarm at Paris; and keep every body

* Giddy. † *Anglice*, manual wit.

civilly at arms length, of whoſe real character or rank you are not previouſly informed. Monſieur le Comte or monſieur le Chevalier in a handſome laced coat, *et très bien mis*, accoſts you at the play, or ſome other public place; he conceives at firſt ſight an infinite regard for you, he ſees that you are a ſtranger of the firſt diſtinction, he offers you his ſervices, and wiſhes nothing more ardently than to contribute, as far as may be in his little power, to procure you *les agrémens de Paris* *. He is acquainted with ſome ladies of condition, *qui préférent une petite ſociété agréable, et des petits ſoupers aimables d'honnêtes gens, au tumulte et à la diſſipation de Paris* †; and he will, with the greateſt pleaſure imaginable, have the honour of introducing you to theſe ladies of quality.—Well, if you were to accept of this kind offer, and go with him, you would find a handſome, painted, and diſeaſed ſtrumpet, in a tarniſhed ſilver or gold ſecond-hand robe; playing a ſham party at cards for livres, with three or four ſharpers well dreſſed enough, and dignified by the titles of marquis, comte, and chevalier. The lady receives you in the moſt polite and gracious manner, and with all thoſe *compliments de routine* ‡ which every French-woman has equally. Though ſhe loves retirement, and ſhuns *le grand monde* §, yet ſhe confeſſes herſelf obliged to the marquis for having procured her ſo ineſtimable, ſo accompliſhed an acquaintance as yourſelf; but her concern is how to amuſe you, for ſhe never ſuffers play at her houſe for above a livre, if you can amuſe yourſelf with that low play till ſupper. Accordingly you ſit down to that little play, at which the good company take care that you ſhall win fifteen or ſixteen livres, which gives them an opportunity of celebrating both your good luck, and your good play. Supper comes up, and a good one it is, upon the ſtrength of your being to pay for it. *La marquiſe en fait les honneurs au mieux* ||, talks ſentiments, *mœurs et morale* ¶; interlarded

* The amuſements of Paris. † Who prefer a ſmall and agreeable ſociety, and a little ſupper, with pleaſant and honourable perſons, to the tumultuous diſſipation of Paris. ‡ Compliments of courſe. § The great world. || The marchioneſs does the honours in the beſt manner. ¶ Manners and morals.

with *enjouëment**, and accompanied with ſome oblique ogles, which bid you not deſpair in time. After ſupper, pharaon, lanſquenet, or quinze, happen accidentally to be mentioned: the chevalier propoſes playing at one of them for half an hour; the marquiſe exclaims againſt it, and vows ſhe will not ſuffer it, but is at laſt prevailed upon by being aſſured *que ce ne ſera que pour des riens*†. Then the wiſhed-for moment is come, the operation begins; you are cheated, at beſt, of all the money in your pocket; and if you ſtay late, very probably robbed of your watch and ſnuff-box, poſſibly murdered for greater ſecurity. This, I can aſſure you, is not an exaggerated, but a literal deſcription of what happens every day to ſome raw and inexperienced ſtranger at Paris. Remember to receive all theſe civil gentlemen, who take ſuch a fancy to you at firſt ſight, very coldly, and take care always to be previouſly engaged, whatever party they propoſe to you. You may happen ſometimes in very great and good companies to meet with ſome dexterous gentlemen, who may be very deſirous, and alſo very ſure, to win your money, if they can but engage you to play with them. Therefore lay it down as an invariable rule never to play with men, but only with women of faſhion, at low play, or with women and men mixed. But at the ſame time, whenever you are aſked to play deeper than you would, do not refuſe it gravely and ſententiouſly, alleging the folly of ſtaking what would be very inconvenient to one to loſe, againſt what one does not want to win; but parry thoſe invitations ludicrouſly. Say, that if you were ſure to loſe, you might poſſibly play; but that as you may as well win, you dread *l'embaras des richeſſes*‡ ever ſince you have ſeen what an incumbrance they were to poor Harlequin, and that therefore you are determined never to venture the winning above two louis a-day: this ſort of light trifling way of declining invitations to vice and folly is more becoming your age, and at the ſame time more effectual, than grave philoſophical refuſals. A young fel-

* Pleaſantry. † That it will be only for a trifle.
‡ The embarraſſments of riches.

low who ſeems to have no will of his own, and who does every thing that is aſked of him, is called a very good-natured, but at the ſame time is thought a very ſilly young fellow. Act wiſely, upon ſolid principles, and from true motives, but keep them to yourſelf, and never talk ſententiouſly. When you are invited to drink, ſay you wiſh you could, but that ſo little makes you both drunk and ſick, *que le jeu ne vaut pas la chandelle* *.

Pray ſhow great attention, and make your court to monſieur de la Guériniére; he is well with Prince Charles, and many people of the firſt diſtinction at Paris; his commendations will raiſe your character there, not to mention, that his favour will be of uſe to you in the academy itſelf. You want nothing now, thank God, but exterior advantages, that laſt poliſh, and thoſe graces, which are ſo neceſſary to adorn, and give efficacy to the moſt ſolid merit. They are only to be acquired in the beſt companies. You will not want opportunities, for I ſhall ſend you letters, that will eſtabliſh you in the moſt diſtinguiſhed companies, not only of the *beau monde*, but of the *beaux eſprits* too. Dedicate therefore, I beg of you, that whole year to your own advantage and final improvement, and do not be diverted from thoſe objects by idle diſſipations, low ſeduction, or bad example. After that year, do whatever you pleaſe; I will interfere no longer in your conduct. For I am ſure both you and I ſhall be ſafe then.—Adieu!

LETTER XCII.

Description of an Englishman in Paris...French an ignorant People...Women more improved than the Men...Despotic Empire of Fashion.

MY DEAR FRIEND, London, April the 30th.

MR. Harte, who in all his letters gives you ſome daſh of panegyric, told me in his laſt a thing that pleaſes me

* The pleaſure is no worth the pain.

extremely; which was, that at Rome you had conſtantly preferred the eſtabliſhed Italian aſſemblies, to the Engliſh conventicles ſet up againſt them by diſſenting Engliſh ladies. That ſhows ſenſe, and that you know what you are ſent abroad for. It is of much more conſequence to know the *mores multorum hominum* * than the *urbes* †. Pray continue this judicious conduct wherever you go, eſpecially at Paris, where, inſtead of thirty, you will find above three hundred Engliſh, herding together, and converſing with no one French perſon.

The life of *les milords Anglois* is regularly, or if you will irregularly, this. As ſoon as they riſe, which is very late, they breakfaſt together, to the utter loſs of two good morning hours. Then they go by coachfuls to the Palais, the Invalides, and Nôtre-Dame; thence to the Engliſh coffee-houſe, where they make up their tavern party for dinner. From dinner, where they drink quick, they adjourn in cluſters to the play, where they crowd up the ſtage, dreſt up in very fine clothes, very ill made by a Scotch or Iriſh taylor. From the play to the tavern again, where they get very drunk, and where they either quarrel among themſelves, or ſally forth, commit ſome riot in the ſtreets, and are taken up by the watch. Thoſe who do not ſpeak French before they go are ſure to learn none there. Their tender vows are addreſſed to their Iriſh laundreſs, unleſs by chance ſome itinerant Engliſh woman, eloped from her huſband, or her creditors, defrauds her of them. Thus they return home more petulant, but not more informed, than when they left it; and ſhow, as they think, their improvement, by affectedly both ſpeaking and dreſſing in broken French.

Hunc tu *Romane* caveto ‡.

Connect yourſelf, while you are in France, entirely with the French; improve yourſelf with the old, divert yourſelf with the young; conform cheerfully to their cuſtoms, even to their little follies, but not to their

* Manners of many men. † Cities.

‡ Beware of this man, Roman.

vices. Do not however remonſtrate or preach againſt them, for remonſtrances do not ſuit with your age. In French companies in general you will not find much learning, therefore take care not to brandiſh yours in their faces. People hate thoſe who make them feel their own inferiority. Conceal all your learning carefully, and reſerve it for the company of *les gens d'égliſe*, or *les gens de robe* *; and even then let them rather extort it from you, than find you over willing to draw it. You are then thought, from that ſeeming unwillingneſs, to have ſtill more knowledge than it may be you really have, and with the additional merit of modeſty into the bargain. A man of learning, if he affects to ſhow it, is queſtioned, and he is reckoned only ſuperficial; but if afterwards it appears that he really has it, he is pronounced a pedant. Real merit of any kind cannot long be concealed; it will be diſcovered, and nothing can depreciate it, but a man's exhibiting it himſelf. It may not always be rewarded as it ought: but it will always be known. You will in general find the women of the *beau monde* at Paris more inſtructed than the men, who are bred up ſingly for the army, and thrown into it at twelve or thirteen years old; but then that ſort of education, which makes them ignorant of books, gives them a great knowledge of the world, an eaſy addreſs, and polite manners.

Faſhion is more tyrannical at Paris than in any other place in the world; it governs even more abſolutely than their king, which is ſaying a great deal. The leaſt revolt againſt it is puniſhed by proſcription. You muſt obſerve, and conform to all the *minutiæ* of it, if you will be in faſhion there yourſelf; and if you are not in faſhion, you are nobody. Get therefore, at all events, into the company of thoſe men and women who give the *ton*; and though at firſt you ſhould be admitted upon that ſhining theatre only as a mute, perſiſt, perſevere, and you will ſoon have a part given you. Take great care never to tell in one company what you ſee or hear in another, much leſs to divert the preſent company at the expense of the laſt; but let

* Churchmen and lawyers.

diſcretion and ſecrecy be known parts of your character. They will carry you much farther, and much ſafer, than more ſhining talents. Be upon your guard againſt quarrels at Paris; honour is extremely nice there, though the aſſerting of it is exceedingly penal.

Paris is the place in the world where, if you pleaſe, you may the beſt unite the *utile* and the *dulce**. Even your pleaſures will be your improvements, if you take them with the people of the place, and in high life. From what you have hitherto done every-where elſe, I have juſt reaſon to believe that you will do every thing you ought at Paris. Remember that it is your deciſive moment; whatever you do there will be known to thouſands here; and your character there, whatever it is, will get before you hither. You will meet with it at London. May you and I both have reaſon to rejoice at that meeting!—Adieu!

LETTER XCIII.

Men of Pleasure...German and Italian Languages.

MY DEAR FRIEND, London, May the 8th.

AT your age, the love of pleaſures is extremely natural, and the enjoyment of them not unbecoming; but the danger, at your age, is miſtaking the object, and ſetting out wrong in the purſuit. The character of a man of pleaſure dazzles young eyes; they do not ſee their way to it diſtinctly, and fall into vice and profligacy. I remember a ſtrong inſtance of this a great many years ago. A young fellow, determined to ſhine as a man of pleaſure, was at the play, called *The Libertine Deſtroyed*, a tranſlation of *Le Feſtin de Pierre* of Moliere. He was ſo ſtruck with what he thought the fine character of the Libertine, that he ſwore he would be the *Libertine Deſtroyed*. Some friends aſked him, whether he had not better content himſelf with being only the Libertine, without being *deſtroyed?* to which he anſwered with great warmth, "No; for that being

* The uſeful and the pleaſant.

deſtroyed was the perfection of the whole." This, extravagant as it ſeems in this light, is really the caſe of many an unfortunate young fellow, who, captivated by the name of pleaſures, ruſhes indiſcriminately, and without taſte, into them all, and is finally *deſtroyed*. I am not ſtoically adviſing, nor preaching to you, to be a ſtoic at your age; far from it: I am pointing out to you the paths to pleaſures, and am endeavouring only to quicken and heighten them for you. Enjoy pleaſures, but let them be your own, and then you will taſte them: but adopt none; truſt to nature for genuine ones. The pleaſures that you would feel, you muſt earn: the man who gives himſelf up to all, feels none ſenſibly. Sardanapalus, I am convinced, never in his life felt any. Thoſe only who join ſerious occupations with pleaſures, feel either as they ſhould do. An uninterrupted life of pleaſures is as inſipid as contemptible. Some hours given every day to ſerious buſineſs muſt whet both the mind and the ſenſes, to enjoy thoſe of pleaſure. A ſurfeited glutton, an emaciated ſot, and an enervated rotten whore-maſter, never enjoy the pleaſures to which they devote themſelves; they are only ſo many human ſacrifices to falſe gods. The pleaſures of low life are all of this miſtaken, merely ſenſual, and diſgraceful nature; whereas thoſe of high-life, and in good company (though poſſibly in themſelves not perfectly moral) are more delicate, more refined, leſs dangerous, and leſs diſgraceful, and, in the common courſe of things, not reckoned diſgraceful at all. In ſhort, pleaſure muſt not, nay cannot, be the buſineſs of a man of ſenſe and character; but it may be, and is, his relief, his reward. It is particularly ſo with regard to the women, who have the utmoſt contempt for thoſe men, that, having no character nor conſideration with their own ſex, frivolouſly paſs their whole time in *ruelles*, and at *toilettes*. They look upon them as their lumber, and remove them whenever they can get better furniture. Women chuſe their favourites more by the ear than by any other of their ſenſes, or even their underſtandings. The man whom they hear the moſt commended by the men will always be the beſt received by them. Such a conqueſt

flatters their vanity; and vanity is their univerſal, if not their ſtrongeſt paſſion. A diſtinguiſhed ſhining character is irreſiſtible with them; they crowd to, nay, they even quarrel for the danger, in hopes of the triumph. Though by the way (to uſe a vulgar expreſſion) ſhe who conquers only catches a tartar, and becomes the ſlave of her captive. Divide your time between uſeful occupations and elegant pleaſures. The morning ſeems to belong to ſtudy, buſineſs, or ſerious converſations with men of learning and figure. From ſitting down to dinner, the proper buſineſs of the day is pleaſure, unleſs real buſineſs, which muſt never be poſtponed for pleaſure, happens accidentally to interfere. You ſee I am not rigid, and do not require that you and I ſhould be of the ſame age. What I ſay to you, therefore, ſhould have the more weight, as coming from a friend, not a father. But low company, and their low vices, their indecent riots, and profligacy, I never will bear, nor forgive.

I have lately received two volumes of Treatiſes, in German and Latin, from Hawkins, with your orders, under your own hand, to take care of them for you; which orders I ſhall moſt dutifully and punctually obey; and they wait for you in my library, together with your great collection of rare books, which your mamma ſent me upon removing from her old houſe.

I hope you not only keep up, but improve in your German, for it will be of great uſe to you when you come into buſineſs; and the more ſo, as you will be almoſt the only Engliſhman who either can ſpeak or underſtand it. Pray ſpeak it conſtantly to all Germans, wherever you meet them, and you will meet multitudes of them at Paris. Is Italian now become eaſy and familiar to you? Can you ſpeak it with the ſame fluency that you can ſpeak German? You cannot conceive what an advantage it will give you, in negotiations, to poſſeſs Italian, German, and French perfectly, ſo as to underſtand all the force and *fineſſe* of thoſe three languages. If two men of equal talents negotiate together, he who beſt underſtands the language in which the negotiation is carried on will infallibly get the better of the other. The ſignification and force of one

ſingle word is often of great conſequence in a treaty, and even in a letter.—Adieu!

LETTER XCIV.

Truth and Probity essential in all Stations...Candour...Vanity...Modesty...Systematic Conduct.

MY DEAR FRIEND, London, May the 17th.

YOUR apprenticeſhip is near out, and you are ſoon to ſet up for yourſelf; that approaching moment is a critical one for you, and an anxious one for me. A tradeſman who would ſucceed in his way, muſt begin by eſtabliſhing a character of integrity and good manners: without the former, nobody will go to his ſhop at all; without the latter, nobody will go there twice. This rule does not exclude the fair arts of trade. He may ſell his goods at the beſt price he can, within certain bounds. He may avail himſelf of the humour, the whims, and the fantaſtical taſtes of his cuſtomers: but what he warrants to be good muſt be really ſo; what he ſeriouſly aſſerts muſt be true: or his firſt fraudulent profits will ſoon end in a bankruptcy. It is the ſame in higher life, and in the great buſineſs of the world. A man who does not ſolidly eſtabliſh, and really deſerve, a character of truth, probity, good manners, and good morals, at his firſt ſetting out in the world, may impoſe, and ſhine like a meteor for a very ſhort time, but will very ſoon vaniſh, and be extinguiſhed with contempt. People may pardon, in young men, the common irregularities of the ſenſes; but they do not forgive the leaſt vice of the heart. The heart never grows better by age; I fear rather worſe; always harder. A young liar will be an old one; and a young knave will only be a greater knave as he grows older. But ſhould a bad young heart, accompanied with a good head (which, by the way, very ſeldom is the caſe) really reform in a more advanced age, from a conſciouſneſs of its folly, as well as of its guilt, ſuch a converſion would only be thought prudential and political, but never ſincere. I hope in God, and I verily believe,

that you want no moral virtue. But the poſſeſſion of all the moral virtues, *in actu primo* *, as the logicians call it, is not ſufficient; you muſt have them in *actu ſecundo* too. Nay, that is not ſufficient neither; you muſt have the reputation of them alſo. Your character in the world muſt be built upon that ſolid foundation, or it will ſoon fall, and upon your own head. You cannot therefore be too careful, too nice, too ſcrupulous, in eſtabliſhing this character at firſt, upon which your whole depends. Let no converſation, no example, no faſhion, no *bon mot*, no ſilly deſire of ſeeming to be above what moſt knaves, and many fools, call prejudices, ever tempt you to avow, excuſe, extenuate, or laugh at the leaſt breach of morality; but ſhow upon all occaſions, and take all occaſions to ſhow a deteſtation and abhorrence of it. There, though young, you ought to be ſtrict; and there only, while young, it becomes you to be ſtrict and ſevere. But there too, ſpare the perſons, while you laſh the crimes.

To come now to a point of much leſs, but yet of very great conſequence, at your firſt ſetting out. Be extremely upon your guard againſt vanity, the common failing of unexperienced youth; but particularly againſt that kind of vanity that dubs a man a coxcomb, —a character which, once acquired, is more indelible than that of the prieſthood. It is not to be imagined by how many different ways vanity defeats its own purpoſes. One man decides peremptorily upon every ſubject, betrays his ignorance upon many, and ſhows a diſguſting preſumption upon the reſt. Another deſires to appear ſucceſsful among the women; he hints at the encouragement he has received, from thoſe of the moſt diſtinguiſhed rank and beauty, and intimates a particular connection with ſome one; if it is true, it is ungenerous; if falſe, it is infamous: but in either caſe he deſtroys the reputation he wants to get. Some flatter their vanity, by little extraneous objects, which have not the leaſt relation to themſelves,—ſuch as being deſcended from, related to, or acquainted with people

* In the firſt inſtance.

of distinguished merit and eminent characters. They talk perpetually of their grandfather such-a-one, their uncle such-a-one, and their intimate friend, Mr. such-a-one, with whom, possibly, they are hardly acquainted. But admitting it all to be as they would have it, what then? Have they the more merit for these accidents? Certainly not. On the contrary, their taking up adventitious, proves their want of intrinsic merit;—a rich man never borrows. Take this rule for granted, as a never-failing one, that you must never seem to affect the character in which you have a mind to shine. Modesty is the only sure bait, when you angle for praise. The affectation of courage will make even a brave man pass only for a bully; as the affectation of wit will make a man of parts pass for a coxcomb. By this modesty, I do not mean timidity, and awkward bashfulness. On the contrary, be inwardly firm and steady, know your own value, whatever it may be, and act upon that principle; but take care to let nobody discover that you do know your own value. Whatever real merit you have, other people will discover; and people always magnify their own discoveries, as they lessen those of others.

For God's sake, revolve all these things seriously in your thoughts, before you launch out alone into the ocean of Paris. Recollect the observations that you have yourself made upon mankind, compare and connect them with my instructions, and then act systematically and consequentially from them. Lay your little plan now, which you will hereafter extend and improve by your own observations, and by the advice of those who can never mean to mislead you,—I mean Mr. Harte and myself.

LETTER XCV.

Travellers ought to pay Attention to all they go to see...The Genteel in Dress...Firmness in Demeanour.

MY DEAR FRIEND, London, May the 24th.

I RECEIVED yeſterday your letter of the 7th, from Naples, to which place I find you have travelled claſſically, critically, and *da virtuoſo*. You did right, for whatever is worth ſeeing at all is worth ſeeing well, and better than moſt people ſee it. It is a poor and frivolous excuſe, when any thing curious is talked of, that one has ſeen, to ſay, 'I ſaw it, but really I did not much mind it' Why did they go to ſee it, if they would not mind it? or why would they not mind it when they ſaw it?—Now that you are at Naples, you paſs part of your time there, in the court, and the beſt companies.

Mr. Harte informs me that you are clothed in ſumptuous apparel; a young fellow ſhould be ſo, eſpecially abroad, where fine clothes are ſo generally the faſhion. Next to their being fine, they ſhould be well made, and worn eaſily; for a man is only the leſs genteel for a fine coat, if in wearing it he ſhows a regard for it, and is not as eaſy in it as if it was a plain one.

I thank you for your drawing, which I am impatient to ſee, and which I ſhall hang up in a new gallery that I am building at Blackheath, and very fond of; but I am ſtill more impatient for another copy, which I wonder I have not yet received,—I mean the copy of your countenance. I believe, were that a whole length, it would ſtill fall a good deal ſhort of the dimenſions of the drawing after Dominichino, which you ſay is about eight feet high: and I take you, as well as myſelf, to be of the family of the *Piccolomini* *. Mr. Bathurſt tells me, that he thinks you rather taller than I am; if ſo, you may very poſſibly get up to five feet eight inches, which I would compound for, though I would wiſh you five feet ten. In truth, what do I not

* The little in ſtature.

wiſh you, that has a tendency to perfection? I ſay a tendency only, for abſolute perfection is not in human nature, ſo that it would be idle to wiſh it. But I am very willing to compound for your coming nearer to perfection, than the generality of your contemporaries: without a compliment to you, I think you bid fair for that. Mr. Harte affirms (and, if it were conſiſtent with his character, would I believe ſwear), that you have no vices of the heart: you have undoubtedly a ſtock both of ancient and modern learning, which, I will venture to ſay, nobody of your age has, and which muſt now daily increaſe, do what you will. What then do you want towards that practicable degree of perfection which I wiſh you? Nothing, but the knowledge, the turn, and the manners of the world; I mean the *beau monde**. Theſe, it is impoſſible that you can yet have quite right; they are not given, they muſt be learned. But then, on the other hand, it is impoſſible not to acquire them, if one has a mind to them; for they are acquired inſenſibly, by keeping good company, if one has but the leaſt attention to their characters and manners. Every man becomes, to a certain degree, what the people he generally converſes with are. He catches their air, their manners, and even their way of thinking. If he obſerves with attention, he will catch them ſoon; but if he does not, he will at long run contract them inſenſibly. I know nothing in the world but poetry, that is not to be acquired by application and care. The ſum total of this is a very comfortable one for you, as it plainly amounts to this, in your favour; that you now want nothing but what even your pleaſures, if they are liberal ones, will teach you. I congratulate both you and myſelf, upon your being in ſuch a ſituation, that, excepting your exerciſes, nothing is now wanting but pleaſures to complete you. Take them, but (as I am ſure you will) with people of the firſt faſhion, wherever you are, and the buſineſs is done; your exerciſes at Paris, which I am ſure you will attend to, will ſupple and faſhion your body; and the company you will keep there will,

* The faſhionable world.

with ſome degree of obſervation on your part, ſoon give you their air, addreſs, and manners. Let not thoſe conſiderations, however, make you vain; they are only between you and me: but as they are very comfortable ones, they may juſtly give you a manly aſſurance, a firmneſs, a ſteadineſs, without which a man can neither be well-bred, or in any light appear to advantage, or really what he is. They may juſtly remove all timidity, awkward baſhfulneſs, low diffidence of one's-ſelf, and mean abject complaiſance to every or any body's opinion. La Bruyere ſays, very truly, *On ne vaut dans ce monde, que ce que l'on veut valoir* *. It is a right principle to proceed upon in the world, taking care only to guard againſt the appearances, and outward ſymptoms of vanity. Your whole then, you ſee, turns upon the company you keep for the future. I have laid you in variety of the beſt at Paris, where, at your arrival, you will find a cargo of letters, to very different ſorts of people, as *beaux eſprits, ſçavants, et belles dames* †. Theſe, if you will frequent them, will form you, not only by their examples, but by their advice, and admonitions in private, as I have deſired them to do; and conſequently add to what you have, the only one thing now needful.

Pray tell me what Italian books you have read, and whether that language is now become familiar to you. Read Arioſto and Taſſo through, and then you will have read all the Italian poets who, in my opinion, are worth reading. In all events, when you get to Paris, take a good Italian maſter to read Italian with you three times a week; not only to keep what you have already, which you would otherwiſe forget, but alſo to perfect you in the reſt. It is a great pleaſure, as well as a great advantage, to be able to ſpeak to people of all nations, and well, in their own language. Aim at perfection in every thing, though in moſt things it is unattainable; however, thoſe who aim at it, and perſevere, will come much nearer it, than thoſe, whoſe

* We cannot be reſpected in the world without reſpecting ourſelves.

† Men of wit and learning, and women of faſhion.

lazineſs and deſpondency make them give it up as unattainable. A man who ſets out in the world with real timidity and diffidence has not an equal chance in it; he will be diſcouraged, put by, or trampled upon. But, to ſucceed, a man, eſpecially a young one, ſhould have inward firmneſs, ſteadineſs, and intrepidity; with exterior modeſty and diffidence. He muſt modeſtly, but reſolutely, aſſert his own rights and privileges. *Suaviter in modo,* but *fortiter in re.* He ſhould have an apparent frankneſs and openneſs, but with inward caution and cloſeneſs. All theſe things will come to you by frequenting and obſerving good company. And by good company, I mean that ſort of company, which is called good company by every body of that place. When all this is over, we ſhall meet; and then we will talk over, *tête à tête,* the various little finiſhing ſtrokes, which converſation and acquaintance occaſionally ſuggeſt, and which cannot be methodically written.

LETTER XCVI.

Perseverance and Ardour in Pursuits...Anecdote of Cardinal Mazarin and Don Louis de Haro... Want of Attention and Absence.

MY DEAR FRIEND, London, June the 5th.

I HAVE received your picture, which I have long waited for with impatience; I wanted to ſee your countenance, whence I am very apt, as I believe moſt people are, to form ſome general opinion of the mind. If the painter has taken you, as well as he has done Mr. Harte (for his picture is by far the moſt like I ever ſaw in my life), I draw good concluſions from your countenance, which has both ſpirit and finiſh in it. In bulk you are pretty well increaſed ſince I ſaw you; if your height is not increaſed in proportion, I deſire that you will make haſte to complete it. When you get to Paris, above all things, be careful in your choice of company; and nothing, I muſt obſerve, ſinks a young man into low company, both of women and men, ſo

so surely as timidity, and diffidence of himself. If he thinks that he shall not, he may depend upon it he will not please. But with proper endeavours to please, and a degree of persuasion that he shall, it is almost certain that he will. How many people does one meet with every where, who, with very moderate parts, and very little knowledge, push themselves pretty far, singly, by being sanguine, enterprising, and persevering? They will take no denial; difficulties do not discourage them; repulsed twice or thrice, they rally, they charge again, and nine times in ten prevail at last. The same means will much sooner, and more certainly, attain the same ends, with your parts and knowledge. You have a fund to be sanguine upon, and good forces to rally. In business (talents supposed) nothing is more effectual, or successful, than a good, though concealed, opinion of one's-self, a firm resolution, and an unwearied perseverance. None but madmen attempt impossibilities; and whatever is possible, is one way or another to be brought about. If one method fails, try another, and suit your methods to the characters you have to do with. At the treaty of the Pyrenées, which cardinal Mazarin, and Don Louis de Haro, concluded, *dans l'Isle des Faisans* *, the latter carried some very important points by his constant and cool perseverance.

The cardinal had all the Italian vivacity and impatience; Don Louis all the Spanish phlegm and tenaciousness. The point which the cardinal had most at heart was, to hinder the re-establishment of the prince of Condé, his implacable enemy; but he was in haste to conclude, and impatient to return to court, where absence is always dangerous. Don Louis observed this, and never failed at every conference to bring the affair of the prince of Condé upon the *tapis*. The cardinal for some time refused even to treat upon it; Don Louis, with the same *sang froid*, as constantly persisted, till he at last prevailed, contrary to the intentions and the interest both of the cardinal and his court. Sense must distinguish between what is impossible, and what is only difficult; and spirit and perseverance will get the

* The Isle of Pheasants.

better of the latter. I muſt not omit one thing, which is previouſly neceſſary to this, and indeed to every thing elſe,—which is attention, a flexibility of attention; never to be wholly engroſſed by any paſt or future object, but inſtantly directed to the preſent one, be it what it will. An abſent man can make but few obſervations; and thoſe will be disjointed and imperfect ones, as half the circumſtances muſt neceſſarily eſcape him. He can purſue nothing ſteadily, becauſe his abſences make him loſe his way. They are very diſagreeable, and hardly to be tolerated in old age; but, in youth, they cannot be forgiven. If you find that you have the leaſt tendency to them, pray watch yourſelf very carefully, and you may prevent them now; but if you let them grow into a habit, you will find it very difficult to cure them hereafter; and a worſe diſtemper I do not know.—Adieu!

LETTER XCVII.

Friendship...Art of Speaking...Hand-writing...The Polite World.

MY DEAR FRIEND, London, July the 9th.

I SHOULD not deſerve that appellation in return from you, if I did not freely and explicitly inform you of every corrigible defect, which I may either hear of, ſuſpect, or at any time diſcover in you. Thoſe who, in the common courſe of the world, will call themſelves your friends, or whom, according to the common notions of friendſhip, you may poſſibly think ſuch, will never tell you of your faults, ſtill leſs of your weakneſſes. But on the contrary, more deſirous to make you their friend than to prove themſelves yours, they will flatter both, and, in truth, not be ſorry for either. Interiorly, moſt people enjoy the inferiority of their beſt friends. The uſeful and eſſential part of friendſhip to you is reſerved ſingly for Mr. Harte and myſelf; our relations to you ſtand pure, and unſuſpected of all private views. In whatever we ſay to you, we can have no intereſt but yours. We can have no competition, no jealouſy, no ſecret envy or malignity. We

are therefore authoriſed to repreſent, adviſe, and remonſtrate; and your reaſon muſt tell you that you ought to attend to, and believe us.

I am credibly informed, that there is ſtill a conſiderable hitch or hobble in your enunciation; and that when you ſpeak faſt, you ſometimes ſpeak unintelligibly. I have formerly and frequently laid my thoughts before you ſo fully upon this ſubject, that I can ſay nothing new upon it now. I muſt therefore only repeat, that your whole depends upon it. Your trade is to ſpeak well, both in public and in private. The manner of your ſpeaking is full as important as the matter, as more people have ears to be tickled than underſtandings to judge. Be your productions ever ſo good, they will be of no uſe, if you ſtifle and ſtrangle them in their birth. The beſt compoſitions of Corelli, if ill executed, and played out of tune, inſtead of touching, as they do when well performed, would only excite the indignation of the hearers, when murdered by an unſkilful performer. But to murder your own productions, and that *coram populo**, is a *Medean cruelty*, which Horace abſolutely forbids. Remember of what importance Demoſthenes, and one of the Gracchi, thought enunciation; read what ſtreſs Cicero and Quintilian lay upon it; even the herb-women at Athens were correct judges of it. Oratory, with all its graces, that of enunciation in particular, is full as neceſſary in our government as it ever was in Greece or Rome. No man can make a fortune or a figure in this country, without ſpeaking, and ſpeaking well in public. If you will perſuade, you muſt firſt pleaſe; and if you will pleaſe, you muſt tune your voice to harmony, you muſt articulate every ſyllable diſtinctly, your emphaſes and cadences muſt be ſtrongly and properly marked, and the whole together muſt be graceful and engaging: if you do not ſpeak in that manner, you had much better not ſpeak at all. All the learning you have, or ever can have, is not worth one groat without it. It may be a comfort, and an amuſement to you in your cloſet, but can be of no uſe to you in

* Before the people.

the world. Let me conjure you therefore, to make this your only object, till you have absolutely conquered it, for that is in your power; think of nothing else, read and speak for nothing else. Read aloud, though alone, and read articulately and distinctly, as if you were reading in public, and on the most important occasion. Recite pieces of eloquence, declaim scenes of tragedies to Mr. Harte, as if he were a numerous audience. If there is any particular consonant which you have a difficulty in articulating, as I think you had with the *R*, utter it millions and millions of times, till you have uttered it right. Never speak quick, till you have first learned to speak well. In short, lay aside every book and every thought that does not directly tend to this great object, absolutely decisive of your future fortune and figure.

The next thing necessary in your destination, is writing correctly, elegantly, and in a good hand too; in which three particulars, I am sorry to tell you, that you hitherto fail. Your hand-writing is a very bad one, and would make a scurvy figure in an office-book of letters, or even in a lady's pocket-book. But that fault is easily cured by care, since every man, who has the use of his eyes and of his right hand,

Can write whatever han& he pleases.

As to the correctness and elegancy of your writing, attention to grammar does the one, and to the best authors the other. In your letter to me of the 27th June, you omitted the date of the place, so that I only conjectured from the contents that you were at Rome.

Thus I have, with the truth and freedom of the tendereſt affection, told you all your defects, at least all that I know or have heard of. Thank God they are all very curable; they must be cured, and I am sure you will cure them. That once done, nothing remains for you to acquire, or for me to wish you, but the turn, the manners, the address, and the *graces* of the polite world, which experience, observation, and good company will insensibly give you. Few people at your age have read, seen, and known so much as you

have, and, consequently, few are so near as yourself to what I call perfection, by which I only mean, being very near as well as the best. Far, therefore, from being discouraged by what you still want, what you already have should encourage you to attempt, and convince you that by attempting you will inevitably obtain it. The difficulties which you have surmounted were much greater than any you have now to encounter. Till very lately your way has been only through thorns and briars; the few that now remain are mixed with roses.

When I cast up your account, as it now stands, I rejoice to see the balance so much in your favour; and that the items *per contra* are so few, and of such a nature that they may be very easily cancelled. By way of debtor and creditor, it stands thus:

Creditor. By French.	Debtor. To English.
German.	Enunciation.
Italian.	Manners.
Latin.	
Greek.	
Logic.	
Ethics.	
History.	
Jus Naturæ.	
Jus Gentium.	
Jus Publicum.	

This, my dear friend, is a very true account, and a very encouraging one for you. A man who owes so little, can clear it off in a very little time, and, if he is a prudent man, will; whereas a man, who by long negligence owes a great deal, despairs of ever being able to pay; and therefore never looks into his accounts at all.

When you go to Genoa, pray observe carefully all the environs of it, and view them with somebody, who can tell you all the situations and operations of the Austrian army, during that famous siege, if it deserves to be called one; for in reality the town never was besieged, nor had the Austrians any one thing necessary for a siege. If Marquis Centurioni, who was last winter in England, should happen to be there, go to him with my compliments, and he will show you all imaginable civilities.

I could have ſent you ſome letters to Florence, but that I knew Mr. Mann would be of more uſe to you than all of them. Pray make him my compliments. Cultivate your Italian, while you are at Florence; where it is ſpoken in its utmoſt purity, but ill pronounced.

Pray ſave me the ſeed of ſome of the beſt melons you eat, and put it up dry in paper. You need not ſend it me; but Mr. Harte will bring it in his pocket when he comes over. I ſhould likewiſe be glad of ſome cuttings of the beſt figs, eſpecially *il fico gentile*, and the Maltheſe; but as this is not the ſeaſon for them, Mr. Mann will, I dare ſay, undertake that commiſſion, and ſend them to me at the proper time, by Leghorn.—Adieu.

LETTER XCVIII.

Knowledge of the World...System-mongers...Flattery.

MY DEAR FRIEND, London, Auguſt the 6th.

SINCE your letter from Sienna, which gave me a very imperfect account both of your illneſs and your recovery, I have not received one word either from you or Mr. Harte. I impute this to the careleſsneſs of the poſt ſingly; and the great diſtance between us at preſent expoſes our letters to thoſe accidents. But when you come to Paris, whence the letters arrive here very regularly, I ſhall inſiſt upon your writing to me conſtantly once a week; and that upon the ſame day, for inſtance, every Thurſday, that I may know by what mail to expect your letter. I ſhall alſo require you to be more minute in your account of yourſelf than you have hitherto been, or than I have required; becauſe of the informations which I have received from time to time from Mr. Harte. At Paris you will be out of your time, and muſt ſet up for yourſelf: it is then that I ſhall be very ſolicitous to know how you carry on your buſineſs. While Mr. Harte was your partner, the care was his ſhare, and the profit yours. But at Paris, if you will have the latter, you muſt take

the former along with it. It will be quite a new world to you; very different from the little world that you have hitherto ſeen; and you will have much more to do in it. You muſt keep your little accounts conſtantly every morning, if you would not have them run into confuſion, and ſwell to a bulk that would frighten you from ever looking into them at all. You muſt allow ſome time for learning what you do not know, and ſome for keeping what you do know: and you muſt leave a great deal of time for your pleaſures. It is indeed by converſations, dinners, ſuppers, entertainments, &c. in the beſt companies, that you muſt be formed for the world. The graces of manner, and the pleaſing in converſation, cannot be learned by theory; they are only to be got by uſe among thoſe who have them; and they are now the main object of your life, as they are the neceſſary ſteps to your fortune. A man of the beſt parts, and the greateſt learning, if he does not know the world by his own experience and obſervation, will be very abſurd; and conſequently very unwelcome in company. He may ſay very good things; but they will probably be ſo ill-timed, miſplaced, or improperly addreſſed, that he had much better hold his tongue. Full of his own matter, and uninformed of, or inattentive to the particular circumſtances and ſituations of the company, he vents it indiſcriminately: he puts ſome people out of countenance; he ſhocks others: and frightens all, who dread what may come out next. The moſt general rule that I can give you for the world, and which your experience will convince you of the truth of, is, never to give the tone to the company, but to take it from them; and to labour more to put them in conceit with themſelves, than to make them admire you. Thoſe whom you can make like themſelves better, will, I promiſe you, like you very well.

A Syſtem-monger, who, without knowing any thing of the world by experience, has formed a ſyſtem of it in his duſty cell, lays it down, for example, that (from the general nature of mankind) flattery is pleaſing. He will therefore flatter. But how? Why, indiſcriminately. And, inſtead of repairing and heightening the

piece judiciouſly, with ſoft colours, and a delicate pencil; with a coarſe bruſh, and a great deal of white-waſh, he daubs and beſmears the piece he means to adorn. His flattery offends even his patron, and is almoſt too groſs for his miſtreſs. A man of the world knows the force of flattery as well as he does; but then he knows how, when, and where to give it; he proportions his doſe to the conſtitution of the patient. He flatters by application, by inference, by compariſon, by hint; and ſeldom directly. In the courſe of the world there is the ſame difference, in every thing, between ſyſtem and practice.

LETTER XCIX.

Earl of Huntingdon... Parliamentary Government... Connections... Lady Hervey... Persons raised in Life by exterior Manners... Chronological History... Sully's Memoirs.

MY DEAR FRIEND, London, October the 22d.

THIS letter will, I am perſuaded, find you, and I hope ſafely, arrived at Montpellier; whence I truſt that Mr. Harte's indiſpoſition will, by being totally removed, allow you to get to Paris before Chriſtmas. You will there find two people, who, though both Engliſh, I recommend in the ſtrongeſt manner poſſible to your attention; and adviſe you to form the moſt intimate connections with them both, in their different ways. The one is a man whom you already know ſomething of, but not near enough: it is the earl of Huntingdon; who, next to you, is the trueſt object of my affection and eſteem; and who (I am proud to ſay it) calls me, and conſiders me as his adopted father. His parts are as quick as his knowledge is extenſive; and if quality were worth putting into an account, where every other item is ſo much more valuable, his is the firſt almoſt in this country: the figure he will make, ſoon after he returns to it, will, if I am not more miſtaken than ever I was in my life, equal his birth and my hopes. Such a connection will be of infinite advantage to you; and, I can aſſure you, that he is extremely diſpoſed to form it

upon my account; and will, I hope and believe, desire to improve and cement it upon your own.

In our parliamentary government, connections are absolutely necessary; and, if prudently formed, and ably maintained, the success of them is infallible. There are two sorts of connections, which I would always advise you to have in view. The first I will call equal ones; by which I mean those, where the two connecting parties reciprocally find their account, from pretty near an equal degree of parts and abilities. In those, there must be a freer communication; each must see that the other is able, and be convinced that he is willing to be of use to him. Honour must be the principle of such connections; and there must be a mutual dependence, that present and separate interest shall not be able to break them. There must be a joint system of action; and in case of different opinions, each must recede a little, in order, at last, to form an unanimous one. Such, I hope, will be your connection with Lord Huntingdon. You will both come into parliament at the same time; and, if you have an equal share of abilities and application, you and he, with other young people, whom you will naturally associate, may form a band which will be respected by any administration, and make a figure in public. The other sort of connections I call unequal ones; that is, where the parts are all on one side, and the rank and fortune on the other. Here the advantage is all on one side; but that advantage must be ably concealed. Complaisance, an engaging manner, and a patient toleration of certain airs of superiority, must cement them. The weaker party must be taken by the heart, his head giving no hold; and he must be governed, by being made to believe that he governs. These people, skilfully led, give great weight to their leader. I have formerly pointed out to you a couple that I take to be proper objects for your skill; and you will meet with twenty more, for they are very rife.

The other person, whom I recommend to you, is a woman: it is Lady Hervey, whom I directed you to call upon at Dijon; but who, to my great joy, because to your great advantage, passes all this winter at Paris. She has been bred all her life at courts; of which she

has acquired all the eaſy good-breeding, and politeneſs, without the frivoloufneſs. She has all the reading that a woman ſhould have, and more than any woman need have; for ſhe underſtands Latin perfectly well, though ſhe wiſely conceals it. As ſhe will look upon you as her ſon, I deſire that you will look upon her as my delegate: truſt, conſult, and apply to her without reſerve. Deſire her to reprove and correct any, and every, the leaſt error and inaccuracy in your manners, air, addreſs, &c. No woman in Europe can do it ſo well; none will do it more readily, or in a more proper and obliging manner. In ſuch a caſe ſhe will not put you out of countenance, by telling you of it in company; but either intimate it by ſome ſign, or wait for an opportunity when you are alone together. She is alſo in the beſt French company, where ſhe will not only introduce, but *puff* you, if I may uſe ſo low a word. And I can aſſure you, that it is no little help in the *beau monde*, to be puffed there by a faſhionable woman. I ſend you the incloſed billet to carry her, only as a certificate of the identity of your perſon, which I take it for granted ſhe could not know again.

You would be ſo much ſurpriſed to receive a whole letter from me, without any mention of the exterior ornaments neceſſary for a gentleman, as manners, elocution, air, addreſs, graces, &c. that, to comply with your expectations, I will touch upon them; and tell you, that, when you come to England, I will ſhow you ſome people whom I do not now care to name, raiſed to the higheſt ſtations ſingly by thoſe exterior and adventitious ornaments; whoſe parts would never have entitled them to the ſmalleſt office in the exciſe. Are they then neceſſary, and worth acquiring, or not? You will ſee many inſtances of this kind at Paris, particularly a glaring one, of a perſon * raiſed to the higheſt poſts and dignities in France, as well as to be abſolute ſovereign of the faſhionable world, ſingly by the graces of his perſon and addreſs; by woman's chit-chat, accompanied with important geſtures; by an impoſing air, and pleaſing *abord*. Nay, by theſe helps he even paſſes

* M. le Maréchal de Richelieu.

for a wit, though he hath certainly no uncommon ſhare of it. I will not name him, becauſe it would be very imprudent in you to do it. A young fellow, at his firſt entrance into the *beau monde*, muſt not offend the king *de facto* there. It is very often more neceſſary to conceal contempt than reſentment, the former being never forgiven, but the latter ſometimes forgotten.

There is a ſmall quarto book, entitled *Hiſtoire Chronologique de la France* *, lately publiſhed by le Préſident Hénault, a man of parts and learning, with whom you will probably get acquainted at Paris. I deſire that it may always lie upon your table, for your recourſe as often as you read hiſtory. The chronology, though chiefly relative to the hiſtory of France, is not ſingly confined to it; but the moſt intereſting events of all the reſt of Europe are alſo inſerted, and many of them adorned by ſhort, pretty, and juſt reflections. The new edition of *les Memoires de Sully*, in three quarto volumes, is alſo extremely well worth your reading, as it will give you a clearer and truer notion of one of the moſt intereſting periods of the French hiſtory than you can yet have formed from all the other books you may have read upon the ſubject. That prince, I mean Henry the IVth, had all the accompliſhments and virtues of a hero, and of a king, and almoſt of a man. The laſt are the moſt rarely ſeen;—may you poſſeſs them all! Adieu.

LETTER C.

History of France...Government of Clovis...States-General... Tiers Etat...Family of Capet...Manner of studying History...Company and Conversation.

MY DEAR FRIEND, London, November the 1ſt.

I HOPE this letter will not find you ſtill at Montpellier, but rather be ſent after you to Paris, where, I am perſuaded, that Mr. Harte could find as good advice for his leg as at Montpellier, if not better; but if he is of a different opinion, I am ſure you ought to ſtay there as long as he deſires.

* Chronological Hiſtory of France.

While you are in France, I could wiſh that the hours you allot for hiſtorical amuſement ſhould be entirely devoted to the hiſtory of France. One always reads hiſtory to moſt advantage in that country to which it is relative; not only books, but perſons, being ever at hand, to ſolve the doubts and clear up difficulties. I do by no means adviſe you to throw away your time in ranſacking, like a dull antiquarian, the minute and unimportant parts of remote and fabulous times. Let blockheads read what blockheads wrote. A general notion of the hiſtory of France, from the conqueſt of that country by the Franks, to the reign of Lewis the XIth, is ſufficient for uſe, conſequently ſufficient for you. There are, however, in thoſe remote times, ſome remarkable æras, that deſerve more particular attention; I mean thoſe in which ſome notable alterations happened in the conſtitution and form of government. As for example, the ſettlement of Clovis in Gaul, and the form of government which he then eſtabliſhed; for, by the way, that form of government differed in this particular from all the other Gothic governments, that the people, neither collectively nor by repreſentatives, had any ſhare in it. It was a mixture of monarchy and ariſtocracy; and what were called the States-General of France conſiſted only of the nobility and clergy, till the time of Philip le Bel, in the very beginning of the fourteenth century, who firſt called the people to thoſe aſſemblies, by no means for the good of the people, who were only amuſed by this pretended honour, but, in truth, to check the nobility and clergy, and induce them to grant the money he wanted for his profuſion: this was a ſcheme of Enguerrand de Marigny, his miniſter, who governed both him and his kingdom to ſuch a degree, as to be called the coadjutor and governor of the kingdom. Charles Martel laid aſide theſe aſſemblies, and governed by open force. Pepin reſtored them, and attached them to him, and with them the nation; by which means he depoſed Childeric, and mounted the throne. This is a ſecond period worth your attention. The third race of kings, which begins with Hugues Capet, is a third period. A judicious reader of hiſtory will ſave himſelf a great deal of time and trouble by attending

with care only to thoſe intereſting periods of hiſtory, which furniſh remarkable events and make æras; and going ſlightly over the common run of events. Some people read hiſtory as others read the Pilgrim's Progreſs; giving equal attention to, and indiſcriminately loading their memories with every part alike: but I would have you read it in a different manner.—Take the ſhorteſt general hiſtory you can find of every country, and mark down in that hiſtory the moſt important periods, ſuch as conqueſts, changes of kings, and alterations of the form of government; and then have recourſe to more extenſive hiſtories, or particular treatiſes, relative to theſe great points. Conſider them well, trace up their cauſes, and follow their conſequences. For inſtance, there is a moſt excellent, though very ſhort hiſtory of France, by Le Gendre. Read that with attention, and you will know enough of the general hiſtory; but when you find there ſuch remarkable periods as are above mentioned, conſult Mezeray, and other the beſt and minuteſt hiſtorians, as well as political treatiſes upon thoſe ſubjects. In later times, Memoirs, from thoſe of Philip de Commines down to the innumerable ones in the reign of Lewis the XIVth, have been of great uſe, and thrown great light upon particular parts of hiſtory.

Converſation in France, if you have the addreſs and dexterity to turn it upon uſeful ſubjects, will exceedingly improve your hiſtorical knowledge; for people there, however claſſically ignorant they may be, think it a ſhame to be ignorant of the hiſtory of their own country: they read that, if they read nothing elſe; and having often read nothing elſe, are proud of having read that, and talk of it willingly; even the women are well inſtructed in that ſort of reading. I am far from meaning by this, that you ſhould always be talking wiſely, in company, of books, hiſtory, and matters of knowledge. There are many companies which you will, and ought to keep, where ſuch converſations would be miſplaced and ill-timed; your own good ſenſe muſt diſtinguiſh the company and the time. You muſt trifle with triflers; and be ſerious only with the ſerious, but dance to thoſe who pipe. *Cur in theatrum Cato ſeverè*

venisti? * was justly said to an old man: how much more so would it be to one of your age? From the moment that you are dressed, and go out, pocket all your knowledge with your watch, and never pull it out in company unless desired: the producing of the one unasked, implies that you are weary of the company; and the producing of the other unrequired, will make the company weary of you. Company is a republic too jealous of its liberties to suffer a dictator even for a quarter of an hour; and yet in that, as in all republics, there are some few who really govern; but then it is by seeming to disclaim, instead of attempting to usurp the power: that is the occasion in which manners, dexterity, address, and the undefinable *je ne sçais quoi* triumph; if properly exerted, their conquest is sure, and the more lasting for not being perceived. Remember, that this is not only your first and greatest, but ought to be almost your only object, while you are in France.

I know that many of your countrymen are apt to call the freedom and vivacity of the French petulancy and ill-breeding; but should you think so, I desire, upon many accounts, that you will not say so: I admit that it may be so, in some instances of *petits maîtres étourdis* †, and in some young people unbroken to the world; but I can assure you, that you will find it much otherwise with people of a certain rank and age, upon whose model you will do very well to form yourself. We call their steady assurance impudence: Why? Only because what we call modesty is awkward bashfulness, and *mauvaise honte*. For my part, I see no impudence, but, on the contrary, infinite utility and advantage, in presenting one's-self with the same coolness and unconcern in any and every company: till one can do that, I am very sure that one can never present one's-self well. Whatever is done under concern and embarrassment must be ill done; and, till a man is absolutely easy and unconcerned in every company, he will never be thought to have kept good, nor to be welcome in it.

