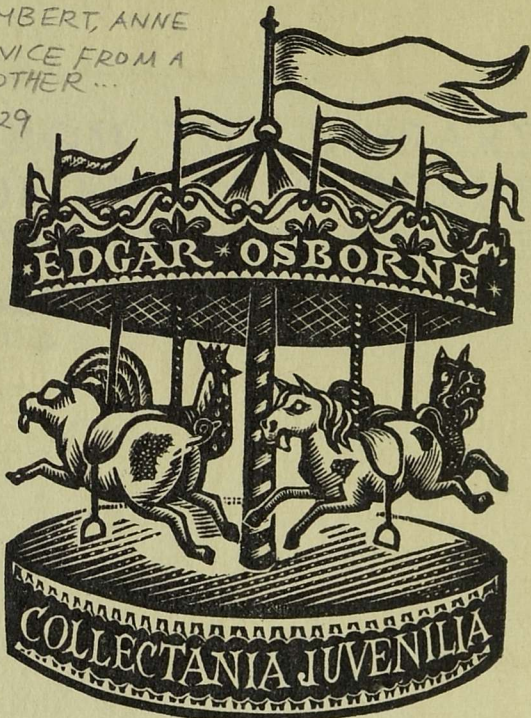




Trans by
William Hatchett 170

BI
LAMBERT, ANNE
ADVICE FROM A
MOTHER...
1729



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Anne Carey

1729

A D V I C E
 FROM A
 M O T H E R
 TO HER
 S O N
 A N D
 D A U G H T E R.

Written originally in *French* by
 the Marchioness DE LAMBERT,
 and just publish'd with great Ap-
 probation at *Paris*.

Done into *English* by a Gentleman.

L O N D O N :

Printed for THO. WORRALL, at the *Judge's Head*,
 over against St. *Dunstan's* Church, in *Fleet-street*.
 MDCCLXXIX.

ADVICE
FROM A
MOTHER
TO HER
SON
AND
DAUGHTER.

Written originally in French by
the Marquise DE LAUNAY,
and just published with great Ap-
probation at Paris.

Done into English by a Gentleman.

L O N D O N:
Printed for T. WOOD, at the Golden Ball,
over against St. Dunstons Church, in Fleet-Street.
MDCCLXXIX.

T O T H E
R I G H T H O N O U R A B L E
T H E
C O U N T E S S
O F
G A I N S B O R O U G H.

May it please your Ladyship,

M A D A M,



S True Jewels, tho'
never so small, are
infinitely preferable
to False ones of the largest
Size; I flatter my self this lit-
tle Book may find room in

iv DEDICATION.

the Closet of a *Lady*, whose Conduct, in every Stage of Life, proves, that in spite of all her shining Qualities, she esteems *Virtue* as the only *real* Treasure.

IF, according to some Philosophers, there be an intellectual Communication between Souls, while confin'd to Bodies, all, who read the following Pages, will believe, That of the original Author, held the most perfect Intelligence with your *Ladyship's*; or that, being acquainted with a Character so Nobly

un-

DEDICATION. v

uncommon, she form'd her
Rules from your *Example*.

How wide a Field is here
for Panegyrick ! how inviting
the Subject ! since the Praises
of the most lavish Genius
might still be augmented,
without incurring the Cen-
sure of Flattery. What Cause
therefore shou'd I not have
to repine at my own Inabi-
lity, had I not this Consola-
tion, that a Mind, such as
your *Ladyship's*, is ever bet-
ter pleas'd with *deserving*
Encomiums, than with *re-*
ceiving them.

vi DEDICATION.

BESIDES, were I but to touch even on the meanest of your *Ladyship's* Perfections, how wou'd it alarm that Modesty, which adds fresh Lustre to your other Virtues? Shou'd I describe you in your Morning Recess from publick View, while so many of your Sex and Quality are at their Toylets, giving Laws in the important Empire of Dress, and torturing Invention for some new Mode, your *Ladyship* is imploy'd in Acts of Piety, of Generosity and Wisdom; in the Service of *Heaven* first, and after, in the

DEDICATION. vii

the Exercise of Bounty and Goodness to those, who cannot feel the Frowns of Fortune, when favour'd with your *Ladyship's* Smiles.

PERMIT me however, I beseech your *Ladyship!* to thank that Sweetness of Disposition, which emboldens me to lay this Translation at your Feet, and to wish, for the general Good of Mankind, that the Readers of this Little Work may reflect how beautiful the Precepts, contain'd in it, appear in your *Ladyship's* Example, and be inspir'd with a Desire to imitate, as well

as

viii DEDICATION.

as to admire your Virtues;
which will abundantly gra-
tify the Ambition of him,
who is,

*With the most profound Duty
and Submission,*

M A D A M,

Your Ladyship's,

Most Obedient,

Most Humble, and

Most Faithfully

Devoted Servant,

WILLIAM HATCHETT.



T H E

Translator's Preface.

I Was so much prepos-
sess'd in Favour of my
Lord Hallifax's Ad-
vice to his Daughter, that I
don't think it impertinent to
acquaint my Readers, that
when a Friend of mine, who
lately came from Paris, first
recommended the Original of
the

x Translator's Preface.

the following Sheets to my Translation, I scarce thought it worth the trouble of perusing, much less of undertaking what he seem'd so strenuously to urge, on account of its being just then publish'd, and of the general Reception it met with in that Metropolis.

To some, I must own, this would have been a very prevailing Motive to engage in the Performance, yet still, I only felt a bare Complaisance, in giving into his Request of examining it. Accordingly, I went thro' with it, and sure! never Expectation was more agreeably

greeably disappointed. The
 Stile has all the Vivacity of
 the Ladies, without wanting
 the Solidity of fine Moral. She
 has taken such an artful, yet
 natural Method of stealing
 into the Hearts of her Noble
 Pupils, as can't fail to affect
 those, not so nearly concern'd.
 In fine, her Sentiments are
 lofty, full of Fire, and carry
 a pleasing Variety with them.

If I have injur'd her, there-
 fore, by Private Prepossession,
 I'm not asham'd to make a
 Publick Reparation; and if I
 have injur'd her in Sense, I
 hope

xii Translator's Preface.

hope to be forgiven, by acknowledging my Deficiency, and declaring it is not owing to my want of Care.

I have nothing more to add, than that I heartily wish every one, who reads this Work, may reap the same Pleasure and Improvement, I did, in putting it into an English Dress; and then, indeed, the little Labour I have taken, will be more than recompenced.

A D.



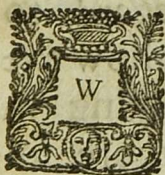
A D V I C E

F R O M A

M O T H E R

T O H E R

S O N .



W H A T Care soever we take in the Education of Children, still there seems something wanting to their Improvement: To render our Aim successful, we ought to provide for them excellent Governours; but alas! how difficult is such a Choice? Princes can scarce *procure* and *pre-serve*

B

serve them. Where shall we find Men, endow'd with Qualities worthy of conducting their Fellow-Creatures? Yet, if we consider, the first Years of Life are precious, as they promise the Merit of the future.

TWICE in our Lives, Sincerity appears in its most amiable Colours: In *Youth*, for our *Instruction*; in *Old-Age*, for our *Consolation*. But when abandon'd to our Passions, the Remonstrances of true Reason are rejected.

THO' two celebrated *Persons have, hitherto, had an Eye over your Education, out of regard to me; yet being oblig'd to follow the common Methods of studying in Colleges, they have been more solicitous to cultivate your Knowledge of the Sciences, than to make you acquainted with the World, and the Customs of it.

* Father *Bokours*, and Father *Cheminais*.

I LAY before you, therefore, my Son, some Precepts, tending to the Improvement of your Manners. Read them without Distaste: they are not dry Lessons, favouring of maternal Authority, but Counsels of a Friend, proceeding immediately from the Heart.

As you are now coming into the World, you probably propose to your self some particular Object; you have too much good Sense to wish to live at random; and you can aspire after nothing more worthy than Glory: but then we ought well to know, what is meant by the word Glory, and what Idea you conceive of it.

THERE are several sorts of Glory: Each Profession has its own. In your's, my Son, we call that Glory, which is the Consequence of Valour. 'Tis this, that makes the Hero,

and is the most shining of all others; true marks of Honour, and Recompences are attach'd to it; *Fame* seems to speak of nothing else, and when once you have acquir'd a certain Degree of Reputation in that, your Actions become immortal. All the World have agreed to place the *Military* Virtues in the first Rank, and were certainly in the right of it; for tho' they cost us dear in the Acquisition, there are many ways, which more than compensate the Pains.

SOME embrace the Profession of Arms, to avoid the Shame of having degenerated from their Ancestors; others take it up, thro' *Inclination*, as well as *Duty*. The first seldom make any great Progress; they content themselves to have paid their Debt, and stop there. The others, sustain'd by Ambition, march with Giant's Steps in the Road of Glory. The one has *Fortune* for his

his Object, the other *Advancement* and *Immortality*. Those, limited by *Fortune*, are commonly of a limited *Desert*. No Man, who aspires not after a great *Name*, is ever capable of executing a great *Action*. Those, who march with an Indifference, endure all the Fatigues of their Profession, and acquire neither Honour nor Recompence for it.

IF we had a due Sense of our Interest, we shou'd neglect *Fortune*, and, in all Professions, have *Glory* for our Object. When you are Master of distinguish'd Merit, superior *Glory* will never fail being attended by *Fortune*. We cannot, therefore, have Promotion too much at Heart, nor support our Desires of it, with Hopes too flattering.

IT must be a great *Object*, that can create any great *Motion* in the Soul. How ardent, how lively soever your Love of *Glory* is, without

6 A D V I C E *to a S O N.*

that, you'll come far short of it; yet your Attempt will be esteem'd laudable, tho' you reach but half way.

N O T H I N G is more Prejudicial to a young Man, than a certain Modesty, which makes him think he is incapable of discharging any important Enterprize. Such a Diffidence is a Languor of Soul, that prevents its soaring towards Glory. When they said to *Agésilus*, that the King of *Persia* was the greatest King; *Why shou'd he be greater than I*, answer'd he, *as long as I am Master of a Sword, as well as he?* Thus, superior Merit thinks nothing impossible to accomplish.

F O R T U N E, my Son, prepar'd you not a way for Glory; 'twas I facilitated it, by timely procuring you a Regiment, perswaded you cou'd not, too soon, begin a Profession, where Experience is so necessary,

cessary, and in which your first setting out establish'd Reputation, and answer'd for the Conduct of your future Life. You made the Campaign of *Barcelona*, the most happy for the King's Arms, but the least celebrated; you went into *Italy*, where all was against us, where we had *Climate*, Enemies, Scituation and a thousand Miscarriages to combat with. Campaigns unsuccessful to the King, are equally so to the Subject; the Earth bury'd the Dead, with the Faults of the Living; and *Fame* was silent on the Services of those that remain'd: but be assur'd, true Valour can never be conceal'd. There are many Eyes fix'd on you, and are as so many Witnesses of your Worth; moreover, such Campaigns as these, serve to instruct you the better: you have made Trial of your self, and know pretty well what you are; others are not less sensible of it, and if your Reputation

tion be not altogether so soon form'd, it is more certain.

GREAT Reputations are not the Work of a Day; neither is Valour alone capable of composing an extraordinary Character: that but begins, the other Virtues must compleat it.

THE Idea of a Hero is incompatible with the Idea of a Man without Justice, without Probity, and without Greatness of Soul. It is not sufficient to be endow'd with Valour, he must also be possess'd with Equity. All the Virtues unite to form a true Hero. Valour, my Son, is not to be acquir'd; 'tis the Gift of Nature; and one may have it to a very high Degree, without being much esteem'd.

THE major part of young Gentlemen believe all their Obligations fulfill'd, when they are in a Military

tary Capacity, and that they have a kind of Privilege to be unjust, uncivil and unpolite. Assert not you the Right of the Sword too far; it does not discharge you from other Duties.