* Why hast thou, Cato, entered the theatre in an austere mood?

† Impudent coxcombs.

A ſteady aſſurance, with ſeeming modeſty, is poſſibly the moſt uſeful qualification that a man can have in every part of life. A man would certainly make a very inconſiderable fortune and figure in the world, whoſe modeſty and timidity ſhould often, as baſhfulneſs always does, put him in the deplorable and lamentable ſituation of the pious Æneas, when, *obſtupuit, ſteteruntque comæ, et vox faucibus hæſit.* Fortune (as well as women)

——— born to be controul'd,
Stoops to the forward and the bold.

Firmneſs and intrepidity, under the white banner of real, but not awkward modeſty, clear the way for merit, that would otherwiſe be diſcouraged by difficulties in its journey; whereas barefaced impudence is the noiſy and bluſtering harbinger of a worthleſs and ſenſeleſs uſurper.

You will think that I ſhall never have done recommending to you theſe exterior worldly accompliſhments; and you will think right, for I never ſhall; they are of too great conſequence to you for me to be indifferent or negligent about them: the ſhining part of your future figure and fortune depends now wholly upon them. Theſe are the acquiſitions which muſt give efficacy and ſucceſs to thoſe you have already made. To have it ſaid and believed, that you are the moſt learned man in England, would be no more than was ſaid and believed of Dr. Bentley: but to have it ſaid, at the ſame time, that you are alſo the beſt-bred, moſt polite, and agreeable man in the kingdom, would be ſuch a happy compoſition of a character as I never yet knew any one man deſerve; and which I will endeavour, as well as ardently wiſh, that you may. Abſolute perfection is, I well know, unattainable; but I know too, that a man of parts may be unwearily aiming at, and arrive pretty near it. Try, labour, perſevere.—Adieu!

* He ſtood aghaſt, his voice heſitated, &c.

LETTER CI.

Rules of Conduct...Dress...Gaming...Taverns...Toys...Character of a Rake.

MY DEAR FRIEND, London, November the 8th.

BEFORE you get to Paris, where you will ſoon be left to your own diſcretion, if you have any, it is neceſſary that we ſhould underſtand one another thoroughly; which is the moſt probable way of preventing diſputes. Money, the cauſe of much miſchief in the world, is the cauſe of moſt quarrels between fathers and ſons; the former commonly thinking that they cannot give too little, and the latter that they cannot have enough; both equally in the wrong. You muſt do me the juſtice to acknowledge, that I have hitherto neither ſtinted nor grudged any expenſe that could be of uſe or real pleaſure to you; and I can aſſure you, by the way, that you have travelled at a much more conſiderable expenſe than I did myſelf: but I never ſo much as thought of that, while Mr. Harte was at the head of your finances, being very ſure that the ſums granted were ſcrupulouſly applied to the uſes for which they were intended. But the caſe will ſoon be altered, and you will be your own receiver and treaſurer. However, I promiſe you, that we will not quarrel ſingly upon the *quantum*, which ſhall be cheerfully and freely granted; the application and appropriation of it will be the materialpoint, which I am now going to clear up, and finally ſettle with you. I will fix, or even name, no ſettled allowance, though I well know, in my own mind, what would be the proper one; but I will firſt try your draughts, by which I can in a good degree judge of your conduct. This only I tell you in general, that, if the channels through which my money is to go are the proper ones, the ſource ſhall not be ſcanty; but ſhould it deviate into dirty, muddy, and obſcure ones (which, by the bye, it cannot do for a week, without my knowing it), I give you fair and timely notice, that the ſource will inſtantly be dry. Mr. Harte, in eſtabliſhing you at Paris, will point out to you thoſe proper

channels: he will leave you there upon the footing of a man of fashion, and I will continue you upon the same; you will have your coach, your valet-de-chambre, your own footman, and a valet-de place; which, by the way, is one servant more than I had. I would have you very well dressed, by which I mean, dressed as the generality of people of fashion are; that is, not to be taken notice of, for being either more or less fine than other people: it is by being well dressed, not finely dressed, that a gentleman should be distinguished. You must frequent *les spectacles*, which expense I will willingly supply. You must play, *à des petits jeux de commerce* *, in mixed companies; that article is trifling; I shall pay it cheerfully. All the other articles of pocket-money are very inconsiderable at Paris, in comparison of what they are here; the silly custom of giving money wherever one dines or sups, and the expensive importunity of subscriptions, not being yet introduced there. Having thus reckoned up all the decent expenses of a gentleman, which I will most readily defray, I come now to those which I will neither bear nor supply. The first of these is gaming, of which, though I have not the least reason to suspect you, I think it necessary eventually to assure you, that no consideration in the world shall ever make me pay your play-debts: should you ever urge to me that your honour is pawned, I should most immoveably answer you, that it was your honour, not mine, that was pawned; and that the creditor might e'en take the pawn for the debt.

Low company, and low pleasures, are always much more costly than liberal and elegant ones. The disgraceful riots of a tavern are much more expensive, as well as dishonourable, than the (sometimes perhaps excusable) excesses in good company. I must absolutely hear of no tavern scrapes and squabbles.

Lastly, there is another sort of expense that I will not allow, only because it is a silly one; I mean the fooling away your money in baubles at toy-shops. Have one handsome snuff-box (if you take snuff), and one handsome sword; but then no more very pretty and very useless things.

* Little games of commerce.

By what goes before, you will eaſily perceive that I mean to allow you whatever is neceſſary, not only for the figure, but for the pleaſures of a gentleman, and not to ſupply the profuſion of a rake. This, you muſt confeſs, does not ſavour of either the ſeverity or parſimony of old age. I conſider this agreement between us as a ſubſidiary treaty on my part, for ſervices to be performed on yours. I promiſe you, that I will be as punctual in the payment of the ſubſidies as England has been during the laſt war; but then I give you notice, at the ſame time, that I require a much more ſcrupulous execution of the treaty on your part than we met with on that of our allies, or elſe that payment will be ſtopped. I hope all that I have now ſaid was abſolutely unneceſſary, and that ſentiments more worthy and more noble than pecuniary ones would of themſelves have pointed out to you the conduct I recommend; but, in all events, I reſolved to be once for all explicit with you, that, in the worſt that can happen, you may not plead ignorance, and complain that I had not ſufficiently explained to you my intentions.

Having mentioned the word rake, I muſt ſay a word or two more upon that ſubject, becauſe young people too frequently, and always fatally, are apt to miſtake that character for that of a man of pleaſure; whereas there are not in the world two characters more different. A rake is a compoſition of all the loweſt, moſt ignoble, degrading, and ſhameful vices; they all conſpire to diſgrace his character, to ruin his fortune, and moſt effectually deſtroy his conſtitution. A diſſolute, flagitious footman, or porter, makes full as good a rake as a man of the firſt quality. By the bye, let me tell you, that, in the wildeſt part of my youth, I never was a rake, but, on the contrary, always deteſted and deſpiſed the character.

Remember that I ſhall know every thing you ſay or do at Paris, as exactly as if, by the force of magic, I could follow you every-where, like a ſylph or a gnôme, inviſible myſelf. Seneca ſays, very prettily, that one ſhould aſk nothing of God but what one ſhould be willing that men ſhould know; nor of men, but what one ſhould be willing that God ſhould know: I adviſe you

to ſay or do nothing at Paris but what you would be willing that I ſhould know. I hope, nay I believe, that will be the caſe. Senſe, I dare ſay, you do not want; inſtruction, I am ſure, you have never wanted; experience you are daily gaining; all which together muſt inevitably (I ſhould think) make you both *reſpectable* and *amiable*, the perfection of a human character. In that caſe, nothing ſhall be wanting on my part, and you ſhall ſolidly experience all the extent and tenderneſs of my affection for you; but dread the reverſe of both!—Adieu.

LETTER CII.

Rules for the Conduct of a young Man setting out in the World...Greek Literature...Quarrels.

MY DEAR FRIEND,

I HAVE ſent you ſo many preparatory letters for Paris, that this, which will meet you there, ſhall only be a ſummary of them all.

You have hitherto had more liberty than any body of your age ever had; and I muſt do you the juſtice to own, that you have made a better uſe of it than moſt people of your age would have done; but then, though you had not a jailer, you had a friend with you. At Paris, you will not only be unconfined, but unaſſiſted. Your own good ſenſe muſt be your only guide; I have great confidence in it, and am convinced that I ſhall receive juſt ſuch accounts of your conduct at Paris as I could wiſh. Enjoy the innocent pleaſures of youth; you cannot do better: but refine and dignify them like a man of parts: let them raiſe and not ſink, let them adorn and not vilify your character; let them, in ſhort, be the pleaſures of a gentleman, and taken with your equals at leaſt, but rather with your ſuperiors, and thoſe chiefly French.

Inquire into the characters of the ſeveral academicians, before you form a connection with any of them; and be moſt upon your guard againſt thoſe who make the moſt court to you.

You cannot ſtudy much in the academy; but you may ſtudy uſefully there, if you are an economiſt of your time, and beſtow only upon good books thoſe quarters and halves of hours which occur to every body in the courſe of almoſt every day; and which, at the year's end, amount to a very conſiderable ſum of time. Let Greek, without fail, ſhare ſome part of every day: I do not mean the Greek poets, the catches of Anacreon, or the tender complaints of Theocritus, or even the porter-like language of Homer's heroes; of whom all ſmatterers in Greek know a little, quote often, and talk of always; but I mean Plato, Ariſtotle, Demoſthenes, and Thucydides, whom none but adepts know. It is Greek that muſt diſtinguiſh you in the learned world; Latin will not. And Greek muſt be ſought to be retained, for it never occurs like Latin. When you read hiſtory, or other books of amuſement, let every language you are maſter of have its turn; ſo that you may not only retain, but improve in every one. I alſo deſire that you will converſe in German and Italian, with all the Germans and the Italians with whom you converſe at all. This will be a very agreeable and flattering thing to them, and a very uſeful one to you.

Pray apply yourſelf diligently to your exerciſes; for though the doing them well is not ſupremely meritorious, the doing them ill is illiberal, vulgar, and ridiculous.

I ſend you the incloſed letter of recommendation to marquis Matignon, which I would have you deliver to him as ſoon as you can. You will, I am ſure, feel the good effects of his warm friendſhip for me, and lord Bolingbroke, who has alſo written to him upon your ſubject. By that, and by the other letters which I have ſent you, you will be at once ſo thoroughly introduced into the beſt French company, that you muſt take ſome pains if you will keep bad; but that is what I do not ſuſpect you of. You have, I am ſure, too much right ambition to prefer low and diſgraceful company to that of your ſuperiors, both in rank and age. Your character, and conſequently your fortune, abſolutely depends upon the company you keep, and the turn you take at

Paris. I do not, in the leaſt, mean a grave turn; on the contrary, a gay, a ſprightly, but, at the ſame time, an elegant and liberal one.

Keep carefully out of all ſcrapes and quarrels. They lower a character extremely, and are particularly dangerous in France, where a man is diſhonoured by not reſenting an affront, and utterly ruined by reſenting it. The young Frenchmen are haſty, giddy, petulant, and extremely national. Forbear from any national jokes or reflections, which are always improper, and commonly unjuſt. The colder northern nations generally look upon France as a whiſtling, ſinging, dancing, frivolous nation: this notion is very far from being a true one, though many *petits maîtres*, by their behaviour, ſeem to juſtify it; but thoſe very *petits maîtres*, when mellowed by age and experience, very often turn out able men. The number of great generals and ſtateſmen, as well as authors, that France has produced, is an undeniable proof, that it is not that frivolous, unthinking, empty nation, that northern prejudices ſuppoſe it.—Seem to like and approve of every thing at firſt, and I promiſe you that you will like and approve of many things afterwards.

I expect that you will write to me conſtantly, once every week, which I deſire may be every Thurſday; and that your letters may inform me of your perſonal tranſactions; not of what you ſee, but of whom you ſee, and what you do.

Be your own monitor, now that you will have no other. As to enunciation, I muſt repeat it to you again and again, that there is no one thing ſo neceſſary; and all other talents, without that, are abſolutely uſeleſs, except in your own cloſet.

LETTER CIII.

Rules for Conduct continued...Personal Neatness...Taste in Dress...Cleanliness...Reasonableness of attending to little Things.

MY DEAR FRIEND, London, November the 12th.

YOU will poſſibly think that this letter turns upon ſtrange, little trifling objects; and you will think right, if you conſider them ſeparately: but if you take them aggregately, you will be convinced, that as parts, which conſpire to form that whole, called the exterior of a man of faſhion, they are of importance. I ſhall not dwell now upon thoſe perſonal graces, that liberal air, and that engaging addreſs, which I have ſo often recommended to you; but deſcend ſtill lower, to your dreſs, cleanlineſs, and care of your perſon.

When you come to Paris, you muſt take care to be extremely well dreſſed; that is, as the faſhionable people are. This does by no means conſiſt in the finery, but in the taſte, fitneſs, and manner of wearing your clothes: a fine ſuit ill made, and flatternly or ſtiffly worn, far from adorning, only expoſes the awkwardneſs of the wearer. Get the beſt French taylor to make your clothes, whatever they are, in the faſhion, and to fit you: and then wear them, button them, or unbutton them, as the genteeleſt people you ſee do. Let your man learn of the beſt *friſeur* to do your hair well, for that is a very material part of your dreſs. Take care to have your ſtockings well gartered up, and your ſhoes well buckled; for nothing gives a more ſlovenly air to a man than ill-dreſſed legs. In your perſon you muſt be accurately clean; and your teeth, hands, and nails, ſhould be ſuperlatively ſo: a dirty mouth has real ill conſequences to the owner, for it infallibly cauſes the decay, as well as the intolerable pain of the teeth; and it is very offenſive to his acquaintance, for it will moſt inevitably ſtink. I inſiſt, therefore, that you waſh your teeth the firſt thing you do every morning, with a ſoft ſponge and water, for four or five minutes; and then waſh your mouth five or ſix times. Mouton, whom I deſire you will ſend for upon your arrival at

Paris, will give you an opiate, and a liquor to be uſed ſometimes. Nothing looks more ordinary, vulgar, and illiberal, than dirty hands, and ugly, uneven, and ragged nails: I do not ſuſpect you of that ſhocking, awkward trick, of biting yours; but that is not enough; you muſt keep the ends of them ſmooth and clean, not tipped with black, as the ordinary people's always are. The ends of your nails ſhould be ſmall ſegments of circles, which, by a very little care in the cutting, they are very eaſily brought to; every time that you wipe your hands, rub the ſkin round your nails backwards, that it may not grow up, and ſhorten your nails too much. The cleanlineſs of the reſt of your perſon, which by the way will conduce greatly to your health, I refer from time to time to the bath. My mentioning theſe particulars ariſes (I freely own) from ſome ſuſpicion that the hints are not unneceſſary; for when you were a ſchool-boy, you were ſlovenly and dirty, above your fellows. I muſt add another caution, which is, that upon no account whatever you put your fingers, as too many people are apt to do, in your noſe or ears. It is the moſt ſhocking, naſty, vulgar rudeneſs, that can be offered to company; it diſguſts one, it turns one's ſtomach; and, for my own part, I would much rather know that a man's finger were actually in his breech, than ſee them in his noſe. Waſh your ears well every morning, and blow your noſe in your handkerchief whenever you have occaſion; but, by the way, without looking at it afterwards. There ſhould be in the leaſt, as well as in the greateſt parts of a gentleman, *les manières nobles* *. Senſe will teach you ſome, obſervation others: attend carefully to the manners, the diction, the motions, of people of the firſt faſhion, and form your own upon them. On the other hand, obſerve a little thoſe of the vulgar, in order to avoid them: for though the things which they ſay or do may be the ſame, the manner is always totally different; and in that, and nothing elſe, conſiſts the characteriſtic of a man of faſhion. The loweſt peaſant ſpeaks, moves, dreſſes, eats, and drinks, as

* The manners of nobility.

much as a man of the firſt faſhion; but does them all quite differently; ſo that by doing and ſaying moſt things in a manner oppoſite to that of the vulgar, you have a great chance of doing and ſaying them right. There are gradations in awkwardneſs and vulgariſm, as there are in every thing elſe. *Les manières de robe* *, though not quite right, are ſtill better than *les manières bourgeoiſes* †; and theſe, though bad, are ſtill better than *les manières champagne* ‡. But the language, the air, the dreſs, and the manners of the court, are the only true ſtandard. *Ex pede Herculem* § is an old and true ſaying, and very applicable to our preſent ſubject; for a man of parts, who has been bred at courts, and uſed to keep the beſt company, will diſtinguiſh himſelf, and is to be known from the vulgar, by every word, attitude, geſture, and even look. I cannot leave theſe ſeeming *minutiæ*, without repeating to you the neceſſity of your carving well; which is an article, little as it is, that is uſeful twice every day of one's life: and the doing it ill is very troubleſome to one's-ſelf, and very diſagreeable, often ridiculous, to others.

Having ſaid all this, I cannot help reflecting, what a formal dull fellow, or a cloiſtered pedant, would ſay, if they were to ſee this letter: they would look upon it with the utmoſt contempt, and ſay, that ſurely a father might find much better topics for advice to a ſon. I would admit it, if I had given you, or that you were capable of receiving, no better; but if ſufficient pains have been taken to form your heart and improve your mind, and, as I hope, not without ſucceſs, I will tell thoſe ſolid gentlemen, that all theſe trifling things, as they think them, collectively form that pleaſing *je ne ſçais quoi*, that *enſemble* ||, which they are utter ſtrangers to both in themſelves and others. The word *aimable* is not known in their language, or the thing in their manners. Great uſage of the world, great attention, and a great deſire of pleaſing, can alone give it; and it is no trifle. It is from old people's looking upon

* The manners of the lawyers.
† Of the citizens.
‡ Of the ruſtics.
§ Hercules by his foot.
|| That altogether.

theſe things as trifles, or not thinking of them at all, that ſo many young people are ſo awkward, and ſo ill-bred. Their parents, often careleſs and unmindful of them, give them only the common run of education, as ſchool, univerſity, and then travelling; without examining, and very often without being able to judge, if they did examine, what progreſs they make in any one of theſe ſtages. Then they careleſsly comfort themſelves, and ſay, that their ſons will do like other people's ſons; and ſo they do, that is, commonly, very ill. They correct none of the childiſh, naſty tricks, which they get at ſchool; nor the illiberal manners which they contract at the univerſity; nor the frivolous and ſuperficial pertneſs, which is commonly all that they acquire by their travels. As they do not tell them of theſe things, nobody elſe can; ſo they go on in the practice of them, without ever hearing, or knowing, that they are unbecoming, indecent, and ſhocking. For, as I have often formerly obſerved to you, nobody but a father can take the liberty to reprove a young fellow grown up, for thoſe kind of inaccuracies and improprieties of behaviour. The moſt intimate friendſhip, unaſſiſted by the paternal ſuperiority, will not authoriſe it. I may truly ſay, therefore, that you are happy in having me for a ſincere, friendly, and quick-ſighted monitor. Nothing will eſcape me; I ſhall pry for your defects, in order to correct them, as curiouſly as I ſhall ſeek for your perfections, in order to applaud and reward them; with this difference only, that I ſhall publicly mention the latter, and never hint at the former, but in a letter to, or a *tête-à-tête* with you. I will never put you out of countenance before company; and I hope you will never give me reaſon to be out of countenance for you, as any one of the above-mentioned defects would make me. *Prætor non curat de minimis**, was a maxim in the Roman law, for cauſes only of a certain value where tried by them; but there were inferior juriſdictions, that took cogniſance of the ſmalleſt. Now I ſhall try you, not only as a prætor in the greateſt, but as cenſor in leſſer, and as the loweſt magiſtrate in the leaſt caſes.

* The prætor regards not little things.

I have this moment received Mr. Harte's letter of the 1st November, by which I am very glad to find that he thinks of moving towards Paris, the end of this month, which looks as if his leg was better; beſides, in my opinion, you both of you only loſe time at Montpellier; he would find better advice, and you better company, at Paris. In the mean time, I hope you go into the beſt company there is at Montpellier, and there always is ſome at the Intendant's or the Commandant's. You will have had full time to have learned *les petites chanſons Languedociennes*, which are exceeding pretty ones, both words and tunes. I remember, when I was in thoſe parts, I was ſurpriſed at the difference which I found between the people on one ſide, and thoſe on the other ſide of the Rhône. The Provenceaux were, in general, ſurly, ill-bred, ugly, and ſwarthy: the Languedociens the very reverſe—a cheerful, well-bred, handſome people.—Adieu! Yours moſt affectionately.

LETTER CIV.

French Marine and Commerce...Treaty of Commerce...Act of Navigation...Orthography.

MY DEAR FRIEND, London, Nov. the 19th.

I WAS very glad to find, by your letter of the 12th, that you had informed yourſelf ſo well of the ſtate of the French marine at Toulon, and of the commerce at Marſeilles: they are objects that deſerve the inquiry and attention of every man, who intends to be concerned in public affairs. The French are now wiſely attentive to both; their commerce is incredibly increaſed, within theſe laſt thirty-years: they have beaten us out of great part of our Levant trade: their Eaſt-India trade has greatly affected ours: and, in the Weſt Indies, their Martinico eſtabliſhment ſupplies, not only France itſelf, but the greateſt part of Europe, with ſugars: whereas our iſlands, as Jamaica, Barbadoes, and the Leeward, have now no other market for theirs but England. New France, or Canada, has alſo greatly

leſſened our fur and ſkin trade. It is true (as you ſay) that we have no treaty of commerce ſubſiſting (I do not ſay *with Marſeilles*) but with France. There was a treaty of commerce made, between England and France, immediately after the treaty of Utrecht; but the whole treaty was conditional, and to depend upon the parliament's enacting certain things, which were ſtipulated in two of the articles: the parliament, after a very famous debate, would not do it; ſo the treaty fell to the ground: however, the out-lines of that treaty are, by mutual and tacit conſent, the general rules of our preſent commerce with France. It is true too, that our commodities, which go to France, muſt go in our bottoms; the French having imitated, in many reſpects, our famous act of navigation, as it is commonly called. This act was made in the year 1652, in the parliament held by Oliver Cromwell. It forbids all foreign ſhips to bring into England any merchandiſe or commodities whatſoever, that were not of the growth and produce of that country to which thoſe ſhips belonged, under penalty of the forfeiture of ſuch ſhips. This act was particularly levelled at the Dutch; who were, at that time, the carriers of almoſt all Europe, and got immenſely by freight. Upon this principle, of the advantages ariſing from freight, there is a proviſion in the ſame act, that even the growth and produce of our own colonies in America ſhall not be carried thence to any other country in Europe, without firſt touching in England; but this clauſe has lately been repealed, in the inſtances of ſome periſhable commodities, ſuch as rice, &c. which are allowed to be carried directly from our American colonies to other countries. The act alſo provides, that two-thirds, I think, of thoſe who navigate the ſaid ſhips, ſhall be Britiſh ſubjects. There is an excellent, and little book, written by the famous monſieur Huet, Evêque d'Avranches, *ſur le Commerce des Anciens* *, which is very well worth your reading, and very ſoon read. It will give you a clear notion of the riſe and progreſs of commerce. There are many other books, which take up the hiſtory

* On the commerce of the ancients.

of commerce, where monſieur d'Avranches leaves it, and bring it down to theſe times: I adviſe you to read ſome of them with care; commerce being a very eſſential part of political knowledge in every country; but more particularly in this, which owes all its riches and power to it.

I come now to another part of your letter; which is the orthography, if I may call bad ſpelling *orthography*. You ſpell induce, *enduce;* and grandeur, you ſpell grand*ure;* two faults, of which few of my houſe-maids would have been guilty. I muſt tell you, that orthography, in the true ſenſe of the word, is ſo abſolutely neceſſary for a man of letters, or a gentleman, that one falſe ſpelling may fix a ridicule upon him for the reſt of his life; and I know a man of quality, who never recovered the ridicule of having ſpelled *wholeſome* without the *w*.

Reading with care will ſecure every body from falſe ſpelling; for books are always well ſpelled, according to the orthography of the times. Some words are indeed doubtful, being ſpelled differently, by different authors of equal authority; but thoſe are few; and in thoſe caſes every man has his option, becauſe he may plead his authority either way: but, where there is but one right way, as in the two words above-mentioned, it is unpardonable, and ridiculous, for a gentleman to miſs it: even a woman of a tolerable education would deſpiſe, and laugh at a lover, who ſhould ſend her an ill-ſpelled *billet-doux*. I fear, and ſuſpect, that you have taken it into your head, in moſt caſes, that the matter is all, and the manner little or nothing. If you have, undeceive yourſelf, and be convinced, that, in every thing, the manner is full as important as the matter. If you ſpeak the ſenſe of an angel, in bad words, and with a diſagreeable utterance, nobody will hear you twice, who can help it. If you write epiſtles as well as Cicero, but in a very bad hand, and very ill ſpelled, whoever receives, will laugh at them; and if you had the figure of Adonis, with an awkward air and motions, it will diſguſt inſtead of pleaſing. Study manner therefore in every thing, if you would be any thing. My principal inquiries of my friends at Paris,

concerning you, will be relative to your manner of doing whatever you do. I ſhall not inquire, whether you underſtand Demoſthenes, Tacitus, or the *jus publicum imperii*; but I ſhall inquire, whether your utterance is pleaſing, your ſtyle not only pure, but elegant, your manners noble and eaſy, your air and addreſs engaging; in ſhort, whether you are a gentleman, a man of faſhion, and fit to keep good company, or not; for, till I am ſatisfied in theſe particulars, you and I muſt by no means meet; I could not poſſibly ſtand it. It is in your power to become all this at Paris, if you pleaſe. Conſult with lady Hervey, and madame Monconſeil, upon all theſe matters; and they will ſpeak to you, and adviſe you freely. Tell them, that you are utterly new in the world, that you are deſirous to form yourſelf, that you beg they will reprove, adviſe, and correct you; that you know that none can do it ſo well; and that you will implicitly follow their directions. This, together with your careful obſervation of the manners of the beſt company, will really form you.

Abbé Guaſco, a friend of mine, will come to you, as ſoon as he knows of your arrival at Paris; he is well received in the beſt companies there, and will introduce you to them. He will be deſirous to do you any ſervice he can; he is active and curious, and can give you information upon moſt things. He is a ſort of *complaiſant* * of the preſident Monteſquieu, to whom you have a letter.

I imagine that this letter will not wait for you very long at Paris, where I reckon you will be in about a fortnight.—Adieu!

LETTER CV.

French Language...Affectation of the French...Wit...French Writers...Progress and Decline of Taste in France... Troubadours...Romances...False Taste of the French.

MY DEAR FRIEND, London, December the 24th.

AT length you are become a Pariſian, and conſequently muſt be addreſſed in French; you will alſo anſwer

* Companion.

me in the ſame language, that I may be able to judge of the degree in which you poſſeſs the elegancy, the delicacy, and the orthography of that language, which is, in a manner, become the univerſal one of Europe. I am aſſured that you ſpeak it well; but in that well there are gradations. He, who in the provinces might be reckoned to ſpeak correctly, would at Paris be looked upon as an ancient Gaul. In that country of mode, even language is ſubſervient to faſhion, which varies almoſt as often as their clothes.

The affected, the refined, the neological, or new and faſhionable ſtyle, are at preſent too much in vogue at Paris. Know, obſerve, and occaſionally converſe (if you pleaſe) according to theſe different ſtyles; but do not let your taſte be affected by them. Wit too is there ſubſervient to faſhion; and, actually, at Paris, one muſt have wit*, even in deſpite of Minerva. Every body runs after it; although, if it does not come naturally, and of itſelf, it never can be overtaken. But, unfortunately for thoſe who purſue, they ſeize upon what they take for wit, and endeavour to paſs it for ſuch upon others. This is, at beſt, the lot of Ixion, who embraced a cloud inſtead of the goddeſs he purſued. Fine ſentiments, which never exiſted, falſe and unnatural thoughts, obſcure and far-ſought expreſſions, not only unintelligible, but which it is even impoſſible to decypher, or to gueſs at, are all the conſequences of this error; and two thirds of the new French books, which now appear, are made up of thoſe ingredients. It is the new cookery of Parnaſſus, in which the ſtill is employed inſtead of the pot and the ſpit, and where quinteſſences and extracts are chiefly uſed. N. B. The Attic ſalt is proſcribed.

You will now and then be obliged to eat of this new cookery, but do not ſuffer your taſte to be corrupted by

* It is remarkable that the French have attempted wit more than any other people, and yet have leſs of this quality than any of the refined and literary nations of Europe. Except Moliere, I do not know a French writer who can be truly ſaid to have wit; and moſt of the French *bons mots*, which in that volatile people excite peals of laughter, would be heard with contempt in a well-informed company of Engliſhmen.—Note of the EDITOR.

it. And when you, in your turn, are desirous of treating others, take the good old cookery of Lewis the Fourteenth's reign for your rule. There were at that time admirable head cooks, such as Corneille, Boileau, Racine, and La Fontaine. Whatever they prepared was simple, wholesome, and solid. But, laying aside all metaphors, do not suffer yourself to be dazzled by false brilliancy, by unnatural expressions, nor by those antitheses so much in fashion: as a protection against such innovations, have recourse to your own good sense, and to the ancient authors. On the other hand, do not laugh at those who give into such errors; you are as yet too young to act the critic, or to stand forth a severe avenger of the violated rights of good sense. Content yourself with not being perverted, but do not think of converting others; let them quietly enjoy their errors in taste as well as in religion. Within the course of the last century and an half, taste in France has (as well as that kingdom itself) undergone many vicissitudes. Under the reign of (I do not say) Lewis the Thirteenth, but of cardinal de Richelieu, good taste first began to make its way. It was refined under that of Lewis the Fourteenth; a great patron at least, if not a great man. Corneille was the restorer of true taste, and the founder of the French theatre; although rather inclined to the Italian *concetti*, and the Spanish *iagudeze*. Witness those epigrams which he makes Chimene utter in the greatest excess of grief.

Before his time, that kind of itinerant authors called *Troubadours*, or *Romanciers*, was a species of madmen, who attracted the admiration of fools. Towards the end of cardinal de Richelieu's reign, and the beginning of Lewis the Fourteenth's, the temple of taste was established at the *hôtel* of Rambouillet; but that taste was not judiciously refined: this temple of taste might more properly have been named a laboratory of wit, where good sense was put to the torture, in order to extract from it the most subtile essence. There it was that Voiture *laboured* hard, and incessantly, to create wit. At length Boileau and Moliere fixed the standard of true taste. In spight of the Scuderys, the Calprenedes, &c. they defeated and put to flight Artamenes,

Juba, Oroondates, and all thoſe heroes of romance who were, notwithſtanding, (each of them) as good as a whole army. Thoſe madmen then endeavoured to obtain an aſylum in libraries; this they could not accompliſh, but were under a neceſſity of taking ſhelter in the chambers of ſome few ladies. I would have you read one volume of Cleopatra, and one of Clelia; it will otherwiſe be impoſſible for you to form any idea of the extravagances they contain: but God keep you from ever perſevering to the twelfth.

During almoſt the whole reign of Lewis the Fourteenth, true taſte remained in its purity, until it received ſome hurt, though undeſignedly, from a very fine genius, I mean monſieur de Fontanelle, who, with the greateſt ſenſe, and moſt ſolid learning, ſacrificed rather too much to the Graces, whoſe moſt favourite child and pupil he was. Admired with reaſon, others tried to imitate him: but, unfortunately for us, the author of the Paſtorals, of the Hiſtory of Oracles, and of the French Theatre, found fewer imitators than the chevalier d'Her did mimics. He has ſince been taken off by a thouſand authors; but never really imitated by any one that I know of.

At this time, the ſeat of true taſte in France ſeems to me not well eſtabliſhed. It exiſts, but torn by factions. There is one party of *petits maîtres*, one of half-learned women, another of inſipid authors, whoſe works are *verba et voces et præterea nihil* *; and, in ſhort, a numerous and very faſhionable party of writers, who, in a metaphyſical jumble, introduce their falſe and ſubtile reaſonings upon the movements and the ſentiments of the ſoul, the heart, and the mind.

Do not let yourſelf be overpowered by faſhion, nor by particular ſets of people, with whom you may be connected; but try all the different coins, before you receive any in payment. Let your own good ſenſe and reaſon judge of the value of each; and be perſuaded, that nothing can be beautiful unleſs true. Whatever brilliancy is not the reſult of the ſolidity and juſtneſs of a thought, is but a falſe glare. The Italian ſaying upon

* Words and ſounds, and nothing elſe.

a diamond is equally juſt with regard to thoughts, *Quanto più ſodezza, tanto più ſplendore* *.

All this ought not to hinder you from conforming externally to the modes and tones of the different companies in which you may chance to be. With the *petits maîtres* ſpeak epigrams; ſentiment with frivolous women; and a mixture of all theſe together, with profeſſed *beaux eſprits*. I would have you do ſo; for, at your age, you ought not to aim at changing the tone of the company, but conform to it. Examine well, however; weigh all maturely within yourſelf; and do not miſtake the tinſel of Taſſo for the gold of Virgil.

You will find at Paris good authors, and circles diſtinguiſhed by the ſolidity of their reaſoning. You will never hear trifling, affected, and far-fought converſations at madame de Monconſeil's, nor at the *hôtels* of Matignon and Coigni, where ſhe will introduce you. The preſident Monteſquieu will not ſpeak to you in the epigrammatic ſtyle. His book, the Spirit of the Laws, written in the vulgar tongue, will equally pleaſe and inſtruct you.

Frequent the theatre, when Corneille, Racine, and Moliere's pieces are played. They are according to nature, and to truth. I do not mean by this to give an excluſion to ſeveral admirable modern plays, particularly Cénie †, replete with ſentiments that are true, natural, and applicable to one's-ſelf. If you chuſe to know the characters of people now in faſhion, read Crébillon the younger, and Marivaux's works. The former is a moſt excellent painter; the latter has ſtudied, and knows the human heart, perhaps too well. Crébillon's *Egaremens du Cœur et de l'Eſprit* ‡, is an excellent work in its kind; it will be of infinite amuſement to you, and not totally uſeleſs. The Japaneſe Hiſtory of Tanzaï and Neadarné, by the ſame author, is an amiable extravagancy, interſperſed with the moſt juſt reflections. In ſhort, provided you do not miſtake the objects of your attention, you will find matter at Paris to form a good and true taſte.

* The more ſolid, the more ſplendid.

† Imitated in Engliſh by Mr. Francis, in a play called Eugenia.

‡ Wanderings of the heart and underſtanding.

As I ſhall let you remain at Paris, without any perſon to direct your conduct, I flatter myſelf that you will not make a bad uſe of the confidence I repoſe in you. I do not require that you ſhould lead the life of a capuchin friar; quite the contrary: I recommend pleaſures to you; but I expect that they ſhall be the pleaſures of a gentleman. Thoſe add brilliancy to a young man's character; but debauchery vilifies and degrades it. I ſhall have very true and exact accounts of your conduct; and, according to the informations I receive, ſhall be more, or leſs, or not at all yours.—Adieu!

LETTER CVI.

Hand-writing...Politeness...Proper Use of Time.

MY DEAR FRIEND, London, January the 3d.

BY your letter of the 5th, I find that your *début* at Paris has been a good one; you are entered into good company, and I dare ſay you will not ſink into bad. Frequent the houſes where you have been once invited, and have none of that ſhyneſs which makes moſt of your countrymen ſtrangers, where they might be intimate and domeſtic if they pleaſed. Wherever you have a general invitation to ſup when you pleaſe, profit of it with decency, and go every now and then. Lord Albemarle will, I am ſure, be extremely kind to you; but his houſe is only a dinner houſe; and, as I am informed, frequented by no French people. Should he happen to employ you in his bureau, which I much doubt, you muſt write a better hand than your common one, or you will get no great credit by your manuſcripts; for your hand is at preſent an illiberal one: it is neither a hand of buſineſs, nor of a gentleman; but the hand of a ſchool-boy writing his exerciſe, which he hopes will never be read.

Madame de Monconſeil gives me a favourable account of you, and ſo do marquis de Matignon and madame du Boccage; they all ſay that you deſire to pleaſe, and conſequently promiſe me that you will: and they judge right; for whoever really deſires to

pleaſe, and has (as you now have) the means of learning how, certainly will pleaſe: and that is the great point of life; it makes all other things eaſy. Whenever you are with madame de Monconſeil, madame du Boccage, or other women of faſhion, with whom you are tolerably free, ſay frankly and naturally, *Je n'ai point d'uſage du monde, j'y ſuis encore bien neuf; je ſouhaiterois ardemment de plaire, mais je ne ſcais gueres comment m'y prendre. Aïez la bonté, madame, de me faire part de votre ſecret de plaire à tout le monde. J'en ferai ma fortune, et il vous en reſtera pourtant toujours, plus qu'il ne vous en faut**. When, in conſequence of this requeſt, they ſhall tell you of any little error, awkwardneſs, or impropriety, you ſhould not only feel, but expreſs the warmeſt acknowledgment. Though nature ſhould ſuffer, and ſhe will at firſt hearing them; tell them, *Que la critique la plus ſévère, eſt à votre égard la preuve la plus marquée de leur amitié* †. Madame du Boccage tells me particularly to inform you, *Qu'il me ſera toujours plaiſir et honneur de me venir voir: il eſt vrai qu'à ſon age le plaiſir de cauſer eſt froid; mais je tacherai de lui faire faire connoiſſance avec des jeunes gens, &c* ‡. Make uſe of this invitation; and, as you live in a manner next door to her, ſtep in and out there frequently. Monſieur du Boccage will go with you, he tells me, with great pleaſure to the plays, and point out to you whatever deſerves your knowing there. This is worth your acceptance too, he has a very good taſte. I have not yet heard from lady Hervey upon your ſubject; but as you inform me that you have already ſupped with her once, I look upon you as adopted by her: conſult her in all your little matters; tell her any difficulties that may

* "I know little of the world. I am quite a novice in it; and, although very deſirous of pleaſing, I am at a loſs for the means. Be ſo good, madam, as to let me into your ſecret of pleaſing every body. I ſhall owe my ſucceſs to it, and you will always have more than falls to your ſhare."

† "That you will look upon the moſt ſevere criticiſms as the greateſt proof of their friendſhip."

‡ "I ſhall always receive the honour of his viſits with pleaſure: it is true, that at his age the pleaſures of converſation are cold; but I will endeavour to bring him acquainted with young people," &c.

occur to you; aſk her what you ſhould do or ſay, in ſuch or ſuch caſes. Madame de Berkenrode is equally polite and elegant, and your quotation is very applicable to her. You may be there, I dare ſay, as often as you pleaſe; and I would adviſe you to ſup there once a week.

You ſay, very juſtly, that, as Mr. Harte is leaving you, you ſhall want advice more than ever; you ſhall never want mine; and as you have already had ſo much of it, I muſt rather repeat, than add to what I have already given you: but that I will do, and add to it occaſionally, as circumſtances may require. At preſent, I ſhall only remind you of your two great objects, which you ſhould always attend to: they are, parliament, and foreign affairs. With regard to the former, you can do nothing, while abroad, but attend carefully to the purity, correctneſs, and elegancy of your diction; the clearneſs and gracefulneſs of your utterance, in whatever language you ſpeak. As for the parliamentary knowledge, I will take care of that, when you come home. With regard to foreign affairs, every thing you do abroad may and ought to tend that way. Your reading ſhould be chiefly hiſtorical; I do not mean of remote, dark, and fabulous hiſtory, ſtill leſs of jimcrack; but I mean the uſeful, political, and conſtitutional hiſtory of Europe, for theſe laſt three centuries and an half. The other thing neceſſary for your foreign object, and not leſs neceſſary than either ancient or modern knowledge, is a great knowledge of the world, manners, politeneſs, and addreſs. In that view, keeping a great deal of good company is the principal point to which you are now to attend. What with your exerciſes, indeed, ſome reading, and a great deal of company, your day is, I confeſs, extremely taken up; but the day, if well employed, is long enough for every thing, and I am ſure you will not flattern away one moment of it in inaction. At your age people have ſtrong and active ſpirits, alacrity, and vivacity in all they do; are indefatigable, and quick. The difference is, that a young fellow of parts exerts all thoſe happy diſpoſitions in the purſuit of proper objects; endeavours to excel in the ſolid, and in the ſhowiſh parts of life: whereas a ſilly

puppy, or a dull rogue, throws away all his youth and ſpirits upon trifles, when he is ſerious; or upon diſgraceful vices, while he aims at pleaſures. This, I am ſure, will not be your caſe; your good ſenſe and your good conduct hitherto are your guarantees with me for the future. Continue only at Paris as you have begun, and your ſtay there will make you, what I have always wiſhed you to be—as near perfection as our nature permits.

Adieu, my dear; remember to write to me once a week, not as to a father, but without reſerve, as to a friend.

LETTER CVII.

Dignity of Character...Conſtitution and Commerce of England...Oldcaſtle's Remarks on the Hiſtory of England... Character of a Well-bred Man.

MY DEAR FRIEND, London, January the 14th.

AMONG the many good things Mr. Harte has told me of you, two in particular gave me great pleaſure. The firſt, that you are exceedingly careful and jealous of the dignity of your character: that is the ſure and ſolid foundation upon which you muſt both ſtand and riſe. A man's moral character is a more delicate thing than a woman's reputation of chaſtity. A falſe ſtep may poſſibly be forgiven her, and her character may be clarified by ſubſequent and continued good conduct: but a man's moral character once tainted is irreparably deſtroyed. The ſecond was, that you had acquired a moſt correct and extenſive knowledge of foreign affairs; ſuch as the hiſtory, the treaties, and the forms of government of the ſeveral countries of Europe. This ſort of knowledge, little attended to here, will make you not only uſeful, but neceſſary, in your future deſtination, and carry you very far. He added, that you wanted ſome books relative to our laws and conſtitution, our colonies, and our commerce,—of which you know leſs than of thoſe of any other part of Europe. I will ſend you what ſhort books I can find

of that ſort, to give you a general notion of thoſe things; but you cannot have time to go into their depths at preſent, you cannot now engage with new folios; you and I will refer the conſtitutional part of this country to our meeting here, when we will enter ſeriouſly into it, and read the neceſſary books together. In the mean time, go on in the courſe you are in, of foreign matters; converſe with miniſters and others of every country, watch the tranſactions of every court, and endeavour to trace them up to their ſource.

I will ſend you, by the firſt opportunity, a ſhort book written by Lord Bolingbroke, under the name of Sir John Oldcaſtle, containing remarks upon the Hiſtory of England; which will give you a clear general notion of our conſtitution, and which will ſerve you, at the ſame time (like all Lord Bolingbroke's works) for a model of eloquence and ſtyle. I will alſo ſend you Sir Joſiah Childe's little book upon trade, which may properly be called the Commercial Grammar. He lays down the true principles of commerce; and his concluſions from them are generally very juſt.

Since you turn your thoughts a little towards trade and commerce, which I am very glad you do, I will recommend a French book to you, that you will eaſily get at Paris, and which I take to be the beſt book in the world of that kind; I mean the *Dictionnaire de Commerce de Savary* *, in three volumes in folio; where you will find every thing that relates to trade, commerce, ſpecie, exchange, &c. moſt clearly ſtated; and not only relative to France, but to the whole world. You will eaſily ſuppoſe, that I do not adviſe you to read ſuch a book *toute de ſuite*; but I only mean that you ſhould have it at hand, to have recourſe to occaſionally.

With this great ſtock of both uſeful and ornamental knowledge, which you have already acquired, and which, by your application and induſtry, you are daily increaſing, you will lay ſuch a ſolid foundation of future figure and fortune, that, if you complete it by all the accompliſhments of manners, graces, &c. I

* Savary's Dictionary of Commerce.

know nothing which you may not aim at, and, in time, hope for. Your great point at preſent at Paris, to which all other conſiderations muſt give way, is to become entirely a man of faſhion; to be well-bred without ceremony, eaſy without negligence, ſteady and intrepid with modeſty, genteel without affectation, inſinuating without meanneſs, cheerful without being noiſy, frank without indiſcretion, and ſecret without myſteriouſneſs; to know the proper time and place for whatever you ſay or do, and to do it with an air of condition: all this is not ſo ſoon nor ſo eaſily learned as people imagine, but requires obſervation and time. The world is an immenſe folio, which demands a great deal of time and attention to be read and underſtood as it ought to be: you have not yet read above four or five pages of it; and you will have but barely time to dip now and then in other leſs important books.

Lord Albemarle has (I know) written to a friend of his here, that you do not frequent him ſo much as he expected and deſired; that he fears ſomebody or other has given you wrong impreſſions of him; and that I may poſſibly think, from your being ſeldom at his houſe, that he has been wanting in his attentions to you. I told the perſon who told me this, that, on the contrary, you ſeemed, by your letters to me, to be extremely pleaſed with Lord Albemarle's behaviour to you; but that you were obliged to give up dining abroad, during your courſe of experimental philoſophy. I gueſſed the true reaſon, which I believe was, that, as no French people frequent his houſe, you rather choſe to dine at other places, where you were likely to meet with better company than your own countrymen; and you were in the right of it. However, I would have you ſhow no ſhyneſs to Lord Albemarle, but go to him, and dine with him oftener than it may be you would wiſh—for the ſake of having him ſpeak well of you here when he returns. He is a good deal in faſhion here, and his *puffing* you (to uſe an awkward expreſſion) before you return here, will be of great uſe to you afterwards. People in general take characters, as they do moſt things, upon truſt, rather than be at the trouble of examining them themſelves; and the de-

ciſions of four or five faſhionable people, in every place, are final,—more particularly with regard to characters, which all can hear, and but few judge of. Do not mention the leaſt of this to any mortal, and take care that Lord Albemarle do not ſuſpect that you know any thing of the matter.

Lord Huntingdon and Lord Stormont are, I hear, arrived at Paris; you have, doubtleſs, ſeen them. Lord Stormont is well ſpoken of here; however, in your connections, if you form any with them, ſhow rather a preference to Lord Huntingdon, for reaſons which you will eaſily gueſs.

Mr. Harte goes this week to Cornwall, to take poſſeſſion of his living; he has been inſtalled at Windſor; he will return hither in about a month, when your literary correſpondence with him will be regularly carried on. Your mutual concern at parting was a good ſign for both.—Adieu!

LETTER CVIII.

Docility...Necessity of conforming to the Manners of Foreigners...Suavity of Manners...Mode of electing the King of the Romans...Uses of the Italian and German Languages.

MY DEAR FRIEND, London, January the 21ſt.

IN all my letters from Paris, I have the pleaſure of finding, among many other good things, your docility mentioned with emphaſis: this is the ſure way of improving in thoſe things, which you only want. It is true, they are little; but it is as true too that they are neceſſary things. As they are mere matters of uſage and mode, it is no diſgrace for any body of your age to be ignorant of them; and the moſt compendious way of learning them is, fairly to avow your ignorance, and to conſult thoſe, who, from long uſage and experience, know them beſt. Good ſenſe, and good nature, ſuggeſt civility in general; but, in good-breeding, there are a thouſand little delicacies, which are eſtabliſhed only by cuſtom; and it is theſe little elegancies of man-

ners which diſtinguiſh a courtier, and a man of faſhion, from the vulgar. I am aſſured, by different people, that your air is already much improved; and one of my correſpondents makes you the true French compliment of ſaying, *J'oſe vous promettre qu'il ſera bientôt comme un de nous autres* *. However unbecoming this ſpeech may be in the mouth of a Frenchman, I am very glad that they think it applicable to you; for I would have you not only adopt, but rival, the beſt manners and uſages of the place you are at, be they what they will; that is the verſatility of manners, which is ſo uſeful in the courſe of the world. Chuſe your models well at Paris; and then rival them in their own way. There are faſhionable words, phraſes, and even geſtures, at Paris, which are called *du bon ton;* not to mention *certaines petites politeſſes et attentions, qui ne ſont rien en elles mêmes* †, which faſhion has rendered neceſſary. Make yourſelf maſter of all theſe things; and to ſuch a degree as to make the French ſay, *qu'on diroit que c'eſt un François* ‡; and when hereafter you ſhall be at other courts, do the ſame thing there, and conform to the faſhionable manners and uſage of the place; that is what the French themſelves are not apt to do: wherever they go, they retain their own manners, as thinking them the beſt; but, granting them to be ſo, they are ſtill in the wrong, not to conform to thoſe of the place. One would deſire to pleaſe, wherever one is; and nothing is more innocently flattering, than an approbation, and an imitation of the people one converſes with.

In your commerce with women, and indeed with men too, *une certaine douceur* § is particularly engaging; it is that which conſtitutes that character which the French talk of ſo much, and ſo juſtly value; I mean *l'aimable.* This *douceur* is not ſo eaſily deſcribed as felt. It is the compound reſult of different things: a complaiſance, a flexibility, but not a ſervility of man-

* I dare venture to promiſe that he will ſoon be like ourſelves.

† Certain little politeneſſes and attentions, which are nothing in themſelves.

‡ That he may be called a Frenchman.

§ Suavity of manners.

ners: an air of ſoftneſs in the countenance, geſture, and expreſſion; equally, whether you concur or differ with the perſon you converſe with. Obſerve thoſe carefully who have that *douceur* which charms you and others; and your own good ſenſe will ſoon enable you to diſcover the different ingredients of which it is compoſed. You muſt be more particularly attentive to this *douceur*, whenever you are obliged to refuſe what is aſked of you, or to ſay what in itſelf cannot be very agreeable to thoſe to whom you ſay it. It is then the neceſſary gilding of a diſagreeable pill. *L'aimable* conſiſts in a thouſand of theſe little things aggregately. It is the *ſuavitèr in modo*, which I have ſo often recommended to you. The reſpectable, Mr. Harte aſſures me, you do not want, and I believe him. Study then carefully, and acquire perfectly the *aimable*, and you will have every thing.

Abbé Guaſco, who is another of your panegyriſts, writes me word, that he has taken you to dinner at Marquis de St. Germain's; where you will be welcome as often as you pleaſe, and the oftener the better. Profit of that, upon the principle of travelling in different countries, without changing places. He ſays too, that he will take you to the parliament, when any remarkable cauſe is to be tried. That is very well; go through the ſeveral chambers of the parliament, and ſee and hear what they are doing: join practice and obſervation to your theoretical knowledge of their rights and privileges. No Engliſhman has the leaſt notion of them.