BE, my Son, what others promise to be; your Models are in your own Family. Your Ancestors knew how to associate all the Virtues into their own Profession. Worthy of the Blood, whence you spring, remember it is not permitted you to be moderately good: no, we shall not easily pardon your neglect of emulating such glorious Examples. The Merit of your Predecessors will either heighten your *Glory*, or contribute to your *Shame*, if you degenerate: they will set in a true Light, both your *Virtues* and *Defects*.

A High Extraction gives less Honour, than the Respect it commands;

mands ; and to boast of it, is rather praising another than one's self.

Y O U will find, my Son, all the ways, that lead to Glory, already pointed out to you ; consider, a good Name, and the Reputation of one's Ancestors, are valuable Treasures. They have put it in your power to arrive at every thing ; it is not enough to equal, you must likewise surpass them, till you attain those Honours, which nothing but a sudden death could have depriv'd them of.

How much do I regret never to have seen your Grand-father. By the Character I have heard of him, no Man had ever greater Qualities, or a Talent more adapted to War. He acquir'd such Esteem and Authority in the Army, that he was capable of doing more Execution with ten thousand Men, than others with twenty. The Troops he commanded,

ded, never despair'd of Victory, even when expos'd to the most imminent Danger. No body ever doubted the good consequence of Orders committed to his Charge. The Marshals *de Gassion* and *de la Milleraie*, who commanded at the Siege of *Graveline*, happening to have some dispute between them, divided the Army into two Parties, and were about to fall on each other, when your Grand-father, who was then no more than a *Marshal de Camp*, interposed, and, animated by a laudable Zeal for the public Good, ordered the Troops on both sides, to sheath the Sword in the King's Name. He forbid them to acknowledge those Generals for their Chiefs; they immediately obey'd him, and the two *Marshals* were obliged to retire. The King, to whom this Action was related, often spoke of it with an infinite Esteem and Praise.

HIS Fidelity was apparent in the *Parisian War*, when he refused the Truncheon of a Marshal of *France*, offer'd him by *Monsieur Gaston Duke of Orleans*, as a means to engage him in his Party. The King being informed of this generous Refusal, sent him the Badge of *Chevalier de l'Ordre*, with a Letter, that express'd, he should never forget the Proofs he had given him of his sincere Attachment.

ON his establishment in the Government of *Metz*, (the finest and most desired at that time) Cardinal *De Richelieu* sent the Orders to confirm him in it, to *La Chapelle*, of which he was then Governour. He was in bed when the Courier arriv'd; but his Attendants awaking him, he took the Packet without opening it, put it under his Pillow, and disposed himself for sleep again.

BEING Governour of *Metz*, he was offer'd considerable Sums for the Institution of a Parliament in that City; but he could never be prevailed on to give his Consent to it. The Governours of that time, had the same Authority as Viceroyes. He refused one hundred thousand Livres, offer'd by the *Jews*, for exempting them from wearing the yellow Hat. His Soul, truly sensible of Glory, without Vanity, without any view of Recompence, despised Riches, and only lov'd *Virtue* for *Virtue's* sake. He was endow'd with a Modesty, that would not suffer him to see the depth of his own Merit. He had had the Honour of commanding *Monsieur de Turenne*, who had the Politeness to say, That *Monsieur* * * * * had been his Master in the Martial Discipline. It has been publickly said more than once, That it was a shame for *France*, a Man of his Qualifications should not be

be raised to the first Posts of Honour in the Field.

BEHOLD, my Son! your Patterns, and let them ever be present to your Mind. Virtue is shewn to you in a very high degree, and it shone with all its Lustre in your Father. I shall not take notice of his Military Talent, that would not become me; but the use his Majesty was pleased to make of him, and the many important Employments entrusted to his management, sufficiently prove he was worthy of them.

THE King has often said, that he was one of his best Officers, and on whom he could most depend: Moreover, he had all the Virtues of Society; he knew how to reconcile Ambition with Moderation; and aspir'd after true Glory, without thinking too much on Fortune. He liv'd a long time, as it were, forgotten, and suffer'd a kind of injustice.

justice. During this unhappy juncture, whenever his Stars seem'd adverse to his hopes, where some would have sunk beneath the weight, with what Courage did he not sustain his ill-treatment? He strove, by exactly observing his Duty, to prove that Fortune, not he, was in the wrong. He look'd on true Ambition to consist more in rendering oneself superior in *Merit* than in *Dignity*.

THERE are some Virtues that cannot be acquir'd, but when under Disgrace; we know not ourselves, till after this trial. The Virtues of *Prosperity*, are *soft* and *easy*; those of *Adversity*, *difficult* and *severe*, and require a Soul almost equal with Perfection, to undergo them. He could suffer without being discouraged, because he had a thousand Remedies within himself; he thought it his indispensable Obligation to continue in his Profession, being persuaded,

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suaded, that dilatory Recompences ought never to be a sufficient Plea for him to quit the Service of his King and Country. His Misfortunes abated not his Courage; he combated with them, with patience and fortitude: and he also knew how to enjoy Prosperity, without giving a loose to Luxury. The Change of Fortune made no alteration in his Soul, nor in the least infected his Virtue.

W H E N he was made Governour of *Luxembourg*, the whole Province dreaded the *French* Jurisdiction; but he soon dissipated their fear, by letting them not feel they had changed their Master. He had the Skill to rule by Love, and had little occasion to make use of Authority. He soften'd the Homage his Dignity exacted; shorten'd, as much as possible, the distance between him and others; and by his Bounty raised his Inferiors as near as he could to himself,

self, while he descended, as far as his Station would give leave, to meet them. He employ'd not his Credit, but to do good to those who stood in need of him. He could not suffer an unhappy Person to be where he commanded; was eternally soliciting Pensions for decay'd Officers; extraordinary Gratifications for such as were disabled, and who had distinguished themselves by any meritorious Action. How many owe their Fortune entirely to his Interest and Care!

SELF-LOVE had but little share in your Father's Advancement: He wish'd for, and made use of it, merely for the good of others. He was the Admiration of those, who liv'd under his Government; and when he died, had it been in their power, they would have gladly redeemed him by their Blood. His excellent Qualities silenced the Tongue of *Envy*, and all the World applauded,
in

in their Hearts, the Favours the King conferr'd on him. At a time, when Corruption was most in fashion, he maintain'd such a Purity of Manners, that he seem'd to have a different way of thinking from the rest of Mankind.

How punctual was he to his Promise! He kept it always, tho' to his own Expence. What Disinterestedness! He regarded Riches as nothing. How great was his Indulgence for the Frailties of Humanity! He excused all; look'd on their Faults as so many Misfortunes; and believ'd himself, only, oblig'd to be an honest Man. His Virtues made others live in tranquillity. He had a peculiar way of promoting civil Society, and uniting Men. All his Perfections were stable, because they were natural. Merit acquir'd, is often uncertain; but in him, faithful to his Reason, Virtuous without Affectation, and deceiv'd neither himself, or others.

THUS

THUS you see, my Son, the great Loss we have sustain'd. So much Merit gave us the Promise of an extraordinary Fortune: Nothing is so apparent, as that our hopes will be gratify'd under so just a Prince. Your Father has left you only his Name and his Examples: the one you ought to support with Honour, and to imitate the others. I give you, therefore, these two Heads as your Guide: I ask no more; nor will I quit you for less.

You have more Advantage than your Ancestors, because their Actions serve you as a Model: I am not ashamed to say, they have left you no other Fortune; nor need any one blush to own it, who has employ'd his Substance in the Service of his Prince, and liv'd detesting every thing that was base.

THERE

T H E R E are so few great Fortunes innocent, that I can the more easily forgive your Predecessors in leaving you nothing. I have done my best to regulate our Affairs, in what is consistent with Female Oeconomy, and shall, as much as possible, discharge all the other Obligations incumbent on me. You will inherit by me as much as is needful, if you have the Misfortune to be without Merit; and enough, if you possess the Virtues I could wish.

A s I desire nothing more than to see you a perfect honest Man, let us examine what is requisite to make you such. These Reflections serve for my own Instruction; perhaps I shall, one day, be happy enough to change my Precepts into Examples.

S H E, who exhorts, ought to lead the way. An Ambassador of *Persia*.
de-

demanding of the Wife of *Leonidas*, why Women were so much honour'd at *Lacedemonia*? *Because*, answer'd she, *they alone know how to instruct Men.* A Grecian Lady showing her precious Stones to the Mother of *Phocion*, and desiring likewise to see hers, she order'd her Children to be brought forth, and said; *Behold my Jewels and my Ornaments!* I equally hope, my Son, one day you will make all my Glory. But let us return to the Duties of Mankind.

To be regular in the Observation of them, you must know how to live with your Superiors, your Equals, your Inferiors, and your own self. You ought to gain the Goodwill of your Superiors, without too much debasing yourself; to treat your Equals with Friendship and Esteem; not to make your Inferiors feel too severely the weight of your

Au-

Authority; and to preserve a due Distance in your own Station.

A B O V E all other Duties, is the Worship we owe to the Supreme Being. Religion is a Commerce established between God and Man; by the *Grace* of God to Man, and by the *Adoration* of Man to God. Elevated Souls conceive the highest Ideas of the Divine Essence, and worship him in a different manner from the rest of the People: they both participate of the Heart, and go directly to God. Moral Virtues are in danger without Christianity. I exact not from you a Devotion full of Weakness and Superstition; I only implore you may have Humility enough to submit all your Opinions and Ideas to God, and that the love of Regularity may equally diffuse itself thro' your whole Conduct: He will give you Justice, and Justice assures all other Virtues.

THE generality of young People, now-a-days, think to distinguish themselves by assuming an Air of Libertinism, which renders them contemptible in the Eyes of reasonable Persons, and is so far from discovering a Superiority of Wit, that it rather argues an Irregularity of Mind. Nobody ought to meddle with Religion, but when it is laudable to defend it. Nothing renders a Man more happy, than to have a Mind convinced, and a Heart thoroughly affected: such a Disposition never fails to be praise-worthy. Even those, who are not happy enough to believe as they ought, submit themselves to the established Religion: they know that which is called Prejudice, holds a great Rank in the World, and must be respected.

LIBERTINISM of Mind and Manners ought to be banish'd from such an Administration as we live under.

THE

THE Examples of a Sovereign are predominant: They institute what he does, and forbid what he does not do. The Defects of Princes are doubled, and their Virtues receive fresh Life by imitation. Tho' a Courtier's Heart be never so much corrupted, yet there always reigns, at Court, a certain Civility, that masks all his vicious Inclinations. Thrice happy are we therefore to be born in an Age, where Purity of Manners, and Reverence for Religion, are necessary Requisites to please the Prince.

I might, my Son, insert what you owe to me, among the number of your Obligations; but I leave every thing to your own Heart. Consider well the estate in which your Father left me; I had sacrificed my all to his Fortune, and lost it by his death. I was left alone, and without support; I had no Friends, but those
who

who pretended to be his, and I have since found, that no Friendship subsists beyond the Grave. I met with Enemies among my own Family, when I was engaged against powerful Persons in a Process which was to be the decision of my Fate; and I had only for Advocates my Justice and Fortitude; yet I gain'd it without involving myself in debt, or being guilty of Baseness. In short, I made the best use of my bad fortune; when it grew better, I then thought of yours. Afford me, therefore, the same part in your Friendship, as I do you in my little Substance.

I should not be pleas'd with a forced Respect; I can accept only the Affections of the Heart. Let your good Wishes, not your Interest, bring you to me. In fine, be careful of your Glory, and leave the rest to my Management.

C

YOU

YOU know how to behave your self to your Superiors. There is no Occasion for Precepts, as to what regards the Prince: You are sprung from a Race, that sacrificed all for him. As for those, on whom you depend, the chief Merit is to please.