I need not recommend you to go to the bottom of the conſtitutional and political knowledge of countries; for Mr. Harte tells me, that you have a peculiar turn that way, and have informed yourſelf moſt correctly of them.

I muſt now put ſome queries to you, as to a *juris publici peritus* *, which I am ſure you can anſwer me, and which I own I cannot anſwer myſelf: they are upon a ſubject now much talked of.

1ſt, Are there any particular forms requiſite for the election of a king of the Romans, different from thoſe which are neceſſary for the election of an emperor?

* Skilled in the public law of the empire.

2dly, Is not a king of the Romans as legally elected by the votes of a majority of the electors, as by two-thirds, or by the unanimity of the electors?

3dly, Is there any particular law, or conſtitution of the empire, that diſtinguiſhes, either in matter or in form, the election of a king of the Romans from that of an emperor? And is not the golden bull of Charles the fourth equally the rule for both?

4thly, Were there not, at a meeting of a certain number of the electors (I have forgotten when) ſome rules and limitations agreed upon concerning the election of a king of the Romans? And were thoſe reſtrictions legal, and did they obtain the force of law?

How happy am I, my dear child, that I can apply to you for knowledge, and with a certainty of being rightly informed? It is knowledge, more than quick, flaſhy parts, that makes a man of buſineſs. A man who is maſter of his matter will, with inferior parts, be too hard in parliament, and indeed any-where elſe, for a man of better parts, who knows his ſubject but ſuperficially: and if to his knowledge he joins eloquence and elocution, he muſt neceſſarily ſoon be at the head of that aſſembly: but without thoſe two, no knowledge is ſufficient.

Lord Huntingdon writes me word he has ſeen you, and that you have renewed your old ſchool-acquaintance. Tell me fairly your opinion of him, and of his friend Lord Stormont; and alſo of the other Engliſh people of faſhion you meet with. I promiſe you inviolable ſecrecy on my part. You and I muſt now write to each other as friends, and without the leaſt reſerve; there will for the future be a thouſand things in my letters, which I would not have any mortal living but yourſelf ſee or know. Thoſe you will eaſily diſtinguiſh, and neither ſhow nor repeat; and I will do the ſame by you.

To come to another ſubject, for I have a pleaſure in talking over every ſubject with you,—how deep are you in Italian? Do you underſtand Arioſto, Taſſo, Bocaccio, and Machiavelli? If you do, you know enough of it, and may know all the reſt, by reading, when you have time. Little or no buſineſs is written

in Italian, except in Italy; and if you know enough of it to underſtand the few Italian letters that may in time come in your way, and to ſpeak Italian tolerably to thoſe very few Italians who ſpeak no French, give yourſelf no farther trouble about that language, till you happen to have full leiſure to perfect yourſelf in it. It is not the ſame with regard to German; your ſpeaking and writing that well will particularly diſtinguiſh you from every other man in England; and is, moreover, of great uſe to any one who is, as probably you will be, employed in the empire. Therefore, pray cultivate it ſedulouſly, by writing four or five lines of German every day, and by ſpeaking it to every German you meet with.

I have a packet of books to ſend you by the firſt opportunity, which, I believe, will be Mr. Yorke's return to Paris. The Greek books come from Mr. Harte, and the Engliſh ones from your humble ſervant.

Read Lord Bolingbroke's with great attention, as well to the ſtyle as to the matter. I wiſh you could form yourſelf ſuch a ſtyle in every language. Style is the dreſs of thoughts, and a well-dreſſed thought, like a well-dreſſed man, appears to great advantage. Yours. —Adieu.

LETTER CIX.

Bad-writing... Signatures... Poulets... Haste and Hurry... Civility to old Acquaintances... Friends.

MY DEAR FRIEND, London, January the 28th.

A BILL, for ninety pounds ſterling, was brought me the other day, ſaid to be drawn upon me by you;—I ſcrupled paying it at firſt, not upon account of the ſum, but becauſe you had ſent me no letter of advice, which is always done in thoſe tranſactions; and ſtill more, becauſe I did not perceive that you had ſigned it. The perſon who preſented it deſired me to look again, and that I ſhould diſcover your name at the bottom; accordingly I looked again, and, with the help of my magnifying glaſs, did perceive, that what I had firſt taken only for ſomebody's mark, was, in truth, your name,

written in the worſt and ſmalleſt hand I ever ſaw in my life. I cannot write quite ſo ill, but it was ſomething like this, *phi Cp Stanhope*. However, I paid it at a venture; though I would almoſt rather loſe the money than that ſuch a ſignature ſhould be yours. All gentlemen, and all men of buſineſs, write their names always in the ſame way, that their ſignature may be ſo well known as not to be eaſily counterfeited; and they generally ſign in rather a larger character than their common hand: whereas your name was in a leſs, and a worſe, than your common writing. This ſuggeſted to me the various accidents which may very probably happen to you, while you write ſo ill. For inſtance, if you were to write in ſuch a character to the ſecretary's office, your letter would immediately be ſent to the decypherer, as containing matters of the utmoſt ſecrecy, not fit to be truſted to the common character. If you were to write ſo to an antiquarian, he (knowing you to be a man of learning) would certainly try it by the Runic, Celtic, or Sclavonian alphabet; never ſuſpecting it to be a modern character. And, if you were to ſend a *poulet** to a fine woman, in ſuch a hand, ſhe would think that it really came from the *poulaillier*†, which, by the bye, is the etymology of the word *poulet*; for Henry the Fourth of France uſed to ſend *billets-doux* to his miſtreſſes, by his *poulaillier*, under pretence of ſending them chickens; which gave the name of *poulets* to thoſe ſhort, but expreſſive manuſcripts. I have often told you, that every man, who has the uſe of his eyes and of his hand, can write whatever hand he pleaſes; and it is plain that you can, ſince you write both the Greek and German characters, which you never learned of a writing-maſter, extremely well, though your common hand, which you learned of a maſter, is an exceeding bad and illiberal one, equally unfit for buſineſs or common uſe. I do not deſire that you ſhould write the laboured ſtiff character of a writing-maſter: a man of buſineſs muſt write quick and well; and that depends ſingly upon uſe. I would therefore adviſe you to get ſome very good writing-maſter at Paris, and ap-

* A love-letter. † A poulterer.

ply to it for a month only, which will be ſufficient; for, upon my word, the writing of a genteel plain hand of buſineſs is of much more importance than you think. You will ſay, it may be, that when you write ſo very ill, it is becauſe you are in a hurry: to which I anſwer, why are you ever in a hurry? A man of ſenſe may be in haſte, but can never be in a hurry, becauſe he knows, that whatever he does in a hurry he muſt neceſſarily do very ill. He may be in haſte to diſpatch an affair, but he will take care not to let that haſte hinder his doing it well. Little minds are in a hurry, when the object proves (as it commonly does) too big for them; they run, they hare, they puzzle, confound, and perplex themſelves; they want to do every thing at once, and never do it at all. But a man of ſenſe takes the time neceſſary for doing the thing he is about, well; and his haſte to diſpatch a buſineſs only appears by the continuity of his application to it; he purſues it with a cool ſteadineſs, and finiſhes it before he begins any other. I own your time is much taken up, and you have a great many different things to do; but remember, that you had much better do half of them well, and leave the other half undone, than do them all indifferently. Moreover, the few ſeconds that are ſaved in the courſe of the day, by writing ill inſtead of well, do not amount to an object of time, by any means equivalent to the diſgrace or ridicule of writing the ſcrawl of a common woman. Conſider, that if your very bad writing could furniſh me with matter of ridicule, what will it not do to others, who do not view you in that partial light that I do. There was a pope, I think it was pope Chigi, who was juſtly ridiculed for his attention to little things, and his inability in great ones; and therefore called *maximus in minimis*, and *minimus in maximis**. Why? Becauſe he attended to little things when he had great ones to do. At this particular period of your life, and at the place you are now in, you have only little things to do; and you ſhould make it habitual to you to do them well, that they may require no attention from you when you have, as I hope

* The greateſt in little things, and the leaſt in great ones.

you will have, greater things to mind. Make a good hand-writing familiar to you now, that you may hereafter have nothing but your matter to think of, when you have occaſion to write to kings and miniſters.

As I am eternally thinking of every thing that can be relative to you, one thing has occurred to me, which I think neceſſary to mention, in order to prevent the difficulties, which it might otherwiſe lay you under: it is this; as you get more acquaintances at Paris, it will be impoſſible for you to frequent your firſt acquaintances, ſo much as you did while you had no others. As for example, at your firſt *début*, I ſuppoſe, you were chiefly at madame Monconſeil's, lady Hervey's, and madame Du Boccage's. Now that you have got ſo many other houſes, you cannot be at theirs ſo often as you uſed; but pray take care not to give them the leaſt reaſon to think that you neglect or deſpiſe them, for the ſake of new and more dignified and ſhining acquaintances; which would be ungrateful and imprudent on your part, and never forgiven on theirs. Call upon them often, though you do not ſtay with them ſo long as formerly; tell them that you are ſorry you are obliged to go away, but that you have ſuch and ſuch engagements, with which good-breeding obliges you to comply; and inſinuate that you would rather ſtay with them. In ſhort, take care to make as many perſonal friends, and as few perſonal enemies, as poſſible. I do not mean, by perſonal friends, intimate and confidential friends, of which no man can hope to have half a dozen in the whole courſe of his life; but I mean friends, in the common acceptation of the word; that is, people who ſpeak well of you, and who would rather do you good than harm, conſiſtently with their own intereſt, and no farther. Upon the whole, I recommend to you again and again the *graces*. Adorned by them, you may, in a manner, do what you pleaſe; it will be approved of: without them, your beſt qualities will loſe half their efficacy. Endeavour to be faſhionable among the French, which will ſoon make you faſhionable here.

LETTER CX.

Modesty and Firmness...Modern Historical and Political Learning...La Bruyere...La Rochefoucault.

MY DEAR FRIEND, London, February the 4th.

THE accounts which I receive of you from Paris grow every day more and more ſatisfactory. Lord Albemarle has written a ſort of panegyric on you, which has been ſeen by many people here, and which will be a very uſeful forerunner for you. Being in faſhion is an important point for any body, any where; but it would be a very great one for you to be eſtabliſhed in the faſhion here before you return. Your buſineſs would be half done by it, as I am ſure you would not give people reaſon to change their favourable præ-ſentiments of you. The good that is ſaid of you will not, I am convinced, make you a coxcomb; and, on the other hand, the being thought ſtill to want ſome little accompliſhments will, I am perſuaded, not mortify you, but only animate you to acquire them: I will, therefore, give you both fairly in the following extract of a letter which I lately received from an impartial and diſcerning friend.

"Permit me to aſſure you, Sir, that Mr. Stanhope "will ſucceed. He has a great fund of knowledge, and "an uncommonly good memory, though he does not "make any parade of either the one or the other. He "is deſirous of pleaſing, and he will pleaſe. He has "an expreſſive countenance; his figure is elegant, al-"though little. He has not the leaſt awkwardneſs, "though he has not as yet acquired all the graces re-"quiſite. In ſhort, he wants nothing but thoſe things, "which, at his age, muſt unavoidably be wanting; I "mean, a certain turn and delicacy of manners, which "are to be acquired only by time, and in good com-"pany. Ready, as he is, he will ſoon learn them; "particularly as he frequents ſuch companies as are "the moſt proper to give them."

By this extract, which I can aſſure you is a faithful one, you and I have both of us the ſatisfaction of knowing, how much you have, and how little you want.

Let what you have, give you (if poſſible) rather more external modeſty, but at the ſame time more interior firmneſs; and let what you want, which you ſee is very attainable, redouble your attention and endeavours to acquire it. You have, in truth, but that one thing to apply to; and a very pleaſing application it is, ſince it is through pleaſures that you muſt arrive at it. Company, ſuppers, balls, ſpectacles, which ſhow you the models upon which you muſt form yourſelf, and all the little uſages, cuſtoms, and delicacies, which you muſt adopt, and make habitual to you, are now your only ſchools and univerſities.

I have ſent you, by the opportunity of Pollock the courier, who was once my ſervant, two little parcels of Greek and Engliſh books: and ſhall ſend you two more by Mr. Yorke: but I accompany them with this caution; that, as you have not much time to read, you ſhould employ it in reading what is the moſt neceſſary; and that is, indiſputably, modern hiſtorical, geographical, chronological, and political knowledge; the preſent conſtitution, maxims, force, riches, trade, commerce, characters, parties, and cabals, of the ſeveral courts of Europe. Many who are reckoned good ſcholars, though they know pretty accurately the governments of Athens and Rome, are totally ignorant of the conſtitution of any one country now in Europe, even of their own. Read juſt Latin and Greek enough to keep up your claſſical learning, which will be an ornament to you while young, and a comfort to you when old. But the true uſeful knowledge, and eſpecially for you, is the modern knowledge above-mentioned. It is that which muſt qualify you both for domeſtic and foreign buſineſs, and it is to that, therefore, that you ſhould principally direct your attention; and I know with great pleaſure, that you do ſo. I would not thus commend you to yourſelf, if I thought commendations would have upon you thoſe ill effects which they frequently have upon weak minds. I think you are much above being a vain coxcomb, over-rating your own merit, and inſulting others with the ſuperabundance of it. On the contrary, I am convinced, that the conſciouſneſs of merit makes a man of ſenſe

more modeſt, though more firm. A man who diſplays his own merit is a coxcomb, and a man who does not know it is a fool. A man of ſenſe knows it, exerts it, avails himſelf of it, but never boaſts of it; and always ſeems rather to under than over value it, though, in truth, he ſets the right value upon it. A man who is really diffident, timid, and baſhful, be his merit what it will, never can puſh himſelf in the world; his deſpondency throws him into inaction; and the forward, the buſtling, and the petulant, will always get the better of him. The manner makes the whole difference. What would be impudence in one man, is only a proper and decent aſſurance in another. A man of ſenſe, and of knowledge of the world, will aſſert his own rights, and purſue his own objects, as ſteadily and intrepidly as the moſt impudent man living, and commonly more ſo; but then he has addreſs enough to give an air of modeſty to all he does. This engages and prevails, whilſt the very ſame things ſhock and fail, from the over-bearing or impudent manner only of doing them. I repeat my maxim, *Suavitèr in modo, ſed fortitèr in re**. Would you know the characters, modes, and manners of the latter end of the laſt age, which are very like thoſe of the preſent, read La Bruyere. But would you know man, independently of modes, read La Rochefoucault, who, I am afraid, paints him very exactly.

Give the encloſed to abbé Guaſco, of whom you make good uſe, to go about with you, and ſee things. Between you and me, he has more knowledge than parts. *Mais un habile homme ſçait tirer parti de tout* †; and every body is good for ſomething. Preſident Monteſquieu is, in every ſenſe, a moſt uſeful acquaintance. He has parts joined to great reading and knowledge of the world.

Adieu! May the graces attend you. If they do not come to you willingly, raviſh them, and force them to accompany all you think, all you ſay, and all you do.

* Gentle in manner, firm in conduct.

† An able man draws advantages from every thing.

LETTER CXI.

Manner in Speaking...Parliamentary Orators...Lord Chatham...Lord Mansfield...The Citizen turned Gentleman.

MY DEAR FRIEND, London, February the 11th.

WHEN you go to the play, you muſt certainly have obſerved the very different effects which the ſeveral parts have upon you, according as they are well or ill acted. The beſt tragedy of Corneille, if well ſpoken and acted, intereſts, engages, agitates, and affects your paſſions. Love, terror, and pity, alternately poſſeſs you. But, if ill ſpoken and acted, it would only excite your indignation or your laughter. Why? It is ſtill Corneille's; it is the ſame ſenſe, the ſame matter, whether well or ill acted. It is then merely the manner of ſpeaking and acting that makes this great difference in the effects. Apply this to yourſelf, and conclude from it, that if you would either pleaſe in a private company, or perſuade in a public aſſembly, air, looks, geſtures, graces, enunciation, proper accents, juſt emphaſis, and tuneful cadences, are full as neceſſary as the matter itſelf. Let awkward, ungraceful, inelegant, and dull fellows, ſay what they will in behalf of their ſolid matter, and ſtrong reaſonings; and let them deſpiſe all thoſe graces and ornaments which engage the ſenſes and captivate the heart; they will find (though they will poſſibly wonder why) that their rough unpoliſhed matter, and their unadorned, coarſe, but ſtrong arguments, will neither pleaſe nor perſuade; but, on the contrary, will tire out attention, and excite diſguſt. We are ſo made, we love to be pleaſed, better than to be informed; information is, in a certain degree, mortifying, as it implies our previous ignorance; it muſt be ſweetened to be palatable.

To bring this directly to you; know that no man can make a figure in this country, but by parliament. Your fate depends upon your ſucceſs there as a ſpeaker: and, take my word for it, that ſucceſs turns much more upon manner than matter. Mr. Pitt, and Mr. Murray, the ſolicitor-general, uncle to Lord Stormont,

are, beyond compariſon, the beſt ſpeakers. Why? Only becauſe they are the beſt orators. They alone can inflame or quiet the houſe; they alone are ſo attended to, in that numerous and noiſy aſſembly, that you might hear a pin fall while either of them is ſpeaking. Is it that their matter is better, or their arguments ſtronger than other people's? Does the houſe expect extraordinary information from them? Not in the leaſt; but the houſe expects pleaſure from them, and therefore attends; finds it, and therefore approves. Mr. Pitt, particularly, has very little parliamentary knowledge; his matter is generally ſlimſy, and his arguments often weak: but his eloquence is ſuperior, his action graceful, his enunciation juſt and harmonious; his periods are well turned, and every word he makes uſe of is the very beſt, and the moſt expreſſive, that can be uſed in that place. This, and not his matter, made him paymaſter, in ſpite of both king and miniſters. From this, draw the obvious concluſion. The ſame thing holds full as true in converſation; where even trifles elegantly expreſſed, well looked, and accompanied with graceful action, will ever pleaſe, beyond all the home-ſpun, unadorned ſenſe in the world. Reflect, on one ſide, how you feel within yourſelf, while you are forced to ſuffer the tedious, muddy, and ill-turned narration of ſome awkward fellow, even though the fact may be intereſting; and, on the other hand, with what pleaſure you attend to the relation of a much leſs intereſting matter, when elegantly expreſſed, genteely turned, and gracefully delivered. By attending carefully to all theſe *agrémens* in your daily converſation, they will become habitual to you, before you come into parliament; and you will have nothing then to do, but to raiſe them a little when you come there. I would wiſh you to be ſo attentive to this object, that I would not have you ſpeak to your footman but in the very beſt words that the ſubject admits of, be the language which it will. Think of your words, and of their arrangement, before you ſpeak; chuſe the moſt elegant, and place them in the beſt order. Conſult your own ear, to avoid cacophony; and what is very near as bad, monotony. Think alſo of your geſture and looks, when you are

ſpeaking even upon the moſt trifling ſubjects. The ſame things, differently expreſſed, looked, and delivered, ceaſe to be the ſame things. The moſt paſſionate lover in the world cannot make a ſtronger declaration of love, than the *bourgeois gentilhomme* * does in this happy form of words, *Mourir d'amour me font belle marquiſe vos beaux yeux* †! I defy any body to ſay more; and yet I would adviſe nobody to ſay that: and I would recommend to you, rather to ſmother and conceal your paſſion entirely, than to reveal it in theſe words. Seriouſly, this holds in every thing, as well as in that ludicrous inſtance. The French, to do them juſtice, attend very minutely to the purity, the correctneſs, and the elegancy of their ſtyle in converſation, and in their letters. *Bien narrer* ‡ is an object of their ſtudy; and though they ſometimes carry it to affectation, they never ſink into inelegancy, which is much the worſt extreme of the two. Obſerve them, and form your French ſtyle upon theirs; for elegancy in one language will re-produce itſelf in all. I knew a young man, who being juſt elected a member of parliament, was laughed at for being diſcovered, through the key-hole of his chamber-door, ſpeaking to himſelf in the glaſs, and forming his looks and geſtures. I could not join in that laugh; but, on the contrary, thought him much wiſer than thoſe who laughed at him; for he knew the importance of thoſe little graces in a public aſſembly, and they did not. Your little perſon (which I am told by the way is not ill turned), whether in a laced coat, or a blanket, is ſpecifically the ſame; but yet, I believe, you chuſe to wear the former: and you are in the right, for the ſake of pleaſing more. The worſt-bred man in Europe, if a lady let fall her fan, would certainly take it up and give it her: the beſt-bred man in Europe could do no more. The difference however would be conſiderable; the latter would pleaſe by doing it gracefully; the former would be laughed at for doing it awkwardly. I repeat it, and repeat it

* Citizen turned gentleman, the character in Moliere from which Foote drew his Commiſſary.

† Beautiful marchioneſs, your fine eyes cauſe me to die of love!

‡ To narrate well.

again, and ſhall never ceaſe repeating it to you—air, manners, graces, ſtyle, elegancy, and all thoſe ornaments, muſt now be the objects of your attention; it is now, or never, that you muſt acquire them. Poſtpone, therefore, all other conſiderations; make them now your ſerious ſtudy: you have not one moment to loſe. The ſolid and the ornamental united are undoubtedly beſt; but were I reduced to make an option, I ſhould, without heſitation, chuſe the latter.

LETTER CXII.

Love and Respect... Martial's celebrated Epigram paraphrased... Dr. Johnson delineated... University of Cambridge... Bill for reforming the Calendar.

MY DEAR FRIEND, London, February the 28th.

THIS epigram in Martial,

> Non amo te, Sabidi, nec poſſum dicere quare,
> Hoc tantum poſſum dicere, non amo te *;

has puzzled a great many people, who cannot conceive how it is poſſible not to love any body, and yet not to know the reaſon why. I think I conceive Martial's meaning very clearly, though the nature of epigram, which is to be ſhort, would not allow him to explain it more fully; and I take it to be this: "O Sabidis, you are a very worthy deſerving man; you have a thouſand good qualities, you have a great deal of learning; I eſteem, I reſpect, but for the ſoul of me I cannot love you, though I cannot particularly ſay why. You are not *amiable*; you have not thoſe engaging manners, thoſe pleaſing attentions, thoſe graces, and that addreſs, which are abſolutely neceſſary to pleaſe, though impoſſible to define. I cannot ſay it is this or that particular thing that hinders me from loving you, it is the whole together; and upon the whole you are not agree-

* Thus happily rendered in Engliſh:

I do not love thee Dr. Fell,
The reaſon why I cannot tell;
But I don't love thee Dr. Fell.

able." How often have I, in the courſe of my life, found myſelf in this ſituation, with regard to many of my acquaintance, whom I have honoured and reſpected, without being able to love! I did not know why, becauſe, when one is young, one does not take the trouble, nor allow one's-ſelf the time, to analyſe one's ſentiments, and to trace them up to their ſource. But ſubſequent obſervation and reflection have taught me why. There is a man * whoſe moral character, deep learning, and ſuperior parts, I acknowledge, admire, and reſpect; but whom it is ſo impoſſible for me to love, that I am almoſt in a fever whenever I am in his company. His figure (without being deformed) ſeems made to diſgrace or ridicule the common ſtructure of the human body. His legs and arms are never in the poſition, which, according to the ſituation of his body, they ought to be in; but conſtantly employed in committing acts of hoſtility upon the graces. He throws any where, but down his throat, whatever he means to drink; and only mangles what he means to carve. Inattentive to all the regards of ſocial life, he miſ-times or miſ-places every thing. He diſputes with heat, and indiſcriminately; mindleſs of the rank, character, and ſituation of thoſe with whom he diſputes: abſolutely ignorant of the ſeveral gradations of familiarity or reſpect, he is exactly the ſame to his ſuperiors, his equals, and his inferiors; and therefore, by a neceſſary conſequence, abſurd to two of the three. Is it poſſible to love ſuch a man? No. The utmoſt I can do for him, is to conſider him as a reſpectable Hottentot.

I remember, that when I came from Cambridge, I had acquired, among the pedants of that illiberal ſeminary, a ſaucineſs of literature, a turn to ſatire and contempt, and a ſtrong tendency to argumentation and contradiction. But I had been but a very little while in the world, before I found that this would by no means do; and I immediately adopted the oppoſite character: I concealed what learning I had; I applauded often, without approving; and I yielded commonly, without conviction. *Suavitèr in modo* was my

* Suppoſed to be Dr. Johnſon.

law and my prophets; and if I pleaſed (between you and me) it was much more owing to that, than to any ſuperior knowledge or merit of my own. *A-propos*, the word *pleaſing* puts one always in mind of Lady Hervey: pray tell her, that I declare her reſponſible to me for your pleaſing: that I conſider her as a pleaſing Falſtaff, who not only pleaſes herſelf, but is the cauſe of pleaſing in others: that I know ſhe can make any thing of any body; and that, as your governeſs, if ſhe does not make you pleaſe, it muſt be only becauſe ſhe will not, and not becauſe ſhe cannot. I hope you are, *du bois dont on en fait* *; and if ſo, ſhe is ſo good a ſculptor, that I am ſure ſhe can give you whatever form ſhe pleaſes. A verſatility of manners is as neceſſary in ſocial, as a verſatility of parts is in political life. One muſt often yield, in order to prevail; one muſt humble one's-ſelf, to be exalted; one muſt, like St. Paul, become all things to all men, to gain ſome; and (by the way) men are taken by the ſame means, *mutatis mutandis*, that women are gained,—by gentleneſs, inſinuation, and ſubmiſſion: and theſe lines of Mr. Dryden's will hold to a miniſter as well as to a miſtreſs:

> The proſtrate lover, when he loweſt lies,
> But ſtoops to conquer, and but kneels to riſe.

In the courſe of the world, the qualifications of the cameleon are often neceſſary; nay, they muſt be carried a little farther, and exerted a little ſooner; for you ſhould, to a certain degree, take the hue of either the man or the woman that you want, and wiſh to be upon terms with. But this is a ſubject upon which I ſhall take an early occaſion to enlarge.

I have of late been a ſort of an *aſtronome malgré moi* †, by bringing, laſt Monday, into the houſe of lords, a bill for reforming our preſent calendar, and taking the new ſtyle,—upon which occaſion I was obliged to talk ſome aſtronomical jargon, of which I did not underſtand one word, but got it by heart, and ſpoke it by rote from a maſter. I wiſhed that I had known a little more of it myſelf: and ſo much I would have you

* Wood that will bear carving.
† An aſtronomer in ſpite of myſelf.

know. But the great and neceſſary knowledge of all is, to know yourſelf and others: this knowledge requires great attention and long experience: exert the former, and may you have the latter.—Adieu!

P.S. I have this moment received your letters of the 27th February, and the 2d March. The ſeal ſhall be done as ſoon as poſſible. I am glad that you are employed in Lord Albemarle's bureau: it will teach you, at leaſt, the mechanical part of that buſineſs, ſuch as folding, entering, and docketing, letters; for you muſt not imagine that you are let into the *fin fin* of the correſpondence, nor indeed is it fit that you ſhould, at your age. However, uſe yourſelf to ſecrecy as to the letters you either read or write, that in time you may be truſted with *ſecret*, *very ſecret*, *ſeparate*, *apart*, &c.

LETTER CXIII.

Comment on the Words 'Gentle in Manner, firm in Conduct' ...Kings and Ministers...Command of Temper.

MY DEAR FRIEND,

I MENTIONED to you, ſome time ago, a ſentence, which I would moſt earneſtly wiſh you always to retain in your thoughts, and obſerve in your conduct. It is *ſuavitèr in modo*, *fortitèr in re*. I do not know any one rule ſo unexceptionably uſeful and neceſſary in every part of life. I ſhall therefore take it for my text to-day; and, as old men love preaching, and I have ſome right to preach to you, I here preſent you with my ſermon upon theſe words. To proceed then regularly and *pulpitically*; I will firſt ſhow you, my beloved! the neceſſary connection of the two members of my text,—*ſuavitèr in modo*; *fortitèr in re*. In the next place, I ſhall ſet forth the advantages and utility reſulting from a ſtrict obſervance of the precept contained in my text; and conclude with an application of the whole. The *ſuavitèr in modo* alone would degenerate and ſink into a mean, timid complaiſance, and paſſiveneſs, if not ſupported and dignified by the *fortitèr in re*;

which would alſo run into impetuoſity and brutality, if not tempered and ſoftened by the *ſuaviter in modo*: however, they are ſeldom united. The warm, choleric man, with ſtrong animal ſpirits, deſpiſes the *ſuaviter in modo*, and thinks to carry all before him by the *fortiter in re*. He may poſſibly, by great accident, now and then ſucceed, when he has only weak and timid people to deal with; but his general fate will be, to ſhock, offend, be hated, and fail. On the other hand, the cunning, crafty man, thinks to gain all his ends by the *ſuaviter in modo* only: he becomes all things to all men; he ſeems to have no opinion of his own, and ſervilely adopts the preſent opinion of the preſent perſon; he inſinuates himſelf only into the eſteem of fools, but is ſoon detected, and ſurely deſpiſed by every body elſe. The wiſe man (who differs as much from the cunning, as from the choleric man) alone joins the *ſuaviter in modo* with the *fortiter in re*.—Now to the advantages ariſing from the ſtrict obſervance of this precept.

If you are in authority, and have a right to command, your commands delivered *ſuaviter in modo* will be willingly, cheerfully, and conſequently well obeyed; whereas, if given only *fortiter*, that is brutally, they will rather, as Tacitus ſays, be interpreted than executed. For my own part, if I bid my footman bring me a glaſs of wine, in a rough inſulting manner, I ſhould expect, that, in obeying me, he would contrive to ſpill ſome of it upon me; and I am ſure I ſhould deſerve it. A cool, ſteady reſolution ſhould ſhow, that where you have a right to command, you will be obeyed; but, at the ſame time, a gentleneſs in the manner of enforcing that obedience ſhould make it a cheerful one, and ſoften, as much as poſſible, the mortifying conſciouſneſs of inferiority. If you are to aſk a favour, or even to ſolicit your due, you muſt do it *ſuaviter in modo*, or you will give thoſe, who have a mind to refuſe you either, a pretence to do it, by reſenting the manner; but, on the other hand, you muſt, by a ſteady perſeverance and decent tenaciouſneſs, ſhow the *fortiter in re*. The right motives are ſeldom the true ones of men's actions, eſpecially of kings, miniſters, and people in high ſtations, who often give to

importunity and fear what they would refuſe to juſtice or to merit. By the *ſuaviter in modo* engage their hearts, if you can; at leaſt, prevent the pretence of offence: but take care to ſhow enough of the *fortiter in re* to extort from their love of eaſe, or their fear, what you might in vain hope for from their juſtice or good-nature. People in high-life are hardened to the wants and diſtreſſes of mankind, as ſurgeons are to their bdily pains; they ſee and hear of them all day long, and even of ſo many ſimulated ones, that they do not know which are real, and which not. Other ſentiments are therefore to be applied to than thoſe of mere juſtice and humanity; their favour muſt be captivated by the *ſuaviter in modo*: their love of eaſe diſturbed by unwearied importunity, or their fears wrought upon by a decent intimation of implacable, cool reſentment: this is the true *fortiter in re*. This precept is the only way I know in the world, of being loved without being deſpiſed, and feared without being hated. It conſtitutes the dignity of character, which every wiſe man muſt endeavour to eſtabliſh.

Now to apply what has been ſaid, and ſo conclude.

If you find that you have a haſtineſs in your temper, which unguardedly breaks out into indiſcreet ſallies, or rough expreſſions, to either your ſuperiors, your equals, or your inferiors, watch it narrowly, check it carefully, and call the *ſuaviter in modo* to your aſſiſtance: at the firſt impulſe of paſſion, be ſilent, till you can be ſoft. Labour even to get the command of your countenance ſo well, that thoſe emotions may not be read in it;—a moſt unſpeakable advantage in buſineſs! On the other hand, let no complaiſance, no gentleneſs of temper, no weak deſire of pleaſing on your part, no wheedling, coaxing, nor flattery, on other people's, make you recede one jot from any point that reaſon and prudence have bid you purſue; but return to the charge, perſiſt, perſevere, and you will find moſt things attainable that are poſſible. A yielding, timid meekneſs is always abuſed and inſulted by the unjuſt and the unfeeling; but when ſuſtained by the *fortiter in re* is always reſpected, commonly ſucceſsful. In your friendſhips and connections, as well as in your enmities, this rule is

particularly uſeful; let your firmneſs and vigour preſerve and invite attachments to you; but, at the ſame time, let your manner hinder the enemies of your friends and dependants from becoming yours: let your enemies be diſarmed by the gentleneſs of your manner; but let them feel, at the ſame time, the ſteadineſs of your juſt reſentment; for there is great difference between bearing malice, which is always ungenerous, and a reſolute ſelf-defence, which is always prudent and juſtifiable. In negotiations with foreign miniſters, remember the *fortiter in re*; give up no point, accept of no expedient, till the utmoſt neceſſity reduces you to it, and even then diſpute the ground inch by inch; but then, while you are contending with the miniſter *fortiter in re*, remember to gain the man by the *ſuaviter in modo*. Tell him, in a frank gallant manner, that your miniſterial wrangles do not leſſen your perſonal regard for his merit; but that, on the contrary, his zeal and ability, in the ſervice of his maſter, increaſe it; and that, of all things, you deſire to make a good friend of ſo good a ſervant. By theſe means you may and will very often be gainer,—you never can be a loſer. Some people cannot gain upon themſelves to be eaſy and civil to thoſe who are either their rivals, competitors, or oppoſers; though, independently of thoſe accidental circumſtances, they would like and eſteem them. They betray a ſhyneſs and an awkwardneſs in company with them, and catch at any little thing to expoſe them; and ſo, from temporary and only occaſional opponents, make them their perſonal enemies. This is exceedingly weak and detrimental, as, indeed, is all humour in buſineſs; which can only be carried on ſucceſsfully, by unadulterated good policy and right reaſoning. In ſuch ſituations I would be more particularly and *noblement*, civil, eaſy, and frank with the man whoſe deſigns I traverſed; this is commonly called generoſity and magnanimity, but is, in truth, good ſenſe and policy. The manner is often as important as the matter, ſometimes more ſo; a favour may make an enemy, and an injury may make a friend, according to the different manner in which they are ſeverally done. The countenance, the addreſs, the words, the enuncia-

tion, the graces, add great efficacy to the *ſuavitèr in modo*, and great dignity to the *fortitèr in re*; and conſequently they deſerve the utmoſt attention.

From what has been ſaid, I conclude with this obſervation, That gentleneſs of manners, with firmneſs of mind, is a ſhort, but full deſcription of human perfection, on this ſide of religious and moral duties: that you may be ſeriouſly convinced of this truth, and ſhow it in your life and converſation, is the moſt ſincere and ardent wiſh of yours.

LETTER CXIV.

Love and Hatred equally critical...Attentions in Company ...Conſtitution of Things at Paris...Difference between Seeing and Staring.

MY DEAR FRIEND, London, March the 11th.

I RECEIVED by the laſt poſt a letter from abbé Guaſco, in which he joins his repreſentations to thoſe of lord Albemarle, againſt your remaining any longer in your very bad lodgings at the academy; and, as I do not find that any advantage can ariſe to you, from being *interne* in an academy, which is full as far from the riding-houſe, and from all your other maſters, as your lodgings will probably be, I agree to your removing to an *hôtel garni* *; the abbé will help you to find one, as I deſire him by the incloſed, which you will give him. I muſt, however, annex one condition to your going into private lodgings, which is, an abſolute excluſion of Engliſh breakfaſts and ſuppers at them; the former conſume the whole morning, and the latter employ the evenings very ill, in ſenſeleſs toaſting *à l'Angloiſe* in their infernal claret. You will be ſure to go to the riding-houſe as often as poſſible, that is, whenever your new buſineſs at lord Albemarle's does not hinder you. By the way, you may take your lodgings for one whole year certain, by which means you may get them much cheaper; for though I intend

* A furniſhed houſe.

to ſee you here in leſs than a year, it will be but for a little time, and you will return to Paris again, where I intend you ſhall ſtay till the end of April twelvemonth; at which time, provided you have got all *le politeſſe, les manières, les attentions, et les graces du beau monde*, I ſhall place you in ſome buſineſs ſuitable to your deſtination.

I have received, at laſt, your preſent of the carton, from Dominichino, by Blanchét. It is very finely done; it is pity that he did not take in all the figures of the original. I will hang it up, where it ſhall be your own again ſome time or other.

Mr. Harte is returned in perfect health from Cornwall, and has taken poſſeſſion of his prebendal houſe at Windſor, which is a very pretty one. As I dare ſay you will always feel, I hope you will always expreſs, the ſtrongeſt ſentiments of gratitude and friendſhip for him. Write to him frequently, and attend to the letters you receive from him. He ſhall be with us at Blackheath, alias *Babiole*, all the time that I propoſe you ſhall be there, which, I believe, will be the month of Auguſt next.

Having thus mentioned to you the probable time of our meeting, I will prepare you a little for it. Hatred, jealouſy, or envy, make moſt people attentive to diſcover the leaſt defects of thoſe they do not love; they rejoice at every new diſcovery they make of that kind, and take care to publiſh it. I thank God, I do not know what thoſe three ungenerous paſſions are, having never felt them in my own breaſt! but love has juſt the ſame effect upon me, except that I conceal, inſtead of publiſhing, the defects which my attention makes me diſcover in thoſe I love. I curiouſly pry into them; I analyſe them; and wiſhing either to find them perfect, or to make them ſo, nothing eſcapes me, and I ſoon diſcover every the leaſt gradation towards, or from that perfection. You muſt, therefore, expect the moſt critical *examen* that ever any body underwent: I ſhall diſcover your leaſt, as well as your greateſt defects, and I ſhall very freely tell you of them, *Non quod odio habeam, ſed quod amem* *. But I ſhall tell them you *tête-à tête*, and as *Micio*, not as

* Not becauſe I hate, but becauſe I love you.

Demea; and I will tell them to nobody elſe. I think it but fair to inform you beforehand, where I ſuſpect that my criticiſms are likely to fall; and that is more upon the outward, than upon the inward man. I neither ſuſpect your heart nor your head; but, to be plain with you, I have a ſtrange diſtruſt of your air, your addreſs, your manners, your *tournure*, and particularly of your *énunciation* and elegancy of ſtyle. Theſe will be all put to the trial; for while you are with me, you muſt do the honours of my houſe and table; the leaſt inaccuracy or inelegancy will not eſcape me; as you will find by *a look* at the time, and by a remonſtrance afterwards when we are alone. You will ſee a great deal of company of all ſorts at *Babiole*, and particularly foreigners. Make, therefore, in the mean time, all theſe exterior and ornamental qualifications your peculiar care, and diſappoint all my imaginary ſchemes of criticiſm. Some authors have criticiſed their own works firſt, in hopes of hindering others from doing it afterwards: but then they do it themſelves with ſo much tenderneſs and partiality for their own production, that not only the production itſelf, but the preventive criticiſm is criticiſed. I am not one of thoſe authors; but, on the contrary, my ſeverity increaſes with my fondneſs for my work; and if you will but effectually correct all the faults I ſhall find, I will enſure you from all ſubſequent criticiſms from other quarters.

Are you got a little into the interior, into the conſtitution of things at Paris? Have you ſeen what you have ſeen thoroughly? For, by the way, few people ſee what they ſee, or hear what they hear. For example, if you go to *les Invalides*, do you content yourſelf with ſeeing the building, the hall where three or four hundred cripples dine, and the galleries where they lie; or do you inform yourſelf of the numbers, the conditions of their admiſſion, their allowance, the value and nature of the fund by which the whole is ſupported? This latter I call ſeeing, the former is only ſtaring. Many people take the opportunity of *les vacances*, to go and ſee the empty rooms, where the ſeveral chambers of the parliament did ſit; which rooms are exceedingly like all other large rooms: when you go there, let it be

when they are full; ſee and hear what is doing in them; learn their reſpective conſtitutions, juriſdictions, objects, and methods of proceeding; hear ſome cauſes tried in every one of the different chambers. *Approfondiſſez les choſes* *.

I am glad to hear that you are ſo well at marquis de St. Germain's †, of whom I hear a very good character. How are you with the other foreign miniſters at Paris? Do you frequent the Dutch embaſſador or embaſſadreſs? Have you any footing at the Nuncio's, or at the Imperial and Spaniſh embaſſadors? It is uſeful. Be more particular in your letters to me, as to your manner of paſſing your time, and the company you keep. Where do you dine and ſup oftenеſt? Whoſe houſe is moſt your home?—Adieu!

LETTER CXV.

Reformation of the Calendar...His Lordship's Conduct in that Affair...His Speech in the House of Lords...Lord Macclesfield's ... The pleasing Speaker more applauded than the well-informed...Lord Bolingbroke's Style.

MY DEAR FRIEND, London, March the 18th.

I ACQUAINTED you in a former letter that I had brought a bill into the houſe of lords for correcting and reforming our preſent calendar, which is the Julian; and for adopting the Gregorian. I will now give you a more particular account of that affair; from which reflections will naturally occur to you, that I hope may be uſeful, and which I fear you have not made. It was notorious, that the Julian calendar was erroneous, and had overcharged the ſolar year with eleven days. Pope Gregory the XIIIth corrected this error; his reformed calendar was immediately received by all the catholic powers of Europe, and afterwards adopted by all the proteſtant ones, except Ruſſia, Sweden, and England. It was not, in my opinion, very honoura-

* Inquire deeply.

† At that time embaſſador from the king of Sardinia at the court of France.

ble for England to remain in a groſs and avowed error, eſpecially in ſuch company; the inconveniency of it was likewiſe felt by all thoſe who had foreign correſpondences, whether political or mercantile. I determined, therefore, to attempt the reformation; I conſulted the beſt lawyers, and the moſt ſkilful aſtronomers, and we cooked up a bill for that purpoſe. But then my difficulty began: I was to bring in this bill, which was neceſſarily compoſed of law jargon and aſtronomical calculations, to both which I am an utter ſtranger. However, it was abſolutely neceſſary to make the houſe of lords think that I knew ſomething of the matter; and alſo, to make them believe that they knew ſomething of it themſelves, which they do not. For my own part, I could juſt as ſoon have talked Celtic or Sclavonian to them, as aſtronomy, and they would have underſtood me full as well: ſo I reſolved to do better than ſpeak to the purpoſe, and to pleaſe inſtead of informing them. I gave them, therefore, only an hiſtorical account of calendars, from the Egyptian down to the Gregorian, amuſing them now and then with little epiſodes; but I was particularly attentive to the choice of my words, to the harmony and roundneſs of my periods, to my elocution, to my action. This ſucceeded, and ever will ſucceed; they thought I informed, becauſe I pleaſed them: and many of them ſaid, that I had made the whole very clear to them; when, God knows, I had not even attempted it. Lord Macclesfield, who had the greateſt ſhare in forming the bill, and who is one of the greateſt mathematicians and aſtronomers in Europe, ſpoke afterwards with infinite knowledge, and all the clearneſs that ſo intricate a matter would admit of: but as his words, his periods, and his utterance, were not near ſo good as mine, the preference was moſt unanimouſly, though moſt unjuſtly, given to me. This will ever be the caſe; every numerous aſſembly is *mob*, let the individuals who compoſe it be what they will. Mere reaſon and good ſenſe is never to be talked to a mob: their paſſions, their ſentiments, their ſenſes, and their ſeeming intereſts, are alone to be applied to. Underſtanding they have collectively none; but they have ears and eyes, which muſt be flattered and ſeduced; and this can only be

done by eloquence, tuneful periods, graceful action, and all the various parts of oratory.

When you come into the houſe of commons, if you imagine that ſpeaking plain and unadorned ſenſe and reaſon will do your buſineſs, you will find yourſelf moſt groſly miſtaken. As a ſpeaker, you will be ranked only according to your eloquence, and by no means according to your matter; every body knows the matter almoſt alike, but few can adorn it. I was early convinced of the importance and powers of eloquence; and from that moment I applied myſelf to it. I reſolved not to utter one word, even in common converſation, that ſhould not be the moſt expreſſive, and the moſt elegant, that the language could ſupply me with for that purpoſe; by which means I have acquired ſuch a certain degree of habitual eloquence, that I muſt now really take ſome pains if I would expreſs myſelf very inelegantly. I want to inculcate this known truth into you, which you ſeem by no means to be convinced of yet, that ornaments are at preſent your only objects. Your ſole buſineſs now is to ſhine, not to weigh. Weight without luſtre is lead. You had better talk trifles elegantly to the moſt trifling woman, than coarſe inelegant ſenſe to the moſt ſolid man: you had better return a dropped fan genteely, than give a thouſand pounds awkwardly: and you had better refuſe a favour gracefully, than grant it clumſily. Manner is all, in every thing: it is by manner only that you can pleaſe, and conſequently riſe. All your Greek will never advance you from ſecretary to envoy, or from envoy to embaſſador; but your addreſs, your manner, your air, if good, very probably may. I would, upon my word, much rather that you had lord Bolingbroke's ſtyle and eloquence, in ſpeaking and writing, than all the learning of the Academy of Sciences, the Royal Society, and the two univerſities united.

Having mentioned lord Bolingbroke's ſtyle, which is, undoubtedly, infinitely ſuperior to any-body's, I would have you read his works, which you have, over and over again, with particular attention to his ſtyle. Tranſcribe, imitate, emulate it, if poſſible: that would

be of real uſe to you in the houſe of commons, in negotiations, in converſation; with that you may juſtly hope to pleaſe, to perſuade, to ſeduce, to impoſe; and you will fail in thoſe articles, in proportion as you fall ſhort of it. Upon the whole, lay aſide, during your year's reſidence at Paris, all thoughts of all that dull fellows call ſolid, and exert your utmoſt care to acquire what people of faſhion call ſhining.

Among the commonly called little things, to which you do not attend, your hand-writing is one, which is indeed ſhamefully bad, and illiberal; it is neither the hand of a man of buſineſs, nor of a gentleman, but of a truant ſchool-boy; as ſoon, therefore, as you have done with abbé Nolet, pray get an excellent writing-maſter (ſince you think that you cannot teach yourſelf to write what hand you pleaſe), and let him teach you to write a genteel, legible, liberal hand, and quick; not the hand of a *procureur*, or a writing-maſter, but that ſort of hand in which the firſt *commis* in foreign bureaus commonly write: for I tell you truly, that were I lord Albemarle, nothing ſhould remain in my bureau, written in your preſent hand.

In a fortnight or three weeks, you will ſee Sir Charles Hotham at Paris, in his way to Toulouſe, where he is to ſtay a year or two. Pray be very civil to him, but do not carry him into company, except preſenting him to lord Albemarle; for as he is not to ſtay at Paris above a week, we do not deſire that he ſhould taſte of that diſſipation: you may ſhow him a play and an opera. —Adieu, my dear child.

LETTER CXVI.

Knowledge of the World...Necessary Accomplishments of a Foreign Minister...Domestic Politics...Death of the Prince of Wales.

MY DEAR FRIEND, London, March the 25th.

WHAT a happy period of your life is this! Pleaſure is now, and ought to be, your buſineſs. While you were younger, dry rules, and unconnected words,

were the unpleaſant objects of your labours. When you grow older, the anxiety, the vexations, the diſappointments, inſeparable from public buſineſs, will require the greateſt ſhare of your time and attention; your pleaſures may, indeed, conduce to your buſineſs, and your buſineſs will quicken your pleaſures; but ſtill your time muſt, at leaſt, be divided: whereas now it is wholly your own, and cannot be ſo well employed as in the pleaſures of a gentleman. The world is now the only book you want, and almoſt the only one you ought to read: that neceſſary book can only be read in company, in public places, at meals, and in circles. You muſt be in the pleaſures, in order to learn the manners of good company. In premeditated, or in formal buſineſs, people conceal, or at leaſt endeavour to conceal, their characters; whereas pleaſures diſcover them, and the heart breaks out through the guard of the underſtanding. Thoſe are often propitious moments for ſkilful negotiators to improve. In your deſtination particularly, the able conduct of pleaſures is of infinite uſe: to keep a good table, and to do the honours of it gracefully, is abſolutely neceſſary for a foreign miniſter. There is a certain light table chit-chat, uſeful to keep off improper and too ſerious ſubjects, which is only to be learned in the pleaſures of good company. In truth, it may be trifling; but, trifling as it is, a man of parts, and experience of the world, will give an agreeable turn to it.

An engaging addreſs towards the female ſex is often of very great ſervice to foreign miniſters. Women have, directly or indirectly, a good deal to ſay in moſt courts. The late lord Strafford governed, for a conſiderable time, the court of Berlin, and made his own fortune, by being well with madame de Wartemberg, the firſt king of Pruſſia's miſtreſs; and I could name many other inſtances of that kind. Let every other book then give way for the preſent to this great and neceſſary book, the World; of which there are ſo many various readings, that it requires a great deal of time and attention to underſtand it well: contrary to all other books, you muſt not ſtay at home, but go abroad to read it; and, when you ſeek it abroad, you will not find it in bookſellers' ſhops and ſtalls, but in courts, in

hôtels, at entertainments, balls, assemblies, spectacles, &c. Put yourself upon the foot of an easy domestic, but polite familiarity and intimacy, in the several French houses to which you have been introduced. Your profession has this agreeable pecularity in it, which is, that it is connected with, and promoted by pleasures; and it is the only one, in which a thorough knowledge of the world, polite manners, and an engaging address, are absolutely necessary. If a lawyer knows his law, a parson his divinity, and a financier his calculations, each may make a figure and a fortune in his profession, without great knowledge of the world, and without the manners of gentlemen. But your profession throws you into all the intrigues, and cabals, as well as pleasures of courts: in those windings and labyrinths, a knowledge of the world, a discernment of characters, a suppleness and versatility of mind, and an elegancy of manners, must be your clue: you must know how to sooth and lull the monsters that guard, and how to address and gain the fair that keep, the golden fleece. These are the arts and the accomplishments absolutely necessary for a foreign minister; in which it must be owned, to our shame, that most other nations out-do the English; and, *cæteris paribus*, a French minister will get the better of an English one at any third court in Europe. The cardinal d'Ossat was looked upon at Rome as an Italian, and not as a French cardinal; and monsieur d'Avaux, wherever he went, was never considered as a foreign minister, but as a native, and a personal friend. Mere plain truth, sense, and knowledge, will by no means do alone in courts; art and ornaments must come to their assistance.