IN subaltern Employments you can only be sustain'd by your Agreeableness. Masters are like common Mistresses: what Services soever you have render'd them, they cease to love you, when you cease to care for them.

AS there are various sorts of Grandeur, so they require various sorts of Homages.

THERE is a Grandeur real and personal, as well as a Grandeur by Institution. One ought to respect Persons rais'd above us in Dignity; but then 'tis in an exterior manner: whereas

whereas to *Merit*, our Esteem and best Wishes are *due*. When *Virtue* joins with *Fortune* to exalt any Person, 'tis a double Empire, and exacts a double Submission; but let not the false Lustre of Grandeur dazzle and delude you.

THERE are mean Souls, that are always prostrating themselves before Grandeur. You must separate the Man from the Dignity, and see what he is, when stript of those shining Ornaments, which at first attract Admiration: You'll find a quite different sort of Grandeur from that, which springs from Authority; 'tis neither Birth nor Riches, that distinguish Men; the true Superiority among them is Merit.

THE Character of a good Man is preferable to all the Titles of Fortune. In Places, where there is a Dependance, court must be made to Ministers; but let it be done

with Dignity. I shall never give you Lessons unbecoming your Birth: 'Tis your Services, which ought to recommend you, and not mean Submissions.

PERSONS of Merit, in attaching themselves to Ministers, do them Honour: Flatterers are the Reverse to them. Nothing is more agreeable, than to be in the good Graces of Persons of Rank; but you can attain it, only by the Desire of Pleasing.

LET the Friendships you contract, be with Persons above you; by that, you will be accustom'd to Respect and Politeness. Equality naturally causes Indolence, and enervates the Mind.

I know not if one can hope to find Friends at Court: the Employments of Persons of noted Dignity, excuse them from many Duties,

ties, and cloak as many Defects. 'Tis good, however, to be conversant with great Men, in order to discover their Merit in a private Capacity. Far off, Favourites of Fortune impose on you: Distance makes you think favourably of them: *Fame* exaggerates their Worth, and *Flattery* idolizes them: At a near approach, you'll find them but meer Men. What Numbers flock to Court! To be undeceiv'd of Grandeur, you must see it nigh at hand: you will then cease, either to desire or fear it.

LET the Faults of the Great be your Aversion, not your Imitation. Let the ill use they make of their Money, teach you to despise Riches, and to regulate your own Conduct: Virtue has no share in ordering their Expences.

WHY, among the numberless Pleasures, invented by Luxury and

Ease, shou'd it be so rarely accounted one, to relieve the Distress'd? Does not Humanity make us feel the Necessity of succouring our Fellow-Creatures? A noble Mind thinks itself more under an Obligation to do good, than those do, who participate of the Bounty. *Marcus Aurelius* thank'd the Gods for putting it in his power to serve his Friends, without making them undergo the Anxieties of Suspence. The Happiness of Grandeur is, when Others find their Fortune in Ours: *I cannot, said that Prince, be touch'd with any Felicity, that concerns my self alone.*

THE most refin'd Pleasure is, in giving Pleasure to others; but if you design that, your Heart must not be too much attach'd to the Goods of Fortune. *Riches* never gave *Virtue*, but *Virtue* has often acquir'd *Riches*. What Use, if we consider, do the most Part of the
Great-

Great-ones make of their Possessions? Their Souls are taken up with Pomp, Show and Magnificence. Their Power oppresses all beneath them, while true Grandeur is gentle and humane; suffers itself to be approach'd, and even steps forward to meet you: those, who possess it, enjoy a perfect Tranquillity, and make others live so, who depend on them. The Elevation of such, is not at the Expence of their Virtue, the Sublimity of their Ideas having already prepar'd them for it. Therefore, as they are no Strangers to their new Station, no body is a Sufferer by it.

TITLES and Dignities are not the Ties, which unite us to Men, nor which engage them to us. If Merit and Goodness be not annex'd, they easily break, and we wish to be discharg'd from a Homage, we are under a necessity of paying to their Employment; and in their

Absence spare not to judge and condemn them. But if, thro' Envy, you wou'd diminish their good Qualities, you must struggle with that Passion, and do Justice to their Merit. We often imagine we pay a Regard to Men, when, in reality, 'tis only to the Posts they are in: Never those, who fill'd them, had the good Opinion of the World, or their Desert acknowledg'd, till they ceas'd to be. Envy, in spite of herself, renders Homage to Greatness, tho' she seems to despise it; for 'tis honouring Places, to envy them. Let us not condemn agreeable Scituations, because we are depriv'd of enjoying their Beauties— But to proceed to the Duties of Society.

MEN found it, as well necessary as agreeable, to unite themselves for the Common Good; they made Laws to suppress the Growth of Vice: they agreed on the Duties of Society;

ciety ; and attach'd the Idea of Glory to the Practice of them. He is accounted the best Man, who keeps up to these Rules with most Exactness: they are multiply'd according as you have Honour and Delicacy.

VIRTUES support each other, and form a kind of Alliance between them ; and 'tis a Complication of them all, that makes the extraordinary Personage. After having prescrib'd the Duties, essential to the general Security of them, they study'd to render their Commerce pleasing: they establish'd Rules of Politeness, and how to live with Persons well born.

THERE are no Precepts to be given against certain Infirmities: Nature affords some Vices, unknown to honest People. Probity, Punctuality in keeping your Word, the Love of Truth, all these, I believe, I have

no need to remind you of: You know, that a just Man scorns the mean Craft of Lying; what Praises are not given to those, that practise Sincerity? He, as they say, is like to the Gods, who does good and speaks the Truth: or, shou'd you not always *speake* as you *think*, you ought always to *think* as you *speake*. The true Use of Speech is to make known the Truth. When once a Man has acquir'd Reputation indeed, one may rely on his Word: it has all the Authority of Oaths, and we pay a religious Respect to it.

A FALSE Gloss given to Actions, is not less opposite to the Love of Truth, than equivocating in Words. Honest Men can't be false, what have they to conceal? They are not forward in founding their own Praises; but, sooner or later, true Merit will appear.