The death of the prince of Wales, who was more beloved for his affability and good-nature, than esteemed for his steadiness and conduct, has given concern to many, and apprehensions to all. The great difference of age in the king and prince George presents the prospect of a minority,—a disagreeable prospect for any nation! But it is to be hoped, and is most probable, that the king, who is now perfectly recovered of his late indisposition, may live to see his grandson of age. He is, seriously, a most hopeful boy: gentle and good-

natured, with good ſound ſenſe. This event has made all ſorts of people here hiſtorians, as well as politicians. Our hiſtories are rummaged for all the particular circumſtances of the ſix minorites we have had ſince the conqueſt; viz. thoſe of Henry III. Edward III. Richard II. Henry VI. Edward V. and Edward VI.; and the reaſonings, the ſpeculations, the conjectures, and the predictions, you will eaſily imagine, muſt be innumerable and endleſs, in this nation, where every porter is a conſummate politician. Doctor Swift ſays, very humourouſly, "Every man knows that he underſtands religion and politics, though he never learned them; but many people are conſcious they do not underſtand many other ſciences, from having never learned them."—Adieu!

LETTER CXVII.

Courts...Keeping Secrets...Study of Aſtronomy and Geometry...Lord Cheſterfield's Speech...Oratory.

MY DEAR FRIEND, London, April the 7th.

HERE you have, all together, the pocket books, the compaſſes, and the patterns. When your three Graces have made their option, you need only ſend me, in a letter, ſmall pieces of the three mohairs they fix upon. If I can find no way of ſending them ſafely, and directly to Paris, I will contrive to have them left with madame Morel, at Calais, who, being madame Monconſeil's agent there, may find means of furthering them to your three ladies, who all belong to your friend madame Monconſeil.

You will alſo find, in the packet, a compaſs ring ſet round with little diamonds, which I adviſe you to make a preſent of to abbé Guaſco, who has been uſeful to you, and will continue to be ſo: as it is a mere bauble, you muſt add to the value of it by your manner of giving it him. All thoſe little gallantries depend entirely upon the manner of doing them; as, in truth, what does not? The greateſt favours may be done ſo awkwardly and bunglingly as to offend; and diſagreeable

things may be done ſo agreeably as almoſt to oblige. Endeavour to acquire this great ſecret; it exiſts, it is to be found, and is worth a great deal more than the grand ſecret of the alchymiſts would be if it was, as it is not, to be found. This is only to be learned in courts, where claſhing views, jarring opinions, and cordial hatreds, are ſoftened, and kept within decent bounds, by politeneſs and manners. Frequent, obſerve, and learn courts. Are you free of that at St. Cloud? Are you often at Verſailles? Inſinuate and wriggle yourſelf into favour at thoſe places. L'abbé de la Ville, my old friend, will help you at the latter; your three ladies may eſtabliſh you in the former. The good-breeding *de la Ville et de la Cour* * are different; but, without deciding which is intrinſically the beſt, that of the court is, without doubt, the moſt neceſſary for you, who are to live, to grow, and to riſe in courts. In two years time, which will be as ſoon as you are fit for it, I hope to be able to plant you in the ſoil of a *young court* here; where, if you have all the addreſs of a good courtier, you will have a great chance of thriving and flouriſhing. Young favour is eaſily acquired, if the proper means are employed; and, when acquired, it is warm, if not durable; and the warm moments muſt be ſnatched and improved. Do not mention this view of mine for you to any mortal; but learn to keep your own ſecrets, which, by the way, very few people can do.

If your courſe of experimental philoſophy, with abbé Nolét, is over, I would have you apply to abbé Sallier for a maſter to give you a general notion of aſtronomy and geometry; of both which you may know as much as I deſire you ſhould in ſix months time. I only deſire that you ſhall have a clear notion of the preſent planetry ſyſtem, and the hiſtory of all the former ſyſtems. Fontenelle's *Pluralité des Mondes* will almoſt teach you all you need know upon that ſubject. As for geometry, the ſeven firſt books of Euclid will be a ſufficient portion of it for you. It is right to have a general notion of thoſe abſtruſe ſciences, ſo as not to

* City and court.

appear quite ignorant of them, when they happen, as ſometimes they do, to be the topics of converſation; but a deep knowledge of them requires too much time, and engroſſes the mind too much. I repeat it again and again to you, let the great book of the World be your principal ſtudy.

Whatever may be ſaid at Paris of my ſpeech upon the bill for the reformation of the preſent calendar, or whatever applauſe it may have met with here, the whole, I can aſſure you, is owing to the words and to the delivery, but by no means to the matter; which, as I told you in a former letter, I was not maſter of. I mention this again, to ſhow you the importance of well-choſen words, harmonious periods, and good delivery; for, between you and me, lord Macclesfield's ſpeech was, in truth, worth a thouſand of mine. It will ſoon be printed, and I will ſend it you. It is very inſtructive. You ſay, that you wiſh to ſpeak but half as well as I did: you may eaſily ſpeak full as well as ever I did, if you will but give the ſame attention to the ſame objects that I did at your age, and for many years afterwards; I mean, correctneſs, purity and elegancy of ſtyle, harmony of periods, and gracefulneſs of delivery. Read over and over again the third book of *Cicero de Oratore*, in which he particularly treats of the ornamental parts of oratory: they are indeed properly oratory, for all the reſt depends only upon common ſenſe, and ſome knowledge of the ſubjects you ſpeak upon. But if you would pleaſe, perſuade, and prevail in ſpeaking, it muſt be by the ornamental parts of oratory.—Adieu!

LETTER CXVIII.

Judgment in Paintings...Style of Converſation at Paris... Neceſſity of adapting ourſelves to the Company.

MY DEAR FRIEND, London, April the 22d.

I APPLY to you now, as to the greateſt *virtuoſo* of this, or perhaps any other age; one whoſe ſuperior judgment and diſtinguiſhing eye hindered the king of Poland from buying a bad picture at Venice, and whoſe

decisions in the realms of *virtù* are final, and without appeal. Now to the point. I have had a catalogue sent me, for the sale of some pictures at the apartments of the *Sieur Araignon Aperén, valet de chambre de la Reine, sur le quai de la Mégisserie, au coin de l'Arche Marion.* There I observe two large pictures of Titian, as described in the inclosed page of the catalogue, N° 18, which I should be glad to purchase, upon two conditions; the first is, that they be undoubted originals of Titian, in good preservation; and the other, that they come cheap. To ascertain the first (but without disparaging your skill), I wish you would get some undoubted connoisseurs to examine them carefully; and if, upon such critical examination, they should be unanimously allowed to be undisputed originals of Titian, and well preserved, then comes the second point, the price: I will not go above two hundred pounds sterling for the two together; but as much less as you can get them for. I acknowledge that two hundred pounds seems to be a very small sum for two undoubted Titians of that size; but, on the other hand, as large Italian pictures are now out of fashion at Paris, where fashion decides of every thing, and as these pictures are too large for common rooms, they may possibly come within the price above limited. I leave the whole of this transaction (the price excepted, which I will not exceed) to your consummate skill and prudence, with proper advice joined to them. Should you happen to buy them for that price, carry them to your own lodgings, and get a frame made to the second, which I observe has none, exactly the same with the other frame, and have the old one new gilt; and then get them carefully packed up, and sent me by Rouen.

I hear much of your conversing with *les beaux esprits* at Paris: I am very glad of it; it gives a degree of reputation, especially at Paris; and their conversation is generally instructive, though sometimes affected. It must be owned, that the polite conversation of the men and women of fashion at Paris, though not always very deep, is much less futile and frivolous than ours here. It turns at least upon some subject, something of taste, some point of history, criticism, and even philosophy;

which, though probably not quite so solid as Mr. Locke's, is however better, and more becoming rational beings, than our frivolous dissertations upon the weather, or upon whist. Monsieur du Clos observes, and I think very justly, *qu'il y a à present en France une fermentation universelle de la raison qui tend à se développer**. Whereas, I am sorry to say, that here that fermentation seems to have been over some years ago, the spirit evaporated, and only the dregs left. Moreover, *les beaux esprits* at Paris are commonly well bred, which ours very frequently are not: with the former your manners will be formed; with the latter, wit must generally be compounded for at the expense of manners. Are you acquainted with Marivaux, who has certainly studied, and is well acquainted with the heart; but who refines so much upon its *plis et replis* †, and describes them so affectedly, that he often is unintelligible to his readers, and sometimes so, I dare say, to himself? Do you know *Crébillon de Fils?* He is a fine painter, and a pleasing writer; his characters are admirable, and his reflections just. Frequent these people, and be glad, but not proud, of frequenting them: never boast of it, as a proof of your own merit; nor insult, in a manner, other companies, by telling them affectedly what you, Montesquieu, and Fontenelle were talking of the other day; as I have known many people do here, with regard to Pope and Swift, who had never been twice in company with either: nor carry into other companies the tone of those meetings of *beaux esprits*. Talk of literature, taste, philosophy, &c. with them; but with the same ease, talk of *pompons*, *moires*, &c. with madame de Blot, if she requires it. Almost every subject in the world has its proper time and place; in which no one is above or below discussion. The point is, to talk well upon the subject you talk upon; and the most trifling, frivolous subjects, will still give a man of parts an opportunity of showing them. *L'usage du grand monde* ‡ can alone teach that. This was the

* That there is at present in France a general fermentation of reason, which tends to a crisis.

† Foldings and refoldings. ‡ Frequenting the great world.

diſtinguiſhing characteriſtic of Alcibiades, and a happy one it was; that he could occaſionally, and with ſo much eaſe, adopt the moſt different, and even the moſt oppoſite habits and manners, that each ſeemed natural to him. Prepare yourſelf for the great world, as the *athletæ* uſed to do for their exerciſes; oil (if I may uſe that expreſſion) your mind, and your manners, to give them the neceſſary ſuppleneſs and flexibility; ſtrength alone will not do, as young people are too apt to think.

LETTER CXIX.

Attention to Manners... Corpulency... Behaviour in different Companies.

MY DEAR FRIEND, London, May the 2d.

TWO accounts, which I have very lately received of you, from two good judges, have put me into great ſpirits; as they have given me reaſonable hopes, that you will ſoon acquire all that I believe you want; I mean the air, the addreſs, the graces, and the manners of a man of faſhion. As theſe two pictures of you are very unlike that which I received, and ſent you ſome months ago, I will name the two painters: the firſt is an old friend and acquaintance of mine, monſieur D'Aillon. His picture is, I hope, like you; for it is a very good one: monſieur Tollot's is ſtill a better; and ſo advantageous a one, that I will not ſend you a copy of it, for fear of making you too vain. So far I will tell you, that there was only one *but* in either of their accounts; and it was this: I gave D'Aillon the queſtion, ordinary and extraordinary, upon the important article of manners; and extorted this from him: "But, ſince you will know it, he ſtill wants that laſt beautiful varniſh, which raiſes the colours, and gives brilliancy to the piece. Be perſuaded that he will acquire it; he has too much ſenſe not to know its value; and, if I am not greatly miſtaken, more perſons than one are now endeavouring to give it him." Monſieur Tollot ſays, "In order to be exactly all that you wiſh him, he only

wants thoſe little nothings, thoſe graces in *détail*, and that amiable eaſe, which can only be acquired by uſage of the great world. I am aſſured that he is, in that reſpect, in good hands." I congratulate you and myſelf upon your being ſo near that point at which I ſo anxiouſly wiſh you may arrive. I am ſure, that all your attention and endeavours will be exerted; and, if exerted, they will ſucceed. Mr. Tollot ſays, that you are inclined to be fat; but I hope you will decline it as much as you can; not by taking any thing corroſive to make you lean, but by taking as little as you can of thoſe things that would make you fat. Drink no chocolate, take your coffee without cream: you cannot poſſibly avoid ſuppers at Paris, unleſs you avoid company too, which I would by no means have you do; but eat as little at ſupper as you can, and make even an allowance for that little at your dinners. Take, occaſionally, a double doſe of riding and fencing; and now that the ſummer is come, walk a good deal in the Tuilleries: it is a real inconveniency to any body to be fat; and, beſides, it is ungraceful for a young fellow. *A-propos*, I had like to have forgotten to tell you, that I charged Tollot to attend particularly to your utterance and diction; two points of the utmoſt importance. To the firſt he ſays, "His enunciation is not bad, but it is to be wiſhed that it was ſtill better; and he expreſſes himſelf with more fire than elegancy. Uſage of good company will inſtruct him likewiſe in that." Theſe, I allow, are all little things, ſeparately; but, aggregately, they make a moſt important and great article in the account of a gentleman. In the houſe of commons you can never make a figure, without elegancy of ſtyle, and gracefulneſs of utterance; and you can never ſucceed as a courtier at your own court, or as a miniſter at any other, without thoſe innumerable *petits riens dans les manières et dans les attentions**. Mr. Yorke is by this time at Paris; make your court to him, but not ſo as to diſguſt, in the leaſt, lord Albemarle, who may poſſibly diſlike your conſidering Mr. Yorke as the man of buſineſs, and him as only *pour*

* Little nothings in the manners and attentions.

orner la ſcene *. Whatever your opinion may be upon *that point*, take care not to let it appear; but be well with them both, by ſhowing no public preference to either.

Though I muſt neceſſarily fall into repetitions, by treating the ſame ſubject ſo often, I cannot help recommending to you again the utmoſt attention to your air and addreſs. Learn to ſit genteely in different companies; to loll genteely, and with good manners, in thoſe companies where you are authoriſed to be free, and to ſit up reſpectfully where the ſame freedom is not allowable. Learn even to compoſe your countenance occaſionally to the reſpectful, the cheerful, and the inſinuating. Take particular care that the motions of your hands and arms be eaſy and graceful; for the genteelneſs of a man conſiſts more in them than in any thing elſe. Deſire ſome women to tell you of any little awkwardneſs that they obſerve in your carriage: they are the beſt judges of thoſe things; and if they are ſatisfied, the men will be ſo too. Think, now, only of the decorations. Are you acquainted with madame Geoffrain, who has a great deal of wit, and who, I am informed, receives only the very beſt company in her houſe. Do you know madame du Pin, who, I remember, had beauty, and I hear has wit and reading? I could wiſh you to converſe only with thoſe, who, either from their rank or their merit, require conſtant attention; for a young man can never improve in company, where he thinks he may neglect himſelf. A new bow muſt be conſtantly kept bent; when it grows older, and has taken the right turn, it may now and then be relaxed.

I have this moment paid your draft of £.89. 15*s.* it was ſigned in a very good hand; which proves that a good hand may be written without the aſſiſtance of magic. Nothing provokes me much more, than to hear people indolently ſay, that they cannot do what is in every body's power to do, if it be but in their will.—Adieu!

* To fill up the ſcene.

LETTER CXX.

A decisive and peremptory Manner censured...Address in conducting an Argument.

MY DEAR FRIEND, London, May the 6th.

THE beſt authors are always the ſevereſt critics of their own works; they reviſe, correct, file, and poliſh them, till they think they have brought them to perfection. Conſidering you as my work, I do not look upon myſelf as a bad author, and am therefore a ſevere critic. I examine narrowly into the leaſt inaccuracy or inelegancy, in order to correct, not to expoſe them, and that the work may be perfect at laſt. You are, I know, exceedingly improved in your air, addreſs, and manners, ſince you have been at Paris; but ſtill there is, I believe, room for farther improvement, before you come to that perfection which I have ſet my heart upon ſeeing you arrive at; and till that moment I muſt continue filing and poliſhing. In a letter that I received by laſt poſt, from a friend of yours at Paris, there was this paragraph:—"I have the honour to aſſure you, without flattery, that Mr. Stanhope ſucceeds beyond what might be expected from a perſon of his age. He goes into very good company; and that kind of manner, which was at firſt thought to be too deciſive and peremptory, is now judged otherwiſe; becauſe it is acknowledged to be the effect of an ingenuous frankneſs, accompanied by politeneſs, and by a proper deference. He ſtudies to pleaſe, and ſucceeds. Madame de Puiſieux was the other day ſpeaking of him with complacency and friendſhip. You will be ſatisfied with him in all reſpects." This is extremely well, and I rejoice at it: one little circumſtance only may, and I hope will, be altered for the better. Take pains to undeceive thoſe who thought that your manner was a little too deciſive and peremptory: as it is not meant ſo, let it not appear ſo. Compoſe your countenance to an air of gentleneſs and *douceur*; uſe ſome expreſſions of diffidence of your own opinion, and deference to other people's; ſuch as, If I might be permitted to ſay—I ſhould think—Is it not rather ſo? At leaſt, I have the greateſt reaſon

to be diffident of myself.—Such mitigating, engaging words do by no means weaken your argument; but, on the contrary, make it more powerful, by making it more pleasing. If it is a quick and hasty manner of speaking that people mistake for decided and peremptory, prevent their mistakes for the future by speaking more deliberately, and taking a softer tone of voice: as in this case you are free from the guilt, be free from the suspicion too. Mankind, as I have often told you, is more governed by appearances than by realities: and, with regard to opinion, one had better be really rough and hard, with the appearance of gentleness and softness, than just the reverse. Few people have penetration enough to discover, attention enough to observe, or even concern enough to examine, beyond the exterior; they take their notions from the surface, and go no deeper; they commend, as the gentlest and best-natured man in the world, that man who has the most engaging exterior manner, though possibly they have been but once in his company. An air, a tone of voice, a composure of countenance to mildness and softness, which are all easily acquired, do the business; and without farther examination, and possibly with the contrary qualities, that man is reckoned the gentlest, the modestest, and the best-natured man alive. Happy the man who, with a certain fund of parts and knowledge, gets acquainted with the world early enough to make it his bubble, at an age when most people are the bubbles of the world! for that is the common case of youth. They grow wiser when it is too late; and, ashamed and vexed at having been bubbles so long, too often turn knaves at last. Do not therefore trust to appearances and outside yourself, but pay other people with them; because you may be sure that nine in ten of mankind do, and ever will, trust to them. This is by no means a criminal or blameable simulation, if not used with an ill intention. I am by no means blameable in desiring to have other people's good word, good will, and affection, if I do not mean to abuse them. Your heart, I know, is good, your sense is sound, and your knowledge extensive. What then remains for you to do? Nothing, but to adorn those fundamental qua-

lifications with ſuch engaging and captivating manners, ſoftneſs, and gentleneſs, as will endear you to thoſe who are able to judge of your real merit, and which always ſtand in the ſtead of merit with thoſe who are not. I do not mean by this to recommend to you the inſipid ſoftneſs of a gentle fool: no, aſſert your own opinion, oppoſe other people's when wrong; but let your manner, your air, your terms, and your tone of voice be ſoft and gentle, and that eaſily and naturally, not affectedly. Uſe palliatives when you contradict; ſuch as, I may be miſtaken, I am not ſure, but I believe, I ſhould rather think, &c. Finiſh any argument or diſpute with ſome little good-humoured pleaſantry, to ſhow that you are neither hurt yourſelf, nor meant to hurt your antagoniſt; for an argument, kept up a good while, often occaſions a temporary alienation on each ſide. Pray obſerve particularly, in thoſe French people who are diſtinguiſhed by that character, *cette douceur de mœurs et de manières* *, which they talk of ſo much, and value ſo juſtly; ſee in what it conſiſts; in mere trifles, and moſt eaſy to be acquired, where the heart is really good. Imitate, copy it, till it becomes habitual and eaſy to you.

Adieu!—I have not heard from you theſe three weeks, which I think a great while.

LETTER CXXI.

Pictures...Rembrandt...Acquaintances and Friends...Mathematics, &c.

MY DEAR FRIEND, London, May the 10th.

I RECEIVED yeſterday, at the ſame time, your letters of the 4th and the 11th; and being much more careful of my commiſſions than you are of yours, I do not delay one moment ſending you my final inſtructions concerning the pictures. The man you allow to be a Titian, and in good preſervation; the woman is an indif-

* That ſoftneſs of manners.

ferent and a damaged picture; but, as I want them for furniture for a particular room, companions are neceſſary; and therefore I am willing to take the woman, for better for worſe, upon account of the man; and if ſhe is not too much damaged, I can have her tolerably repaired, as many a fine woman is, by a ſkilful hand here; but then I expect the lady ſhould be, in a manner, thrown into the bargain with the man: and, in this ſtate of affairs, the woman being worth little or nothing, I will not go above fourſcore louis for the two together. As for the Rembrandt you mention, though it is very cheap if good, I do not care for it. I love *la belle nature*; Rembrandt paints caricaturas.

I would, by all means, have you go now and then, for two or three days, to maréchal Coigny's, at Orli; it is but a proper civility to that family, which has been particularly civil to you; and moreover, I would have you familiariſe yourſelf with, and learn the interior and domeſtic manners of people of that rank and faſhion. I alſo deſire that you will frequent Verſailles and St. Cloud, at both which courts you have been received with diſtinction. Profit by that diſtinction, and familiariſe yourſelf at both. Great courts are the ſeats of true good-breeding; you are to live at courts, loſe no time in learning them. Go and ſtay ſometimes at Verſailles for three or four days, where you will be domeſtic in the beſt families, by means of your friend madame de Puiſieux, and mine, l'abbé de la Ville. Go to the king's and the dauphin's levees, and diſtinguiſh yourſelf from the reſt of your countrymen, who, I dare ſay, never go there when they can help it. Though the young Frenchmen of faſhion may not be worth forming intimate connections with, they are well worth making acquaintance with; and I do not ſee how you can avoid it, frequenting ſo many good French houſes as you do, where, to be ſure, many of them come. Be cautious how you contract friendſhips, but be deſirous, and even induſtrious, to obtain an univerſal acquaintance. Be eaſy, and even forward, in making new acquaintances; that is the only way of knowing manners and characters in general, which is, at preſent, your great object.

You are *enfant de famille* * in three miniſters' houſes; but I wiſh you had a footing, at leaſt, in thirteen; and that, I ſhould think, you might eaſily bring about, by that common chain, which, to a certain degree, connects thoſe you do not with thoſe you do know. For inſtance, I ſuppoſe that neither lord Albemarle, nor marquis de St. Germain, would make the leaſt difficulty to preſent you to comte Caunitz, the Nuncio, &c.

When you have got your emaciated Philomath, I deſire that his triangles, rhomboids, &c. may not keep you one moment out of the good company you would otherwiſe be in. Swallow all your learning in the morning, but digeſt it in company in the evenings. The reading of ten new characters is more your buſineſs now than the reading of twenty old books: ſhowiſh and ſhining people always get the better of all others, though ever ſo ſolid. If you would be a great man in the world when you are old, ſhine and be ſhowiſh in it while you are young; know every body, and endeavour to pleaſe every body, I mean exteriorly; for fundamentally it is impoſſible. Modes and manners vary in different places, and at different times; you muſt keep pace with them, know them, and adopt them wherever you find them. The great uſage of the world, the knowledge of characters, is all that you now want. Study the *beau monde* with great application; but read Homer and Horace only when you have nothing elſe to do. Adieu! Send me your patterns by the next poſt, and alſo your inſtructions to Grevenkop about the ſeal, which you ſeem to have forgotten.

LETTER CXXII.

Graces of Manner and Behaviour easily acquired...Instance in a young Recruit...Elegance of Language.

MY DEAR FRIEND, London, May the 16th.

IN about three months, from this day, we ſhall probably meet. I look upon that moment as a young

* One of the family.

woman does upon her bridal night; I expect the greateſt pleaſure, and yet cannot help fearing ſome little mixture of pain. My reaſon bids me doubt a little, of what my imagination makes me expect. In ſome articles, I am very ſure that my moſt ſanguine wiſhes will not be diſappointed; and thoſe are the moſt material ones. In others, I fear ſomething or other, which I can better feel than deſcribe. However, I will attempt it. I fear the want of that amiable and engaging *je ne ſçais quoi*, which, as ſome philoſophers have, unintelligibly enough, ſaid of the ſoul, is all in all, and all in every part; it ſhould ſhed its influence over every word and action. I fear the want of that air, and firſt *abord*, which ſuddenly lays hold of the heart, one does not know diſtinctly how nor why. I fear an inaccuracy, or, at leaſt, inelegancy of diction, which will wrong, and lower, the beſt and juſteſt matter. And, laſtly, I fear an ungraceful, if not an unpleaſant utterance, which would diſgrace and vilify the whole. Should theſe fears be at preſent founded, yet the objects of them are (thank God) of ſuch a nature, that you may, if you pleaſe, between this and our meeting, remove every one of them. All theſe engaging and endearing accompliſhments are mechanical, and to be acquired by care and obſervation, as eaſily as turning or any mechanical trade. A common country fellow, taken from the plough, and inliſted in an old corps, ſoon lays aſide his ſhambling gait, his ſlouching air, his clumſy and awkward motions, and acquires the martial air, the regular motions, and the whole exerciſe of the corps, and particularly of his right and left hand man. How ſo? Not from his parts, which were juſt the ſame before as after he was inliſted; but either from a commendable ambition of being like, and equal to thoſe he is to live with; or elſe from the fear of being puniſhed for not being ſo. If then both or either of theſe motives change ſuch a fellow, in about ſix months' time, to ſuch a degree as that he is not to be known again, how much ſtronger ſhould both theſe motives be with you to acquire, in the utmoſt perfection, the whole exerciſe of the people of faſhion, with whom you are to live all your life? Ambition ſhould make

you resolve to be at least their equal in that exercise, as well as the fear of punishment, which most inevitably will attend the want of it. By that exercise, I mean the air, the manners, the graces, and the style of people of fashion. A friend of yours, in a letter I received from him by the last post, after some other commendations of you, says, "It is surprising, that, thinking with so much solidity as he does, and having so true and refined a taste, he should express himself with so little elegancy and delicacy. He even totally neglects the choice of words and turn of phrases." This I should not be so much surprised or concerned at, if it related only to the English language; which, hitherto, you have had no opportunity of studying, and but few of speaking, at least to those who could correct your inaccuracies. But if you do not express yourself elegantly and delicately in French and German (both which languages I know you possess perfectly, and speak eternally) it can be only from an unpardonable inattention to what you most erroneously think a little object, though in truth it is one of the most important of your life. Solidity and delicacy of thought must be given us, it cannot be acquired, though it may be improved; but elegancy and delicacy of expression may be acquired by whoever will take the necessary care and pains. I am sure you love me so well, that you would be very sorry, when we meet, that I should be either disappointed or mortified; and I love you so well, that I assure you I should be both, if I should find you want any of those exterior accomplishments which are the indispensably necessary steps to that figure and fortune, which I so earnestly wish you may one day make in the world.

LETTER CXXIII.

Books that teach to know Mankind...La Rochefoucault...La Bruyere...Marchioness of Lambert's Advice to her Son... Courts and Cottages compared.

MY DEAR FRIEND, Greenwich, June the 6th.

SOLICITOUS and anxious as I have ever been to form your heart, your mind, and your manners, and

to bring you as near perfection as the imperfection of our natures will allow, I have exhausted, in the course of our correspondence, all that my own mind could suggest, and have borrowed from others whatever I thought could be useful to you; but this has necessarily been interruptedly, and by snatches. It is now time, and you are of an age to review and to weigh in your own mind, all that you have heard, and all that you have read upon these subjects, and to form your own character, your conduct, and your manners, for the rest of your life; allowing for such improvements as a farther knowledge of the world will naturally give you. In this view I would recommend to you to read, with the greatest attention, such books as treat particularly of those subjects; reflecting seriously upon them, and then comparing the speculation with the practice. For example, if you read in the morning some of la Rochefoucault's maxims, consider them, examine them well, and compare them with the real characters you meet with in the evening. Read la Bruyere in the morning, and see in the evening whether his pictures are like. Study the heart and the mind of man, and begin with your own. Meditation and reflection must lay the foundation of that knowledge; but experience and practice must, and alone can, complete it. Books, it is true, point out the operations of the mind, the sentiments of the heart, the influence of the passions; and so far they are of previous use: but without subsequent practice, experience, and observation, they are as ineffectual, and would even lead you into as many errors in fact, as a map would do, if you were to take your notions of the towns and provinces from their delineations in it. A man would reap very little benefit by his travels, if he made them only in his closet upon a map of the whole world. Next to the two books that I have already mentioned, I do not know a better for you to read and seriously reflect upon than *avis d' une mère à un fils par la marquise de Lambert.* She was a woman of a superior understanding and knowledge of the world, had always kept the best company, was solicitous that her son should make a figure and a fortune in the world,

and knew better than any body how to point out the means. It is very ſhort, and will take you much leſs time to read than you ought to employ in reflecting upon it after you have read it. Her ſon was in the army; ſhe wiſhed he might riſe there; but ſhe well knew, that, in order to riſe, he muſt firſt pleaſe: ſhe ſays to him, therefore, "With regard to thoſe upon whom you depend, the chief merit is to pleaſe." And, in another place, "In ſubaltern employments, the art of pleaſing muſt be your ſupport. Maſters are like miſtreſſes; whatever ſervices they may be indebted to you for, they ceaſe to love when you ceaſe to be agreeable." This, I can aſſure you, is at leaſt as true in courts as in camps, and poſſibly more ſo. If to your merit and knowledge you add the art of pleaſing, you may very probably come in time to be ſecretary of ſtate; but, take my word for it, twice your merit and knowledge, without the art of pleaſing, would at moſt raiſe you to the *important poſt* of reſident at Hamburg or Ratiſbon. I need not tell you now, for I often have, and your own diſcernment muſt have told you, of what numberleſs little ingredients that art of pleaſing is compounded, and how the want of the leaſt of them lowers the whole. Madame Lambert tells her ſon, "Let your connections be with people above you; by that means you will acquire a habit of reſpect and politeneſs. With one's equals one is apt to become negligent, and the mind grows torpid." She adviſes him, too, to frequent thoſe people, and to ſee their inſide. "In order to judge of men, one muſt be intimately connected; thus you ſee them without a veil, and with their mere every-day merit." A happy expreſſion! It was for this reaſon that I have ſo often adviſed you to eſtabliſh and domeſticate yourſelf, wherever you can, in good houſes of people above you, that you may ſee their *every-day* character, manners, habits, &c. One muſt ſee people undreſſed, to judge truly of their ſhape; when they are dreſſed to go abroad, their cloaths are contrived to conceal, or at leaſt palliate, the defects of it: as full-bottomed wigs were contrived for the duke of Burgundy, to conceal his hump back. Happy thoſe who have no faults to diſguiſe, nor weakneſſes to con-

ceal! there are few, if any ſuch: but unhappy thoſe, who know ſo little of the world as to judge by outward appearances. Courts are the beſt keys to characters; there every paſſion is buſy, every art exerted, every character analyſed: jealouſy, ever watchful, not only diſcovers but expoſes the myſteries of the trade, ſo that even by-ſtanders learn there to divine. There too the great art of pleaſing is practiſed, taught, and learned, with all its graces and delicacies. It is the firſt thing needful there: it is the abſolutely neceſſary harbinger of merit and talents, let them be ever ſo great. There is no advancing a ſtep without it. Let miſanthropes and would-be philoſophers declaim as much as they pleaſe againſt the vices, the ſimulation, and diſſimulation of courts; thoſe invectives are always the reſult of ignorance, ill-humour, or envy. Let them ſhow me a cottage where there are not the ſame vices of which they accuſe courts; with this difference only, that in a cottage they appear in their native deformity, and that in courts, manners and good-breeding make them leſs ſhocking, and blunt their edge.—No, be convinced that the good-breeding, the *tournure*, *la douceur dans les manières*, which alone are to be acquired at courts, are not the ſhowiſh trifles only which ſome people call or think them: they are a ſolid good; they prevent a great deal of real miſchief; they create, adorn, and ſtrengthen friendſhips; they keep hatred within bounds; they promote good-humour and good-will in families, where the want of good-breeding and gentleneſs of manners is commonly the original cauſe of diſcord.

LETTER CXXIV.

Directions for Conduct and Behaviour in the Company of great Persons...In mixt Companies...Respect to different Characters.

MY DEAR FRIEND, Greenwich, June the 13th.

*LES bienſéances** are a moſt neceſſary part of the knowledge of the world. They conſiſt in the relations

* This ſingle word implies decorum, good-breeding, and propriety.

of perſons, things, time, and place; good ſenſe points them out, good company perfects them (ſuppoſing always an attention and a deſire to pleaſe), and good policy recommends them.

Were you to converſe with a king, you ought to be as eaſy and unembarraſſed as with your own valet de chambre: but yet every look, word, and action, ſhould imply the utmoſt reſpect. What would be proper and well-bred with others, much your ſuperiors, would be abſurd and ill-bred with one ſo very much ſo. You muſt wait till you are ſpoken to; you muſt receive, not give, the ſubject of converſation; and you muſt even take care that the given ſubject of ſuch converſation do not lead you into any impropriety. The art would be to carry it, if poſſible, to ſome indirect flattery: ſuch as commending thoſe virtues in ſome other perſon, in which that prince either thinks he does, or at leaſt would be thought by others to excel. Almoſt the ſame precautions are neceſſary to be uſed with miniſters, generals, &c. who expect to be treated with very near the ſame reſpect as their maſters, and commonly deſerve it better. There is, however, this difference, that one may begin the converſation with them, if on their ſide it ſhould happen to drop, provided one does not carry it to any ſubject upon which it is improper either for them to ſpeak or be ſpoken to. In theſe two caſes certain attitudes and actions would be extremely abſurd, becauſe too eaſy, and conſequently diſreſpectful. As for inſtance, if you were to put your arms acroſs in your boſom, twirl your ſnuff-box, trample with your feet, ſcratch your head, &c. it would be ſhockingly ill-bred in that company, and indeed not extremely well-bred in any other. The great difficulty in thoſe caſes, though a very ſurmountable one by attention and cuſtom, is to join perfect inward eaſe with perfect outward reſpect.

In mixed companies with your equals (for in mixed companies all people are to a certain degree equal) greater eaſe and liberty are allowed; but they too have their bounds within *bienſéance*. There is a ſocial reſpect neceſſary: you may ſtart your own ſubject of converſation with modeſty, taking great care, however,

*de ne jamais parler de cordes dans la maiſon d'un pendû.** Your words, geſtures, and attitudes, have a greater degree of latitude, though by no means an unbounded one. You may have your hands in your pockets, take ſnuff, ſit, ſtand, or occaſionally walk, as you like: but I believe you would not think it very *bienſéant* to whiſtle, put on your hat, looſen your garters or your buckles, lie down upon a couch, or go to bed and welter in an eaſy chair. Theſe are negligences and freedoms which one can only take when quite alone: they are injurious to ſuperiors, ſhocking and offenſive to equals, brutal and inſulting to inferiors. That eaſineſs of carriage and behaviour, which is exceedingly engaging, widely differs from negligence and inattention, and by no means implies that one may do whatever one pleaſes: it only means that one is not to be ſtiff, formal, embarraſſed, diſconcerted, and aſhamed, like country bumpkins, and people who have never been in good company; but it requires great attention to, and a ſcrupulous obſervation of *les bienſéances:* whatever one ought to do is to be done with eaſe and unconcern; whatever is improper muſt not be done at all.—In mixed companies alſo, different ages and ſexes are to be differently addreſſed. Men of a certain age, gravity, and dignity, juſtly expect from young people a degree of deference and regard. You ſhould be full as eaſy with them as with people of your own years: but your manner muſt be different; more reſpect muſt be implied; and it is not amiſs to inſinuate, that from them you expect to learn. It flatters and comforts age, for not being able to take a part in the joy and titter of youth. To women you ſhould always addreſs yourſelf with great outward reſpect and attention, whatever you feel inwardly; their ſex is by long preſcription entitled to it, and it is among the duties of *bienſéance:* at the ſame time, that reſpect is very properly and very agreeably mixed with a degree of *enjouement*, if you have it. But here too, great attention muſt be had to the difference of age, rank, and ſituation. A maréchale of

* Never to mention a rope in the family of a man who has been hanged.

fifty muſt not be played with like a young coquette of fifteen: reſpect and ſerious *enjouement*, if I may couple thoſe two words, muſt be uſed with the former, and mere *badinage* is pardonable with the latter.

Another important point of *les bienſéances*, ſeldom enough attended to, is, not to run your own preſent humour and diſpoſition indiſcriminately againſt every body: but to obſerve, conform to, and adopt theirs. For example: if you happened to be in high good-humour, and a flow of ſpirits, would you go and ſing a *pont neuf* *, or cut a caper, to la maréchale de Coigny, the Pope's Nuncio, or abbé Sallier, or to any perſon of natural gravity and melancholy, or who at that time ſhould be in grief? I believe not: as, on the other hand, I ſuppoſe, that if you were low in ſpirits, or real grief, you would not chuſe to bewail your ſituation with madame Blot. If you cannot command your preſent humour and diſpoſition, ſingle out thoſe to converſe with who happen to be in the humour the neareſt to your own.

Loud laughter is extremely inconſiſtent with *les bienſéances*, as it is only the illiberal and noiſy teſtimony of the joy of the mob at ſome very ſilly thing. A gentleman is often ſeen, but very ſeldom heard to laugh. Nothing is more contrary to *les bienſéances* than horſe play, or *jeux de main* of any kind whatever, and has often very ſerious, ſometimes very fatal conſequences. Romping, ſtruggling, throwing things at one another's head, are the becoming pleaſantries of the mob, but degrade a gentleman; *Giuoco di mano, giuoco di villano*†, is a very true ſaying, among the few true ſayings of the Italians.

Peremptorineſs and deciſion in young people is *contraire aux bienſéances*: they ſhould ſeldom ſeem to aſſert, and always uſe ſome mitigating expreſſion, which ſoftens the manner without giving up or even weakening the thing. People of more age and experience expect, and are entitled to, that degree of deference.

There is a *bienſéance* alſo with regard to people of the loweſt degree; a gentleman obſerves it with his foot-

* Ballad. † Manual wit is the wit of the vulgar.

man, even with a beggar in the ſtreet. He conſiders them as objects of compaſſion, not of inſult; he ſpeaks to neither *d'un ton bruſque*, but corrects the one coolly, and refuſes the other with humanity. There is no one occaſion in the world in which *le ton bruſque* is becoming a gentleman. In ſhort, *les bienſéances* are another word for *manners*, and extend to every part of life.—They are propriety; the Graces ſhould attend to complete them; the Graces enable us to do genteely and pleaſingly what *les bienſéances* require to be done at all. The latter are an obligation upon every man; the former are an infinite advantage and ornament to any man.

Now, that all tumultuous paſſions and quick ſenſations have ſubſided with me, and that I have no tormenting cares nor boiſterous pleaſures to agitate me, my greateſt joy is to conſider the fair proſpect you have before you, and to hope and believe you will enjoy it. You are already in the world, at an age when others have hardly heard of it. Your character is hitherto not only unblemiſhed in its moral part, but even unſullied by any low, dirty, and ungentleman-like vice; and will, I hope, continue ſo. Your knowledge is ſound, extenſive, and avowed, eſpecially in every thing relative to your deſtination. With ſuch materials to begin, what then is wanting? Not fortune, as you have found by experience. You have had, and ſhall have, fortune ſufficient to aſſiſt your merit and your induſtry; and, if I can help it, you never ſhall have enough to make you negligent of either. You have, too, *mens ſana in corpore ſano**, the greateſt bleſſing of all. All therefore that you want, is as much in your power to acquire, as to eat your breakfaſt when ſet before you: it is only that knowledge of the world, that elegancy of manners, that univerſal politeneſs, and thoſe graces, which keeping good company, and ſeeing variety of places and characters, muſt inevitably, with the leaſt attention on your part, give you. Your foreign deſtination leads to the greateſt things, and your parliamentary ſituation will facilitate your progreſs. Conſider

* A ſound mind in a ſound body.

then this pleaſing proſpect as attentively for yourſelf as I conſider it for you. Labour on your part to realiſe it, as I will on mine to aſſiſt and enable you to do it. *Nullum numen abeſt, ſi ſit prudentia.*

Adieu! my dear child. I count the days till I have the pleaſure of ſeeing you: I ſhall ſoon count the hours, and at laſt the minutes, with increaſing impatience.

LETTER CXXV.

Seeing and not seeing...Conversation more improving on Political Subjects than Books...Military Affairs...Commerce of France...Small Talk.

MY DEAR FRIEND, Greenwich, June the 20th.

SO very few people, eſpecially young travellers, ſee what they ſee, or hear what they hear, that though I really believe it may be unneceſſary with you, yet there can be no harm in reminding you, from time to time, to ſee what you ſee, and to hear what you hear; that is, to ſee and hear as you ſhould do. Frivolous futile people, who make at leaſt three parts in four of mankind, only deſire to ſee and hear what their frivolous and futile præ-curſors have ſeen and heard: as St. Peter's, the Pope, and high maſs, at Rome; Nôtre Dame, Verſailles, the French king, and the French comedy, in France. A man of parts ſees and hears very differently from theſe gentlemen, and a great deal more.—He examines and informs himſelf thoroughly of every thing he ſees or hears; and, more particularly, as it is relative to his own profeſſion or deſtination. Your deſtination is political; the object therefore of your inquiries and obſervations ſhould be the political interior of things; the forms of government, laws, regulations, cuſtoms, trade, manufactures, &c. of the ſeveral nations of Europe. This knowledge is much better acquired by converſation with ſenſible and well-informed people, than by books; the beſt of which, upon theſe ſubjects, are always imperfect. For example, there are preſent ſtates of France as there are of England, but they are always defective, being pub-

liſhed by people uninformed, who only copy one another: they are, however, worth looking into, becauſe they point out objects for inquiry, which otherwiſe might poſſibly never have occurred to one's mind; but an hour's converſation with a ſenſible *préſident*, or *conſeiller*, will let you more into the true ſtate of the parliament of Paris than all the books in France. In the ſame manner, the *Almanach Militaire* is worth your having; but two or three converſations with officers will inform you much better of their military regulations. People have, commonly, a partiality for their own profeſſions, love to talk of them, and are even flattered by being conſulted upon the ſubject; when, therefore, you are with any of thoſe military gentlemen (and you can hardly be in any company without ſome,) aſk them military queſtions. Inquire into their methods of diſcipline, quartering, and clothing their men; inform yourſelf of their pay, their perquiſites, &c. Do the ſame as to the marine, and make yourſelf particularly maſter of that *détail*, which has, and always will have, a great relation to the affairs of England; and, in proportion as you get good informations, make minutes of them in writing.

The regulations of trade and commerce in France are excellent, as appears but too plainly for us, by the great increaſe of both within theſe thirty years; for, not to mention their extenſive commerce in both the Eaſt and Weſt Indies, they have got the whole trade of the Levant from us, and now ſupply all the foreign markets with their ſugars, to the ruin almoſt of our ſugar colonies, as Jamaica, Barbadoes, and the Leeward Iſlands. Get, therefore, what information you can of theſe matters alſo.

Inquire too into their church matters; for which the preſent diſputes, between the court and the clergy, give you fair and frequent opportunities. Know the particular rights of the Gallican church, in oppoſition to the pretenſions of the See of Rome. I need not recommend eccleſiaſtical hiſtory to you, ſince I hear you ſtudy *Du Pin** very aſſiduouſly.

* A punning alluſion to madame Du Pin, a lady to whom young Stanhope was ſuppoſed to be partial.

You cannot imagine how much this ſolid and uſeful knowledge of other countries will diſtinguiſh you in your own (where, to ſay the truth, it is very little known or cultivated), beſides the great uſe it is of in all foreign negotiations: not to mention that it enables a man to ſhine in all companies. When kings and princes have any knowledge, it is of this ſort, and more particularly: therefore it is the uſual topic of their levee converſations, in which it will qualify you to bear a conſiderable part: it brings you more acquainted with them, and they are pleaſed to have people talk to them on a ſubject in which they think to ſhine.

There is a ſort of chit-chat, or *ſmall talk*, which is the general run of converſation at courts, and in moſt mixed companies. It is a ſort of middling converſation, neither ſilly nor edifying; but, however, very neceſſary for you to be maſter of. It turns upon the publical events of Europe, and then is at its beſt; very often upon the number, the goodneſs or badneſs, the diſcipline, or the clothing of the troops of different princes; ſometimes upon the families, the marriages, the relations of princes and conſiderable people, and ſometimes *ſur la bonne chère*, the magnificence of public entertainments, balls, maſquerades, &c. I would wiſh you to be able to talk upon all theſe things better, and with more knowledge than other people; inſomuch that, upon thoſe occaſions, you ſhould be applied to, and that people ſhould ſay, *I dare ſay Mr. Stanhope can tell us.*

Second-rate knowledge and middling talents carry a man farther at courts, and in the buſy part of the world, than ſuperior knowledge and ſhining parts. Tacitus very juſtly accounts for a man's having always kept in favour, and enjoyed the beſt employments, under the tyrannical reigns of three or four of the very worſt emperors, by ſaying that it was not *propter aliquam eximiam artem, ſed quia par negotiis neque ſupra erat**. Diſcretion is the great article; all thoſe things are to be

* Not becauſe of excelling in any particular, but becauſe he was a man of buſineſs, and did not diſguſt by ſuperiority.

learned, and only learned by keeping a great deal of the beſt company. Frequent thoſe good houſes where you have already a footing, and wriggle yourſelf ſomehow or other into every other. Haunt the courts particularly, in order to get that *routine*.

You ſay that you want ſome hints for a letter to Lady Cheſterfield; more uſe and knowledge of the world will teach you occaſionally to write and talk genteely, *ſur des riens*, which I can tell you is a very uſeful part of worldly knowledge; for, in ſome companies, it would be imprudent to talk upon any thing elſe, and with very many people it is impoſſible to talk of any thing elſe; they would not underſtand you.—Adieu!

LETTER CXXVI.

Detail of the Author's Introduction into the World...Dress.

MY DEAR FRIEND, London, June the 24th.

AIR, addreſs, manners, and graces, are of ſuch infinite advantage to whoever has them, and ſo peculiarly and eſſentially neceſſary for you, that now, as the time of our meeting draws near, I tremble for fear I ſhould not find you poſſeſſed of them: and, to tell you the truth, I doubt you are not yet ſufficiently convinced of their importance. There is, for inſtance, your intimate friend Mr. H———, who, with great merit, deep knowledge, and a thouſand good qualities, will never make a figure in the world while he lives. Why? Merely for want of thoſe external and ſhowiſh accompliſhments which he began the world too late to acquire, and which, with his ſtudious and philoſophical turn, I believe he thinks are not worth his attention. He may, very probably, make a figure in the republic of letters; but he had ten thouſand times better make a figure as a man of the world and of buſineſs in the republic of the United Provinces; which, take my word for it, he never will

As I open myſelf without the leaſt reſerve whenever I think that my doing ſo can be of any uſe to you, I

will give you a ſhort account of myſelf when I firſt came into the world, which was at the age you are of now; ſo that (by the way) you have got the ſtart of me in that important article by two or three years at leaſt. At nineteen I left the univerſity of Cambridge, where I was an abſolute pedant: when I talked my beſt, I quoted Horace; when I aimed at being facetious, I quoted Martial; and when I had a mind to be a fine gentleman, I talked Ovid. I was convinced that none but the ancients had common ſenſe; that the claſſics contained every thing that was either neceſſary, uſeful, or ornamental to men; and I was not without thoughts of wearing the *toga virilis* of the Romans, inſtead of the vulgar and illiberal dreſs of the moderns. With theſe excellent notions I went firſt to the Hague, where, by the help of ſeveral letters of recommendation, I was ſoon introduced into all the beſt company, and where I very ſoon diſcovered that I was totally miſtaken in almoſt every one notion I had entertained. Fortunately, I had a ſtrong deſire to pleaſe (the mixed reſult of good-nature, and a vanity by no means blameable), and was ſenſible that I had nothing but the deſire. I therefore reſolved, if poſſible, to acquire the means too. I ſtudied attentively and minutely the dreſs, the air, the manner, the addreſs, and the turn of converſation of all thoſe whom I found to be the people in faſhion, and moſt generally allowed to pleaſe. I imitated them as well as I could: if I heard that one man was reckoned remarkably genteel, I carefully watched his dreſs, motions, and attitudes, and formed my own upon them. When I heard of another, whoſe converſation was agreeable and engaging, I liſtened and attended to the turn of it. I addreſſed myſelf, though *de très mauvaiſe grace**, to all the moſt faſhionable fine ladies; confeſſed, and laughed with them at my own awkwardneſs and rawneſs, recommending myſelf as an object for them to try their ſkill in forming. By theſe means, and with a paſſionate deſire of pleaſing every body, I came by degrees to pleaſe ſome; and, I can aſſure you, that what little figure I

* With a very bad grace.

have made in the world has been much more owing to that paſſionate deſire I had of pleaſing univerſally, than to any intrinſic merit or ſound knowledge I might ever have been maſter of. My paſſion for pleaſing was ſo ſtrong (and I am very glad it was ſo) that, I own to you fairly, I wiſhed to make every woman I ſaw in love with me, and every man I met with admire me. Without this paſſion for the object, I ſhould never have been ſo attentive to the means; and I own I cannot conceive how it is poſſible for any man of good-nature and good ſenſe to be without this paſſion. Does not good-nature incline us to pleaſe all thoſe we converſe with, of whatever rank or ſtation they may be? And does not good ſenſe and common obſervation ſhow of what infinite uſe it is to pleaſe? Oh! but one may pleaſe by the good qualities of the heart and the knowledge of the head, without that faſhionable air, addreſs, and manner, which is mere tinſel. I deny it. A man may be eſteemed and reſpected, but I defy him to pleaſe without them. Moreover, at your age, I would not have contented myſelf with barely pleaſing; I wanted to ſhine, and to diſtinguiſh myſelf in the world as a man of faſhion as well as buſineſs. And that ambition or vanity, call it what you pleaſe, was a right one; it hurt nobody, and made me exert whatever talents I had. It is the ſpring of a thouſand right and good things.