REMEMBER, your Defects will be more easily forgiven, than the Affectation of a Virtue, that you are not Master of. Falshood is an Imitation of Truth : the *false* Man persuades by his *Gestures* and *Discourse* : the *just* Man persuades by his *Conduct*.

FOR many Ages, Hypocrisy has been look'd on as a Sacrifice, that *Vice* pays to *Virtue*. It is not sufficient to have the principal Virtues alone, to acquire the Art of pleasing ; you must also have agreeable and engaging Qualities.

HE, who aspires to raise a great Reputation, is always dependant on the Opinion of others ; 'tis difficult to arrive at Honours by your Services, if your Behaviour and Friends don't set them in a true Light.

I HAVE already said, that in subaltern Employments, you cannot support your self, but by knowing how to please: the Moment you neglect your self in that Point, you are of little value. Nothing offends more, than to show a too predominant Passion of Self-love, to prefer your self to all, and make your self the Center of all.

ONE may be greatly displeasing, with a great deal of Wit, when 'tis apply'd in searching into the Faults of others, and publicly exposing them. These sort of People, who are witty at their Neighbours expence, ought often to reflect, that no one's Life is pure enough to have a Right to censure that of another.

RAILLERY, which composes a Part of the Amusements of Conversation, is a difficult Matter to handle. Those Persons, who find

Occasion to backbite, and love Raillery, bear a secret Malignity in their Hearts. Between the softest *Raillery* and *Offence*, there is but one Step to make: the false Friend, abusing the Right of Pleasantry, often wounds you; but the Person attack'd, is the only Judge of your Intentions: the Moment the Jest carries a Sting, it's no more *Raillery*, but *Offence*.

THE Subject of Raillery ought to be levell'd at such slight Defects, as the Person interested may even join in it. The Delicacy of Pleasantry is to be compos'd of Praise and Blame: It touches lightly on little Faults, to give the more Force to great Qualities. *Monsieur de la Rochefoucault* says, *He who dishonours, wounds less, than he who ridicules*: I am of the same Opinion, because it is not in the power of any Person to dishonour us; it is our own Conduct, and not the
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Discourse of another, that can blemish us: The Causes of Dishonour are known and certain; Ridicule is merely Arbitrary. It depends on the Manner, in which the Objects present themselves; on the *Manner* of thinking, and of hearing. Many People never quit the Spectacles of Ridicule: 'Tis not then the Fault of the Objects, but of those, who look thro' them. This is so true, that Persons may be be ridicul'd in some Societies, and greatly admir'd in others, where Wit and Merit preside.

HUMOUR has also a great share in pleasing, or displeasing: a fullen and melancholly one, inclining towards *Misanthropy*, is always disagreeable.

HUMOUR is the Disposition, with which the Soul receives the Impression of Objects; sweet Humours are provok'd at nothing: their own
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Indulgence makes up the Deficiencies of others.

THE most Part of Mankind imagine, there's no such thing as conquering Humour; they cry, *I was born so*, and believe, that this Excuse is a sufficient Authority to remain in that Indolence of Nature. These sort of Humours must certainly be very displeasing: Men think no longer favourably of your Company, than you have the power to please them. The Rules to be thought agreeable, are to forget your self, and enter into the Interests of others; to bring them into a good Opinion of their own Merits; to extol the Perfections they possess, and pass over in Silence those they possess not. They are easily brought to believe, you say no more, than what the World allows. To give a Man a high Idea of his Virtues, is, in some measure, a means to create them

in him; but let not your Praises extend to Adulation.

NOTHING can be more satisfactory to Persons of a mid'ling Capacity, than that those of good Sense shou'd seem to court their Conversation.

LET your Behaviour be such, as shall show Friendship, and demand a Return of it. You cannot be amiable, without being a Friend: 'Tis Friendship reforms the Vices of Society; softens the savage Humour; abases the Vain-glorious, and brings them to a just Knowledge of themselves: All the Duties of Civility, are comprehended in a perfect Amity.

IN the Hurry of this great World, make choice, my Son, of some sure and faithful Friend, who may glide into your Soul the Words of Truth, and be tractable to his Advice. The

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Acknowledgment of a Fault costs little to him, who feels within himself a sufficiency to repair it: believe, then, you have never done well enough, while 'tis in your power to do better. No body suffers to be reprehended with more Mildness, than he, who deserves to be prais'd. If you are happy enough to have found a virtuous and faithful Friend, you have found a Treasure; his Reputation will warrant yours: he will answer for you to your self: he will soften your Cares, and he will double your Pleasures. But to merit such a Friend, you must know how to be one.

EVERY one is ready to complain of the Scarcity of Friends, but few take proper Methods to acquire and preserve them. Young People have Societies, but rarely compos'd of Friends: Pleasures unite them, and Pleasures are not Ties, worthy of Friendship. But I pretend
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not to make a Dissertation, I only touch lightly on the Duties of Civil Life. I leave you, therefore, to your Heart, which will demand a Friend, and make you feel the necessity of having one; as I do to your Delicacy to instruct you in the Duties of Friendship.

IF you desire to be esteem'd a Man of perfect Complaisance, you must regulate the Love of yourself, and place it on a proper Object. Complaisance consists in denying one's self of certain Privileges, and greatly respecting those of others. Wou'd you strive to be happy alone, it can't be; no body will envy your good fortune: but if you are willing to share it, every one will be ready to assist you. All the *Vices* favour Self-love; all the *Virtues* join against it: *Valour* exposes it; *Modesty* abases it; *Generosity* reproaches it; *Moderation* makes it repine; and
Zeal

Zeal for the Publick Good sacrifices it.

SELF-LOVE is the Preference of *one's self* to *others*; and *Complaisance* is the Preference of *others* to *one's self*. People distinguish two sorts of Self-love; the one natural, legitimate, and regulated by Justice and Reason; the other vicious and corrupt. Our first Object is ourselves; and we don't comply with Justice, but by reflection. We know not how to love ourselves: we do it either too much, or too little. To love ourselves as we ought, is to love Virtue: to love Vice, is loving ourselves with a blind and deceitful Passion.

WE have sometimes seen Persons advanced by base Practices; but when Vice is raised, it is not of long duration; it is destroy'd by the same means, and with the same principles, by which it was established. If you would

would be happy with Security, it must be with Innocence : there's no Empire certain and lasting, but that of Virtue.

THERE are amiable Characters, which have a natural and delicate harmony with Virtue. For those, to whom Nature has not made these happy Presents, 'tis necessary they should have good Eyes to discern their true Interest, in correcting a bad Propensity : Thus does the Mind rectify the Heart.

THE Love of Esteem is also the Soul of Society ; it unites us one to another : I have need of your Approbation, you have occasion for mine. Retir'd from Company, we forget the Virtues necessary to Society : for being alone, we neglect ourselves ; but the World obliges us to behave otherwise.

POLITENESS is a Qualification the most useful to Conversation: it is the Art of putting in practice the exterior Manners, which are built on no real foundation. Politeness is an imitation of Complaisance, and shows a Man without, such as he ought to be within: it appears in every thing; in the Air, in the Language, and in the Actions.

THERE is a Politeness of *Mind*, and another of *Manners*. That of the *Mind* consists, in saying fine and delicate things; that of the *Manners*, in flattering well, and with an agreeable Address.

I don't confine Politeness and the Compliments, which Custom has established, to this Definition alone; they utter their Civilities without Sentiment; they receive them without Acknowledgment; they out-
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vie each other in this kind of Commerce, and dwindle by Experience.

POLITENESS is a desire to please the Persons with whom we are obliged to live, and to behave in such a manner, as shall make every body satisfy'd with us: our Superiors, with our Respects; our Equals, with our Esteem; and our Inferiors, with our Bounty. In fine, it requires our study to say what's agreeable to every one: It enhances the value of their good Qualities, and makes them imagine you acknowledge their Superiority. When you have found the way to raise their Vanity, they'll praise you in their turn, and give you the same Preference to others, you were so complaisant to yield to them: 'tis the interest of Self-love so to do.

THE means of pleasing is not to make shew of Superiority, but to conceal it. There's a Cunning in
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being Polite; not to be so, costs less trouble.

THE major part of the World are for engaging Manners; but when you have them not, you shou'd doubly improve your other good Qualities. His Merit must needs be bright, that shines thro' a gross Behaviour. You must not seem too much taken up with your own Character: a polite Person never finds time to speak of himself.

YOU know what sort of Politeness is necessary to observe with the Women. At present, it seems as if the young Men had agreed to fail in that Article: it favours, however, of a great deficiency in Education.

NOTHING can be more shameful, than an Affectation of Ill-breeding; but do what they will, they can't take from Women the glory of having form'd the finest Gentlemen we have

have had in time past. 'Tis to them we owe the Softness of Manners, the Delicacy of Sentiments, and this sparkling Gallantry of Wit and Behaviour.

'TIS true, that now-a-days, exterior Gallantry is banish'd; Manners are changed, and every one is a loser by it: the Ladies, by the desire of pleasing, which is the Source of their Charms; and the Gentlemen, that Gentleness and delicate Politeness, which is not to be acquir'd, but in their Conversation. The greatest part of Mankind believe they owe neither Probity, nor Fidelity to the Sex; it looks as tho' it were permitted to deceive us, without blemish to their Glory. He that will be impartial enough to examine the Motives of such a Conduct, will find them very shameful. They are faithful to one another, because they know they must make Satisfaction if otherwise; but they impose on the

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Women basely, and without remorse. Their Probity therefore is only forced; it is more the effect of Fear, than the love of Justice. Moreover, those who make a Trade of Gallantry, are generally Persons of bad Characters; who have contracted ill Habits; corrupted their Morals; banish'd the Love of Truth, and accustom'd themselves to regard neither Words nor Oaths. How vile the Traffick! where the least Crime is, to seduce Women from their Duties, to dishonour some, to drive others to Despair, and where, often, a certain Misfortune is all the Recompence of a constant and sincere Attachment!

MEN have little Right to blame the Women so much; 'tis by them, they lose their Innocence, unless it be some, who are born with vicious Inclinations. Others wou'd continue in the practice of their Duty, if not deluded by their Artifices; but

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to prevent which, they ought indeed always to be on their guard against them. You know, 'tis neither lawful nor generous to despoil them: if they have had the Weakness to surrender you their Honour, remember, 'tis a Charge entrusted to you, which is the highest Baseness to abuse. It's owing to *them*, if you have cause to *praise* their Virtue; 'tis owing to *yourself*, if you have reason to *complain*. Moreover, you are sensible, the Laws of Honour oblige you to fight with equal Arms: You ought never therefore to touch a Woman's Honour, in regard to her Passion, since it is not in her power to injure you in yours.

I must further advise you, never to incur their Hate: it is lively and implacable. There are some sort of Offences they never pardon, and you hazard much more than you imagine, in wounding their Glory; the less their Resentment shews itself,

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the more it is to be dreaded: 'tis irritated by retention. Have no dispute, therefore, with a Sex, who know how to hate and to revenge; besides, *Women* contribute to the Reputation of *Men*, as *Men* do to that of *Women*.

'T is a commendable Qualification to know in what manner to praise agreeably and just. The *Misanthropist* acts contrary to praise; his Discernment is spoil'd by his Ill-humour. The Flatterer praises too much, and discredits rather than honours. The Vain-glorious praises nobody, but with a view of being praised; and does it with an Air that shows he means not what he speaks. The little Wits are the Eccho's of those of a superior Class, because they distinguish not the true value of things themselves: whether they praise or blame, they excel in neither. The Envious praise nobody, lest they should be thought equal

with them. An honest Man praises on proper occasions; he finds more pleasure in rendering Justice, than in augmenting his Reputation at the expence of his Neighbour's: Persons of Attention and Delicacy are sensible of all these Distinctions. If you desire that Praise may be profitable to you, praise others and not yourself.