I was talking you over the other day with one very much your friend, and who had often been with you both at Paris and in Italy. Among the innumerable queſtions, which you may be ſure I aſked him concerning you, I happened to mention your dreſs (for, to ſay the truth, it was the only thing of which I thought him a competent judge), upon which he ſaid, that you dreſſed tolerably well at Paris, but that in Italy you dreſſed ſo ill that he uſed to joke with you upon it, and even to tear your clothes. Now, I muſt tell you, that at your age it is as ridiculous not to be very well dreſſed, as at my age it would be if I was to wear a white feather and red-heeled ſhoes. Dreſs is one of the various ingredients that contribute to the art of pleaſing; it pleaſes the eyes at leaſt, and more eſpeci-

ally of women. Addreſs yourſelf to the ſenſes, if you would pleaſe; dazzle the eyes, ſooth and flatter the ears of mankind; engage their heart, and let their reaſon do its worſt againſt you. *Suaviter in modo* is the great ſecret. Whenever you find yourſelf engaged inſenſibly in favour of any body of no ſuperior merit nor diſtinguiſhed talents, examine and ſee what it is that has made thoſe impreſſions upon you: you will find it to be that *douceur*, that gentleneſs of manners, that air and addreſs, which I have ſo often recommended to you; and from thence draw this obvious concluſion, that what pleaſes you in them will pleaſe others in you; for we are all made of the ſame clay, though ſome of the lumps are a little finer and ſome a little coarſer; but, in general, the ſureſt way to judge of others is to examine and analyſe one's-ſelf thoroughly. When we meet, I will aſſiſt you in that analyſis, in which every man wants ſome aſſiſtance againſt his own ſelf-love.—Adieu!

LETTER CXXVII.

Duchesse d'Aiguillon...Lady Sandwich...Instructive Company...Hunting...Studies to be adapted to our Destination...Dispute between the Court and the Clergy.

MY DEAR FRIEND, Greenwich, June the 30th.

PRAY give the incloſed to our friend the abbé; it is to congratulate him upon his *canonicat*, which I am really very glad of, and I hope it will fatten him up to Boileau's Chanoine; at preſent he is as meagre as an apoſtle or a prophet. By the way, has he ever introduced you to la ducheſſe d'Aiguillon? If he has not, make him preſent you; and if he has, frequent her, and make her many compliments from me. She has uncommon ſenſe and knowledge for a woman, and her houſe is the reſort of one ſet of *les beaux eſprits*. It is a ſatisfaction and a ſort of credit to be acquainted with thoſe gentlemen, and it puts a young fellow in faſhion. *A-propos de beaux eſprits;* have you been introduced at lady Sandwich's, who, old as ſhe was, when I ſaw her

laſt, had the ſtrongeſt parts of any woman I ever knew in my life? If you are not acquainted with her, either the ducheſs d'Aiguillon or lady Hervey can, and I dare ſay will, introduce you. I can aſſure you it is very well worth your while, both upon her own account, and for the ſake of the people of wit and learning who frequent her. In ſuch companies there is always ſomething to be learned, as well as manners: the converſation turns upon ſomething above trifles: ſome point of literature, criticiſm, hiſtory, &c. is diſcuſſed with ingenuity and good manners; for I muſt do the French people of learning juſtice; they are not bears, as moſt of ours are, they are gentlemen.

Our abbé writes me word that you were gone to Compiegne; I am very glad of it; other courts muſt form you for your own. He tells me too that you have left off riding at the *manège*; I have no objection to that, it takes up a great deal of the morning; and if you have got a genteel and firm ſeat on horſeback, it is enough for you, now that tilts and tournaments are laid aſide. I ſuppoſe you have hunted at Compiegne. The king's hunting there, I am told, is a fine ſight. The French manner of hunting is gentleman-like; ours is only for bumpkins and boobies. The poor beaſts here are purſued and run down by much greater beaſts than themſelves; and the true Britiſh fox-hunter is moſt undoubtedly a ſpecies appropriated and peculiar to this country, which no other part of the globe produces.

I hope you apply the time you have ſaved from the riding-houſe to uſeful, more than to learned purpoſes; for I can aſſure you they are very different things. I would have you allow but one hour a day for Greek; and that more to keep what you have than to increaſe it: by Greek, I mean uſeful Greek books, ſuch as Demoſthenes, Thucydides, &c. and not the poets, with whom you are already enough acquainted. Your Latin will take care of itſelf. Whatever more time you have for reading, pray beſtow it upon thoſe books which are immediately relative to your deſtination; ſuch as modern hiſtory, in the modern languages; memoirs, anecdotes, letters, negotiations, &c. Collect alſo, if

you can, authentically, the preſent ſtate of all the courts and countries in Europe, the characters of the kings and princes, their wives, their miniſters, &c. their ſeveral views, connections, and intereſts; the ſtate of their finances, their military force, their trade, manufactures, and commerce. That is the uſeful, the neceſſary knowledge for you, and indeed for every gentleman. But with all this, remember that living books are much better than dead ones; and throw away no time (for it is thrown away) with the latter, which you can employ well with the former; for books muſt now be only your amuſement, but by no means your buſineſs.

I hear the diſpute between the court and the clergy is made up amicably; both parties have yielded ſomething; the king being afraid of loſing more of his ſoul, and the clergy more of their revenue. The Romiſh clergy are very ſkilful in making the moſt of the vices and the weakneſſes of the laity. I hope you have read and informed yourſelf fully of every thing relative to that affair; it is a very important queſtion, in which the prieſthood of every country in Europe is highly concerned. If you would be thoroughly convinced that their tythes are of divine inſtitution, and their property the property of God himſelf, not to be touched by any power upon earth, read Frà-Paolo *De Beneficiis*, an excellent and ſhort book; for which, and ſome other treatiſes againſt the court of Rome, he was ſtilettoed; which made him ſay afterwards, upon ſeeing an anonymous book written againſt him, by order of the pope, *Conoſco bene lo ſtile Romano* *.

The parliament of Paris, and the ſtates of Languedoc, will, I believe, hardly ſcramble off; having only reaſon and juſtice, but no terrors on their ſide. Thoſe are political and conſtitutional queſtions, that well deſerve your attention and your inquiries—I hope you are thoroughly maſter of them. It is alſo worth your while to collect and keep all the pieces written upon thoſe ſubjects.

* I have reaſon to know the Roman *ſtyle*.

LETTER CXXVIII.

Conduct of the Temper...Connections necessary to Advancement in mixed Governments...Dress.

MY DEAR FRIEND, Greenwich, July the 8th.

THE laſt mail brought me your letter of the 3d July. I am glad that you are ſo well with colonel Yorke, as to be let into ſecret correſpondences. Lord Albemarle's reſerve to you is, I believe, more owing to his ſecretary than to himſelf; for you ſeem to be much in favour with him; and poſſibly, too, *he has no very ſecret letters* to communicate. However, take care not to diſcover the leaſt diſſatisfaction upon this ſcore: make the proper acknowledgements to colonel Yorke for what he does ſhow you; but let neither lord Albemarle nor his people perceive the leaſt coldneſs on your part, upon account of what they do not ſhow you. It is very often neceſſary not to manifeſt all one feels. Make your court to, and connect yourſelf as much as poſſible with, colonel Yorke; he may be of great uſe to you hereafter; and when you take leave, not only offer to bring over any letters or packets, by way of ſecurity, but even aſk, as a favour, to be the carrier of a letter from him to his father the chancellor. *A-propos* of your coming here, I confeſs that I am weakly impatient for it, and think a few days worth getting; I would therefore, inſtead of the 25th of next month, which was the day that ſome time ago I appointed for your leaving Paris, have you ſet out on Friday the 20th of Auguſt; in conſequence of which you will be at Calais ſome time on the Sunday following, and probably at Dover within four-and-twenty hours afterwards. If you land in the morning, you may, in a poſt-chaiſe, get to Sittingbourne that day: if you come on ſhore in the evening, you can only get to Canterbury, where you will be better lodged than at Dover. I will not have you travel in the night, nor fatigue and overheat yourſelf, by running on fourſcore miles the moment you land. You will come ſtraight to Blackheath, where I ſhall be ready to meet you, and which is directly upon the Dover road to London; and we will go to town together,

after you have reſted yourſelf a day or two here. All the other directions, which I gave you in my former letter, hold ſtill the ſame.

I had a letter the other day from lord Huntingdon, of which one half at leaſt was your panegyric: it was extremely welcome to me from ſo good a hand. Cultivate that friendſhip; it will do you honour, and give you ſtrength. Connections, in our mixed parliamentary government, are of great uſe.

Since I wrote what goes before, I have talked you over minutely with lord Albemarle; who told me, that he could very ſincerely commend you upon every article but one; but upon that one you were often joked, both by him and others. I deſired to know what that was; he laughed, and told me, it was the article of dreſs, in which you were exceedingly negligent. Though he laughed, I can aſſure you, that it is no laughing matter for you; and you will poſſibly be ſurpriſed, when I I aſſert, (but, upon my word, it is literally true) that to be very well dreſſed is of much more importance to you than all the Greek you know will be of theſe thirty years. Remember the world is now your only buſineſs; and you muſt adopt its cuſtoms and manners, be they ſilly, or be they not. To neglect your dreſs is an affront to all the women you keep company with, as it implies that you do not think them worth that attention which every body elſe does; they mind dreſs, and you will never pleaſe them if you neglect yours; and if you do not pleaſe the women, you will not pleaſe half the men you otherwiſe might. It is the women who put a young fellow in faſhion, even with the men. A young fellow ought to have a certain fund of coquetry; which ſhould make him try all the means of pleaſing as much as any coquette in Europe can do. Old as I am, and little thinking of women, God knows, I am very far from being negligent of my dreſs; and why? From conformity to cuſtom, and out of decency to men, who expect that degree of complaiſance. I do not, indeed, wear feathers and red heels; which would ill ſuit my age; but I take care to have my clothes well made, my wig well combed and powdered, my linen and perſon extremely clean. I even allow my footmen forty ſhillings

a year extraordinary, that they may be ſpruce and neat. Your figure eſpecially, which, from its ſtature, cannot be very majeſtic and intereſting, ſhould be the more attended to in point of dreſs. It will not admit of negligence and careleſſneſs.

I believe Mr. Hayes thinks you have ſlighted him a little of late, ſince you have got into ſo much other company. I do not, by any means, blame you for not frequenting his houſe ſo much as you did at firſt, before you had got into ſo many other houſes, more entertaining and more inſtructing than his: on the contrary, you do very well; however, as he was extremely civil to you, take care to be ſo to him; and make up in manner what you omit in matter. See him, dine with him before you come away, and aſk his commands for England.

Your triangular ſeal is done, and I have given it to an Engliſh gentleman, who ſets out in a week for Paris, and who will deliver it to Sir John Lambert for you.

LETTER CXXIX.

The proper Use of Friends...Anecdotes...English Language and Constitution...Art of Pleasing.

MY DEAR FRIEND, Greenwich, July the 15th.

AS this is the laſt, or the laſt letter but one, that I think I ſhall write before I have the pleaſure of ſeeing you here, it may not be amiſs to prepare you a little for our interview, and for the time we ſhall paſs together. Before kings and princes meet, miniſters on each ſide adjuſt the important points of precedents, arm chairs, right hand and left, &c. ſo that they know previouſly what they are to expect, what they have to truſt to: and it is right they ſhould; for they commonly envy or hate, but moſt certainly diſtruſt each other. We ſhall meet upon very different terms; we want no ſuch preliminaries: you know my tenderneſs, I know your affection. My only object, therefore, is to make your ſhort ſtay with me as uſeful as I can to you; and yours, I hope, is to co-operate with me. Whether, by ma-

ing it wholeſome, I ſhall make it pleaſant to you, I am not ſure. Emetics and cathartics I ſhall not adminiſter, becauſe I am ſure you do not want them; but for alteratives you muſt expect a great many; and I can tell you that I have a number of *nostrums*, which I ſhall communicate to nobody but yourſelf. To ſpeak without a metaphor, I ſhall endeavour to aſſiſt your youth with all the experience that I have purchaſed, at the price of ſeven-and-fifty years. In order to this, frequent reproofs, corrections, and admonitions, will be neceſſary; but then, I promiſe you, that they ſhall be in a gentle, friendly, and ſecret manner; they ſhall not put you out of countenance in company, nor out of humour when we are alone. I do not expect that, at nineteen, you ſhould have that knowledge of the world, thoſe manners, that dexterity, which few people have at nine-and-twenty. But I will endeavour to give them you; and I am ſure you will endeavour to learn them, as far as your youth, my experience, and the time we ſhall paſs together, will allow. You may have many inaccuracies, (and to be ſure you have, for who has not at your age) which few people will tell you of, and ſome nobody can tell you of but myſelf. You may poſſibly have others too, which eyes leſs intereſted, and leſs vigilant than mine, do not diſcover: all thoſe you ſhall hear of, from one whoſe tenderneſs for you will excite his curioſity, and ſharpen his penetration. The ſmalleſt inattention, or error in manners, the minuteſt inelegancy of diction, the leaſt awkwardneſs in your dreſs and carriage, will not eſcape my obſervation, nor paſs without amicable correction. Two of the moſt intimate friends in the world can freely tell each other their faults, and even their crimes; but cannot poſſibly tell each other of certain little weakneſſes, awkwardneſſes, and blindneſſes of ſelf-love: to authoriſe that unreſerved freedom, the relation between us is abſolutely neceſſary. For example, I had a very worthy friend, with whom I was intimate enough to tell him his faults; he had but few; I told him of them, he took it kindly of me, and corrected them. But then, he had ſome weakneſſes that I could never tell him of directly, and which he was ſo little ſenſible of himſelf, that hints of

them were loſt upon him. He had a ſcrag neck, of about a yard long; notwithſtanding which, bags being in faſhion, truly he would wear one to his wig, and did ſo; but never behind him, for, upon every motion of his head, his bag came forwards over one ſhoulder or the other. He took it into his head, too, that he muſt, occaſionally, dance minuets, becauſe other people did; and he did ſo, not only extremely ill, but ſo awkward, ſo disjointed, ſo ſlim, ſo meagre was his figure, that, had he danced as well as ever Marcel did, it would have been ridiculous in him to have danced at all. I hinted theſe things to him as plainly as friendſhip would allow, and to no purpoſe; but to have told him the whole, ſo as to cure him, I muſt have been his father, which, thank God, I am not. As fathers commonly go, it is ſeldom a misfortune to be fatherleſs; and, conſidering the general run of ſons, as ſeldom a misfortune to be childleſs. You and I form, I believe, an exception to that rule; for I am perſuaded, that we would neither of us change our relation, was it in our power. You will, I both hope and believe, be not only the comfort, but the pride of my age; and, I am ſure I will be the ſupport, the friend, the guide of your youth. Truſt me without reſerve; I will adviſe you without private intereſt, or ſecret envy. Mr. Harte will do ſo too; but ſtill there may be ſome little things proper for you to know, and neceſſary for you to correct, which even his friendſhip would not let him tell you of ſo freely as I ſhould; and ſome of which he may poſſibly not be ſo good a judge of as I am, not having lived ſo much in the great world.

One principal topic of our converſation will be, not only the purity, but the elegancy of the Engliſh language; in both which you are very deficient. Another will be the conſtitution of this country, of which, I believe, you know leſs than of moſt other countries in Europe. Manners, attentions, and addreſs, will alſo be the frequent ſubjects of our lectures; and whatever I know of that important and neceſſary art, the art of pleaſing, I will unreſervedly communicate to you.—Dreſs too (which, as things are, I can logically prove, requires ſome attention) will not always eſcape our no-

tice. Thus my lectures will be more various, and in ſome reſpects more uſeful, than profeſſor Maſcow's; and, therefore, I can tell you, that I expect to be paid for them: but, as poſſibly you would not care to part with your ready money, and as I do not think that it would be quite handſome in me to accept it, I will compound for the payment, and take it in attention and practice.

Pray remember to part with all your friends and acquaintances at Paris in ſuch a manner as may make them not only willing but impatient to ſee you there again. All people ſay pretty nearly the ſame things upon thoſe occaſions; it is the manner only that makes the difference; and that difference is great. Avoid, however, as much as you can, charging yourſelf with commiſſions, on your return to Paris; I know, by experience, that they are exceedingly troubleſome, commonly expenſive, and very ſeldom ſatisfactory at laſt, to the perſons who give them: ſome you cannot refuſe, to people to whom you are obliged, and would oblige in your turn; but as to common fiddle-faddle commiſſions, you may excuſe yourſelf from them with truth, by ſaying that you are to return to Paris through Flanders, and ſee all thoſe great towns; which I intend you ſhall do, and ſtay a week or ten days at Bruſſels. Adieu! A good journey to you, if this is my laſt; if not, I can repeat again what I ſhall wiſh conſtantly.

LETTER CXXX.

Letters of Business...Perspicuity...General Rules for Composition...Use of the Relative...Ornament and Grace...Pedantry of Business.

MY DEAR FRIEND, London, December the 19th.

YOU are now entered upon a ſcene of buſineſs, where I hope you will one day make a figure. Uſe does a great deal, but care and attention muſt be joined to it. The firſt thing neceſſary, in writing letters of buſineſs, is extreme clearneſs and perſpicuity; every paragraph ſhould be ſo clear, and unambiguous, that the dulleſt

fellow in the world may not be able to miſtake it, nor obliged to read it twice in order to underſtand it. This neceſſary clearneſs implies a correctneſs, without excluding an elegancy of ſtyle. Tropes, figures, antitheſes, epigrams, &c. would be as miſplaced, and as impertinent in letters of buſineſs, as they are ſometimes (if judiciouſly uſed) proper and pleaſing in familiar letters, upon common and trite ſubjects. In buſineſs, an elegant ſimplicity, the reſult of care, not of labour, is required. Buſineſs muſt be well, not affectedly dreſſed; but by no means negligently. Let your firſt attention be to clearneſs, and read every paragraph after you have written it, in the critical view of diſcovering whether it is poſſible that any one man can miſtake the true ſenſe of it; and correct it accordingly.

Our pronouns and relatives often create obſcurity or ambiguity; be therefore exceedingly attentive to them, and take care to mark out with preciſion their particular relations. For example: Mr. Johnſon acquainted me that he had ſeen Mr. Smith, who had promiſed him to ſpeak to Mr. Clarke, to return him (Mr. Johnſon) thoſe papers, which he (Mr. Smith) had left ſome time ago with him (Mr. Clarke): it is better to repeat a name, though unneceſſarily, ten times, than to have the perſon miſtaken once. *Who*, you know, is ſingly relative to perſons, and cannot be applied to things; *which*, and *that*, are chiefly relative to things, but not abſolutely excluſive of perſons; for one may ſay, the man *that* robbed or killed ſuch-a-one; but it is much better to ſay, the man *who* robbed or killed. One never ſays, the man or the woman *which*. *Which* and *that*, though chiefly relative to things, cannot be always uſed indifferently as to things; and the *ευφονια** muſt ſometimes determine their place. For inſtance; the letter *which* I received from you, *which* you referred to in your laſt, *which* came by lord Albemarle's meſſenger, and *which* I ſhowed to ſuch-a-one; I would change it thus—The letter *that* I received from you, *which* you referred to in your laſt, *that* came by lord Albemarle's meſſenger, and *which* I ſhowed to ſuch-a-one.

* Pleaſing ſound.

Buſineſs does not exclude (as poſſibly you wiſh it did) the uſual terms of politeneſs and good-breeding; but, on the contrary, ſtrictly requires them; ſuch as—I have the honour to acquaint your lordſhip: Permit me to aſſure you; If I may be allowed to give my opinion, &c. For the miniſter abroad, who writes to the miniſter at home, writes to his ſuperior; poſſibly to his patron, or at leaſt to one who he deſires ſhould be ſo.

Letters of buſineſs will not only admit of, but be the better for *certain graces:* but then, they muſt be ſcattered with a ſparing and a ſkilful hand; they muſt fit their place exactly. They muſt decently adorn without incumbering, and modeſtly ſhine without glaring. But as this is the utmoſt degree of perfection in letters of buſineſs, I would not adviſe you to attempt thoſe embelliſhments, till you have firſt laid your foundation well.

Cardinal d'Oſſat's letters are the true letters of buſineſs; thoſe of monſieur d'Avaux are excellent; Sir William Temple's are very pleaſing, but, I fear, too affected. Carefully avoid all Greek or Latin quotations; and bring no precedents from the *virtuous Spartans, the polite Athenians, and the brave Romans.* Leave all that to futile pedants. No flouriſhes, no declamation. But (I repeat it again) there is an elegant ſimplicity and dignity of ſtyle abſolutely neceſſary for good letters of buſineſs; attend to that carefully. Let your periods be harmonious, without ſeeming to be laboured; and let them not be too long, for that always occaſions a degree of obſcurity. I ſhould not mention correct orthography, but that you very often fail in that particular, which will bring ridicule upon you; for no man is allowed to ſpell ill. I wiſh too that your handwriting was much better; and I cannot conceive why it is not, ſince every man certainly may write whatever hand he pleaſes. Neatneſs in folding up, ſealing, and directing your packets, is by no means to be neglected; though, I dare ſay, you think it is. But there is ſomething in the exterior even, of a packet, that may pleaſe or diſpleaſe, and conſequently worth ſome attention.

You ſay that your time is very well employed, and ſo it is, though as yet only in the outlines, and firſt routine

of buſineſs. They are previouſly neceſſary to be known; they ſmooth the way for parts and dexterity. Buſineſs requires no conjuration nor ſupernatural talents, as people, unacquainted with it, are apt to think. Method, diligence, and diſcretion, will carry a man, of good ſtrong common ſenſe, much higher than the fineſt parts, without them, can do. *Par negotiis, neque ſupra*, is the true character of a man of buſineſs: but then it implies ready attention, and no *abſences*; and a flexibility and verſatility of attention from one object to another, without being engroſſed by any one.

Be upon your guard againſt the pedantry and affectation of buſineſs, which young people are apt to fall into, from the pride of being concerned in it young. They look thoughtful, complain of the weight of buſineſs, throw out myſterious hints, and ſeem big with ſecrets which they do not know. Do you, on the contrary, never talk of buſineſs but to thoſe with whom you tranſact it; and learn to ſeem *vacuus*, and idle, when you have the moſt buſineſs.

LETTER CXXXI.

Parliaments of France...Diſputes between Crown and Parliaments...States-General...Païs d'Etats.

MY DEAR FRIEND, London, December the 30th.

THE Parliaments are the courts of juſtice of France, and are what our courts of juſtice in Weſtminſter-hall are here. They uſed anciently to follow the court, and adminiſter juſtice in the preſence of the king. Philip le Bel firſt fixed it at Paris, by an edict of 1302. It conſiſted then of but one *chambre*, which was called *La Chambre de Prélats*, moſt of the members being eccleſiaſtics; but the multiplicity of buſineſs made it by degrees neceſſary to create ſeveral other *chambres*. It conſiſts now of ſeven *chambres*.

La Grande Chambre, which is the higheſt court of juſtice, and to which appeals lie from the others.

Les cinq Chambres des Enquêtes, which are like our Common Pleas and Court of Exchequer.

La Tournelle, which is the court for criminal juſtice, and anſwers to our Old Bailey and King's Bench.

There are in all twelve parliaments in France.

1. Paris.
2. Toulouſe.
3. Grenoble.
4. Bourdeaux.
5. Dijon.
6. Rouen.
7. Aix en Provence.
8. Rennes en Bretagne.
9. Pau en Navarre.
10. Metz.
11. Dole en Franche Comté.
12. Douay.

There are three *conſeils ſouverains*, which may almoſt be called parliaments; they are thoſe of

Perpignan.
Arras.
Alſace.

For further particulars of the French parliaments, read *Bernard de la Rochefavin des Parlémens de France*, and other authors, who have treated that ſubject conſtitutionally. But what will be ſtill better, converſe upon it with people of ſenſe and knowledge, who will inform you of the particular objects of the ſeveral *chambres*, and the buſineſſes of the reſpective members, as, *les préſidens*, *les préſidens a mortier* (theſe laſt ſo called from their black velvet caps laced with gold), *les maîtres des requêtes*, *les greffiers*, *le procureur général*, *les avocats généraux*, *les conſeillers*, &c. The great point in diſpute is, concerning the powers of the parliament of Paris, in matters of ſtate, and relatively to the crown. They pretend to the powers of the ſtates-general of France, when they uſed to be aſſembled (which, I think, they have not been ſince the reign of Lewis the XIIIth, in the year 1615). The crown denies thoſe pretenſions, and conſiders them only as courts of juſtice. Mezeray ſeems to be on the ſide of the parliament in this queſtion, which is very well worth your inquiry. But, be that as it will, the parliament of Paris is certainly a very reſpectable body, and much regarded by the whole kingdom. The edicts of

the crown, especially those for levying money on the subjects, ought to be registered in parliament; I do not say to have their effect, for the crown would take good care of that; but to have a decent appearance, and to procure a willing acquiescence in the nation. And the crown itself, absolute as it is, does not love that strong opposition, and those admirable remonstrances, which it sometimes meets with from the parliaments. Many of those detached pieces are well worth your collecting; and I remember, a year or two ago, a remonstrance of the parliament of Douay, upon the subject, as I think, of the *vingtième*, which was, in my mind, one of the finest and most moving compositions I ever read. They owned themselves, indeed, to be slaves, and showed their chains, but humbly begged of his majesty to make them a little lighter and less galling.

The States of France were general assemblies of the three states or orders of the kingdom; the clergy, the nobility, and the *tiers état*, that is, the people. They used to be called together by the king, upon the most important affairs of state, like our lords and commons in parliament, and our clergy in convocation. Our parliament is our states, and the French parliaments are only their courts of justice. The nobility consisted of all those of noble extraction, whether belonging to the sword or the robe, excepting such as were chosen (which sometimes happened) by the *tiers état*, as their deputies to the states-general. The *tiers état* was exactly our house of commons, that is, the people, represented by deputies of their own choosing. Those who had the most considerable places, *dans la robe*, assisted at those assemblies as commissioners on the part of the crown. The states met, for the first time that I can find (I mean by the name of *les états*), in the reign of Pharamond, 424, when they confirmed the Salic law. From that time they have been very frequently assembled; sometimes upon important occasions, as making war and peace, reforming abuses, &c.; at other times, upon seemingly trifling ones, as coronations, marriages, &c. Francis the first assembled them, in 1526, to declare null and void his famous treaty of Madrid, signed and sworn to by him during his captivity there. They

grew troubleſome to the kings and to their miniſters, and were but ſeldom called, after the power of the crown grew ſtrong; and they have never been heard of ſince the year 1615. Richelieu came and ſhackled the nation, and Mazarin and Lewis the XIVth riveted the ſhackles.

There ſtill ſubſiſt in ſome provinces in France, which are called *païs d'états*, an humble local imitation, or rather mimicry, of the great *états*, as in Languedoc, Bretagne, &c. They meet, they ſpeak, they grumble, and finally ſubmit to whatever the king orders.

Independently of the intrinſic utility of this kind of knowledge to every man of buſineſs, it is a ſhame for any man to be ignorant of it, eſpecially relatively to any country he has been long in.—Adieu!

LETTER CXXXII.

Indolence and Inattention...Improvement to be reaped from good Converſation...French Laws and Cuſtoms.

MY DEAR FRIEND, London, January the 2d.

LAZINESS of mind, or inattention, are as great enemies to knowledge as incapacity; for, in truth, what difference is there between a man who will not and a man who cannot be informed? This difference only, that the former is juſtly to be blamed, the latter to be pitied. And yet how many are there, very capable of receiving knowledge, who, from lazineſs, inattention, and incurioſuneſs, will not ſo much as aſk for it, much leſs take the leaſt pains to acquire it?

Our young Engliſh travellers generally diſtinguiſh themſelves by a voluntary privation of all that uſeful knowledge for which they are ſent abroad; and yet, at that age, the moſt uſeful knowledge is the moſt eaſy to be acquired; converſation being the book, and the beſt book, in which it is contained. The drudgery of dry grammatical learning is over, and the fruits of it are mixed with and adorned by the flowers of converſation. How many of our young men have been a year at Rome, and as long at Paris, without knowing the

meaning and inſtitution of the conclave in the former, and of the parliament in the latter! and this merely for want of aſking the firſt people they met with in thoſe ſeveral places, who could at leaſt have given them ſome general notions of thoſe matters.

You will, I hope, be wiſer, and omit no opportunity (for opportunities preſent themſelves every hour in the day) of acquainting yourſelf with all thoſe political and conſtitutional particulars of the kingdom and government of France. For inſtance; when you hear people mention *le chancelier*, or *le garde des ſçeaux*, is it any great trouble for you to aſk, or for others to tell you, what is the nature, the powers, the objects, and the profits, of thoſe two employments, either when joined together, as they often are, or when ſeparate, as they are at preſent? When you hear of a *gouvernour*, a *lieutenant de roi*, a *commandant*, and an *intendant* of the ſame province, is it not natural, is it not becoming, is it not neceſſary, for a ſtranger to inquire into their reſpective rights and privileges? And yet I dare ſay there are very few Engliſhmen who know the difference between the civil department of the intendant and the military powers of the others. When you hear (as I am perſuaded you muſt every day) of the *vingtième*, which is one in twenty, and conſequently five *per cent.* inquire upon what that tax is laid, whether upon lands, money, merchandiſe, or upon all three; how levied; and what it is ſuppoſed to produce. When you find in books (as you will ſometimes) alluſion to particular laws and cuſtoms, do not reſt till you have traced them up to their ſource. To give you two examples; you will meet, in ſome French comedies, *Cri*, or *Clameur de Haro*; aſk what it means, and you will be told that it is a term of the law in Normandy, and means citing, arreſting, or obliging any perſon to appear in the courts of juſtice, either upon a civil or criminal account; and that it is derived from *à Raoul*, which Raoul was anciently duke of Normandy, and a prince eminent for his juſtice; inſomuch that when any injuſtice was committed, the cry immediately was *Venez à Raoul, à Raoul!* which words are now corrupted and jumbled into *haro*. Another, *Le vol du chapon*, that is, a

certain diſtrict of ground immediately contiguous to the manſion ſeat of a family, and anſwers to what we call, in Engliſh, demeſnes. It is in France computed at about 1600 feet round the houſe, that being ſuppoſed to be the extent of the capon's flight from *la baſſe cour*. This little diſtrict muſt go along with the manſion ſeat, however the reſt of the eſtate may be divided.

I do not mean that you ſhould be a French lawyer; but I would not have you be unacquainted with the general principles of their law, in matters that occur every day. Such is the nature of their deſcents; that is, the inheritance of lands: Do they all go to the eldeſt ſon, or are they equally divided among the children of the deceaſed? In England, all lands unſettled deſcend to the eldeſt ſon, as heir at law, unleſs otherwiſe diſpoſed of by the father's will; except in the county of Kent; where a particular cuſtom prevails, called Gavel-kind; by which, if the father dies inteſtate, all the children divide his lands equally among them. In Germany, as you know, all lands that are not fiefs are equally divided among all the children, which ruins thoſe families; but all male fiefs of the empire deſcend unalienably to the next male heir, which preſerves thoſe families. In France, I believe, deſcents vary in different provinces.

The nature of marriage contracts deſerves inquiry. In England, the general practice is, the huſband takes all the wife's fortune, and, in conſideration of it, ſettles upon her a proper pin-money, as it is called; that is, an annuity during his life, and a jointure after his death. In France it is not ſo, particularly at Paris, where *communauté des biens* is eſtabliſhed. Any married woman at Paris (if you are acquainted with one) can inform you of all theſe particulars.

Theſe, and other things of the ſame nature, are the uſeful and rational objects of the curioſity of a man of ſenſe and buſineſs. Could they only be attained by laborious reſearches in folio books and worm-eaten manuſcripts, I ſhould not wonder at a young fellow's being ignorant of them; but as they are the frequent topics of converſation, and to be known by a very little

degree of curiosity, inquiry, and attention, it is unpardonable not to know them.

Thus I have given you some hints only for your inquiries; *l'Etat de la France*, *l'Almanach Royal*, and twenty other such superficial books, will furnish you with a thousand more. *Approfondissez.*

How often, and how justly, have I since regretted negligences of this kind in my youth! And how often have I since been at great trouble to learn many things, which I could then have learned without any! Save yourself now, then, I beg of you, that regret and trouble hereafter. Ask questions, and many questions, and leave nothing till you are thoroughly informed of it. Such pertinent questions are far from being ill-bred, or troublesome to those of whom you ask them; on the contrary, they are a tacit compliment to their knowledge; and people have a better opinion of a young man when they see him desirous to be informed.

I have, by last post, received your two letters of the 1st and 5th January. I am very glad that you have been at all the shows at Versailles: frequent the courts. I can conceive the murmurs of the French at the poorness of the fire-works, by which they thought their king or their country degraded; and, in truth, were things always as they should be, when kings give shows, they ought to be magnificent.

I thank you for the *thèse de la Sorbonne*, which you intend to send me, and which I am impatient to receive. But pray read it carefully yourself first; and inform yourself what the Sorbonne is, by whom founded, and for what purposes.

Since you have time, you have done very well to take an Italian and a German master; but pray take care to leave yourself time enough for company; for it is in company only that you can learn what will be much more useful to you than either Italian or German.—Adieu!

LETTER CXXXIII.

The Sorbonne... Theological Disputes... Jesuits... Ignatius Loyala... Policy of the Society... Paschal's Provincial Letters.

MY DEAR FRIEND, London, January the 6th.

I RECOMMENDED to you, in my laſt, ſome inquiries into the conſtitution of that famous ſociety, the *Sorbonne*; but as I cannot wholly truſt to the diligence of thoſe inquiries, I will give you here the outlines of that eſtabliſhment, which may poſſibly excite you to inform yourſelf of particulars that you are more *à portée* to know than I am.

It was founded by Robert de Sorbon, in the year 1256, for ſixteen poor ſcholars in divinity; four of each nation, of the univerſity of which it made a part; ſince that it hath been much extended and enriched, eſpecially by the liberality and pride of cardinal Richelieu; who made it a magnificent building, for ſix-and-thirty doctors of that ſociety to live in; beſides which, there are ſix profeſſors and ſchools for divinity. This ſociety hath been long famous for theological knowledge and exercitations. There unintelligible points are debated with paſſion, though they can never be determined by reaſon. Logical ſubtilties ſet common ſenſe at defiance, and myſtical refinements diſfigure and diſguiſe the native beauty and ſimplicity of true religion: wild imaginations form ſyſtems, which weak minds adopt implicitly, and which ſenſe and reaſon oppoſe in vain; their voice is not ſtrong enough to be heard in ſchools of divinity. Political views are by no means neglected in thoſe ſacred places; and queſtions are agitated and decided, according to the degree of regard, or rather ſubmiſſion, which the ſovereign is pleaſed to ſhow the church. Is the king a ſlave to the church, though a tyrant to the laity? the leaſt reſiſtance to his will ſhall be declared damnable. But if he will not acknowledge the ſuperiority of their ſpiritual over his temporal, nor even admit their *imperium in imperio* *,

* An empire in an empire.

which is the leaſt they will compound for, it becomes meritorious, not only to reſiſt, but to depoſe him. And I ſuppoſe that the bold propoſitions in the theſis you mention are a return for the valuation of *les biens du clergé* *.

I would adviſe you, by all means, to attend two or three of their public diſputations, in order to be informed both of the manner and the ſubſtance of thoſe ſcholaſtic exerciſes. Pray remember to go to all ſuch kind of things. Do not put it off, as one is too apt to do things which one knows can be done every day, or any day; for one afterwards repents extremely, when too late, the not having done them.

But there is another (ſo called) religious ſociety, of which the minuteſt circumſtance deſerves attention, and furniſhes great matter for uſeful reflections. You eaſily gueſs that I mean the ſociety of *les R. R. P. P. Jeſuites*, eſtabliſhed but in the year 1540, by a bull of pope Paul III. Its progreſs, and I may ſay its victories, were more rapid than thoſe of the Romans; for within the ſame century it governed all Europe; and in the next it extended its influence over the whole world. Its founder was an abandoned profligate Spaniſh officer, Ignatius Loyola, who, in the year 1521, being wounded in the leg at the ſiege of Pampelona, went mad from the ſmart of his wound, the reproaches of his conſcience, and his confinement, during which he read the Lives of the Saints. Conſciouſneſs of guilt, a fiery temper, and a wild imagination, the common ingredients of enthuſiaſm, made this madman devote himſelf to the particular ſervice of the Virgin Mary; whoſe knight-errant he declared himſelf, in the very ſame form in which the old knights-errant in romances uſed to declare themſelves the knights and champions of certain beautiful and incomparable princeſſes, whom ſometimes they had, but oftener had not ſeen. For Dulcinea del Toboſo was by no means the firſt princeſs whom her faithful and valorous knight had never ſeen in his life. The enthuſiaſt went to the Holy Land, whence he returned to Spain, where he began to learn Latin and phi-

* The eſtates of the clergy.

losophy at three-and-thirty years old, so that no doubt but he made a great progress in both. The better to carry on his mad and wicked designs, he chose four disciples, or rather apostles, all Spaniards, viz. Laynés, Salmeron, Bobadilla, and Rodriguèz. He then composed the rules and constitutions of his order; which, in the year 1547, was called the Order of the Jesuits, from the church of Jesus in Rome, which was given them. Ignatius died in 1556, aged sixty-five, thirty-five years after his conversion, and sixteen years after the establishment of his society. He was canonised in the year 1609.

If the religious and moral principles of this society are to be detested, as they justly are, the wisdom of their political principles is as justly to be admired. Suspected, collectively as an order, of the greatest crimes, and convicted of many, they have either escaped punishment or triumphed after it, as in France, in the reign of Henry IV. They have, directly or indirectly, governed the consciences and the councils of all the catholic princes in Europe: they almost governed China, in the reign of Cang-ghi; and they are now actually in possession of the Paraguay in America, pretending, but paying no obedience to the crown of Spain. As a collective body, they are detested, even by all the catholics, not excepting the clergy, both secular and regular; and yet, as individuals, they are loved, respected; and they govern wherever they are.

Two things, I believe, chiefly contribute to their success. The first, that passive, implicit, unlimited obedience to their general (who always resides at Rome) and to the superiors of their several houses, appointed by him. This obedience is observed by them all, to a most astonishing degree; and, I believe, there is no one society in the world, of which so many individuals sacrifice their private interest to the general one of the society itself. The second is, the education of youth, which they have in a manner engrossed; there they give the first, and the first are the lasting impressions: those impressions are always calculated to be favourable to the society. I have known many catholics, educated by the Jesuits, who, though they detested the

ſociety, from reaſon and knowledge, have always remained attached to it, from habit and prejudice. The Jeſuits know, better than any ſet of people in the world, the importance of the art of pleaſing, and ſtudy it more: they become all things to all men, in order to gain, not a few, but many. In Aſia, Africa, and America, they become more than half Pagans, in order to convert the Pagans to be leſs than half Chriſtians.—In private families they begin by inſinuating themſelves as friends, they grow to be favourites, and they end *directors*. Their manners are not like thoſe of any other regulars in the world, but gentle, polite, and engaging. They are all carefully bred up to that particular deſtination to which they ſeem to have a natural turn; for which reaſon one ſees moſt Jeſuits excel in ſome particular thing. They even breed up ſome for martyrdom, in caſe of need; as the ſuperior of a Jeſuit ſeminary at Rome told lord Bolingbroke.

Inform yourſelf minutely of every thing concerning this extraordinary eſtabliſhment: go into their houſes, get acquainted with individuals, hear ſome of them preach. The fineſt preacher I ever heard in my life is le Père Neufville, who, I believe, preaches ſtill at Paris, and is ſo much in the beſt company, that you may eaſily get perſonally acquainted with him.

If you would know their *morale*, read Paſchal's *Lettres Provinciales*, in which it is very truly diſplayed from their own writings.

Upon the whole, this is certain, that a ſociety, of which ſo little good is ſaid, and ſo much ill believed, and that ſtill not only ſubſiſts but flouriſhes, muſt be a very able one. It is always mentioned as a proof of the ſuperior abilities of the cardinal Richelieu, that, though hated by all the nation, and ſtill more by his maſter, he kept his power in ſpight of both.

I would earneſtly wiſh you to do every thing now which I wiſh that I had done at your age and did not do. Every country has its peculiarities, which one can be much better informed of during one's reſidence there than by reading all the books in the world afterwards. While you are in catholic countries, inform yourſelf of all the forms and ceremonies of that tawdry church:

ſee their convents both of men and women, know their ſeveral rules and orders, attend their moſt remarkable ceremonies; have their terms of art explained to you, their *tierce*, *ſexte*, *nones*, *matines*, *vêpres*, *complies*; their *breviaires*, *roſaires*, *heures*, *chapelets*, *agnus*, *&c.* things that many people talk of from habit, though few know the true meaning of any one of them. Converſe with, and ſtudy the characters of ſome of thoſe incarcerated enthuſiaſts. Frequent ſome *parloirs*, and ſee the air and manners of thoſe recluſes, who are a diſtinct nation themſelves, and like no other.

LETTER CXXXIV.

New Tragedy...French and English Drama...Critical Remarks on Tragedy, Comedy, and Opera.

MY DEAR FRIEND, London, January the 23d.

HAVE you ſeen the new tragedy of *Varon**, and what do you think of it? Let me know, for I am determined to form my taſte upon yours. I hear that the ſituations and incidents are well brought on, and the cataſtrophe unexpected and ſurpriſing, but the verſes bad. I ſuppoſe it is the ſubject of all the converſations at Paris, where both women and men are judges and critics of all ſuch performances: ſuch converſations, that both form and improve the taſte and whet the judgment, are ſurely preferable to the converſations of our mixed companies here; which, if they happen to riſe above bragg and whiſt, infallibly ſtop ſhort of every thing either pleaſing or inſtructive. I take the reaſon of this to be, that (as women generally give the tone to the converſation) our Engliſh women are not near ſo well informed and cultivated as the French; beſides that they are naturally more ſerious and ſilent.

I could wiſh there were a treaty made between the French and the Engliſh theatres, in which both parties ſhould make conſiderable conceſſions. The Engliſh ought to give up their notorious violations of all the unities, and all their maſſacres, racks, dead bodies, and mangled carcaſes, which they ſo frequently exhibit

* Written by the *Vicomte de Grave*, and at that time the general topic of converſation at Paris.

upon their ſtage. The French ſhould engage to have more action, and leſs declamation; and not to cram and crowd things together, to almoſt a degree of impoſſibility, from a too ſcrupulous adherence to the unities. The Engliſh ſhould reſtrain the licentiouſneſs of their poets, and the French enlarge the liberty of theirs: their poets are the greateſt ſlaves in their country, and that is a bold word; ours are the moſt tumultuous ſubjects in England, and that is ſaying a good deal. Under ſuch regulations, one might hope to ſee a play in which one ſhould not be lulled to ſleep by the length of a monotonical declamation, nor frightened and ſhocked by the barbarity of the action. The unity of time extended occaſionally to three or four days, and the unity of place broken into, as far as the ſame ſtreet, or ſometimes the ſame town; both which, I will affirm, are as probable as four and-twenty hours and the ſame room.

More indulgence too, in my mind, ſhould be ſhown than the French are willing to allow to bright thoughts and to ſhining images; for though I confeſs it is not very natural for a hero or princeſs to ſay fine things in all the violence of grief, love, rage, &c. yet I can as well ſuppoſe that, as I can that they ſhould talk to themſelves for half an hour; which they muſt neceſſarily do, or no tragedy could be carried on, unleſs they had recourſe to a much greater abſurdity, the choruſſes of the antients. Tragedy is of a nature that one muſt ſee it with a degree of ſelf-deception; we muſt lend ourſelves a little to the deluſion; and I am very willing to carry that complaiſance a little farther than the French do.

Tragedy muſt be ſomething bigger than life, or it would not affect us. In nature the moſt violent paſſions are ſilent; in tragedy they muſt ſpeak, and ſpeak with dignity too. Hence the neceſſity of their being written in verſe, and, unfortunately for the French, from the weakneſs of their language, in rhymes. And for the ſame reaſon, Cato the Stoic, expiring at Utica, rhymes maſculine and feminine at Paris, and fetches his laſt breath at London in moſt harmonious and correct blank verſe.

It is quite otherwiſe with comedy, which ſhould be mere common life, and not one jot bigger. Every character ſhould ſpeak upon the ſtage, not only what it would utter in the ſituation there repreſented, but in the ſame manner in which it would expreſs it. For which reaſon I cannot allow rhymes in comedy, unleſs they were put into the mouth, and came out of the mouth of a mad poet. But it is impoſſible to deceive one's-ſelf enough (nor is it the leaſt neceſſary in comedy) to ſuppoſe a dull rogue of an uſurer cheating, or *gros Jean* blundering in the fineſt rhymes in the world.

As for operas, they are eſſentially too abſurd and extravagant to mention: I look upon them as a magic ſcene, contrived to pleaſe the eyes and the ears at the expence of the underſtanding; and I conſider ſinging, rhyming, and chiming heroes, and princeſſes and philoſophers, as I do the hills, the trees, the birds, and the beaſts, who amicably joined in one common country-dance to the irreſiſtible tune of Orpheus's lyre. Whenever I go to an opera, I leave my ſenſe and reaſon at the door with my half guinea, and deliver myſelf up to my eyes and my ears.

Thus I have made you my poetical confeſſion; in which I have acknowledged as many ſins againſt the eſtabliſhed taſte in both countries, as a frank heretic could have owned againſt the eſtabliſhed church in either; but I am now privileged by my age to taſte and think for myſelf, and not to care what other people think of me in thoſe reſpects; an advantage which youth, among its many advantages, has not. It muſt occaſionally and outwardly conform, to a certain degree, to eſtabliſhed taſtes, faſhions, and deciſions. A young man may, with a becoming modeſty, diſſent in private companies from public opinions and prejudices; but he muſt not attack them with warmth, nor magiſterially ſet up his own ſentiments againſt them. Endeavour to hear and know all opinions; receive them with complaiſance; form your own with coolneſs, and give it with modeſty.

LETTER CXXXV.

Critics...Question debated how far Ridicule is the Test of Truth...Order of St. Esprit...Anecdote of a Dane...Disputes between King and Parliament.

MY DEAR FRIEND, London, February the 6th.

YOUR criticism of *Varon* is strictly just, but, in truth, severe. You French critics seek for a fault as eagerly as I do for a beauty: you consider things in the worst light to show your skill, at the expence of your pleasure; I view them in the best, that I may have more pleasure, though at the expence of my judgment.

But let us see if we cannot bring off the author.—The great question upon which all turns, is to discover and ascertain who *Cleonice* really is. There are doubts concerning her *état;* how shall they be cleared? Had the truth been extorted from *Varon* (who alone knew) by the rack, it would have been a true tragical *dénouement*. But that would probably not have done with *Varon*, who is represented as a bold, determined, wicked, and at that time desperate fellow; for he was in the hands of an enemy who he knew could not forgive him with common prudence or safety. The rack would therefore have extorted no truth from him; but he would have died enjoying the doubts of his enemies, and the confusion that must necessarily attend those doubts. A stratagem is therefore thought of, to discover what force and terror could not; and the stratagem such as no king or minister would disdain, to get at an important discovery. If you call that stratagem *a trick*, you vilify it, and make it comical; but call that trick a *stratagem* or a *measure*, and you dignify it up to tragedy: so frequently do ridicule or dignity turn upon one single word. It is commonly said, and more particularly by lord Shaftesbury, that ridicule is the best test of truth, for that it will not stick where it is not just. I deny it. A truth learned in a certain light, and attacked in certain words, by men of wit and humour, may and often doth become ridiculous, at least so far, that the truth is only remembered and repeated for the

ſake of the ridicule. The overturn of Mary of Medicis into a river, where ſhe was half drowned, would never have been remembered, if madame de Vernueil, who ſaw it, had not ſaid, *La reine boit.* Pleaſure or malignity often gives ridicule a weight, which it does not deſerve.—The verſification, I muſt confeſs, is too much neglected, and too often bad; but, upon the whole, I read the play with pleaſure.

If there is but a great deal of wit and character in your new comedy, I will readily compound for its having little or no plot. I chiefly mind dialogue and character in comedies. Let dull critics feed upon the carcaſes of plays; give me the taſte and the dreſſing.

I am very glad you went to Verſailles, to ſee the ceremony of creating the prince de Condé *Chevalier de l'Ordre;* and I do not doubt but that, upon this occaſion, you informed yourſelf thoroughly of the inſtitution and rules of that order. If you did, you were certainly told it was inſtituted by Henry III. immediately after his return, or rather his flight from Poland; he took the hint of it at Venice, where he had ſeen the original manuſcript of an order of the *St. Eſprit, ou droit déſir,* which had been inſtituted in 1352 by Louis d'Anjou, king of Jeruſalem and Sicily, and huſband to Jane, queen of Naples, counteſs of Provence.—This order was under the protection of St. Nicholas de Bari, whoſe image hung to the collar. Henry III. found the order of St. Michael proſtituted and degraded, during the civil wars; he therefore joined it to his new order of the St. Eſprit, and gave them both together; for which reaſon every knight of the St. Eſprit is now called *Chevalier des Ordres du Roi.* The number of the knights hath been different, but is now fixed to *one hundred,* excluſive of the ſovereign. There are many officers who wear the ribband of this order, like the other knights; and what is very ſingular is, that theſe officers frequently ſell their employments, but obtain leave to wear the blue ribband ſtill, though the purchaſers of thoſe offices wear it alſo.

As you will have been a great while in France, people will expect that you ſhould be *au fait* of all theſe ſort of things relative to that country. But the hiſtory

of all the orders of all countries is well worth your knowledge; the ſubject occurs often, and one ſhould not be ignorant of it, for fear of ſome ſuch accident as happened to a ſolid Dane at Paris, who, upon ſeeing *l'Ordre du St. Eſprit*, ſaid, *Nôtre St. Eſprit chez nous c'eſt un Eliphant.* Almoſt all the princes of Germany have their orders too not dated, indeed, from any important events, or directed to any great object; but becauſe they will have orders, to ſhow that they may; as ſome of them, who have the *jus cudendæ monetæ**, borrow ten ſhillings worth of gold to coin a ducat. However, wherever you meet with them, inform yourſelf, and minute down a ſhort account of them: they take in all the colours of Sir Iſaac Newton's priſms. N. B. When you inquire about them, do not ſeem to laugh.

I thank you for *le mandement de monſeigneur l' archevêque*; it is very well drawn, and becoming an archbiſhop. But pray do not loſe ſight of a much more important object; I mean the political diſputes between the king and the parliament, and the king and the clergy; they ſeem both to be patching up; however, get the whole clue to them, as far as they have gone.

LETTER CXXXVI.

Lord Bolingbroke's Letters on History...How History is to be read with Effect...Neceſſity of Civility even to Inferiors.

MY DEAR FRIEND, London, February the 14th.

IN a month's time, I believe, I ſhall have the pleaſure of ſending you, and you will have the pleaſure of reading, a work of lord Bolingbroke's, in two volumes octavo, *upon the uſe of hiſtory*, in ſeveral letters to lord Hyde, then lord Cornbury. It is now put into the preſs. It is hard to determine whether this work will inſtruct or pleaſe moſt: the moſt material hiſtorical facts, from the great æra of the treaty of Munſter, are touched upon, accompanied by the moſt ſolid reflections, and adorned by all that elegancy of

* The right of coinage.

ſtyle which was peculiar to himſelf, and in which, if Cicero equals, he certainly does not exceed him; but every other writer falls ſhort of him. I would adviſe you almoſt to get this book by heart. I think you have a turn to hiſtory, you love it, and have a memory to retain it; this book will teach you the proper uſe of it. —Some people load their memories, indiſcriminately, with hiſtorical facts, as others do their ſtomachs with food; and bring out the one, and bring up the other, entirely crude and undigeſted. You will find in lord Bolingbroke's book an infallible ſpecific againſt that epidemical complaint*.

I remember a gentleman who had read hiſtory in this thoughtleſs and undiſtinguiſhing manner, and who, having travelled, had gone through the Valteline. He told me that it was a miſerable poor country, and therefore it was ſurely a great error in cardinal Richelieu to make ſuch a rout, and put France to ſo much expence about it. Had my friend read hiſtory, as he ought to have done, he would have known that the great object of that great miniſter was to reduce the power of the houſe of Auſtria; and, in order to that, to cut off as much as he could, the communication between the ſeveral parts of their then extenſive dominions; which reflections would have juſtified the cardinal to him, in the affair of the Valteline. But it was eaſier to him to remember facts, than to combine and reflect.

One obſervation, I hope, you will make in reading hiſtory; for it is an obvious and a true one. It is, that more people have made great figures and great fortunes in courts by their exterior accompliſhments, than by their interior qualifications. Their engaging addreſs, the politeneſs of their manners, their air, their turn, hath almoſt always paved the way for their ſuperior abilities, if they have ſuch, to exert themſelves.— They have been favourites before they have been mi-

* We cannot but obſerve with pleaſure, that at this time lord Bolingbroke's philoſophical works had not appeared; which accounts for lord Cheſterfield's recommending to his ſon, in this as well as in ſome foregoing paſſages, the ſtudy of lord Bolingbroke's writings.

niſters. In courts, an univerſal gentleneſs and *douceur dans les manières** is moſt abſolutely neceſſary: an offended fool, or a ſlighted *valet de chambre*, may, very poſſibly, do you more hurt at court than ten men of merit can do you good. Fools and low people are always jealous of their dignity, and never forget nor forgive what they reckon a ſlight. On the other hand, they take civility and a little attention as a favour; remember, and acknowledge it: this, in my mind, is buying them cheap, and therefore they are worth buying. The prince himſelf, who is rarely the ſhining genius of his court, eſteems you only by hearſay, but likes you by his ſenſes; that is, from your air, your politeneſs, and your manner of addreſſing him; of which alone he is a judge. There is a court garment, as well as a wedding garment, without which you will not be received. That garment is an impoſing air, an elegant politeneſs, eaſy and engaging manners, univerſal attention, an inſinuating gentleneſs, and all thoſe *je ne ſçais quoi* that compoſe the *graces*.

I am this moment diſagreeably interrupted by a letter; not from you, as I expected, but from a friend of yours at Paris, who informs me that you have a fever, which confines you at home. Since you have a fever, I am glad you have prudence enough with it to ſtay at home, and take care of yourſelf; a little more prudence might probably have prevented it.

By the way, I do deſire and inſiſt, that, whenever, from any indiſpoſition, you are not able to write to me upon the fixed days, Chriſtian ſhall, and give me a *true* account how you are. I do not expect from him the Ciceronian epiſtolary ſtyle; but I will content myſelf with the Swiſs ſimplicity and truth.

I hope you extend your acquaintance at Paris, and frequent variety of companies, the only way of knowing the world: every ſet of company differs in ſome particulars from another; and a man of buſineſs muſt, in the courſe of his life, have to do with all ſorts. It is a very great advantage to know the languages of the ſeveral countries one travels in; and different companies

* Gentleneſs of manners.

may, in some degree, be considered as different countries: each hath its distinctive language, customs, and manners: know them all, and you will wonder at none.

Adieu, child! Take care of your health; there are no pleasures without it.

LETTER CXXXVII.

Necessity of aiming at Perfection...Francis's Eugenia... Parliament of Paris...Grand Conseil.

MY DEAR FRIEND, London, February the 20th.

IN all systems whatsoever, whether of religion, government, morals, &c. perfection is the object always proposed, though possibly unattainable; hitherto at least certainly unattained. However, those who aim carefully at the mark itself, will unquestionably come nearer it than those who, from despair, negligence, or indolence, leave to chance the work of skill. This maxim holds equally true in common life; those who aim at perfection will come infinitely nearer it than those desponding, or indolent spirits, who foolishly say to themselves, 'Nobody is perfect; perfection is unattainable; to attempt it is chimerical; I shall do as well as others; why then should I give myself trouble to be what I never can, and what, according to the common course of things, I need not be,—*perfect?*'

I am very sure that I need not point out to you the weakness and the folly of this reasoning, if it deserves the name of reasoning. It would discourage, and put a stop to the exertion of any one of our faculties. On the contrary, a man of sense and spirit says to himself, though the point of perfection may (considering the imperfection of our nature) be unattainable, 'My care, my endeavours, my attention, shall not be wanting to get as near it as I can. I will approach it every day; possibly I may arrive at it at last; at least (what I am sure is in my own power) I will not be distanced.' Many fools (speaking of you) say to me, 'What, would you have him perfect?' I answer, 'Why not? What hurt would it do him or me?' 'O, but that is impossible!'

ſay they. I reply, 'I am not ſure of that: perfection in the abſtract I admit to be unattainable; but what is commonly called perfection in the character I maintain to be attainable, and not only that, but in every man's power.' 'He hath,' continue they, 'a good head, a good heart, a good fund of knowledge, which will increaſe daily;—what would you have more?' 'Why, I would have every thing more that can adorn and complete a character. Will it do his head, his heart, or his knowledge, any harm, to have the utmoſt delicacy of manners, the moſt ſhining advantages of air and addreſs, the moſt endearing attentions, and the moſt engaging graces?' 'But as he is,' ſay they, 'he is loved wherever he is known.' 'I am very glad of it,' ſay I; 'but I would have him be liked before he is known, and loved afterwards. I would have him, by his firſt *abord* and addreſs, make people wiſh to know him, and inclined to love him: he will ſave a great deal of time by it.' 'Indeed,' reply they, 'you are too nice, too exact, and lay too much ſtreſs upon things that are of very little conſequence.' 'Indeed,' rejoin I, 'you know very little of the nature of mankind, if you take thoſe things to be of little conſequence: one cannot be too attentive to them; it is they that always engage the heart, of which the underſtanding is commonly the bubble. And I would much rather that he erred in a point of grammar, of hiſtory, of philoſophy, &c. than in a point of manners and addreſs.' 'But conſider, he is very young; all this will come in time.' 'I hope ſo; but that time muſt be while he is young, or it will never be at all: the right *pli* muſt be taken young, or it will never be eaſy, nor ſeem natural.' 'Come! come!' ſay they (ſubſtituting, as is frequently done, aſſertion inſtead of argument) 'depend upon it he will do very well; and you have a great deal of reaſon to be ſatisfied with him.' 'I hope and believe he will do well; but I would have him do better than well. I am very well pleaſed with him; but I would be more, I would be proud of him. I would have him have luſtre as well as weight.' 'Did you ever know any body that re-united all theſe talents?' 'Yes, I did; lord Bolingbroke joined all the politeneſs, the manners, and the

graces of a courtier, to the ſolidity of a ſtateſman, and to the learning of a pedant. He was *omnis homo*; and pray what ſhould hinder my boy from being ſo too, if he hath, as I think he hath, all the other qualifications that you allow him? Nothing can hinder him, but neglect of, or inattention to thoſe objects, which his own good ſenſe muſt tell him are of infinite conſequence to him, and which, therefore, I will not ſuppoſe him capable of either neglecting or deſpiſing.'

This (to tell you the whole truth) is the reſult of a controverſy that paſſed yeſterday, between lady Hervey and myſelf, upon your ſubject, and almoſt in the very words. I ſubmit the deciſion of it to yourſelf; let your own good ſenſe determine it, and make you act in conſequence of that determination. The receipt to make this compoſition is ſhort and infallible; here I give it you.

Take variety of the beſt company, wherever you are; be minutely attentive to every word and action; imitate reſpectively thoſe whom you obſerve to be diſtinguiſhed and conſidered for any one accompliſhment; then mix all thoſe ſeveral accompliſhments together, and ſerve them up yourſelf to others.

Francis's *Cénie* * hath been acted twice, with moſt univerſal applauſe; to-night is his third night, and I am going to it. I did not think it would have ſucceeded ſo well, conſidering how long our Britiſh audiences have been accuſtomed to murder, racks, and poiſon, in every tragedy; but it affected the heart ſo much, that it triumphed over habit and prejudice. All the women cried, and all the men were moved. The prologue, which is a very good one, was made entirely by Garrick. The epilogue is old Cibber's; but corrected, though not enough, by Francis. He will get a great deal of money by it; and, conſequently, be better able to lend you ſix-pence upon any emergency.

The parliament of Paris, I find by the newspapers, has not carried its point, concerning the hoſpitals; and though the king has given up the archbiſhop, yet, as he has put them under the management and direction

* Francis's Eugenia.

du grand conseil, the parliament is equally out of the question. This will naturally put you upon inquiring into the constitution of the *grand conseil*. You will, doubtless, inform yourself, who it is composed of, what things are *de son réfort* *, whether or not there lies an appeal thence to any other place, and of all other particulars that may give you a clear notion of this assembly. There are also three or four other *conseils* in France, of which you ought to know the constitution, and the objects: I dare say you do know them already; but if you do not, lose no time in informing yourself. These things, as I have often told you, are best learned in various French companies; but in no English ones; for none of our countrymen trouble their heads about them. To use a very trite image, collect, like the bee, your store from every quarter. In some companies you may, by proper inquiries, get a general knowledge, at least of the finances. When you are with *des gens de robe*, suck them with regard to the constitution, and civil government, and *sic de cæteris* †. This shows you the advantage of keeping a great deal of different French company,—an advantage much superior to any that you can possibly receive from loitering and sauntering away evenings in any English company at Paris, not even excepting lord A****'s. Love of ease, and fear of restraint, (to both which I doubt you are, for a young fellow, too much addicted) may invite you among your countrymen; but pray withstand those mean temptations, for the sake of being in those assemblies which alone can inform your mind and improve your manners. You have not now many months to continue at Paris; make the most of them: get into every house there, if you can; extend acquaintance, know every thing and every body there; that, when you leave it for other places, you may be *au fait*, and even able to explain whatever you may hear mentioned concerning it.—Adieu!

* Within its authority. † So of the rest.

LETTER CXXXVIII.

Criticism on Ariosto...French and English Classics...Modern Languages...Delicacy of Expression...Fate of Eugenia.

MY DEAR FRIEND, London, March the 2d.

WHEREABOUTS are you in Arioſto? Or have you gone through that moſt ingenious contexture of truth and lies, of ſerious and extravagant, of knights-errant, magicians, and all that various matter, which he announces in the beginning of his poem:

Le donne, i cavalier, l'arme, gli amori,
Le corteſie, l'audaci impreſe io canto.

I am by no means ſure that Homer had ſuperior invention, or excelled more in deſcription, than Arioſto. What can be more ſeducing and voluptuous than the deſcription of Alcina's perſon and palace? What more ingeniouſly extravagant than the ſearch made in the moon for Orlando's loſt wits, and the account of other people's that were found there? The whole is worth your attention, not only as an ingenious poem, but as the ſource of all modern tales, novels, fables, and romances; as Ovid's Metamorphoſis was of the ancient ones: beſides, that when you have read this work, nothing will be difficult to you in the Italian language. You will read Taſſo's *Gieruſalemme*, and the *Decamerone di Boccaccio*, with great facility afterwards; and when you have read theſe three authors, you will, in my opinion, have read all the works of invention, that are worth reading, in that language; though the Italians would be very angry at me for ſaying ſo.

A gentleman ſhould know thoſe which I call claſſical works, in every language; ſuch as Boileau, Corneille, Racine, Moliere, &c. in French; Milton, Dryden, Pope, Swift, &c. in Engliſh; and the three authors above-mentioned in Italian: whether you have any ſuch in German, I am not quite ſure, nor, indeed, am I inquiſitive. Theſe ſort of books adorn the mind, improve the fancy, are frequently alluded to by, and are often the ſubjects of converſations of, the beſt companies. As you have languages to read, and memory

to retain them, the knowledge of them is very well worth the little pains it will coſt you, and will enable you to ſhine in company. It is not pedantic to quote and allude to them, which it would be with regard to the ancients.

Among the many advantages which you have had in your education, I do not conſider your knowledge of ſeveral languages as the leaſt. You need not truſt to tranſlations; you can go to the ſource: you can both converſe and negotiate with people of all nations, upon equal terms; which is by no means the caſe of a man who converſes or negotiates in a language which thoſe with whom he hath to do know much better than himſelf. In buſineſs, a great deal may depend upon the force and extent of one word; and in converſation, a moderate thought may gain, or a good one loſe, by the propriety or impropriety, the elegancy or inelegancy, of one ſingle word. As therefore you know four modern languages well, I would have you ſtudy (and, by the way, it will be very little trouble to you) to know them correctly, accurately, and delicately. Read ſome little books that treat of them, and aſk queſtions concerning their delicacies, of thoſe who are able to anſwer you. As for inſtance, ſhould I ſay in French, *la lettre que je vous ai* écrit, or, *la lettre que je vous ai* écrite; in which, I think, the French differ among themſelves. There is a ſhort French grammar, by the Port Royal, and another by Père Buffier, both which are worth your reading; as is alſo a little book called *Synonimes François*. There are books of that kind upon the Italian language, into ſome of which I would adviſe you to dip: poſſibly the German language may have ſomething of the ſame ſort; and ſince you already ſpeak it, the more properly you ſpeak it, the better: one would, I think, as far as poſſible, do all one does, correctly and elegantly. It is extremely engaging, to people of every nation, to meet with a foreigner who hath taken pains enough to ſpeak their language correctly: it flatters that local and national pride and prejudice, of which every body hath ſome ſhare.

Francis's Eugenia, which I will ſend you, pleaſed moſt people of good taſte here: the boxes were crowded

till the ſixth night; when the pit and gallery were totally deſerted, and it was dropped. Diſtreſs, without death, was not ſufficient to affect a true Britiſh audience, ſo long accuſtomed to daggers, racks, and bowls of poiſon; contrary to Horace's rule, they deſire to ſee Medea murder her children upon the ſtage. The ſentiments were too delicate to move them; and their hearts are to be taken by ſtorm, not by parley.

LETTER CXXXIX.

Attention to Health neceſſary...Employment of Time...Sloth ...Voltaire's Rome Sauvée, &c.

MY DEAR FRIEND, London, March the 5th.

AS I have received no letter from you by the uſual poſt, I am uneaſy upon account of your health; for, had you been well, I am ſure you would have written, according to your engagement, and my requiſition. You have not the leaſt notion of any care of your health; but, though I would not have you be a valetudinarian, I muſt tell you, that the beſt and moſt robuſt health requires ſome degree of attention to preſerve. Young fellows, thinking they have ſo much health and time before them, are very apt to neglect or laviſh both, and beggar themſelves before they are aware: whereas a prudent economy in both would make them rich indeed; and ſo far from breaking in upon their pleaſures, would improve, and almoſt perpetuate them. Be you wiſer; and, before it is too late, manage both with care and frugality; and lay out neither, but upon good intereſt and ſecurity.

I will now confine myſelf to the employment of your time, which, though I have often touched upon formerly, is a ſubject that, from its importance, will bear repetition. You have, it is true, a great deal of time before you; but, in this period of your life, one hour uſefully employed may be worth more than four-and-twenty hereafter: a minute is precious to you now, whole days may poſſibly not be ſo forty years hence. Whatever time you allow, or can ſnatch for ſerious

reading (I ſay ſnatch, becauſe company and the knowledge of the world is now your chief object), employ it in the reading of ſome one book, and that a good one, till you have finiſhed it: and do not diſtract your mind with various matters at the ſame time. In this light, I would recommend to you to read Grotius *De Jure Belli et Pacis*, tranſlated by Barbeyrac, and Puffendorf's *Jus Gentium*, tranſlated by the ſame hand. For accidental quarters of hours, read works of invention, wit, and humour, of the beſt and not of trivial authors, either ancient or modern.

Whatever buſineſs you have, do it the firſt moment you can; never by halves, but finiſh it without interruption, if poſſible. Buſineſs muſt not be ſauntered and trifled with; and you muſt not ſay to it, as Felix did to Paul, "at a more convenient ſeaſon I will ſpeak "to thee." The moſt convenient ſeaſon for buſineſs is the firſt; but ſtudy and buſineſs, in ſome meaſure, point out their own times to a man of ſenſe; time is much oftener ſquandered away in the wrong choice and improper methods of amuſement and pleaſures.

Many people think that they are in pleaſures, provided they are neither in ſtudy nor in buſineſs. Nothing like it; they are doing nothing, and might juſt as well be aſleep. They contract habitudes from lazineſs, and they only frequent thoſe places where they are free from all reſtraints and attentions. Be upon your guard againſt this idle profuſion of time; and let every place you go to be either the ſcene of quick and lively pleaſures, or the ſchool of your improvements: let every company you go into either gratify your ſenſes, extend your knowledge, or refine your manners. Have ſome rational object of amuſement in view at ſome places; frequent others, where people of wit and taſte aſſemble; get into others, where people of ſuperior rank and dignity command reſpect and attention from the reſt of the company; but pray frequent no neutral places, from mere idleneſs and indolence. Nothing forms a young man ſo much as being uſed to keep reſpectable and ſuperior company, where conſtant regard and attention is neceſſary. It is true, this is at firſt a diſagreeable ſtate of reſtraint; but it ſoon grows habi-

tual, and consequently easy; and you are amply paid for it by the improvement you make, and the credit it gives you. What you said some time ago was very true, concerning *le palais royal;* to one of your age the situation is disagreeable enough; you cannot expect to be much taken notice of: but all that time you can take notice of others, observe their manners, decypher their characters, and insensibly you will become one of the company.

All this I went through myself, when I was of your age. I have sate hours in company without being taken the least notice of; but then I took notice of them, and learned in their company how to behave myself better in the next, till by degrees I became part of the best companies myself. But I took great care not to lavish away my time in those companies, where there were neither quick pleasures nor useful improvements to be expected.

Sloth, indolence, and *mollesse* are pernicious, and unbecoming a young man; let them be your *ressource* forty years hence at soonest. Determine, at all events, and however disagreeable it may be to you in some respects, and for some time, to keep the most distinguished and fashionable company of the place you are at, either for their rank or for their learning. This gives you credentials to the best companies, wherever you go afterwards. Pray, therefore, no indolence, no laziness; but employ every minute of your life in active pleasures or useful employments.

I long to read Voltaire's *Rome Sauvée*, which, by the very faults that your *severe* critics find with it, I am sure I shall like; for I will, at any time, give up a good deal of regularity for a great deal of *brillant;* and for the *brillant*, surely nobody is equal to Voltaire. Catiline's conspiracy is an unhappy subject for a tragedy; it is too single, and gives no opportunity to the poet to excite any of the tender passions; the whole is one intended act of horror. Crébillon was sensible of this defect, and, to create another interest, most absurdly made Catiline in love with Cicero's daughter, and her with him.

I am very glad you went to Verſailles, and dined with monſieur de St. Conteſt. That is company to learn *les bonnes manières* in; and it ſeems you had *les bons morceaux* into the bargain. Though you were no part of the king of France's converſation with the foreign miniſters, and probably not much entertained with it, do you think that it is not very uſeful to you to hear it, and to obſerve the turn and manners of people of that ſort? It is extremely uſeful to know it well. The ſame in the next rank of people, ſuch as miniſters of ſtate, &c. in whoſe company, though you cannot yet, at your age, be a part, and conſequently be diverted, you will obſerve and learn what hereafter it may be neceſſary for you to act.

Tell Sir John Lambert, that I have this day fixed Mr. Spencer's having his credit upon him; Mr. Hoare had alſo recommended him. I believe Mr. Spencer will ſet out next month for ſome place in France, but not Paris. I am ſure he wants a great deal of France, for at preſent he is moſt entirely Engliſh; and you know very well of what I think of that. And ſo we bid you heartily good night.

LETTER CXL.

Theories of Youth...Triumph of the Heart and Passions... Shades of Character...Election of King of the Romans... Ill Policy in Nations giving a Pretext to neighbouring Powers to interfere in their Concerns...Examples.

MY DEAR FRIEND, London, March the 16th.

HOW do you go on with the moſt uſeful and moſt neceſſary of all ſtudies, the ſtudy of the world? Do you find that you gain knowledge? and does your daily experience at once extend and demonſtrate your improvement? You will poſſibly aſk me how you can judge of that yourſelf. I will tell you a ſure way of knowing. Examine yourſelf, and ſee whether your notions of the world are changed, by experience, from what they were two years ago in theory; for that alone is one favourable ſymptom of improvement. At that

age (I remember it in myself) every notion that one forms is erroneous; one hath seen few models, and those none of the best, to form one's-self upon. One thinks that every thing is to be carried by spirit and vigour; that art is meanness, and that versatility and complaisance are the refuge of pusillanimity and weakness. This most mistaken opinion gives an indelicacy and a roughness to the manners. Fools, who can never be undeceived, retain them as long as they live: reflection, with a little experience, makes men of sense shake them off soon. When they come to be a little better acquainted with themselves, and with their own species, they discover that plain right reason is, nine times in ten, the fettered and shackled attendant of the triumph of the heart and the passions; consequently, they address themselves nine times in ten to the conqueror, not to the conquered: and conquerors, you know, must be applied to in the gentlest, the most engaging, and the most insinuating manner. Have you discovered what variety of little things affect the heart, and how surely they collectively gain it? If you have, you have made some progress. I would try a man's knowledge of the world as I would a school-boy's knowledge of Horace; not by making him construe *Mæcenas atavis edite regibus*, which he could do in the first form, but by examining him as to the delicacy and *curiosa felicitas** of that poet. A man requires very little knowledge and experience of the world to understand glaring, high-coloured, and decided characters; they are but few, and they strike at first: but to distinguish the almost imperceptible shades, and the nice gradations of virtue and vice, sense and folly, strength and weakness, (of which characters are commonly composed) demands some experience, great observation, and minute attention. In the same cases most people do the same things, but with this material difference, upon which the success commonly turns—A man who hath studied the world knows when to time, and where to place them; he hath analysed the characters he applies to, and adapted his address and his argu-

* Happy expression.

ments to them: but a man of what is called plain good ſenſe, who hath only reaſoned by himſelf, and not acted with mankind, miſ-times, miſ-places, runs precipitately and bluntly at the mark, and falls upon his noſe in the way. In the common manners of ſocial life, every man of common ſenſe hath the rudiments, the A B C of civility; he means not to offend, and even wiſhes to pleaſe; and, if he hath any real merit, will be received and tolerated in good company. But that is far from being enough; for, though he may be received, he will never be deſired; though he does not offend, he will never be loved; but, like ſome little, inſignificant, neutral power, ſurrounded by great ones, he will neither be feared nor courted by any; but, by turns, invaded by all, whenever it is their intereſt. A moſt contemptible ſituation! Whereas, a man who hath carefully attended to and experienced the various workings of the heart, and the artifices of the head; and who, by one ſhade, can trace the progreſſion of the whole colour; who can, at the proper times, employ all the ſeveral means of perſuading the underſtanding, and engaging the heart; may, and will have enemies, but will and muſt have friends: he may be oppoſed, but he will be ſupported too; his talents may excite the jealouſy of ſome, but his engaging arts will make him beloved by many more; he will be conſiderable, he will be conſidered. Many different qualifications muſt conſpire to orm ſuch a man, and to make him at once reſpectable and amiable, and the leaſt muſt be joined to the greateſt; the latter would be unavailing without the former, and the former would be futile and frivolous without the latter. Learning is acquired by reading books; but the much more neceſſary learning, the knowledge of the world, is only to be acquired by reading men, and ſtudying all the various editions of them. Many words in every language are generally thought to be ſynonymous; but thoſe who ſtudy the language attentively will find that there is no ſuch thing; they will diſcover ſome little difference, ſome diſtinction, between all thoſe words that are vulgarly called ſynonymous; one hath always more energy, extent, or delicacy, than another: it is the ſame with

men; all are in general, and yet no two in particular, exactly alike. Thoſe who have not accurately ſtudied, perpetually miſtake them: they do not diſcern the ſhades and gradations that diſtinguiſh characters ſeemingly alike. Company, various company, is the only ſchool for this knowledge. You ought to be, by this time, at leaſt in the third form of that ſchool, whence the riſe to the uppermoſt is eaſy and quick; but then you muſt have application and vivacity; and you muſt not only bear with, but even ſeek reſtraint in moſt companies, inſtead of ſtagnating in one or two only, where indolence and love of eaſe may be indulged.

In the plan which I gave you in my laſt * for your future motions, I forgot to tell you, that, if a king of the Romans ſhould be choſen this year, you ſhall certainly be at that election; and as upon thoſe occaſions all ſtrangers are excluded from the place of the election, except ſuch as belong to ſome embaſſador, I have already eventually ſecured you a place in the *ſuite* of the king's electoral embaſſador, who will be ſent upon that account to Frankfort, or wherever elſe the election may be. This will not only ſecure you a ſight of the ſhow, but a knowledge of the whole thing; which is likely to be a conteſted one, from the oppoſition of ſome of the electors, and the proteſts of ſome of the princes of the empire. That election, if there is one, will in my opinion be a memorable æra in the hiſtory of the empire: pens at leaſt, if not ſwords, will be drawn; and ink, if not blood, will be plentifully ſhed by the contending parties in that diſpute. During the fray, you may ſecurely plunder, and add to your preſent ſtock of knowledge of the *jus publicum imperii*. —The court of France hath, I am told, appointed le préſident Ogier, a man of great abilities, to go immediately to Ratiſbon, *pour y ſouffler la diſcorde*†. It muſt be owned, that France hath always profited ſkilfully of its having guaranteed the treaty of Munſter, which hath given it a conſtant pretence to thruſt itſelf into the affairs of the empire. When France got Alſace yielded by treaty, it was very willing to have held it as a fief of the empire; but the empire was then wiſer.

* That letter is miſſing. † To blow up diſcord.

Every power ſhould be very careful not to give the leaſt pretence to a neighbouring power to meddle with the affairs of its interior. Sweden hath already felt the effects of the Czarina's calling herſelf guarantee of its preſent form of government, in conſequence of the treaty of Neuſtadt, confirmed afterwards by that of Abo; though, in truth, that guarantee was rather a proviſion againſt Ruſſia's attempting to alter the then new-eſtabliſhed form of government in Sweden, than any right given to Ruſſia to hinder the Swedes from eſtabliſhing what form of government they pleaſed.—Read them both, if you can get them.—Adieu!

LETTER CXLI.

Dispute between the King and Parliament...Prophecy of the French Revolution...Voltaire's Age of Louis XIV...Injudicious Parents, Enemies to their Children.

DEAR FRIEND, London, April the 13th.

I RECEIVE this moment your letter of the 19th, with the incloſed pieces relative to the preſent diſpute between the king and the parliament. I ſhall return them by lord Huntingdon, whom you will ſoon ſee at Paris, and who will likewiſe carry you the piece, which I forgot in making up the packet I ſent you by the Spaniſh embaſſador. The repreſentation of the parliament is very well drawn, *ſuaviter in modo, fortiter in re.* They tell the king very reſpectfully, that in a certain caſe, *which they ſhould think it criminal to ſuppoſe,* they would not obey him. This hath a tendency to what we call here revolution principles. I do not know what the Lord's anointed, his vicegerent upon earth, divinely appointed by him, and accountable to none but him for his actions, will either think or do upon theſe ſymptoms of reaſon and good ſenſe, which ſeem to be breaking out all over France; but this I foreſee, that, before the end of this century, the trade of both king and prieſt will not be half ſo good a one as it has been. —Du Clos, in his reflections, hath obſerved, and very truly, *Qu'il y a un germe de raiſon qui commence à ſe dé-*

*veloppper en France**. A *développement* that muſt prove fatal to regal and papal pretenſions. Prudence may, in many caſes, recommend an occaſional ſubmiſſion to either; but when that ignorance, upon which an implicit faith in both could only be founded, is once removed, God's vicegerent, and Chriſt's vicar, will only be obeyed and believed as far as what the one orders, and the other ſays, is conformable to reaſon and to truth.

I am very glad (to uſe a vulgar expreſſion) that *you make as if you* were not well, though you really are; I am ſure it is the likelieſt way to keep ſo. Pray leave off entirely your greaſy, heavy paſtry, fat creams, and indigeſtible dumplings; and then you need not confine yourſelf to white meats, which I do not take to be one jot wholeſomer than beef, mutton, and partridge.

Voltaire ſent me from Berlin his hiſtory *du Siécle de Louis* XIV. It came at a very proper time; Lord Bolingbroke had juſt taught me how hiſtory ſhould be read; Voltaire ſhows me how it ſhould be written. I am ſenſible, that it will meet with almoſt as many critics as readers, Voltaire muſt be criticiſed: beſides, every man's favourite is attacked; for every prejudice is expoſed, and our prejudices are our miſtreſſes; reaſon is at beſt our wife, very often heard indeed, but ſeldom minded. It is the hiſtory of the human underſtanding, written by a man of parts, for the uſe of men of parts. Weak minds will not like it, even though they do not underſtand it; which is commonly the meaſure of their admiration. Dull ones will want thoſe minute and unintereſting details, with which moſt other hiſtories are incumbered. He tells me all I want to know, and nothing more. His reflections are ſhort, juſt, and produce others in his readers. Free from political and national prejudices, he relates all thoſe matters as truly and as impartially as certain regards, which muſt always be to ſome degree obſerved, will allow him: for one ſees plainly, that he often ſays much leſs than he would ſay if he might. He has made me much better

* That there is a germ of reaſon which begins to develope itſelf in France.

acquainted with the times of Lewis XIV. than the innumerable volumes which I had read could do; and hath ſuggeſted this reflection to me, which I had never made before—his vanity, not his knowledge, made him encourage all, and introduce many arts and ſciences in his country. He opened in a manner the human underſtanding in France, and brought it to its utmoſt perfection; his age equalled in all, and greatly exceeded in many things (pardon me, pedants!) the Auguſtan. This was great and rapid; but ſtill it might be done by the encouragement, the applauſe, and the rewards, of a vain, liberal, and magnificent prince. What is much more ſurpriſing is, that he ſtopped the operations of the human mind juſt where he pleaſed, and ſeemed to ſay, "Thus far ſhalt thou go, and no farther." For, a bigot to his religion, and jealous of his power, free and rational thoughts upon either never entered into a French head during his reign; and the greateſt geniuſes that ever any age produced, never entertained a doubt of the divine right of kings, or the infallibility of the church. Poets, orators, and philoſophers, ignorant of their natural rights, cheriſhed their chains; and blind active faith triumphed, in thoſe great minds, over ſilent and paſſive reaſon. The reverſe of this ſeems now to be the caſe in France: reaſon opens itſelf; fancy and invention fade and decline.

I will ſend you a copy of this hiſtory by lord Huntingdon, as I think it very probable that it is not allowed to be publiſhed and ſold at Paris. Pray read it more than once, and with attention, particularly the ſecond volume; which contains ſhort, but very clear accounts of many very intereſting things which are talked of by every body, though fairly underſtood by very few. There are two very puerile affectations, which I wiſh this book had been free from; the one is, the total ſubverſion of all the old eſtabliſhed French orthography; the other is, the not making uſe of any one capital letter throughout the whole book, except at the beginning of a paragraph. It offends my eyes to ſee rome, paris, france, cæſar, henry the 4th, &c. begin with ſmall letters; and I do not conceive that there can be any reaſon for doing it half ſo ſtrong as

the reaſon of long uſage is to the contrary. This is an affectation below Voltaire.

I had a letter, a few days ago, from monſieur du Boccage; in which he ſays, *Monſieur Stanhope s'eſt jetté dans la politique, et je crois qu'il y réuſſira**; you do very well, it is your deſtination; but remember, that, to ſucceed in great things, one muſt firſt learn to pleaſe in little ones. Engaging manners and addreſs muſt prepare the way for ſuperior knowledge and abilities to act with effect. The late duke of Marlborough's manners and addreſs prevailed with the firſt king of Pruſſia to let his troops remain in the army of the allies, when neither their repreſentations, nor his own ſhare in the common cauſe, could do it. The duke of Marlborough had no new matter to urge to him; but had a manner which he could not, and did not reſiſt. Voltaire, among a thouſand little delicate ſtrokes of that kind, ſays of the duke de la Feuillade, *Qu'il étoit l'homme le plus brillant et le plus aimable du rôiaume, et quoique gendre du général et miniſtre, il avoit pour lui la faveur publique* §. Various little circumſtances of that ſort will often make a man of great real merit be hated, if he hath not addreſs and manners to make him be loved. Conſider all your own circumſtances ſeriouſly, and you will find that, of all arts, the art of pleaſing is the moſt neceſſary for you to ſtudy and poſſeſs. A ſilly tyrant ſaid, *Oderint modo timeant*†: a wiſe man would have ſaid, *Modo ament nihil timendum eſt mihi*‡.— Judge, from your own daily experience, of the efficacy of that pleaſing *je ne ſçais quoi*, when you feel, as you and every body certainly does, that in men it is more engaging than knowledge, in women than beauty.

I long to ſee lord and lady ***, (who are not yet arrived) becauſe they have lately ſeen you; and I always fancy that I can fiſh out ſomething new from thoſe

* Mr. Stanhope is involved in the vortex of politics, and I think he will ſucceed.

§ That he was the moſt brilliant and amiable man in the kingdom, and, though the ſon-in-law of a general and a miniſter, was yet a favourite with the public.

† Let them hate, if they but fear.

‡ While they love me I have nothing to fear.

who have ſeen you laſt: not that I ſhall much rely upon their accounts, becauſe I diſtruſt the judgment of lord and lady *** in thoſe matters about which I am moſt inquiſitive. They have ruined their own ſon, by what they called and thought loving him. They have made him believe that the world was made for him, not he for the world; and unleſs he ſtays abroad a great while, and falls into very good company, he will expect, what he will never find, the attentions and complaiſance from others which he has hitherto been uſed to from papa and mamma. This I fear is too much the caſe of Mr. ****, who, I doubt, will be run through the body, and be near dying, before he knows how to live. However you may turn out, you can never make me any of theſe reproaches. I indulged no ſilly, womaniſh fondneſs for you: inſtead of inflicting my tenderneſs upon you, I have taken all poſſible methods to make you deſerve it; and thank GOD you do; at leaſt I know but one article in which you are different from what I could wiſh you, and you very well know what that is. I want that I and all the world ſhould like you as well as I love you. Adieu.

LETTER CXLII.

Varieties and nice Diſtinctions in the Human Character... Command of Temper.

MY DEAR FRIEND, London, April the 30th.

AVOIR du monde is, in my opinion, a very juſt and happy expreſſion for having addreſs, manners, and for knowing how to behave properly in all companies; and it implies very truly, that a man that hath not theſe accompliſhments is not of the world. Without them, the beſt parts are inefficient, civility is abſurd, and freedom offenſive. A learned parſon, ruſting in his cell at Oxford or Cambridge, will reaſon admirably well upon the nature of man; will profoundly analyſe the head, the heart, the reaſon, the will, the paſſions, the ſenſes, the ſentiments, and all thoſe ſubdiviſions of we know not what; and yet, unfortunately, he knows

nothing of man: for he hath not lived with him; and is ignorant of all the various modes, habits, prejudices, and taſtes, that always influence and often determine him. He views man as he does colours in Sir Iſaac Newton's priſm, where only capital ones are ſeen; but an experienced dyer knows all their various ſhades and gradations, together with the reſult of their ſeveral mixtures. Few men are of one plain, decided colour; moſt are mixed, ſhaded, and blended; and vary as much, from different ſituations, as changeable ſilks do from different lights. The man *qui a du monde* knows all this from his own experience and obſervation: the conceited, cloiſtered philoſopher knows nothing of it from his own theory; his practice is abſurd and improper; and he acts as awkwardly as a man would dance who had never ſeen others dance, nor learned of a dancing-maſter, but who had only ſtudied the notes by which dances are now pricked down, as well as tunes. Obſerve and imitate, then, the addreſs, the arts, and the manners of thoſe *qui ont du monde*: ſee by what methods they firſt make, and afterwards improve impreſſions in their favour. Thoſe impreſſions are much oftener owing to little cauſes, than to intrinſic merit, which is leſs volatile, and hath not ſo ſudden an effect. Strong minds have undoubtedly an aſcendant over weak ones, as Galigai maréchale d'Ancre very juſtly obſerved, when, to the diſgrace and reproach of thoſe times, ſhe was executed for having governed Mary of Medicis by the arts of witchcraft and magic. But then aſcendant is to be gained by degrees, and by thoſe arts only which experience and the knowledge of the world teaches; for few are mean enough to be bullied, though moſt are weak enough to be bubbled. I have often ſeen people of ſuperior, governed by people of much inferior parts, without knowing or even ſuſpecting that they were ſo governed. This can only happen, when thoſe people of inferior parts have more worldly dexterity and experience than thoſe they govern. They ſee the weak and unguarded part, and apply to it: they take it, and all the reſt follows.

This knowledge of the world teaches us more particularly two things, both of which are of infinite con-

ſequence, and to neither of which nature inclines us; I mean the command of our temper, and of our countenance. A man who has no *monde* is inflamed with anger, or annihilated with ſhame at every diſagreeable incident: the one makes him act and talk like a madman, the other makes him look like a fool. But a man who has *du monde*, ſeems not to underſtand what he cannot or ought not to reſent. If he makes a ſlip himſelf, he recovers it by his coolneſs, inſtead of plunging deeper by his confuſion like a ſtumbling horſe. He is firm, but gentle; and practiſes that moſt excellent maxim, *ſuaviter in modo, fortiter in re.* People, unuſed to the world, have babbling countenances; and are unſkilful enough to ſhow what they have ſenſe enough not to tell. In the courſe of the world, a man muſt very often put on an eaſy, frank countenance, upon very diſagreeable ſituations; he muſt ſeem pleaſed, when he is very much otherwiſe; he muſt be able to accoſt and receive with ſmiles, thoſe whom he would much rather meet with ſwords. All this may, nay muſt be done, without falſehood and treachery: for it muſt go no farther than politeneſs and manners, and muſt ſtop ſhort of aſſurances and profeſſions of ſimulated friendſhip. Good manners to thoſe one does not love are no more a breach of truth, than "your humble ſervant" at the bottom of a challenge is; they are univerſally agreed upon, and underſtood to be things of courſe. They are neceſſary guards of the decency and peace of ſociety: they muſt only act defenſively; and then not with arms poiſoned with perfidy. Truth, but not the whole truth, muſt be the invariable principle of every man who hath either religion, honour, or prudence. Thoſe who violate it may be cunning, but they are not able. Lies and perfidy are the refuge of fools and cowards.—Adieu!

LETTER CXLIII.

Romance of Cassandra...German Courts...Attention to those who speak...Favourite Expression of Fools.

MY DEAR FRIEND, London, May the 11th.

I BREAK my word by writing this letter; but I break it on the allowable ſide, by doing more than I promiſed. I have pleaſure in writing to you, and you may poſſibly have ſome profit in reading what I write: either of the motives were ſufficient for me; both I cannot withſtand. By your laſt I calculate that you will leave Paris this day ſevennight; upon that ſuppoſition this letter may ſtill find you there.

Colonel Perry arrived here two or three days ago, and ſent me a book from you; "Caſſandra abridged." I am ſure it cannot be too much abridged. The ſpirit of that moſt voluminous work, fairly extracted, may be contained in the ſmalleſt duodecimo; and it is moſt aſtoniſhing that there ever could have been people idle enough to write or read ſuch endleſs heaps of the ſame ſtuff. It was, however, the occupation of thouſands in the laſt century; and is ſtill the private, though diſavowed, amuſement of young girls and ſentimental ladies. A love-ſick girl finds, in the captain with whom ſhe is in love, all the courage and all the graces of the tender and accompliſhed Oroondates; and many a grown-up ſentimental lady talks delicate Clelia to the hero whom ſhe would engage to eternal love, or laments with her that love is not eternal.

It is, however, very well to have read one of thoſe extravagant works (of all which La Calprenede's are the beſt) becauſe it is well to be able to talk, with ſome degree of knowledge, upon all thoſe ſubjects that other people talk ſometimes upon; and I would by no means have any thing, that is known to others, be totally unknown to you. It is a great advantage for any man to be able to talk, or to hear, neither ignorantly nor abſurdly, upon any ſubject; for I have known people, who have not ſaid one word, hear ignorantly and abſurdly; it has appeared in their inattentive and unmeaning faces.

This, I think, is as little likely to happen to you, as to any body of your age: and, if you will but add a verſatility and eaſy conformity of manners, I know no company in which you are likely to be *de trop*.

This verſatility is more particularly neceſſary for you at this time, now that you are going to ſo many different places; for though the manners and cuſtoms of the ſeveral courts of Germany are in general the ſame, yet every one has its particular characteriſtic, ſome peculiarity or other which diſtinguiſhes it from the next. This you ſhould carefully attend to, and immediately adopt. Nothing flatters people more, nor makes ſtrangers ſo welcome, as ſuch an occaſional conformity. I do not mean by this, that you ſhould mimic the air and ſtiffneſs of every awkward German court; no, by no means; but I mean that you ſhould only cheerfully comply, and fall in with certain local habits, ſuch as ceremonies, diet, turn of converſation, &c. People who are lately come from Paris, and who have been a good while there, are generally ſuſpected, and eſpecially in Germany, of having a degree of contempt for every other place. Take great care that nothing of this kind appear, at leaſt outwardly, in your behaviour; but commend whatever deſerves any degree of commendation, without comparing it with what you may have left much better of the ſame kind at Paris. As, for inſtance, the German kitchen is, without doubt, execrable, and the French delicious; however, never commend the French kitchen at a German table, but eat of what you can find tolerable there, and commend it, without comparing it to any thing better. I have known many Britiſh Yahoos, who, though while they were at Paris conformed to no one French cuſtom, as ſoon as they got any where elſe, talked of nothing but what they did, ſaw, and eat at Paris. The freedom of the French is not to be uſed indiſcriminately at all the courts in Germany, though their eaſineſs may, and ought; but that too at ſome places more than others. The courts of Manheim and Bonn, I take to be a little more unbarbariſed than ſome others; that of Mayence, an eccleſiaſtical one, as well as that of Treves, (neither of which is much frequented by foreigners) retains, I conceive, a great deal of the

Goth and Vandal ſtill. There, more reſerve and ceremony are neceſſary; and not a word of the French. At Berlin, you cannot be too French. Hanover, Brunſwick, Caſſel, &c. are of the mixed kind.

Another thing, which I moſt earneſtly recommend to you, not only in Germany, but in every part of the world where you may ever be, is, not only real, but ſeeming attention to whomever you ſpeak to, or to whoever ſpeaks to you. There is nothing ſo brutally ſhocking, nor ſo little forgiven, as a ſeeming inattention to the perſon who is ſpeaking to you; and I have known many a man knocked down, for (in my opinion) a much ſlighter provocation, than that ſhocking inattention which I mean. I have ſeen many people, who, while you are ſpeaking to them, inſtead of looking at, and attending to you, fix their eyes upon the ceiling, or ſome other part of the room, look out of the window, play with a dog, twirl their ſnuff-box, or pick their noſe. Nothing diſcovers a little, futile, frivolous mind more than this, and nothing is ſo offenſively ill-bred: it is an explicit declaration on your part, that every the moſt trifling object deſerves your attention more than all that can be ſaid by the perſon who is ſpeaking to you. Judge of the ſentiments of hatred and reſentment which ſuch treatment muſt excite, in every breaſt where any degree of ſelf-love dwells; and I am ſure, I never yet met with that breaſt where there was not a great deal. I repeat it again and again, (for it is highly neceſſary for you to remember it) that ſort of vanity and ſelf-love is inſeparable from human nature, whatever may be its rank or condition; even your footman will ſooner forget and forgive a beating, than any manifeſt mark of ſlight and contempt. Be therefore, I beg of you, not only really, but ſeemingly and manifeſtly, attentive to whoever ſpeaks to you; nay more, take their tone, and tune yourſelf to their uniſon. Be ſerious with the ſerious, gay with the gay, and trifle with the triflers. In aſſuming theſe various ſhapes, endeavour to make each of them ſeem to ſit eaſy upon you, and even to appear to be your own natural one. This is the true and uſeful verſatility, of which a thorough knowledge

of the world at once teaches the utility and the means of acquiring.

I am very ſure, at leaſt I hope, that you will never make uſe of a ſilly expreſſion, which is the favourite expreſſion, and the abſurd excuſe of all fools and blockheads; "*I cannot do ſuch a thing:*" a thing by no means either morally or phyſically impoſſible. "*I cannot* attend long together to the ſame thing," ſays one fool: that is, he is ſuch a fool that he will not. I remember a very awkward fellow, who did not know what to do with his ſword, and who always took it off before dinner, ſaying, that he could not poſſibly dine with his ſword on; upon which I could not help telling him, that I really believed he could, without any probable danger either to himſelf or others. It is a ſhame and an abſurdity for any man to ſay, that he cannot do all thoſe things which are commonly done by all the reſt of mankind.

Another thing, that I muſt earneſtly warn you againſt, is lazineſs; by which more people have loſt the fruit of their travels than (perhaps) by any other thing. Pray be always in motion. Early in the morning go and ſee things; and the reſt of the day go and ſee people. If you ſtay but a week at a place, and that an inſignificant one, ſee, however, all that is to be ſeen there; know as many people, and get into as many houſes as ever you can.

I recommend to you likewiſe, though probably you have thought of it yourſelf, to carry in your pocket a map of Germany, in which the poſt-roads are marked; and alſo ſome ſhort book of travels through Germany. The former will help to imprint in your memory ſituations and diſtances; and the latter will point out many things for you to ſee, that might otherwiſe poſſibly eſcape you; and which, though they may in themſelves be of little conſequence, you would regret not having ſeen, after having been at the places where they were.

Thus warned and provided for your journey, God ſpeed you. *Felix fauſtumque ſit*!* Adieu.

* Happy and propitious be it.

LETTER CXLIV.

Injudicious Conduct of Parents in general...Faulty Education...Polite Education...Lord Albemarle...Duc de Richelieu.

MY DEAR FRIEND, London, May the 27th.

I SEND you the incloſed original, from a friend of ours, with my own commentaries upon the text; a text which I have ſo often paraphraſed, and commented upon already, that I believe I can hardly ſay any thing new upon it: but, however, I cannot give it over till I am better convinced than I yet am, that you feel all the utility, the importance, and the neceſſity of it: nay, not only feel, but practiſe it. Your panegyriſt allows you, what moſt fathers would be more than ſatisfied with in a ſon, and chides me for not contenting myſelf with *l'eſſentiellement bon* *; but I, who have been in no one reſpect like other fathers, cannot neither, like them, content myſelf with *l'eſſentiellement bon*, becauſe I know that it will not do your buſineſs in the world, while you want *quelques couches de vernis* †. Few fathers care much for their ſons, or, at leaſt, moſt of them care more for their money; and conſequently content themſelves with giving them, at the cheapeſt rate, the common run of education; that is, a ſchool till eighteen; the univerſity till twenty; and a couple of years of riding poſt through the ſeveral towns of Europe, impatient till their boobies come home to be married, and, as they call it, ſettled. Of thoſe who really love their ſons, few know how to do it. Some ſpoil them by fondling them while they are young, and then quarrel with them when they are grown up for having been ſpoiled; ſome love them like mothers, and attend only to the bodily health and ſtrength of the hopes of their family, ſolemniſe his birth-day, and rejoice, like the ſubjects of the Great Mogul, at the increaſe of his bulk: while others, minding, as they think, only eſſentials, take pains and pleaſure to ſee in their heir all their favourite weakneſſes and imperfections. I hope and believe that I have kept clear

* The eſſentially good. † A coat of varniſh.

of all these errors, in the education which I have given you. No weaknesses of my own have warped it, no parsimony has starved it, no rigour has deformed it. Sound and extensive learning was the foundation which I meant to lay; I have laid it; but that alone, I knew, would by no means be sufficient: the ornamental, the showish, the pleasing superstructure was to be begun. In that view I threw you into the great world, entirely your own master, at an age when others either guzzle at the university, or are sent abroad in servitude to some awkward, pedantic, Scotch governor. This was to put you in the way, and the only way, of acquiring those manners, that address, and those graces, which exclusively distinguish people of fashion; and without which all moral virtues, and all acquired learning, are of no sort of use in courts and the great world. They are, indeed, feared and disliked in those places, as too severe, if not smoothed and introduced by the *graces*. Now, pray let me ask you, cooly and seriously, why are you wanting in these graces? For you may as easily assume them, as you may wear more or less powder in your hair, more or less lace upon your coat. I can, therefore, account for your wanting them no other way in the world than from your not being convinced of their full value. You have heard some English bucks say, "Damn these finical outlandish airs; give me a manly, resolute manner. They make a rout with their graces, and talk like a parcel of dancing-masters, and dress like a parcel of fops; one good Englishman will beat three of them." But let your own observation undeceive you of these prejudices. I will give you one instance only, instead of an hundred that I could give you, of a very shining fortune and figure, raised upon no other foundation whatsoever than that of address, manners, and graces. Between you and me (for this example must go no farther), what do you think made our friend, lord A****e, colonel of a regiment of guards, governor of Virginia, groom of the stole, and embassador to Paris; amounting in all to sixteen or seventeen thousand pounds a year? Was it his birth? No; a Dutch gentleman only. Was it his estate? No, he had none. Was it his learning, his parts, his poli-

tical abilities and application? You can anſwer theſe queſtions as eaſily, and as ſoon as I can aſk them. What was it then? Many people wondered, but I do not; for I know, and will tell you. It was his air, his addreſs, his manners, and his graces. He pleaſed, and by pleaſing became a favourite; and by becoming a favourite, became all that he has been ſince. Show me any one inſtance, where intrinſic worth and merit, unaſſiſted by exterior accompliſhments, have raiſed any man ſo high. You know the duc de Richelieu, now *maréchal, cordon bleu, gentilhomme de la chambre*, twice embaſſador, &c. By what means? Not by the purity of his character, the depth of his knowledge, or any uncommon penetration and ſagacity. Women alone formed and raiſed him. The ducheſs of Burgundy took a fancy to him before he was ſixteen years old; this put him in faſhion among the *beau monde*: and the late regent's eldeſt daughter, now madame de Modene, fell in love with him next, and was near marrying him. Man or woman cannot reſiſt an engaging exterior; it will pleaſe,—it will make its way. With your knowledge and parts, if adorned by manners and graces, what may you not hope one day to be? But without them you will be in the ſituation of a man who ſhould be very fleet of one leg, but very lame of the other. He could not run, the lame leg would check and clog the well one, which would be very near uſeleſs.

LETTER CXLV.

Leisure Hours...Useless and frivolous Books...Utility of reading systematically...Short View of the History of Europe from the Treaty of Munster...Caution to avoid Disputes.

MY DEAR FRIEND, London, May the 31st.

THE world is the book, and the only one to which, at preſent, I would have you apply yourſelf. However, as the moſt tumultuous life, whether of buſineſs or pleaſure, leaves ſome vacant moments every day, in

which a book is the refuge of a rational being, I mean now to point out to you the method of employing thoſe moments (which will and ought to be but few) in the moſt advantageous manner. Throw away none of your time upon thoſe trivial, futile books, publiſhed by idle or neceſſitous authors, for the amuſement of idle and ignorant readers: ſuch ſort of books ſwarm and buzz about one every day; flap them away, they have no ſting. *Certum pete finem*, have ſome one object for thoſe leiſure moments, and purſue that object invariably till you have attained it; and then take ſome other. For inſtance, conſidering your deſtination, I would adviſe you to ſingle out the moſt remarkable and intereſting æras of modern hiſtory, and confine all your reading to that *æra*. If you pitch upon the treaty of Munſter, (and that is the proper period to begin with, in the courſe which I am now recommending) do not interrupt it by dipping and deviating into other books, unrelative to it: but conſult only the moſt authentic hiſtories, letters, memoirs, and negotiations, relative to that great tranſaction; reading and comparing them, with all that caution and diſtruſt which lord Bolingbroke recommends to you, in a better manner and in better words than I can. The next period, worth your particular knowledge, is the treaty of the Pyrénées; which was calculated to lay, and in effect did lay, the foundation of the ſucceſſion of the houſe of Bourbon to the crown of Spain. Purſue that in the ſame manner, ſingling, out of the millions of volumes written upon that occaſion, the two or three moſt authentic ones, and particularly letters, which are the beſt authorities in matters of negotiation. Next come the treaties of Nimeguen and Rhyſwick, poſtſcripts in a manner to thoſe of Munſter and the Pyrénées. Thoſe two tranſactions have had great light thrown upon them by the publication of many authentic and original letters and pieces. The conceſſions made at the treaty of Rhyſwick, by the then triumphant Lewis the XIVth, aſtoniſhed all thoſe who viewed things only ſuperficially; but, I ſhould think, muſt have been eaſily accounted for by thoſe who knew the ſtate of the kingdom of Spain, as well as of the health of its king, Charles the IId at that time.

The interval, between the concluſion of the peace of Rhyſwick, and the breaking out of the great war in 1702, though a ſhort, is a moſt intereſting one. Every week of it almoſt produced ſome great event. Two partition treaties, the death of the king of Spain, his unexpected will, and the acceptance of it by Lewis the XIVth, in violation of the ſecond treaty of partition, juſt ſigned and ratified by him.—Philip the Vth, quietly and cheerfully received in Spain, and acknowledged as king of it, by moſt of thoſe powers, who afterwards joined in an alliance to dethrone him. I cannot help making this obſervation upon that occaſion,—that character has often more to do in great tranſactions than prudence and ſound policy: for Lewis the XIVth gratified his perſonal pride, by giving a Bourbon king to Spain, at the expenſe of the true intereſt of France; which would have acquired much more ſolid and permanent ſtrength by the addition of Naples, Sicily, and Lorraine, upon the foot of the ſecond partition treaty; and I think it was fortunate for Europe that he preferred the will. It is true, he might hope to influence his grandſon; but he could never expect that his Bourbon poſterity in France ſhould influence his Bourbon poſterity in Spain; he knew too well how weak the ties of blood are among men, and how much weaker ſtill they are among princes. The Memoirs of Count Harrach, and of Las Torres, give a good deal of light into the tranſactions of the court of Spain, previous to the death of that weak king; and the Letters of the Maréchal d'Harcourt, then the French embaſſador in Spain, of which I have authentic copies in manuſcript, from the year 1698 to 1701, have cleared up that whole affair to me. I keep that book for you. It appears by thoſe letters, that the imprudent conduct of the houſe of Auſtria, with regard to the king and queen of Spain, and madame Berlips, her favourite, together with the knowledge of the partition treaty, which incenſed all Spain, were the true and only reaſons of the will in favour of the duke of Anjou. Neither cardinal Portocarrero, nor any of the grandees, were bribed by France, as was generally reported and believed at that time; which confirms Voltaire's anecdote upon that ſubject.

Then opens a new ſcene and a new century: Lewis the XIVth's good fortune forſakes him, till the duke of Marlborough and prince Eugene make him amends for all the miſchief they had done him, by making the allies refuſe the terms of peace offered by him at Gertruydenberg. How the diſadvantageous peace of Utrecht was afterwards brought on, you have lately read; and you cannot inform yourſelf too minutely of all thoſe circumſtances, that treaty being the freſheſt ſource, whence the late tranſactions of Europe have flowed. The alterations which have ſince happened, whether by wars or treaties, are ſo recent, that all the written accounts are to be helped out, proved, or contradicted, by the oral ones of almoſt every informed perſon, of a certain age or rank in life. For the facts, dates, and original pieces of this century, you will find them in Lamberti, till the year 1715, and after that time in Rouſſet's *Recueil.*

I do not mean that you ſhould plod hours together in reſearches of this kind; no, you may employ your time more uſefully: but I mean, that you ſhould make the moſt of the moments you do employ, by method, and the purſuit of one ſingle object at a time; nor ſhould I call it a digreſſion from that object, if, when you meet with claſhing and jarring pretenſions of different princes to the ſame thing, you had immediately recourſe to other books, in which thoſe ſeveral pretenſions were clearly ſtated; on the contrary, that is the only way of remembering thoſe conteſted rights and claims: for, were a man to read *tout de ſuite*, *Schwederus's Theatrum Pretenſionum**, he would only be confounded by the variety, and remember none of them; whereas, by examining them occaſionally, as they happen to occur, either in the courſe of your hiſtorical reading, or as they are agitated in your own times, you will retain them, by connecting them with thoſe hiſtorical facts which occaſioned your inquiry. For example, had you read, in the courſe of two or three folios of Pretenſions, thoſe, among others, of the two kings of England and Pruſſia to Oſt Friſe, it is impoſſible that you ſhould

* From beginning to end, Schweder's Theatre of Pretensions.

have remembered them; but now that they are become the debated object at the Diet at Ratisbon, and the topic of all political conversations, if you consult both books and persons concerning them, and inform yourself thoroughly, you will never forget them as long as you live. You will hear a great deal of them on one side, at Hanover; and as much on the other side, afterwards, at Berlin: hear both sides, and form your own opinion, but dispute with neither.

Letters from foreign ministers to their courts, and from their courts to them, are, if genuine, the best and most authentic records you can read, as far as they go. Cardinal d'Ossat's, president Jeannin's, D'Estrade's, Sir William Temple's, will not only inform your mind, but form your style; which, in letters of business, should be very plain and simple, but at the same time exceedingly clear, correct, and pure.

All that I have said may be reduced to these two or three plain principles; 1st, that you should now read very little, but converse a great deal: 2dly, to read no useless, unprofitable books; and, 3dly, that those which you do read, may all tend to a certain object, and be relative to, and consequential of each other. In this method, half an hour's reading every day will carry you a great way. People seldom know how to employ their time to the best advantage till they have too little left to employ; but if, at your age, in the beginning of life, people would but consider the value of it, and put every moment to interest, it is incredible what an additional fund of knowledge and pleasure such an œconomy would bring in. I look back with regret upon that large sum of time, which, in my youth, I lavished away idly, without either improvement or pleasure. Take warning betimes, and employ every moment; the longest life is too short for knowledge, consequently every moment is precious.

LETTER CXLVI.

Court of Berlin...Court of Hanover...Pleasing by little Attentions...Anecdote.

MY DEAR FRIEND, London, June the 23d.

I DIRECT this letter to Mayence, where I think it is likely to meet you. Mayence will not, I believe, have charms to detain you above a week; so that I reckon you will be at Bonn at the end of July. There you may stay just as little or as long as you please, and then proceed to Hanover.

I had a letter, by the last post, from a relation of mine at Hanover, Mr. Stanhope Aspinwall, who is in the duke of Newcastle's office, and has lately been appointed the king's minister to the Dey of Algiers; a post which, notwithstanding your views of foreign affairs, I believe you do not envy him. He tells me, in that letter, there are very good lodgings to be had at one Mrs. Meyers', the next door to the duke of Newcastle's, which he offers to take for you: I have desired him to do it, in case Mrs. Meyers will wait for you till the latter end of August, or the beginning of September, which, I suppose, is about the time when you will be at Hanover.

As you are entirely master of the time when you will leave Bonn and go to Hanover, so are you master to stay at Hanover as long as you please, and to go thence where you please; provided that at Christmas you are at Berlin, for the beginning of the carnival: this I would not have you say at Hanover, considering the mutual disposition of those two courts; but, when any body asks you where you are to go next, say that you propose rambling in Germany till the next spring; when you intend to be in Flanders, in your way to England. I take Berlin, at this time, to be the politest, the most shining, and the most useful court in Europe for a young man to be at: and therefore I would, upon no account, not have you there, for at least a couple of months of the carnival. If you are as well received, and pass your time as well at Bonn, as I believe you will, I would advise you to remain there till about the

20th of Auguſt; in four days more you will be at Hanover. As for your ſtay there, it muſt be ſhorter or longer, according to certain circumſtances *which you know of:* ſuppoſing them at the beſt, then ſtay till within a week or ten days of the king's return to England; but ſuppoſing them at the worſt, your ſtay muſt not be too ſhort, for reaſons which you alſo know: no reſentment muſt either appear or be ſuſpected; therefore, at worſt, I think you muſt remain there a month, and at beſt, as long as ever you pleaſe. But I am convinced that all will turn out very well for you there. Every body is engaged or inclined to help you; the miniſters, both Engliſh and German, the principal ladies, and moſt of the foreign miniſters; ſo that I may apply to you *nullum numen abeſt, ſi ſit prudentia.* Du Perron will, I believe, be back there from Turin, much about the time you get thither: pray be very attentive to him, and connect yourſelf with him as much as ever you can: for, beſides that he is a very pretty and well-informed man, he is very much in faſhion at Hanover, is perſonally very well with the king, and certain ladies; ſo that a viſible intimacy and connection with him will do you credit and ſervice. Pray cultivate monſieur Hop, the Dutch miniſter, who has always been very much my friend, and will, I am ſure, be yours: his manners, it is true, are not very engaging; he is rough, but he is ſincere. It is very uſeful ſometimes to ſee the things which one ought to avoid, as it is right to ſee very often thoſe which one ought to imitate; and my friend Hop's manners will frequently point out to you what yours ought to be, by the rule of contraries.

Congreve points out a ſort of critics, to whom he ſays that we are doubly obliged:

> Rules for good writing they with pains indite,
> Then ſhow us what is bad, by what they write.

It is certain that monſieur Hop, with the beſt heart in the world, and a thouſand good qualities, has a thouſand enemies, and hardly a friend; ſingly from the roughneſs of his manners.

I recommend to you again, though I have already done it twice or thrice, to ſpeak German, even affectedly, while you are at Hanover; which will ſhow that

you prefer that language, and be of more use to you there with *somebody*, than you can imagine. When you carry my letters to monsieur Münchausen, and monsieur Schwiegeldt, address yourself to them in German; the latter speaks French very well, but the former extremely ill. Show great attention to madame Münchausen's daughter, who is a great favourite; these little trifles please mothers, and sometimes fathers, extremely. Observe and you will find, almost universally, that the least things either please or displease most; because they necessarily imply, either a very strong desire of obliging, or an unpardonable indifference about it. I will give you a ridiculous instance enough of this truth, from my own experience. When I was embassador the first time in Holland, comte de Wassenaer and his wife, people of the first rank and consideration, had a little boy of about three years old, of whom they were exceedingly fond: in order to make my court to them, I was so too, and used to take the child often upon my lap, and play with him. One day his nose was very snotty, upon which I took out my handkerchief and wiped it for him; this raised a loud laugh, and they called me a very handy nurse; but the father and mother were so pleased with it, that to this day it is an anecdote in the family; and I never receive a letter from comte Wassenaer, but he makes me the compliments *du morveux que j'ai mouché autrefois:* who, by the way, I am assured, is now the prettiest young fellow in Holland. Where one would gain people, remember that nothing is little. Adieu!

LETTER CXLVII.

Court of Hanover...Favour at Courts...How acquired... Anecdote...Cautions against Gaming.

MY DEAR FRIEND, London, June the 26th.

AS I have reason to fear, from your last letter of the 18th, from Manheim, that all, or at least most of my letters to you, since you left Paris, have miscarried, I think it requisite, at all events, to repeat in this the

neceſſary parts of thoſe ſeveral letters, as far as they relate to your future motions.

I ſuppoſe that this will either find you, or be but a few days before you, at Bonn, where it is directed; and I ſuppoſe too, that you have fixed your time for going thence to Hanover. If things *turn out well at Hanover*, as in my opinion they will, ſtay there till a week or ten days before the king ſets out for England; but, ſhould *they turn out ill*, which I cannot imagine, ſtay however a month, that your departure may not ſeem a ſtep of diſcontent or peeviſhneſs; the very ſuſpicion of which is by all means to be avoided. Whenever you leave Hanover, be it ſooner or later, where would you go? Would you paſs the months of November and December at Brunſwick, Caſſel, &c.—Would you chuſe to go for a couple of months to Ratiſbon, where you would be very well recommended to, and treated by the king's electoral miniſter, the baron de Bëhr, and where you would improve your *jus publicum?* Or would you rather go directly to Berlin, and ſtay there till the end of the carnival? Two or three months at Berlin are, conſidering all circumſtances, neceſſary for you, and the carnival months are the beſt. Let me only know your decree when you have formed it. Your good or ill ſucceſs at Hanover will have a very great influence upon your ſubſequent character, figure, and fortune in the world; therefore I confeſs that I am more anxious about it than ever bride was on her wedding-night. It is your firſt criſis: the character which you acquire there will, more or leſs, be that which will abide by you for the reſt of your life. You will be tried and judged there, not as a boy, but as a man; and from that moment there is no appeal for character: it is fixed. To form that character advantageouſly, you have three objects particularly to attend to: your character as a man of morality, truth, and honour; your knowledge in the objects of your deſtination, as a man of buſineſs; and your engaging and inſinuating addreſs, air, and manners, as a courtier; the ſure and only ſteps to favour. Merit at courts, without favour, will do little or nothing; favour, without merit, will do a good deal; but favour and

merit together will do every thing. Favour at courts depends upon ſo many, ſuch trifling, ſuch unexpected, and unforeſeen events, that a good courtier muſt attend to every circumſtance, however little, that either does or can happen; he muſt have no abſences, no *diſtractions;* he muſt not ſay, "I did not mind it; who would have thought it?" He ought both to have minded, and to have thought it. A chamber-maid has ſometimes cauſed revolutions in courts, which have produced others in kingdoms. Were I to make my way to favour in a court, I would neither wilfully, nor by negligence, give a dog or a cat there reaſon to diſlike me. Two *pies-grièches*, well inſtructed, you know, made the fortune of De Luines with Lewis XIII.—Every ſtep a man makes at court requires as much attention and circumſpection as thoſe which were made formerly between hot plough-ſhares in the ordeal or fiery trials; which, in thoſe times of ignorance and ſuperſtition, were looked upon as demonſtrations of innocence or guilt. Direct your principal battery, at Hanover, at the d—— of N———'s: there are many very weak places in that citadel; where, with a very little ſkill, you cannot fail making a great impreſſion. Aſk for his orders, in every thing you do; talk Auſtrian and Antigallican to him; and, as ſoon as you are upon a foot of talking eaſily to him, tell him, *en badinant*, that his ſkill and ſucceſs in thirty or forty elections in England leave you no reaſon to doubt of his carrying his election for Frankfort; and that you look upon the archduke as his member for the empire. In his hours of feſtivity and compotation, drop, that he puts you in mind of what Sir William Temple ſays of the penſionary de Wit, who at that time governed half Europe, "that he appeared at balls, aſſemblies, and public places, as if he had nothing elſe to do or think of."—When he talks to you upon foreign affairs, which he will often do, ſay, that you really cannot preſume to give any opinion of your own upon thoſe matters, looking upon yourſelf, at preſent, only as a poſtſcript to the *corps diplomatique*; but that, if his grace will be pleaſed to make you an additional volume to it, though but in duodecimo, you will do your beſt, that he ſhall

neither be aſhamed nor repent of it. He loves to have a favourite, and to open himſelf to that favourite: he has now no ſuch perſon with him; the place is vacant, and if you have dexterity you may fill it. In one thing alone, do not humour him; I mean drinking; for as I believe you have never yet been drunk, you do not yourſelf know how you can bear wine, and what a little too much of it may make you do or ſay: you might poſſibly kick down all you had done before.

You do not love gaming, and I thank GOD for it; but at Hanover I would have you ſhow and profeſs a particular diſlike to play, ſo as to decline it upon all occaſions, unleſs where one may be wanted to make a fourth at whiſt or quadrille; and then take care to declare it the reſult of your complaiſance, not of your inclinations. Without ſuch precaution you may very poſſibly be ſuſpected, though unjuſtly, of loving play, upon account of my former paſſion for it; and ſuch a ſuſpicion would do you a great deal of hurt, eſpecially with the king, who deteſts gaming. I muſt end this abruptly.—GOD bleſs you.

LETTER CXLVIII.

Qualifications of a Courtier...Cautions against Drinking... Hanover...Court of Brunſwick...George the Second.

MY DEAR FRIEND,

VERSATILITY as a courtier may be almoſt deciſive to you hereafter; that is, it may conduce to or retard your preferment in your own deſtination. The firſt reputation goes a great way; and, if you fix a good one at Hanover, it will operate alſo to your advantage in England. The trade of a courtier is as much a trade as that of a ſhoemaker; and he who applies himſelf the moſt, will work the beſt: the only difficulty is to diſtinguiſh (what I am ſure you have ſenſe enough to diſtinguiſh) between the right and proper qualifications, and their kindred faults; for there is but a line between every perfection and its neighbouring imperfection. As, for example, you muſt be extremely well-

bred and polite, but without the troubleſome forms and ſtiffneſs of ceremony. You muſt be reſpectful and aſſenting, but without being ſervile and abject. You muſt be frank, but without indiſcretion; and cloſe, without being coſtive. You muſt keep up dignity of character, without the leaſt pride of birth or rank.—You muſt be gay, within all the bounds of decency and reſpect; and grave, without the affectation of wiſdom, which does not become the age of twenty. You muſt be eſſentially ſecret, without being dark and myſterious. You muſt be firm, but with modeſty.

With theſe qualifications, which, by the way, are all in your own power, I will anſwer for your ſucceſs, not only at Hanover but at any court in Europe. And I am not ſorry that you begin your apprenticeſhip at a little one; becauſe you muſt be more circumſpect, and more upon your guard there, than at a great one where every little thing is not known nor reported.

When you write to me, or to any body elſe, take care that your letters contain commendations of all you ſee and hear there, for they will moſt of them be opened and read; but, as frequent couriers will come from Hanover to England, you may ſometimes write to me without reſerve; and put your letters into a very little box, which you may ſend ſafely by ſome of them.

I muſt not omit mentioning to you, that, at the duke of Newcaſtle's table, where you will frequently dine, there is a great deal of drinking; be upon your guard againſt it, both upon account of your health, which would not bear it, and of the conſequences of your being fluſtered and heated with wine: it might engage you in ſcrapes and frolics, which the king (who is a very ſober man himſelf) deteſts. On the other hand, you ſhould not ſeem too grave and too wiſe to drink like the reſt of the company; therefore mix water with your wine; do not drink all that is in the glaſs; and if detected, and preſſed to drink more, do not cry out ſobriety; but ſay, that you muſt beg to be excuſed for the preſent. A young fellow ought to be wiſer than he ſhould ſeem to be; and an old fellow ought to ſeem wiſe, whether he really be ſo or not.

During your ſtay at Hanover, I would have you make two or three excurſions to parts of that electorate: to Hartz, where the ſilver mines are; Gottingen, for the univerſity; Stade, for what commerce there is.—You ſhould alſo go to Zell. In ſhort, ſee every thing that is to be ſeen there, and inform yourſelf well of all the details of that country. Go to Hamburgh for three or four days, know the conſtitution of that little Hanſeatic republic, and inform yourſelf well of the nature of the king of Denmark's pretenſions to it.

If all things turn out right for you at Hanover, I would have you make it your head-quarters till about a week or ten days before the king leaves it; and then go to Brunſwick, which, though a little, is a very polite pretty court. You may ſtay there a fortnight or three weeks, as you like it: and thence go to Caſſel, and there ſtay till you go to Berlin, where I would have you be by Chriſtmas. At Hanover you will very eaſily get good letters of recommendation to Brunſwick and to Caſſel. You do not want any to Berlin; however I will ſend you one for Voltaire. *A-propos* of Berlin; be very reſerved and cautious, while at Hanover, as to that king and that country; both which are deteſted, becauſe feared by every body there, from his majeſty down to the meaneſt peaſant: but, however, they both extremely deſerve your utmoſt attention, and you will ſee the arts and wiſdom of government better in that country, now, than in any other in Europe. You may ſtay three months at Berlin, if you like it, as I believe you will; and after that I hope we ſhall meet here again.

Of all the places in the world (I repeat it once more) eſtabliſh a good reputation at Hanover. Indeed it is of the greateſt importance to you, and will make any future application to the king in your behalf very eaſy. He is more taken by the manners, graces, and other little things, than any man, or even woman, that I ever knew in my life; and I do not wonder at him.—In ſhort, exert to the utmoſt all your means and powers to pleaſe; and remember, that he who pleaſes the moſt will riſe the ſooneſt, and the higheſt. Try but once the pleaſure and advantage of pleaſing, and I will anſwer that you will never more neglect the means.

I ſend you herewith two letters, the one to monſieur Münchauſen, the other to monſieur Schwiegeldt, an old friend of mine, and a very ſenſible knowing man. They will both, I am ſure, be extremely civil to you, and carry you into the beſt company; and then it is your buſineſs to pleaſe that company. I never was more anxious about any period of your life, than I am about this your Hanover expedition, it being of ſo much more conſequence to you than any other. If I hear that you are liked and loved there, for your air, your manners, and addreſs, as well as eſteemed for your knowledge, I ſhall be the happieſt man in the world; judge then what I muſt be if it happens otherwiſe. Adieu!

LETTER CXLIX.

George the Second...Duke of Newcastle...Author's Account of himself...Wit...Gentleness and Complaisance more powerful Recommendations.

MY DEAR FRIEND, London, July the 21ſt.

BY my calculation, this letter may probably arrive at Hanover three or four days before you. By what you have already ſeen of the German courts, I am ſure you muſt have obſerved that they are much more nice and ſcrupulous, in points of ceremony, reſpect, and attention, than the greater courts of France and England. You will therefore, I am perſuaded, attend to the minuteſt circumſtances of addreſs and behaviour. Nobody in the world is more exact in all points of good-breeding than the king; and it is the part of every man's character that he informs himſelf of firſt. The leaſt negligence, or the ſlighteſt inattention, reported to him, may do you infinite prejudice; as their contraries would ſervice.

If lord Albemarle (as I believe he did) truſted you with the ſecret affairs of his department, let the duke of Newcaſtle know that he did ſo; which will be an inducement to him to truſt you too, and poſſibly to

employ you in affairs of conſequence. Tell him that, though you are young, you know the importance of ſecrecy in buſineſs, and can keep a ſecret; that I have always inculcated this doctrine into you, and have moreover ſtrictly forbidden you ever to communicate, even to me, any matters of a ſecret nature which you may happen to be truſted with in the courſe of buſineſs.

As for buſineſs, I think I can truſt you to yourſelf; but I wiſh I could ſay as much for you with regard to thoſe exterior accompliſhments, which are abſolutely neceſſary to ſmooth and ſhorten the way to it. I will let you into one ſecret concerning myſelf; which is, that I owe much more of the ſucceſs which I have had in the world to my manners, than to any ſuperior degree of merit or knowledge. I deſired to pleaſe, and I neglected none of the means. This I can aſſure you, without any falſe modeſty, is the truth. You have more knowledge than I had at your age, but then I had much more attention and good-breeding than you.—Call it vanity, if you pleaſe, and poſſibly it was ſo; but my great object was to make every man I met with reſpect me, and every woman like me. I often ſucceeded: but why? By taking great pains; for otherwiſe I never ſhould; my figure by no means entitled me to it, and I had certainly an up-hill game: whereas your countenance would help you, if you made the moſt of it, and proſcribed for ever the guilty, gloomy, and funereal part of it.

If you have time to read at Hanover, pray let the books you read be all relative to the hiſtory and conſtitution of that country, which I would have you know as correctly as any Hanoverian in the whole electorate. Inform yourſelf of the powers of the ſtates, and of the nature and extent of the ſeveral judicatures; the particular articles of trade and commerce of Bremen, Harburg, and Stade; the details and value of the mines of the Hartz. Two or three ſhort books will give you the outlines of all theſe things; and converſation, turned upon thoſe ſubjects, will do the reſt, and better than books can.

As I love to provide eventually for every thing that can poſſibly happen, I will ſuppoſe the worſt that can befall you at Hanover. In that caſe, I would have you go immediately to the duke of Newcaſtle, and beg his grace's advice, or rather orders, what you ſhould do; adding, that his advice will always be orders to you. You will tell him, that, though you are exceedingly mortified, you are much leſs ſo than you ſhould otherwiſe be, from the conſideration, that, being utterly unknown to his M——, his objection could not be perſonal to you, and could only ariſe from circumſtances which it was not in your power either to prevent or remedy: that if his grace thought that your continuing any longer there would be diſagreeable, you entreated him to tell you ſo; and that, upon the whole, you referred yourſelf entirely to him, whoſe orders you ſhould moſt ſcrupulouſly obey. But this precaution, I dare ſay, will prove unneceſſary; however, it is always right to be prepared for all events, the worſt as well as the beſt; it prevents hurry and ſurpriſe, two dangerous ſituations in buſineſs: for I know no one thing ſo uſeful, ſo neceſſary in all buſineſs, as great coolneſs and ſteadineſs; they give an incredible advantage over whomever one has to do with.

I wrote, above a month ago, to lord Albemarle, to thank him for all his kindneſſes to you; but pray have you done as much? Thoſe are the neceſſary attentions which ſhould never be omitted, eſpecially in the beginning of life when a character is to be eſtabliſhed.

That ready wit which you ſo partially allow me, and ſo juſtly Sir Charles Williams, may create many admirers, but, take my word for it, it makes few friends. It ſhines and dazzles like the noon-day ſun, but, like that too, is very apt to ſcorch, and therefore is always feared. The milder morning and evening light and heat of that planet ſooth and calm our minds.—Good ſenſe, complaiſance, gentleneſs of manners, attentions, and graces, are the only things that truly engage and durably keep the heart at long run. Never ſeek for wit; if it preſents itſelf, well and good; but, even in that caſe, let your judgment interpoſe; and

take care that it be not at the expence of any body.—Pope says, very truly,

> There are whom Heaven has bleſt with ſtore of wit,
> Yet want as much again to govern it.

And in another place, I doubt with too much truth,

> For wit and judgment ever are at ſtrife,
> Though meant each other's aid, like man and wife.

The Germans are very ſeldom troubled with any extraordinary ebullitions or effervescences of wit, and it is not prudent to try it upon them; whoever does, *offendet ſolido**.

Remember to write me very minute accounts of all your tranſactions at Hanover, for they excite both my impatience and anxiety. Adieu!

LETTER CL.

Negotiations at Hanover...Election of King of the Romans... Weakness of the House of Austria...Views of the different Parties.

MY DEAR FRIEND, London, Auguſt the 4th.

HANOVER, where I take it for granted you are, is at preſent the ſeat and centre of foreign negotiations; there are miniſters from almoſt every court in Europe; and you have a fine opportunity of diſplaying with modeſty, in converſation, your knowledge of the matters now in agitation. The chief I take to be the election of the king of the Romans, which, though I deſpair of, I heartily wiſh was brought about, for two reaſons. The firſt is, that I think it may prevent a war upon the death of the preſent emperor, who, though young and healthy, may poſſibly die, as young and healthy people often do. The other is the very reaſon that makes ſome powers oppoſe it, and others diſlike it who do not openly oppoſe it; I mean, that it may tend to make the imperial dignity hereditary in the houſe of Auſtria; which I heartily wiſh, together with a very great increaſe of power in the empire; till when, Ger-

* Will ſtrike againſt a ſolid maſs.

many will never be any thing near a match for France. Cardinal Richelieu ſhowed his ſuperior abilities in nothing more than in thinking no pains nor expence too great to break the power of the houſe of Auſtria in the empire. Ferdinand had certainly made himſelf abſolute, and the empire conſequently formidable to France, if that cardinal had not piouſly adopted the Proteſtant cauſe, and put the empire, by the treaty of Weſtphalia, in pretty much the ſame diſ-jointed ſituation in which France itſelf was before Lewis the XIth, when princes of the blood at the head of provinces, and dukes of Britanny, &c. always oppoſed, and often gave laws to the crown. Nothing but making the empire hereditary in the houſe of Auſtria can give it that ſtrength and efficiency which I wiſh it had, for the ſake of the balance of power. For while the princes of the empire are ſo independent of the emperor, ſo divided among themſelves, and ſo open to the corruption of the beſt bidders, it is ridiculous to expect that Germany ever will or can act as a compact and well-united body againſt France. But as this notion of mine would as little pleaſe *ſome of our friends*, as many of our enemies, I would not adviſe you, though you ſhould be of the ſame opinion, to declare yourſelf too freely ſo. Could the elector palatine be ſatisfied, which I confeſs will be difficult, conſidering the nature of his pretenſions, the tenaciouſneſs and haughtineſs of the court of Vienna, and our inability to do, as we have too often done, their work for them; I ſay, if the elector palatine could be engaged to give his vote, I ſhould think it would be right to proceed to the election with a clear majority of five votes; and leave the king of Pruſſia, and the elector of Cologne, to proteſt and remonſtrate as much as ever they pleaſe. The former is too wiſe, and the latter too weak, in every reſpect, to act in conſequence of thoſe proteſts. The diſtracted ſituation of France, with its eccleſiaſtical and parliamentary quarrels, not to mention the illneſs and poſſibly the death of the dauphin, will make the king of Pruſſia, who is certainly no Frenchman in his heart, very cautious how he acts as one. The elector of Saxony will be influenced by the king of Poland, who muſt be determined

by Russia, considering his views upon Poland, which, by the bye, I hope he will never obtain; I mean, as to making that crown hereditary in his family. As for his son's having it by the precarious tenure of election, by which his father now holds it, *à la bonne heure.* But should Poland have a good government under hereditary kings, there would be a new devil raised in Europe, that I do not know who could lay: I am sure I would not raise him, though on my own side for the present.

I do not know how I came to trouble my head so much about politics to-day, which has been so very free from them for some years; I suppose it was because I knew that I was writing to the most consummate politician of this, and his age. If I err, you will set me right; *si quid novisti rectius istis, candidus imperti, &c.* *

I am excessively impatient for your next letter, which I expect by the first post from Hanover, to remove my anxiety, as I hope it will, not only with regard to your health, but likewise to other things; in the mean time, in the language of a pedant, but with the tenderness of a parent, *Jubeo te bene valere* †.

LETTER CLI.

Manners of different Countries...Absurdity of drinking Healths...Fashionable Manners.

MY DEAR FRIEND, London, September the 22d.

THE day after the date of my last, I received your letter of the 8th. I approve extremely of your intended progress, and am very glad that you go to the Göhr with comte Schullemburg. I would have you see every thing with your own eyes, and hear every thing with your own ears; for I know, by very long experience, that it is very unsafe to trust to other people's.—Vanity and interest cause many misrepresentations, and folly causes many more. Few people have parts enough to relate exactly and judiciously; and those who have,

* If you know better, candidly impart your knowledge.

† I command you to be well.

for ſome reaſon or other, never fail to ſink or to add ſome circumſtances.

The reception which you have met with at Hanover, I look upon as an omen of your being well received every where elſe; for, to tell you the truth, it was the place that I diſtruſted the moſt in that particular. But there is a certain conduct, there are certain manners that will and muſt get the better of all difficulties of that kind; it is to acquire them that you ſtill continue abroad, and go from court to court: they are perſonal, local, and temporal; they are modes which vary, and owe their exiſtence to accidents, whim, and humour; all the ſenſe and reaſon in the world would never point them out; nothing but experience, obſervation, and what is called knowledge of the world, can poſſibly teach them. For example, it is reſpectful to bow to the king of England; it is diſreſpectful to bow to the king of France; it is the rule to courteſy to the emperor; and the proſtration of the whole body is required by eaſtern monarchs. Theſe are eſtabliſhed ceremonies, and muſt be complied with; but why they were eſtabliſhed, I defy ſenſe and reaſon to tell us. It is the ſame among all ranks, where certain cuſtoms are received, and muſt neceſſarily be complied with, though by no means the reſult of ſenſe and reaſon. As for inſtance, the very abſurd, though almoſt univerſal cuſtom of drinking people's healths. Can there be any thing in the world leſs relative to any other man's health than my drinking a glaſs of wine? Common ſenſe, certainly, never pointed it out; but yet common ſenſe tells me I muſt conform to it. Good ſenſe bids one be civil, and endeavour to pleaſe; though nothing but experience and obſervation can teach one the means properly adapted to time, place, and perſons. This knowledge is the true object of a gentleman's travelling, if he travels as he ought to do. By frequenting good company in every country, he himſelf becomes of every country; he is no longer an Engliſhman, a Frenchman, or an Italian, but he is an European: he adopts, reſpectively, the beſt manners of every country; and is a Frenchman at Paris, an Italian at Rome, an Engliſhman at London.

This advantage, I must confess, very seldom accrues to my countrymen from their travelling; as they have neither the desire nor the means of getting into good company abroad: for, in the first place, they are confoundedly bashful; and, in the next place, they either speak no foreign language at all, or, if they do, it is barbarously. You possess all the advantages that they want; you know the languages in perfection, and have constantly kept the best company in the places where you have been; so that you ought to be an European. Your canvas is solid and strong, your outlines are good; but remember, that you still want the beautiful colouring of Titian, and the delicate graceful touches of Guido. Now is your time to get them. There is, in all good company, a fashionable air, countenance, manner, and phraseology, which can only be acquired by being in good company, and very attentive to all that passes there. When you dine or sup at any well-bred man's house, observe carefully how he does the honours of his table to the different guests. Attend to the compliments of congratulation, or condolence, that you hear a well-bred man make to his superiors, to his equals, and to his inferiors; watch even his countenance and his tone of voice, for they all conspire in the main point of pleasing. There is a certain distinguishing diction of a man of fashion: he will not content himself with saying, like John Trott, to a new-married man, "Sir, I wish you much joy;" or to a man who has lost his son, "Sir, I am sorry for your loss;" and both with a countenance equally unmoved: but he will say in effect the same thing in a more elegant and less trivial manner, and with a countenance adapted to the occasion. He will advance with warmth, vivacity, and a cheerful countenance, to the new-married man, and, embracing him, perhaps say to him, "If you do "justice to my attachment to you, you will judge of the "joy that I feel upon this occasion, better than I can "express it," &c. To the other in affliction he will advance slowly, with a grave composure of countenance, in a more deliberate manner, and with a lower voice perhaps say, "I hope you do me the justice to be con-"vinced that I feel whatever you feel, and shall ever "be affected where you are concerned."

LETTER CLII.

Court of Berlin...Voltaire...Epic Poetry...Homer...Virgil... Milton...Tasso...Charles XII...Heroes.

MY DEAR FRIEND, Bath, October the 4th.

I CONSIDER you now as at the court of Auguſtus, where, if ever the deſire of pleaſing animated you, it muſt make you exert all the means of doing it. You will ſee there, full as well, I dare ſay, as Horace did at Rome, how ſtates are defended by arms, adorned by manners, and improved by laws. Nay, you have an Horace there, as well as an Auguſtus; I have lately read over all his works that are publiſhed, though I had read them more than once before. I was induced to this by his *Siècle de Louis XIV.* You are ſo ſevere a claſſic, that I queſtion whether you will allow me to call his *Henriade* an epic poem, for want of the proper number of gods, devils, witches, and other abſurdities requiſite for the machinery: which machinery is (it ſeems) neceſſary to conſtitute the Epopée. But whether you do or not, I will declare (though poſſibly to my own ſhame) that I never read any epic poem with near ſo much pleaſure. I am grown old, and have poſſibly loſt a great deal of that fire which formerly made me love fire in others at any rate, and however attended with ſmoke: but now I muſt have all ſenſe, and cannot, for the ſake of five righteous lines, forgive a thouſand abſurd ones.

In this diſpoſition of mind, judge whether I can read all Homer through. I admire his beauties; but, to tell you the truth, when he ſlumbers I ſleep. Virgil, I confeſs, is all ſenſe, and therefore I like him better than his model; but he is often languid, eſpecially in his five or ſix laſt books, during which I am obliged to take a good deal of ſnuff. Beſides, I profeſs myſelf an ally of Turnus, againſt the pious Æneas, who, like many *ſoi-diſant* * pious people, does the moſt flagrant injuſtice and violence, in order to execute what they impudently call the will of heaven. But what will you ſay, when I tell you truly, that I cannot poſſibly read our countryman Milton through? I acknowledge him to have ſome moſt

* Self-named.

ſublime paſſages, ſome prodigious flaſhes of light; but then you muſt acknowledge, that light is often followed by *darkneſs viſible*, to uſe his own expreſſion. Beſides, not having the honour to be acquainted with any of the parties in his poem, except the man and the woman, the characters and ſpeeches of a dozen or two of angels, and of as many devils, are as much above my reach as my entertainment. Keep this ſecret for me; for if it ſhould be known, I ſhould be abuſed by every taſteleſs pedant in England. Whatever I have ſaid to the diſadvantage of theſe three poems, holds much ſtronger againſt Taſſo's Gieruſalemme: it is true he has very fine and glaring rays of poetry; but then they are only meteors; they dazzle, then diſappear; and are ſucceeded by falſe thoughts, poor *concetti*, and abſurd impoſſibilities: witneſs the fiſh and the parrot; extravagances unworthy of an heroic poem, and would much better have become Arioſto.

I have never read the Luſiad of Camoens, except in a proſe tranſlation, conſequently I have never read it at all, ſo ſhall ſay nothing of it; but the *Henriade* is all ſenſe from the beginning to the end. What hero ever intereſted more than Henry the Fourth, who, according to the rules of epic poetry, carries on one great and long action, and ſucceeds in it at laſt? What deſcription ever excited more horror than thoſe, firſt of the maſſacre, and then of the famine, at Paris? Was love ever painted with more truth and *morbidezza* than in the ninth book? Not better, in my mind, even in the fourth of Virgil. Upon the whole, with all your claſſical rigour, if you will but ſuppoſe *St. Louis* a god, a devil, or a witch, and that he appears in perſon, and not in a dream, the *Henriade* will be an epic poem, according to the ſtricteſt ſtatute laws of the Epopée; but in my court of equity it is one as it is.

I could expatiate as much upon all his different works, but that I ſhould exceed the bounds of a letter, and run into a diſſertation. How delightful is his hiſtory of that northern brute, the king of Sweden! for I cannot call him a man; and I ſhould be ſorry to have him paſs for a hero, out of regard to thoſe true heroes; ſuch as Julius Cæſar, Titus, Trajan, and the preſent

king of Pruſſia; who cultivated and encouraged arts and ſciences; whoſe animal courage was accompanied by the tender and ſocial ſentiments of humanity; and who had more pleaſure in improving, than in deſtroying their fellow-creatures.

Good-night to you, child! for I am going to bed, juſt at the hour at which I ſuppoſe you are beginning to live at Berlin.

LETTER CLIII.

Popular Monarchs...Art of Pleaſing...Impediments to it in the Young...Pride...Inattention...Baſhfulneſs...Duke of Ormond...Duke of Marlborough...Advice to aſſociate with Superiors in Age and Rank.

MY DEAR FRIEND, Bath, November the 11th.

IT is a very old and very true maxim, that thoſe kings reign the moſt ſecure, and the moſt abſolute, who reign in the hearts of their people. Their popularity is a better guard than their army; and the affections of their ſubjects a better pledge of their obedience than their fears. This rule is, in proportion, full as true, though upon a different ſcale, with regard to private people. A man who poſſeſſes that great art of pleaſing univerſally, and of gaining the affections of thoſe with whom he converſes, poſſeſſes a ſtrength which nothing elſe can give him: a ſtrength, which facilitates and helps his riſe; and which, in caſe of accidents, breaks his fall. Few people of your age ſufficiently conſider this great point of popularity; and, when they grow older and wiſer, ſtrive in vain to recover what they loſt by their negligence. There are three principal cauſes that hinder them from acquiring this uſeful ſtrength; pride, inattention, and *mauvaiſe honte*. The firſt, I will not, I cannot ſuſpect you of; it is too much below your underſtanding. You cannot, and I am ſure you do not, think yourſelf ſuperior by nature to the Savoyard who cleans your room or the footman who cleans your ſhoes; but you may rejoice, and with reaſon, at the difference that Providence has made in your favour. Enjoy all thoſe advantages; but without inſulting thoſe who are unfortunate enough to want them, or even

doing any thing unneceſſarily that may remind them of that want. For my own part, I am more upon my guard as to my behaviour to my ſervants, and others who are called my inferiors, than I am towards my equals; for fear of being ſuſpected of that mean and ungenerous ſentiment, of deſiring to make others feel that difference which fortune has, and perhaps, too, undeſervedly, made between us. Young people do not enough attend to this; but falſely imagine that the imperative mood, and a rough tone of authority and deciſion, are indications of ſpirit and courage. Inattention is always looked upon, though ſometimes unjuſtly, as the effect of pride and contempt; and where it is thought ſo, is never forgiven. In this article, young people are generally exceedingly to blame, and offend extremely. Their whole attention is engroſſed by their particular ſet of acquaintance, and by ſome few glaring and exalted objects of rank, beauty, or parts: all the reſt they think ſo little worth their care, that they neglect even common civility towards them. I will frankly confeſs to you, that this was one of my great faults when I was of your age. Very attentive to pleaſe that narrow court circle in which I ſtood enchanted, I conſidered every thing elſe as *bourgeois*, and unworthy of common civility; I paid my court aſſiduouſly and ſkilfully enough to ſhining and diſtinguiſhed figures, ſuch as miniſters, wits, and beauties; but then I moſt abſurdly and imprudently neglected, and conſequently offended all others. By this folly I made myſelf a thouſand enemies of both ſexes; who, though I thought them very inſignificant, found means to hurt me eſſentially, where I wanted to recommend myſelf the moſt. I was thought proud, though I was only imprudent. A general eaſy civility and attention to the common run of ugly women, and of middling men, both which I ſillily thought, called, and treated as odd people, would have made me as many friends as, by the contrary conduct, I made myſelf enemies. All this too was *à pure perte*; for I might equally, and even more ſucceſsfully, have made my court where I had particular views to gratify. I will allow that this taſk is often very unpleaſant, and that

one pays, with ſome unwillingneſs, that tribute of attention to dull and tedious men, and to old and ugly women; but it is the loweſt price of popularity and general applauſe, which are very well worth purchaſing, were they much dearer. I conclude this head with this advice to you: gain, by particular aſſiduity and addreſs, the men and women you want; and, by an univerſal civility and attention, pleaſe every body ſo far as to have their good word, if not their good will; or, at leaſt, as to ſecure a partial neutrality.

Mauvaiſe honte not only hinders young people from making a great many friends, but makes them a great many enemies. They are aſhamed of doing the thing that they know to be right, and would otherwiſe do, for fear of the momentary laugh of ſome fine gentleman or lady. I have been in this caſe, and have often wiſhed an obſcure acquaintance at the d—l, for meeting and taking notice of me, when I was in what I thought and called fine company. I have returned their notice ſhily, awkwardly, and conſequently offenſively, for fear of a momentary joke; not conſidering, as I ought to have done, that the very people who would have joked upon me at firſt, would have eſteemed me the more for it afterwards. An example explains a rule beſt: ſuppoſe you were walking in the Tuilleries with ſome fine folks, and that you ſhould unexpectedly meet your old acquaintance, little crooked Grierſon; what would you do? I will tell you what you ſhould do, by telling you what I would now do in that caſe myſelf. I would run up to him, and embrace him; ſay ſome kind things to him, and then return to my company. There I ſhould be immediately aſked: *Mais qu'eſt ce que c'eſt donc que ce petit ſapajou que vous avez embraſſé ſi tendrement? Pour cela l'accolade a été charmante**; with a great deal more feſtivity of that ſort. To this I ſhould anſwer, without being the leaſt aſhamed, but *en badinant: O! je ne vous dirai pas qui c'eſt; c'eſt un petit ami que je tiens incognito, qui a ſon mérite, et qui, à force d'être connu, fait oublier ſa fi-*

* Who is that little monkey that you have been embracing ſo tenderly? The reception was charming.

gure. Que me donnérez-vous, et je vous le preſenterai * ? And then, with a little more ſerioufneſs, I would add, *Mais d'ailleurs c'eſt que je ne déſavoue jamais mes connoiſſances, à cauſe de leur état ou de leur figure. Il faut avoir bien peu de ſentiments pour le faire* †. This would at once put an end to that momentary pleaſantry, and give them all a better opinion of me than they had before. Purſue ſteadily, in a word, and without fear or ſhame, whatever your reaſon tells you is right, and what you ſee is practiſed by people of more experience than yourſelf, and of eſtabliſhed characters of good ſenſe and good-breeding.

After all this, perhaps you will ſay that it is impoſſible to pleaſe every body. I grant it: but it does not follow that one ſhould not therefore endeavour to pleaſe as many as one can. Nay, I will go farther, and admit that it is impoſſible for any man not to have ſome enemies. But this truth, from long experience, I aſſert, that he who has the moſt friends, and the feweſt enemies, is the ſtrongeſt; will riſe the higheſt with the leaſt envy; and fall, if he does fall, the gentleſt, and the moſt pitied. This is ſurely an object worth purſuing. Purſue it according to the rules I have here given you. I will add one obſervation more, and two examples to enforce it; and then, as the parſons ſay, conclude.

There is no one creature ſo obſcure, ſo low, or ſo poor, who may not, by the ſtrange and unaccountable changes and viciſſitudes of human affairs, ſomehow or other, and ſome time or other, become an uſeful friend, or a troubleſome enemy, to the greateſt and the richeſt. —The late duke of Ormond was almoſt the weakeſt, but, at the ſame time, the beſt bred, and the moſt popular man in this kingdom. His education in courts and camps, joined to an eaſy, gentle nature, had given him that habitual affability, thoſe engaging manners,

* In pleaſantry: O! I won't tell you who he is; he is a little private friend of mine, who has great merit, which, when known, would make you forget his appearance. What will you give me if I introduce him to you?

† But I muſt tell you, that I never diſavow my acquaintances, either on account of their ſituation or appearance: a man muſt have no ſentiment to do it.

and thoſe mechanical attentions, that almoſt ſupplied the place of every talent he wanted,—and he wanted almoſt every one. They procured him the love of all men, without the eſteem of any. He was impeached after the death of queen Anne, only becauſe that, having been engaged in the ſame meaſures with thoſe who were neceſſarily to be impeached, his impeachment, for form's ſake, became neceſſary. But he was impeached without acrimony, and without the leaſt intention that he ſhould ſuffer, notwithſtanding the party violence of thoſe times. The queſtion for his impeachment, in the houſe of commons, was carried by many fewer votes than any other queſtion of impeachment; and earl Stanhope, then Mr. Stanhope, and ſecretary of ſtate, who impeached him, very ſoon after negotiated and concluded his accommodation with the late king, to whom he was to have been preſented the next day. But the late biſhop of Rocheſter, Atterbury, who thought that the Jacobite cauſe might ſuffer by loſing the duke of Ormond, went in all haſte, and prevailed with the poor weak man to run away, aſſuring him, that he was only to be gulled into a diſgraceful ſubmiſſion, and not to be pardoned in conſequence of it. When his ſubſequent attainder paſſed, it excited mobs and diſturbances in town. He had not a perſonal enemy in the world, and had a thouſand friends. All this was ſingly owing to his natural deſire of pleaſing, and to the mechanical means that his education, not his parts, had given him of doing it.—The other inſtance is the late duke of Marlborough, who ſtudied the art of pleaſing, becauſe he well knew the importance of it: he enjoyed and uſed it more than ever man did. He gained whoever he had a mind to gain; and he had a mind to gain every body, becauſe he knew that every body was more or leſs worth gaining. Though his power, as miniſter and general, made him many political and party enemies, it did not make him one perſonal one; and the very people who would gladly have diſplaced, diſgraced, and perhaps attainted the duke of Marlborough, at the ſame time perſonally loved Mr. Churchill, even though his private character was blemiſhed by ſordid avarice, the moſt unamiable of all

vices. He had wound up and turned his whole machine to pleaſe and engage. He had an inimitable ſweetneſs and gentleneſs in his countenance, a tenderneſs in his manner of ſpeaking, a graceful dignity in every motion, and an univerſal and minute attention to the leaſt things that could poſſibly pleaſe the leaſt perſon. This was all art in him; art, of which he well knew and enjoyed the advantages; for no man ever had more interior ambition, pride, and avarice, than he had.

LETTER CLIV.

Voltaire's History of the Crusades, and of the Human Mind... Micromégas... Madmen and Knaves... Popes... The New Year.

MY DEAR FRIEND, London, New-Year's Day.

I HAVE lately read, with great pleaſure, Voltaire's two little Hiſtories of *les Croiſades*, and *l'Eſprit Humain*; which I recommend to your peruſal, if you have not already read them. They are bound up with a moſt poor performance, called *Micromégas*, which is ſaid to be Voltaire's too; but I cannot believe it, it is ſo very unworthy of him: it conſiſts only of thoughts ſtolen from Swift, but miſerably mangled and diſfigured. But his hiſtory of the Croiſades ſhows, in a very ſhort and ſtrong light, the moſt immoral and wicked ſcheme, that was ever contrived by knaves, and executed by madmen and fools, againſt humanity. There is a ſtrange, but never-failing relation, between honeſt madmen and ſkilful knaves; and wherever one meets with collected numbers of the former, one may be very ſure that they are ſecretly directed by the latter. The popes, who have generally been both the ableſt and the greateſt knaves in Europe, wanted all the power and money of the eaſt: for they had all that was in Europe already. The times and the minds favoured their deſign, for they were dark and uninformed; and Peter the hermit, at once a knave and a madman, was a fine papal tool for ſo wild and wicked an undertaking. I

wiſh we had good hiſtories of every part of Europe, and indeed of the world, written upon the plan of Voltaire's *de l'Eſprit Humain;* for, I own, I am provoked at the contempt which moſt hiſtorians ſhow for humanity in general; one would think by them, that the whole human ſpecies conſiſted but of about a hundred and fifty people, called and dignified (commonly very undeſervedly too) by the titles of emperors, kings, popes, generals, and miniſters.

This is the day when people reciprocally offer, and receive, the kindeſt and the warmeſt wiſhes, though, in general, without meaning them on one ſide, or believing them on the other. They are formed by the head, in compliance with cuſtom, though diſavowed by the heart, in conſequence of nature. His wiſhes, upon this occaſion, are the beſt, that are the beſt turned; you do not, I am ſure, doubt the truth of mine, and therefore I will expreſs them with a Quaker-like ſimplicity. May this new year be a very new one indeed to you; may you put off the old, and put on the new man! but I mean the outward, not the inward man. With this alteration, I might juſtly ſum up all my wiſhes for you in theſe words,

Dii tibi dent annos! de te nam cætera ſumes.

LETTER CLV.

Countenance...Roughness in Manners...Cabalistical Writers...Turkish History...Despotism.

MY DEAR FRIEND, Bath, October the 19th.

OF all the various ingredients that compoſe the uſeful and neceſſary art of pleaſing, no one is ſo effectual and engaging as that gentleneſs, that *douceur* of countenance and manners, to which you are no ſtranger, though (God knows why) a ſworn enemy. Other people take great pains to conceal or diſguiſe their natural imperfections; ſome, by the make of their clothes, and other arts, endeavour to conceal the defects of their ſhape; women, who unfortunately have natural bad complexions, lay on good ones; and both men and women,

upon whom unkind nature has inflicted a ſurlineſs and ferocity of countenance, do at leaſt all they can, though often without ſucceſs, to ſoften and mitigate it; they aim at ſmiles, though often in the attempt, like the devil in *Milton*, they *grin horribly, a ghaſtly ſmile.* But you are the only perſon I ever knew, in the whole courſe of my life, who not only diſdain, but abſolutely reject and diſguiſe a great advantage that nature has kindly granted. You eaſily gueſs I mean *countenance;* for ſhe has given you a very pleaſing one; but you beg to be excuſed, you will not accept it, on the contrary take ſingular pains to put on the moſt *funeſte* *, forbidding, and unpleaſing one, that can poſſibly be imagined. This one would think impoſſible, but you know it to be true. If you imagine that it gives you a manly, thoughtful, and deciſive air, as ſome, though very few of your countrymen do, you are moſt exceedingly miſtaken; for it is at beſt the air of a German corporal, part of whoſe exerciſe is to look fierce. You will ſay, perhaps, What, am I always to be ſtudying my countenance, in order to wear this *douceur?* I anſwer, no; do it but a fortnight, and you never will have occaſion to think of it more. Take but half the pains to recover the countenance that nature gave you, that you muſt have taken to diſguiſe aud deform it as you have, and the buſineſs will be done. Give all your motions too an air of *douceur*, which is directly the reverſe of their preſent celerity and rapidity. Will you call this trouble? It will not be half an hour's trouble to you in a week's time. But ſuppoſe it be, pray tell me, why did you give yourſelf the trouble of learning to dance? It is neither a religious, moral, nor civil duty. You muſt own, that you did it then ſingly to pleaſe, and you were in the right of it. Why do you wear fine clothes, and curl your hair? Both are troubleſome; lank locks, and plain flimſy rags are much eaſier. This then you alſo do in order to pleaſe, and you do very right. But then, reaſon and act conſequentially; and endeavour to pleaſe in other things too, ſtill more eſſential, and without which the trouble you have taken in thoſe is wholly thrown away.

* Melancholy.

You are by no means ill-natured, and would you then moſt unjuſtly be reckoned ſo? Yet your common countenance intimates, and would make any body, who did not know you, believe it. *A-propos* of this; I muſt tell you what was ſaid the other day to a fine lady whom you know, who is very good-natured in truth, but whoſe common countenance implies ill-nature, even to brutality. It was miſs H——n, lady M——y's niece, whom you have ſeen at Blackheath, and at lady Hervey's. Lady M—y was ſaying to me, that you had a very engaging countenance when you had a mind to it, but that you had not always that mind; upon which miſs H——n ſaid, that ſhe liked your countenance beſt when it was as glum as her own. Why then, replied lady M——y, you two ſhould marry; for, while you wear your worſt countenances, nobody elſe will venture upon either of you; and they call her now Mrs. Stanhope. To complete this *douceur* of countenance and motions, which I ſo earneſtly recommend to you, you ſhould carry it alſo to your expreſſions and manner of thinking; take the gentle, the favourable, the indulgent ſide of moſt queſtions. I own, that the manly and ſublime John Trott, your countryman, ſeldom does; but, to ſhow his ſpirit and deciſion, takes the rough and harſh ſide, which he generally adorns with an oath, to ſeem more formidable. This he only thinks fine; for, to do John juſtice, he is commonly as good-natured as any body. Theſe are among the many little things which you have not, and I have lived long enough in the world to know of what infinite conſequence they are, in the courſe of life. Reaſon then, I repeat it again, within yourſelf, *conſequentially*; and let not the pains you have taken, and ſtill take, to pleaſe in ſome things, be *à pure perte**, by your negligence of, and inattention to others, of much leſs trouble, and much more conſequence.

I have been of late much engaged, or rather bewildered, in oriental hiſtory, particularly that of the Jews, ſince the deſtruction of their temple, and their diſperſion by Titus; but the confuſion and uncertainty of the whole, and the monſtrous extravagances and falſe-

* Entirely to loſs.

hoods of the greateſt part of it, diſguſted me extremely. Their Thalmud, their Miſchnah, their Targums, and other traditions and writings of their rabbins and doctors, who were moſt of them cabaliſts, are really more extravagant and abſurd, if poſſible, than all that you have read in comte de Gabalis; and indeed moſt of his ſtuff is taken from them. Take this ſample of their nonſenſe, which is tranſmitted in the writings of one of their moſt conſiderable rabbins. "One Abas Saul, a man of ten feet high, was digging a grave, and happened to find the eye of Goliath, in which he thought proper to bury himſelf; and ſo he did, all but his head, which the giant's eye was unfortunately not quite deep enough to receive." This, I aſſure you, is the moſt modeſt lie of ten thouſand. I have alſo read the Turkiſh hiſtory, which, excepting the religious part, is not fabulous, though very poſſibly not true. For the Turks, having no notion of letters, and being, even by their religion, forbidden the uſe of them, except for reading and tranſcribing the Koran, they have no hiſtorians of their own, nor any authentic records or memorials for other hiſtorians to work upon; ſo that what hiſtories we have of that country are written by foreigners, as Platina, Sir Paul Rycaut, Prince Cantemir, &c. or elſe ſnatches only of particular and ſhort periods, by ſome who happened to reſide there at thoſe times, ſuch as Buſbequius, whom I have juſt finiſhed. I like him, as far as he goes, much the beſt of any of them: but then his account is, properly, only an account of his own embaſſy from the emperor Charles the Vth to Solyman the Magnificent. However, there he gives, epiſodically, the beſt account I know, of the cuſtoms and manners of the Turks, and of the nature of that government, which is a moſt extraordinary one. For, deſpotic as it always ſeems, and ſometimes is, it is in truth a military republic; and the real power reſides in the janiſſaries, who ſometimes order their ſultan to ſtrangle his vizir, and ſometimes the vizir to depoſe or ſtrangle his ſultan, according as they happen to be angry at the one or the other. I own I am glad that the capital ſtrangler ſhould, in his turn, be *ſtrangleable*, and now and then ſtrangled; for I know of no

brute ſo fierce, nor criminal ſo guilty, as the creature called a ſovereign, whether king, ſultan, or ſophy, who thinks himſelf, either by divine or human right, veſted with an abſolute power of deſtroying his fellow-creatures; or who, without inquiring into his right, lawleſsly exerts that power. The moſt excuſable of all thoſe human monſters are the Turks, whoſe religion teaches them inevitable fataliſm.

I do not yet hear one jot the better for all my bathings and pumpings, though I have been here already full half my time; I conſequently go very little into company, being very little fit for any. I hope you keep company enough for us both; you will get more by that, than I ſhall by all my reading. I read ſingly to amuſe myſelf, and fill up my time, of which I have too much; but you have two much better reaſons for going into company, pleaſure and profit. May you find a great deal of both, in a great deal of company.—Adieu!

LETTER CLVI.

Court of Manheim...Good-breeding ſecures a good Reception...Affairs of France...Danger to eſtabliſhed Governments from the Military...Another Prophecy of the French Revolution...The Reaſons.

MY DEAR FRIEND, London, December the 25th.

YESTERDAY again I received two letters at once from you, the one of the 7th, the other of the 15th, from Manheim.

You never had in your life ſo good a reaſon for not writing, either to me or to any body elſe, as your ſore finger lately furniſhed you. I believe it was painful, and I am glad it is cured; but a ſore finger, however painful, is a much leſſer evil than lazineſs, of either body or mind, and attended by fewer ill conſequences.

I am very glad to hear that you were diſtinguiſhed at the court of Manheim, from the reſt of your countrymen and fellow-travellers: it is a ſign that you had better manners and addreſs than they; for, take it for granted, the beſt-bred people will always be the beſt

received, wherever they go. Good manners are the ſettled medium of ſocial, as *ſpecie* is of commercial life; returns are equally expected for both; and people will no more advance their civility to a bear, than their money to a bankrupt. I really both hope and believe that the German courts will do you a great deal of good; their ceremony and reſtraint being the proper correctives and antidotes for your negligence and inattention. I believe they would not greatly reliſh your weltering in your own lazineſs and an eaſy chair; nor take it very kindly, if, when they ſpoke to you, or you to them, you looked another way; as much as to ſay, Kiſs my b—h. As they give, ſo they require attention; and, by the way, take this maxim for an undoubted truth, that no young man can poſſibly improve in any company for which he has not reſpect enough to be under ſome degree of reſtraint.

As my letters to you frequently miſcarry, I will repeat in this that part of my laſt which related to your future motions. Whenever you ſhall be tired of Berlin, go to Dreſden; where Sir Charles Williams will be, who will receive you with open arms. He dined with me to-day; and ſets out for Dreſden in about ſix weeks. He ſpoke of you with great kindneſs, and impatience to ſee you again. He will truſt and employ you in buſineſs (and he is now in the whole ſecret of importance) till we fix our place to meet in; which, probably, will be Spa. Wherever you are, inform yourſelf minutely of, and attend particularly to the affairs of France; they grow ſerious, and, in my opinion, will grow more and more ſo every day. The king is deſpiſed, and I do not wonder at it; but he has brought it about to be hated at the ſame time, which ſeldom happens to the ſame man. His miniſters are known to be as diſunited as incapable: he heſitates between the church and the parliaments, like the aſs in the fable, that ſtarved between two hampers of hay; too much in love with his miſtreſs to part with her, and too much afraid for his ſoul to enjoy her: jealous of the parliaments, who would ſupport his authority; and a devoted bigot to the church, that would deſtroy it. The people are poor, conſequently diſcontented: thoſe

who have religion are divided in their notions of it; which is saying, that they hate one another. The clergy never do forgive, much less will they forgive the parliament: the parliament never will forgive them. The army must, without doubt, take, in their own minds at least, different parts in all these disputes, which, upon occasion, would break out. Armies, though always the supporters and tools of absolute power for the time being, are always the destroyers of it too, by frequently changing the hands in which they think proper to lodge it. This was the case of the prætorian bands, who deposed and murdered the monsters they had raised to oppress mankind. The janissaries in Turkey, and the regiments of guards in Russia, do the same now. The French nation reasons freely, which they never did before, upon matters of religion and government; the officers do so too: in short, all the symptoms, which I have ever met with in history, previous to great changes and revolutions in government, now exist, and daily increase in France. I am glad of it; the rest of Europe will be the quieter, and have time to recover. England, I am sure, wants rest; for it wants men and money: the republic of the United Provinces wants both, still more: the other powers cannot well dance, when neither France, nor the maritime powers, can, as they used to do, pay the piper. The first squabble in Europe, that I foresee, will be about the crown of Poland, should the present king die; and therefore I wish his majesty a long life, and a merry Christmas. So much for foreign politics: but, *à-propos* of them, pray take care, while you are in those parts of Germany, to inform yourself correctly of all the details, discussions, and agreements, which the several wars, confiscations, bans, and treaties, occasioned between the Bavarian and Palatine electorates; they are interesting and curious.

LETTER CLVII.

Parliament...Means of acquiring Distinction there...Necessity of not over-rating Mankind.

MY DEAR FRIEND, London, February the 15th.

I CAN now with great truth apply your own motto to you, *Nullum numen abeſt, ſi ſit prudentia.* You are ſure of being, as early as your age will permit, a member of that houſe, which is the only road to figure and fortune in this country. Thoſe indeed who are bred up to, and diſtinguiſh themſelves in particular profeſſions, as the army, the navy, and the law, may by their own merit raiſe themſelves to a certain degree; but you may obſerve too, that they never get to the top, without the aſſiſtance of parliamentary talents and influence. The means of diſtinguiſhing yourſelf in parliament are much more eaſily attained than I believe you imagine. Cloſe attendance to the buſineſs of the houſe will ſoon give you the parliamentary *routine;* and ſtrict attention to your ſtyle will ſoon make you, not only a ſpeaker, but a good one. The vulgar look upon a man who is reckoned a fine ſpeaker as a phænomenon, a ſupernatural being, and endowed with ſome peculiar gift of heaven: they ſtare at him if he walks in the Park, and cry, *That is he!* You will, I am ſure, view him in a juſter light, and *nulla formidine-*.* You will conſider him only as a man of good ſenſe, who adorns common thoughts with the graces of elocution and the elegancy of ſtyle. The miracle will then ceaſe; and you will be convinced, that, with the ſame application and attention to the ſame objects, you may moſt certainly equal, and perhaps ſurpaſs this prodigy. Sir W—— Y ——, with not a quarter of your parts, and not a thouſandth part of your knowledge, has, by a glibneſs of tongue ſingly, raiſed himſelf ſucceſſively to the beſt employments of the kingdom: he has been lord of the Admiralty, lord of the Treaſury, ſecretary at war, and is now vice-treaſurer of Ireland; and all this with a moſt ſullied, not to ſay blaſted character. Re-

* With no fear.

preſent the thing to yourſelf, as it really is, eaſily attainable, and you will find it ſo. Have but ambition enough paſſionately to deſire the object, and ſpirit enough to uſe the means, and I will be anſwerable for your ſucceſs. When I was younger than you are, I reſolved within myſelf that I would in all events be a ſpeaker in parliament, and a good one too, if I could. I conſequently never loſt ſight of that object, and never neglected any of the means that I thought led to it. I ſucceeded to a certain degree; and, I aſſure you, with great eaſe, and without ſuperior talents. Young people are very apt to over-rate both men and things, from not being enough acquainted with them. In proportion as you come to know them better, you will value them leſs. You will find that reaſon, which always ought to direct mankind, ſeldom does; but that paſſions and weakneſſes commonly uſurp its ſeat, and rule in its ſtead. You will find, that the ableſt have their weak ſides too, and are only comparatively able, with regard to the ſtill weaker herd: having fewer weakneſſes themſelves, they are able to avail themſelves of the innumerable ones of the generality of mankind: being more maſters of themſelves, they become more eaſily maſters of others. They addreſs themſelves to their weakneſſes, their ſenſes, their paſſions; never to their reaſon; and conſequently ſeldom fail of ſucceſs. But then analyſe thoſe great, thoſe governing, and, as the vulgar imagine, thoſe perfect characters; and you will find the great Brutus a thief in Macedonia, the great cardinal de Richelieu a jealous poetaſter, and the great duke of Marlborough a miſer.

Now, to bring all this home to my firſt point—All theſe conſiderations ſhould not only invite you to attempt to make a figure in parliament, but encourage you to hope that you ſhall ſucceed. To govern mankind, one muſt not over-rate them; and to pleaſe an audience as a ſpeaker, one muſt not over-value it. When I firſt came into the houſe of commons, I reſpected that aſſembly as a venerable one; and felt a certain awe upon me: but, upon better acquaintance, that awe ſoon vaniſhed; and I diſcovered, that of the five hundred and ſixty not above thirty could underſtand reaſon, and that all the reſt were *people*: that thoſe thirty only required plain

common ſenſe, dreſſed up in good language; and that all the others only required flowing and harmonious periods, whether they conveyed any meaning or not; having ears to hear, but not ſenſe enough to judge. Theſe conſiderations made me ſpeak with little concern the firſt time, with leſs the ſecond, and with none at all the third. I gave myſelf no farther trouble about any thing, except my elocution and my ſtyle; preſuming, without much vanity, that I had common ſenſe ſufficient not to talk nonſenſe. Fix theſe three truths ſtrongly in your mind: Firſt, That it is abſolutely neceſſary for you to ſpeak in parliament; ſecondly, That it only requires a little human attention, and no ſupernatural gifts; and, thirdly, That you have all the reaſon in the world to think that you ſhall ſpeak well. When we meet, this ſhall be the principal ſubject of our converſations; and, if you will follow my advice, I will anſwer for your ſucceſs.

LETTER CLVIII.

Method in Business...Duke of Marlborough...Duke of Newcastle...Sir Robert Walpole...Indolence a Kind of Suicide ...Translating.

MY DEAR FRIEND, London, February the 26th.

I HAVE received your letters of the 4th from Munich, and of the 11th from Ratiſbon; but I have not received that of the 31ſt January, to which you refer in the former. It is to this negligence and uncertainty of the poſt that you owe your accidents between Munich and Ratiſbon; for, had you received my letters regularly, you would have received one from me before you left Munich, in which I adviſed you to ſtay, ſince you were ſo well there. But, at all events, you were in the wrong to ſet out from Munich in ſuch weather and ſuch roads, ſince you could never imagine that I had ſet my heart ſo much upon your going to Berlin as to venture your being buried in the ſnow for it. But upon the whole, conſidering all, you are very well off.

Now that you are to be ſoon a man of buſineſs, I

heartily wiſh you would immediately begin to be a man of method; nothing contributing more to facilitate and diſpatch buſineſs than method and order. Have order and method in your accounts, in your reading, in the allotment of your time; in ſhort, in every thing. You cannot conceive how much time you will ſave by it, nor how much better every thing you do will be done. The duke of Marlborough did by no means ſpend, but he flatterned himſelf into that immenſe debt, which is not yet near paid off. The hurry and confuſion of the duke of Newcaſtle do not proceed from his buſineſs, but from his want of method in it. Sir Robert Walpole, who had ten times the buſineſs to do, was never ſeen in a hurry, becauſe he always did it with method. The head of a man who has buſineſs, and no method nor order, is properly that *rudis indigeſtaque moles quam dixere chaos* *. As you muſt be conſcious that you are extremely negligent and ſlatternly, I hope you will reſolve not to be ſo for the future. Prevail with yourſelf only to obſerve good method and order for one fortnight; and I will venture to aſſure you, that you will never neglect them afterwards, you will find ſuch conveniency and advantage ariſing from them. Method is the great advantage that lawyers have over other people in ſpeaking in parliament; for, as they muſt neceſſarily obſerve it in their pleadings in the courts of juſtice, it becomes habitual to them everywhere elſe. Without making you a compliment, I can tell you with pleaſure, that order, method, and more activity of mind, are all that you want, to make, ſome day or other, a conſiderable figure in buſineſs. You have more uſeful knowledge, more diſcernment of characters, and much more diſcretion, than is common at your age; much more, I am ſure, than I had at that age. Experience you cannot yet have, and therefore truſt in the mean time to mine. I am an old traveller; am well acquainted with all the bye as well as the great roads: I cannot miſguide you from ignorance, and you are very ſure I ſhall not from deſign.

I can aſſure you, that you will have no opportunity

* The rude and indigeſted maſs which is called chaos.

of ſubſcribing yourſelf My Excellency's, &c. Retirement and quiet were my choice ſome years ago, while I had all my ſenſes, and health and ſpirits enough to carry on buſineſs; but now I have loſt my hearing, and find my conſtitution declining daily, they are become my neceſſary and only refuge. I know myſelf, (no common piece of knowledge, let me tell you) I know what I can, what I cannot, and conſequently what I ought to do. I ought not, and therefore will not, return to buſineſs, when I am much leſs fit for it than I was when I quitted it. Still leſs will I go to Ireland, where, from my deafneſs and infirmities, I muſt neceſſarily make a different figure from that which I once made there. My pride would be too much mortified by that difference. The two important ſenſes of ſeeing and hearing ſhould not only be good, but quick in buſineſs; and the buſineſs of a lord lieutenant of Ireland (if he will do it himſelf) requires both thoſe ſenſes in the higheſt perfection. It was the duke of Dorſet's not doing the buſineſs himſelf, but giving it up to favourites, that has occaſioned all this confuſion in Ireland; and it was my doing the whole myſelf, without either favourite, miniſter, or miſtreſs, that made my adminiſtration ſo ſmooth and quiet. I remember, when I named the late Mr. Liddel for my ſecretary, every body was much ſurpriſed at it; and ſome of my friends repreſented to me, that he was no man of buſineſs, but only a very genteel, pretty young fellow; I aſſured them, and with truth, that that was the very reaſon why I choſe him: for that I was reſolved to do all the buſineſs myſelf, and without even the ſuſpicion of having a miniſter; which the lord lieutenant's ſecretary, if he is a man of buſineſs, is always ſuppoſed, and commonly with reaſon, to be. My only remaining ambition is now to be the counſellor and miniſter of your riſing ambition. Let me ſee my own youth revived in you; let me be your mentor, and, with your parts and knowledge, I promiſe you, you ſhall go far. You muſt bring, on your part, activity and attention, and I will point out to you the proper objects for them. I own I fear but one thing for you, and that is what one has generally the leaſt reaſon to fear, from one of

your age, I mean your lazineſs; which, if you indulge, will make you ſtagnate in a contemptible obſcurity all your life. It will hinder you from doing any thing that will deſerve to be written, or from writing any thing that may deſerve to be read; and yet one or other of theſe two objects ſhould be at leaſt aimed at by every rational being. I look upon indolence as a ſort of *ſuicide;* for the man is effectually deſtroyed, though the appetites of the brute may ſurvive. Uſe yourſelf, therefore, in time to be alert and diligent in your little concerns: never procraſtinate, never put off till to-morrow, what you can do to-day; and never do two things at a time: purſue your object, be it what it will, ſteadily and indefatigably; and let any difficulties (if ſurmountable) rather animate than ſlacken your endeavours. Perſeverance has ſurpriſing effects.

I wiſh you would uſe yourſelf to tranſlate, every day, only three or four lines, from any book, in any language, into the correcteſt and moſt elegant Engliſh that you can think of; you cannot imagine how it will inſenſibly form your ſtyle, and give you an habitual elegancy: it would not take you up a quarter of an hour in a day. This letter is ſo long, that it will hardly leave you that quarter of an hour, the day you receive it. So good night.

LETTER CLIX.

Death of Mr. Pelham...Miniſterial Changes...Abſurd Political Speculations...Mr. Fox.

MY DEAR FRIEND, London, March the 8th.

A GREAT and unexpected event has lately happened in our miniſterial world—Mr. Pelham died laſt Monday, of a fever and mortification, occaſioned by a general corruption of his whole maſs of blood, which had broken out into ſores in his back. I regret him as an old acquaintance, a pretty near relation, and a private man, with whom I have lived many years in a ſocial and friendly way. He meaned well to the public, and was incorrupt in a poſt where corruption is commonly con-

tagious. If he was no ſhining, enterpriſing miniſter, he was a ſafe one, which I like better. Very ſhining miniſters, like the ſun, are apt to ſcorch when they ſhine the brighteſt: in our conſtitution, I prefer the milder light of a leſs glaring miniſter. His ſucceſſor is not yet, at leaſt publicly, *deſignatus*. You will eaſily ſuppoſe that many are very willing, and very few able to fill that poſt. Various perſons are talked of, by different people, for it, according as their intereſt prompts them to wiſh, or their ignorance to conjecture. Mr. Fox is the moſt talked of; he is ſtrongly ſupported by the duke of Cumberland. Mr. Legge, the ſolicitor-general, and Dr. Lee, are likewiſe all ſpoken of, upon the foot of the duke of Newcaſtle's and the chancellor's intereſt. Should it be any one of the three laſt, I think no great alterations will enſue; but ſhould Mr. Fox prevail, it would, in my opinion, ſoon produce changes by no means favourable to the duke of Newcaſtle. In the mean time, the wild conjectures of volunteer politicians, and the ridiculous importance which, upon theſe occaſions, blockheads always endeavour to give themſelves, by grave looks, ſignificant ſhrugs, and inſignificant whiſpers, are very entertaining to a bye-ſtander, as, thank God, I now am. One *knows ſomething*, but is not yet at liberty to tell it; another has heard ſomething from a very good hand; a third congratulates himſelf upon a certain degree of intimacy which he has long had with every one of the candidates, though, perhaps, he has never ſpoken twice to any one of them. In ſhort, in theſe ſort of intervals, vanity, intereſt, and abſurdity, always diſplay themſelves in the moſt ridiculous light. One who has been ſo long behind the ſcenes, as I have, is much more diverted with the entertainment than thoſe can be who only ſee it from the pit and boxes. I know the whole machinery of the interior, and can laugh the better at the ſilly wonder and wild conjectures of the uninformed ſpectators.

I am this moment informed, and I believe truly, that Mr. Fox * is to ſucceed Mr. Pelham as firſt commiſ-

* Henry Fox, created lord Holland, baron of Foxley, in the year 1763.

ſioner of the Treaſury and chancellor of the Exchequer; and your friend Mr. Yorke, of the Hague, to ſucceed Mr. Fox as ſecretary at war. I am not ſorry for this promotion of Mr. Fox, as I have always been upon civil terms with him, and found him ready to do me any little ſervices. He is frank and gentleman-like in his manner; and, to a certain degree, I really believe will be your friend upon my account; if you can afterwards make him yours, upon your own, *tant mieux*. I have nothing more to ſay now, but adieu!

LETTER CLX.

Necessity of Self-command...Florid Style...Philosophy of Cicero and Plato.

MY DEAR FRIEND, London, March the 26th.

YESTERDAY I received your letter of the 15th, from Manheim, where I find you have been received in the uſual gracious manner; which I hope you return in a *graceful* one. I am very glad that you wrote the letter to lord ———, which, in every different caſe that can poſſibly be ſuppoſed, was, I am ſure, both a decent and a prudent ſtep. You will find it very difficult, whenever we meet, to convince me that you could have any good reaſons for not doing it; for I will, for argument's ſake, ſuppoſe, what I cannot in reality believe, that he has both ſaid and done the worſt he could, of and by you. What then? How will you help yourſelf? Are you in a ſituation to hurt him? Certainly not; but he certainly is in a ſituation to hurt you. Would you ſhow a ſullen, pouting, impotent reſentment? I hope not: leave that ſilly unavailing ſort of reſentment to women, and men like them, who are always guided by humour, never by reaſon and prudence. That pettiſh pouting conduct is a great deal too young, and implies too little knowledge of the world for one who has ſeen ſo much of it as you have. Whoever cannot maſter his humour, ſhould leave the world, and retire to ſome hermitage in an unfrequented deſert. By ſhowing an unavailing and ſullen reſentment, you authoriſe the re-

ſentment of thoſe who can hurt you, and whom you cannot hurt; and give them that very pretence, which, perhaps, they wiſhed for, of breaking with, and injuring you; whereas the contrary behaviour would lay them under the reſtraints of decency at leaſt; and either ſhackle or expoſe their malice. Beſides, captiouſneſs, ſullenneſs, and pouting, are moſt exceedingly illiberal and vulgar.

I am extremely glad to hear that you are ſoon to have Voltaire at Manheim: immediately upon his arrival, pray make him a thouſand compliments from me. I long to read his own correct edition of *Les Annales de l'Empire*, of which the *Abrégé Chronologique de l'Hiſtoire Univerſelle*, which I have read, is, I ſuppoſe, a ſtolen and imperfect part; however, imperfect as it is, it has explained to me that chaos of hiſtory, of ſeven hundred years, more clearly than any other book had done before. You judge very rightly, that I love *le ſtyle leger et fleuri* *. I do, and ſo does every body who has any parts and taſte. It ſhould, I confeſs, be more or leſs *fleuri*, according to the ſubject; but at the ſame time I aſſert, that there is no ſubject that may not properly, and which ought not to be adorned, by a certain elegancy and beauty of ſtyle. What can be more adorned than Cicero's philoſophical works? What more than Plato's? It is their eloquence only that has preſerved and tranſmitted them down to us through ſo many centuries; for the philoſophy of them is wretched, and the reaſoning part miſerable. But eloquence will always pleaſe, and has always pleaſed. Study it therefore; make it the object of your thoughts and attention. Uſe yourſelf to relate elegantly; that is a good ſtep towards ſpeaking well in parliament. Take ſome political ſubject, turn it in your thoughts, conſider what may be ſaid both for and againſt it, then put thoſe arguments into writing in the moſt correct and elegant Engliſh you can. For inſtance, a ſtanding army, a place-bill, &c. As to the former, conſider, on one ſide, the dangers ariſing to a free country from a great ſtanding military force; on the other ſide, conſider the neceſſity of a force to repel force

* Lively and florid.

with. Examine whether a ſtanding army, though in itſelf an evil, may not, from circumſtances, become a neceſſary evil, and preventive of greater dangers. As to the latter, conſider how far places may bias and warp the conduct of men, from the ſervice of their country, into an unwarrantable complaiſance to the court; and, on the other hand, conſider whether they can be ſuppoſed to have that effect upon the conduct of people of probity and property, who are more ſolidly intereſted in the permanent good of their country, than they can be in an uncertain and precarious employment. Seek for, and anſwer in your own mind, all the arguments that can be urged on either ſide, and write them down in an elegant ſtyle. This will prepare you for debating, and give you an habitual eloquence; for I would not give a farthing for a mere holiday eloquence, diſplayed once or twice in a ſeſſion, in a ſet declamation; but I want an every-day, ready, and habitual eloquence, to adorn *extempore* and debating ſpeeches; to make buſineſs not only clear but agreeable, and to pleaſe even thoſe whom you cannot inform, and who do not deſire to be informed.

When we meet at Spa, next July, we muſt have a great many ſerious converſations; in which I will pour out all my experience of the world, and which, I hope, you will truſt to, more than to your own young notions of men and things. You will in time diſcover moſt of them to have been erroneous; and, if you follow them long, you will perceive your error too late; but, if you will be led by a guide, who, you are ſure, does not mean to miſlead you, you will unite two things ſeldom united in the ſame perſon; the vivacity and ſpirit of youth, with the caution and experience of age.

Laſt Saturday, Sir Thomas Robinſon *, who had been the king's miniſter at Vienna, was declared ſecretary of ſtate for the ſouthern department, lord Holderneſs having taken the northern. Sir Thomas accepted it unwillingly, and, as I hear, with a promiſe that he ſhall not keep it long. Both his health and ſpirits are bad,

* Created lord Grantham in the year 1761, and ſince embaſſador extraordinary and plenipotentiary to the court of Spain.

two very disqualifying circumstances for that employment; yours, I hope, will enable you, some time or other, to go through with it. In all events, aim at it, and if you fail or fail, let it at least be said of you, *magnis tamen excidit ausis* *. Adieu.

LETTER CLXI.

Translations...Faults in Style...Fashion in Style...Singularity.

MY DEAR FRIEND, London, April the 5th.

I AM very glad that you use yourself to translations; and I do not care of what, provided you study the correctness and elegancy of your style. The life of Sextus Quintus is the best book, of the innumerable books written by Gregorio Leti; but I would rather that you chose some pieces of oratory for your translations; whether ancient or modern, Latin or French; which would give you a more oratorical train of thought, and turn of expression. In your letter to me, you make use of two words, which, though true and correct English, are, however, from long disuse, become inelegant, and seem now to be stiff, formal, and in some degree scriptural: the first is the word *namely*, which you introduce thus, *you inform me of a very agreeable piece of news, namely, that my election is secured.* Instead of *namely*, I would always use, *which is*, or *that is*, that my election is secured. The other word is, *mine own inclinations* this is certainly correct before a subsequent word that begins with a vowel; but it is too correct, and is now disused as too formal, notwithstanding the *hiatus* occasioned by *my own*. Every language has its peculiarities; they are established by usage, and, whether right or wrong, they must be complied with. I could instance many very absurd ones in different languages; but so authorised by the *jus et norma loquendi* †, that they must be submitted to. *Namely*, and *to wit*, are very good words in themselves, and contribute to clearness, more than the relatives which

* He fell in attempting great things.

† The law and custom of speech.

we now ſubſtitute in their room; but, however, they cannot be uſed, except in a ſermon, or ſome very grave and formal compoſitions. It is with language as with manners; they are both eſtabliſhed by the uſage of people of faſhion; it muſt be imitated, it muſt be complied with. Singularity is only pardonable in old age and retirement; I may now be as ſingular as I pleaſe, but you may not. We will, when we meet, diſcuſs theſe and many other points, provided you will give me attention and credit; without both which it is to no purpoſe to adviſe either you or any body elſe. Adieu.

With this letter the ſyſtem of education purſued and recommended by lord Cheſterfield may be conſidered as terminated. Young Stanhope returned to England immediately after the receipt of it. He took his ſeat in parliament in the courſe of the ſpring; and was afterwards appointed envoy to the court of Dreſden, whence he returned from indiſpoſition, and died on the 16th of November 1768.

MAXIMS.

BY THE EARL OF CHESTERFIELD.

A PROPER ſecrecy is the only myſtery of able men; myſtery is the only ſecrecy of weak and cunning ones.

A man who tells nothing, or who tells all, will equally have nothing told him.

If a fool knows a ſecret, he tells it becauſe he is a fool; if a knave knows one, he tells it wherever it is his intereſt to tell it. But women, and young men, are very apt to tell what ſecrets they know, from the vanity of having been truſted. Truſt none of theſe, whenever you can help it.

Inattention to the preſent buſineſs, be it what it will; the doing one thing, and thinking at the ſame time of another, or the attempting to do two things at once, are the never-failing ſigns of a little, frivolous mind.

A man who cannot command his temper, his attention, and his countenance, ſhould not think of being a man of buſineſs. The weakeſt man in the world can

avail himſelf of the paſſions of the wiſeſt. The inattentive man cannot know the buſineſs, and conſequently cannot do it. And he who cannot command his countenance, may e'en as well tell his thoughts as ſhow them.

Diſtruſt all thoſe who love you extremely upon a very ſlight acquaintance, and without any viſible reaſon. Be upon your guard, too, againſt thoſe who confeſs, as their weakneſſes, all the cardinal virtues.

In your friendſhips, and in your enmities, let your confidence and your hoſtilities have certain bounds: make not the former dangerous, nor the latter irreconcileable. There are ſtrange viciſſitudes in buſineſs!

Smooth your way to the head, through the heart. The way of reaſon is a good one; but it is commonly ſomething longer, and perhaps not ſo ſure.

Spirit is now a very faſhionable word: to act with ſpirit, to ſpeak with ſpirit, means only, to act raſhly, and to talk indiſcreetly. An able man ſhows his ſpirit by gentle words and reſolute actions: he is neither hot nor timid.

When a man of ſenſe happens to be in that diſagreeable ſituation in which he is obliged to aſk himſelf more than once, *What ſhall I do?* he will anſwer himſelf, Nothing. When his reaſon points out to him no good way, or at leaſt no one way leſs bad than another, he will ſtop ſhort, and wait for Light. A little buſy mind runs on at all events, muſt be doing; and, like a blind horſe, fears no dangers, becauſe he ſees none. *Il faut ſçavoir s'ennuier.*

Patience is a moſt neceſſary qualification for buſineſs; many a man would rather you heard his ſtory, than granted his requeſt. One muſt ſeem to hear the unreaſonable demands of the petulant, unmoved, and the tedious details of the dull, untired. That is the leaſt price that a man muſt pay for a high ſtation.

It is always right to detect a fraud, and to perceive a folly; but it is often very wrong to expoſe either. A man of buſineſs ſhould always have his eyes open; but muſt often ſeem to have them ſhut.

In courts, nobody ſhould be below your management and attention: the links that form the court chain are innumerable and inconceivable. You muſt hear with patience the dull grievances of a gentleman uſher, or a

page of the back-ſtairs, who, very probably, intrigues with ſome near relation of the favourite maid, of the favourite miſtreſs, of the favourite miniſter, or, perhaps, of the king himſelf; and who, conſequently, may do you more dark and indirect good, or harm, than the firſt man of quality.

One good patron at court may be ſufficient, provided you have no perſonal enemies; and, in order to have none, you muſt ſacrifice (as the Indians do to the devil) moſt of your paſſions, and much of your time, to the numberleſs evil beings that infeſt it: in order to prevent and avert the miſchiefs they can do you.

A young man, be his merit what it will, can never raiſe himſelf; but muſt, like the ivy round the oak, twine himſelf round ſome man of great power and intereſt. You muſt belong to a miniſter ſome time, before any body will belong to you; and an inviolable fidelity to that miniſter, even in his diſgrace, will be meritorious, and recommend you to the next. Miniſters love a perſonal, much more than a party attachment.

As kings are begotten and born like other men, it is to be preſumed that they are of the human ſpecies; and, perhaps, had they the ſame education, they might prove like other men. But, flattered from their cradles, their hearts are corrupted, and their heads are turned, ſo that they ſeem to be a ſpecies by themſelves. No king ever ſaid to himſelf, *Homo ſum, nihil humani a me alienum puto.* Flattery cannot be too ſtrong for them; drunk with it from their infancy, like old drinkers, they require drams. They prefer a perſonal attachment to a public ſervice, and reward it better. They are vain and weak enough to look upon it as a free-will offering to their merit, and not as a burnt-ſacrifice to their power.

If you would be a favourite of your king, addreſs yourſelf to his weakneſſes. An application to his reaſon will ſeldom prove very ſucceſsful.

In courts, baſhfulneſs and timidity are as prejudicial on one hand as impudence and raſhneſs are on the other. A proper aſſurance, and a cool intrepidity, with a rational modeſty, are the true and neceſſary medium.

Never apply for what you ſee very little probability of obtaining; for you will, by aſking improper and unattainable things, accuſtom the miniſters to refuſe you

ſo often, that they will find it eaſy to refuſe you the propereſt and moſt reaſonable ones. It is a common, but a moſt miſtaken rule at court, to aſk for every thing, in order to get ſomething: you do get ſomething by it, it is true; but it is refuſals and ridicule.

There is a court jargon, a chit-chat, a ſmall talk, which turns ſingly upon trifles; and which, in a great many words, ſays little or nothing. It ſtands fools in ſtead of what they cannot ſay, and men of ſenſe inſtead of what they ſhould not ſay. It is the proper language of levees, drawing rooms, and anti-chambers: it is neceſſary to know it.

Whatever a man is at court, he muſt be genteel and well-bred; that cloak covers as many follies, as that of charity does ſins. I knew a man of great quality, and in a great ſtation at court, conſidered and reſpected, whoſe higheſt character was, that he was humbly proud, and genteelly dull.

At court, people embrace without acquaintance, ſerve one another without friendſhip, and injure one another without hatred. Intereſt, not ſentiment, is the growth of that ſoil.

A difference of opinion, though in the mereſt trifles, alienates little minds, eſpecially of high rank. It is full as eaſy to commend as to blame a great man's cook, or his taylor: it is ſhorter too; and the objects are no more worth diſputing about, than the people are worth diſputing with. It is impoſſible to inform, but very eaſy to diſpleaſe them.

A cheerful, eaſy countenance and behaviour, are very uſeful at court: they make fools think you a good-natured man; and they make deſigning men think you an undeſigning one.

Ceremony is neceſſary in courts, as the outwork and defence of manners.

Compliment, though a baſe coin, is the neceſſary pocket-money at court; where, by cuſtom and conſent, it has obtained ſuch a currency, that it is no longer a fraudulent, but a legal payment.

If a miniſter refuſes you a reaſonable requeſt, and either ſlights or injures you, if you have not the power to gratify your reſentment, have the wiſdom to conceal it. Seeming good-humour on your part may prevent

rancour on his, and, perhaps, bring things right again: but if you have the power to hurt, hint modeſtly, that, if provoked, you may poſſibly have the will too. Fear, when real, and well founded, is, perhaps, a more prevailing motive at courts than love.

At court, many more people can hurt than can help you: pleaſe the former, but engage the latter.

Awkwardneſs is a more real diſadvantage than it is generally thought to be; it often occaſions ridicule, it always leſſens dignity.

A man's own good-breeding is his beſt ſecurity againſt other people's ill manners.

Good-breeding carries along with it a dignity, that is reſpected by the moſt petulant. Ill-breeding invites and authoriſes the familiarity of the moſt timid. No man ever ſaid a pert thing to the duke of Marlborough. No man ever ſaid a civil one (though many a flattering one) to Sir Robert Walpole.

When the old clipped money was called in for a new coinage in king William's time, to prevent the like for the future, they ſtamped on the edges of the crown-pieces theſe words, *Et decus et tutamen.* That is exactly the caſe of good-breeding.

Knowledge may give weight, but accompliſhments only give luſtre; and many more people ſee than weigh.

Moſt arts require long ſtudy and application; but the moſt uſeful art of all, that of pleaſing, requires only the deſire.

It is to be preſumed, that a man of common ſenſe, who does not deſire to pleaſe, deſires nothing at all; ſince he muſt know that he cannot obtain any thing without it.

A ſkilful negotiator will moſt carefully diſtinguiſh between the little and the great objects of his buſineſs, and will be as frank and open in the former as he will be ſecret and pertinacious in the latter.

He will, by his manners and addreſs, endeavour, at leaſt, to make his public adverſaries his perſonal friends. He will flatter and engage the man, while he counter-works the miniſter; and he will never alienate people's minds from him, by wrangling for points, either abſolutely unattainable, or not worth attaining. He will make even a merit of giving up what he could not or

would not carry, and ſell a trifle for a thouſand times its value.

A foreign miniſter, who is concerned in great affairs, muſt neceſſarily have ſpies in his pay; but he muſt not too eaſily credit their informations, which are never exactly true, often very falſe. His beſt ſpies will always be thoſe whom he does not pay, but whom he has engaged in his ſervice by his dexterity and addreſs, and who think themſelves nothing leſs than ſpies.

There is a certain jargon, which, in French, I ſhould call *un perſiflage d'affaires*, that a foreign miniſter ought to be perfectly maſter of, and may uſe very advantageouſly at great entertainments, in mixed companies, and in all occaſions where he muſt ſpeak, and ſhould ſay nothing. Well turned and well ſpoken, it ſeems to mean ſomething, though in truth it means nothing. It is a kind of political *badinage*, which prevents or removes a thouſand difficulties, to which a foreign miniſter is expoſed in mixed converſations.

If ever the *volto ſciolto*, and the *penſieri ſtretti* are neceſſary, they are ſo in theſe affairs. A grave, dark, reſerved, and myſterious air, has *fœnum in cornu*. An even, eaſy, unembarraſſed one, invites confidence, and leaves no room for gueſſes and conjectures.

A foreign miniſter ſhould be a moſt exact economiſt; an expence proportioned to his appointments and fortune is neceſſary: but, on the other hand, debt is inevitable ruin to him. It ſinks him into diſgrace at the court where he reſides, and into the moſt ſervile and abject dependance on the court that ſent him. As he cannot reſent ill uſage, he is ſure to have enough of it. The duc de Sully obſerves very juſtly, in his Memoirs, that nothing contributed more to his riſe than that prudent economy which he had obſerved from his youth; and by which he had always a ſum of money before-hand, in caſe of emergencies.

It is very difficult to fix the particular point of economy; the beſt error of the two is on the parſimonious ſide. That may be corrected, the other cannot.

The reputation of generoſity is to be purchaſed pretty cheap; it does not depend ſo much upon a man's general expence, as it does upon his giving handſomely

where it is proper to give at all. A man, for inſtance, who ſhould give a ſervant four ſhillings, would paſs for covetous, while he who gave him a crown would be reckoned generous: ſo that the difference of thoſe two oppoſite characters turns upon one ſhilling. A man's character, in that particular, depends a great deal upon the report of his own ſervants; a mere trifle above common wages makes their report favourable.

Take care always to form your eſtabliſhment ſo much within your income, as to leave a ſufficient fund for unexpected contingences and a prudent liberality. There is hardly a year, in any man's life, in which a ſmall ſum of ready money may not be employed to great advantage.

MAXIMS of the CARDINAL DE RETZ.

1. A MIDDLING underſtanding, being ſuſceptible of unjuſt ſuſpicions, is, conſequently, of all characters, the leaſt fit to head a faction—As the moſt indiſpenſable qualification in ſuch a chief is, to ſuppreſs, on many occaſions, and to conceal in all, even the beſt-grounded ſuſpicions.

2. Nothing animates and gives ſtrength to a commotion ſo much as the ridicule of him againſt whom it is raiſed.

3. Among people uſed to affairs of moment, ſecrecy is much leſs uncommon than is generally believed.

4. Deſcending to the little is the ſureſt way of attaining to an equality with the great.

5. Sufferings, in people of the firſt rank, ſupply the want of virtue.

6. The greateſt powers cannot injure a man's character, whoſe reputation is unblemiſhed among his party.

7. We are as often duped by diffidence, as by confidence.

8. The greateſt evils are not arrived at their utmoſt period, until thoſe who are in power have loſt all ſenſe of ſhame. At ſuch a time, thoſe who ſhould obey ſhake off all reſpect and ſubordination. Then is lethargic indolence rouſed; but rouſed by convulſions.

9. A veil ought always to be drawn over whatever may be ſaid or thought concerning the rights of the people, or of kings; which agree beſt when leaſt mentioned *.

10. There are, at times, ſituations ſo very unfortunate, that whatever is undertaken muſt be wrong. Chance, alone, never throws people into ſuch dilemmas; and they happen only to thoſe who bring them upon themſelves.

11. It is more unbecoming a miniſter to ſay, than to do ſilly things.

12. The advice given to a miniſter by an obnoxious perſon is always thought bad.

13. It is as dangerous, and almoſt as criminal, with princes, to have the power of doing good, as the will of doing evil.

14. Timorous minds are much more inclined to deliberate than to reſolve.

15. It appears ridiculous to aſſert, but it is not the leſs true, that at Paris, during popular commotions, the moſt violent will not quit their homes paſt a ſtated hour.

16. Flexibility is the moſt requiſite qualification for the management of great affairs.

17. It is more difficult for the member of a faction to live with thoſe of his own party, than to act againſt thoſe who oppoſe it.

18. Violent meaſures are always dangerous; but, when neceſſary, may then be looked upon as wiſe. They have, however, the advantage of never being matter of indifferency; and, when well concerted, muſt be deciſive.

19. There may be circumſtances, in which even prudence directs us to truſt entirely to chance.

20. Every thing in this world has its critical moment; and the height of good conduct conſiſts in knowing, and ſeizing it.

21. Profligacy, joined to ridicule, form the moſt abominable and moſt dangerous of all characters.

22. Weak minds never yield when they ought.

23. Examples taken from paſt times have infinitely

* This maxim, as well as ſeveral others, evidently prove they were written by a man ſubject to deſpotic government.

more power over the minds of men than any of the age in which they live. Whatever we ſee, grows familiar; and perhaps the conſulſhip of Caligula's horſe might not have aſtoniſhed us ſo much as we are apt to imagine.

24. Weak minds are commonly overpowered by clamour.

25. We ought never to contend for what we are not likely to obtain.

26. The inſtant in which we receive the moſt favourable accounts, is juſt that wherein we ought to redouble our vigilance, even in regard to the moſt trifling circumſtances.

27. It is dangerous to have a known influence over the people; as thereby we become reſponſible even for what is done againſt our will.

28. One of the greateſt difficulties in civil war is, that more art is required to know what ſhould be concealed from our friends, than what ought to be done againſt our enemies.

29. The poſſibility of remedying imprudent actions is commonly an inducement to commit them.

30. In momentous affairs, no ſtep is indifferent.

31. Nothing convinces perſons of a weak underſtanding ſo effectually, as what they do not comprehend.

32. When factions are only upon the defenſive, they ought never to do that which may be delayed. Upon ſuch occaſions, nothing is ſo troubleſome as the reſtleſſneſs of ſubalterns, who think a ſtate of inaction total deſtruction.

33. Thoſe who head factions have no way of maintaining their authority, but by preventing or quieting diſcontent.

34. A certain degree of fear produces the ſame effects as raſhneſs.

35. In affairs of importance, the choice of words is of as much conſequence as it would be ſuperfluous in thoſe of little moment.

36. During thoſe calms which immediately ſucceed violent ſtorms, nothing is more difficult for miniſters than to act properly; becauſe, while flattery increaſes, ſuſpicions are not yet ſubſided.

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