You must know how to live with your Competitors: nothing is more common, than for our Wishes to be above them, or our Endeavours to supplant them; but there is a Conduct more noble, which is never to attack them by sinister means, and to aim at surpassing them, only by Merit: 'tis generous, as well as our Duty, to resign the place, we know belongs to another.

THE honest Man chuses rather to fail in his Interest, than in Justice. Dispute Glory with yourself, and
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endeavour to add fresh Virtues to those you already have.

YOU must also be cautious in revenging: it is often useful to create Fear, but always dangerous to take Vengeance. Nothing is meaner than to do all the hurt we can. The best way of revenging an Injury, is not to imitate him that did it. 'Tis an Action worthy of a noble Mind, to oppose *Patience* to *Passion*; *Moderation* to *Injustice*. Rage and Fury render you beneath those that hate you. Justify not your Enemies, nor do any thing that may absolve them: they hurt you less than your faults. Narrow Souls are *cruel*: Great ones are always *merciful*. *Cæsar* was wont to say, *That the sweetest Fruit of his Victories, was to give Life to those who had attempted his*. Nothing is more glorious and more delicate, than this sort of Revenge; 'tis the only one a worthy Man allows himself to take. The

Moment your Enemy is sorry and submits, you have no longer a pretence to seek revenge.

IT is a sad truth, that most Societies are cemented by their Frailties. Honest People are link'd by their Virtues; but the generality by their Pleasures, and the Impious by their Crimes.

FEASTING and Gaming have their Excess, and their Dangers; neither is Love exempted from them: We can't always command Beauty; it is often imperious and severe. Nothing is more shameful than to lose in Wine, that Reason, which ought to be the Guide of our Actions. To give one's self wholly up to Luxury, is to degrade the nobler Faculties of the Mind. The surest way to prevent its growth, is to stifle the first Desires. A voluptuous Soul seems a burthen to itself.

As for Gaming, 'tis the Bane of all Civil Society: it makes the Prince forget his Dignity, and the Woman her Modesty. High Play comprehends all the Defects of Conversation. People make appointments at certain Hours to ruin themselves, and become Enemies: 'Tis a great trial of Probity; for few preserve it pure in Gaming.

THE most necessary Disposition to have a taste for Pleasures, is to know how to deny yourself of them. Luxury is a stranger to reasonable Persons. Observe, all great Pleasures are mingled with a certain Anxiety, which deprives them of their relish in the Enjoyment, and leaves a heaviness behind.

WISDOM makes use of the Love of Glory, to defend itself from that Abyfs, where Voluptuousness wou'd plunge it. But you must correct

your Passions early: In their *Infancy*, they are *pliable*; in their *Maturity*, they assume an *arbitrary Power*: You will find it far more easy to *conquer* than *gratify* them.

DEFEND yourself from Envy, 'tis the most base and shameful of all the Passions; 'tis always disingenuous. *Envy* is the shade of *Glory*, as *Glory* is the shade of *Virtue*. The surest mark of our being born with great Qualities, is to be without Envy.

A MAN of Quality can't be truly amiable without Liberality. Avarice is a kind of Indignity to his Rank: it is an Obstacle to all his Virtues; it deprives him both of Justice and Humanity. The Moment he abandons himself to Avarice, he renounces his Glory. I have heard of illustrious *Villains*, but never of illustrious *Niggards*.

THO' Liberality be a Gift of Nature, and your Inclinations be opposite, yet by good Sense and Reflection they may be corrected.

AVARICE enjoys nothing. *Money* is the *best* of *Servants*, and the *worst* of *Masters*: 'tis only good according to the use we make of it.

POVERTY is less tormenting than Avarice. The inordinate Love of Riches is the Source of all *Vices*, as Disinterestedness is the Principle of all *Virtues*.

RICHES are far from deserving the first Rank in the List of good Qualifications; tho' they are the first Object of almost every Man's desires. Virtue, Glory, and a good Reputation are infinitely preferable to all the Gifts of Fortune.

THE most sensible Pleasure to worthy Men, is to do good and comfort the Afflicted. How great the difference between those who lavish their Money on idle Pleasures and fawning Parasites, and him, who exchanges it for the Character of Goodness and Generosity! 'Tis a Sacrifice you make your Glory. Distribute your Liberality in Person: 'tis a Care will establish your good Name.

A GREAT Reputation is a great Treasure. You must not imagine, that 'tis only Persons of extensive Fortunes can do good: Every body may, with due Attention on himself and others. Preserve this Sentiment in your Heart, you will find where-with to satisfy it: the occasions are daily before your Eyes, and will not fail solliciting you.

LIBERALITY makes an impression according to the manner of bestowing it: the Liberal double the Merit of their Present by their good Will: the covetous Man destroys it by his Regret. Liberality never ruin'd any body. 'Tis not Avarice that raises Families: they are sustain'd by Justice, Moderation, and Honesty. Liberality is one of the Duties of a high Extraction. To do a good Action, is only paying a Debt; yet you shou'd be regulated by Prudence: the Principles of Prodigality are not shameful, but the Consequences are dangerous.

Few People know how to behave, as they ought, to their Inferiors. The great Opinion we have of our selves, makes us regard all beneath us, as a different kind of Species: how contrary are these Notions to Humanity! If you would acquire a great Name, you must be
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affable and easy of Access : the Profession of Arms does not excuse you from it. *Germanicus* was ador'd by his Soldiers : to know what they said of him, he went by Night into the Camp, and listen'd, while they were at their private Refreshments, where they take the liberty of censuring their General : *He went*, says *Tacitus*, *to enjoy his Reputation and his Glory.*

YOU must command by Example, and not by Authority : Admiration engages Imitation more than Compulsion. To live in Indolence and to misuse the Soldiers, is to be their Tyrant, and not their General.

LEARN in what view Command was instituted, and the Obligations of it : 'Tis Virtue, 'tis the natural Respect we have for it, that first induc'd Men to consent to Obedience. You are an Usurper of
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Authority, the moment you cease to possess it on this score. In an Empire where Reason is Mistress, every one is equal, and Virtue only gives the Distinction.

HUMANITY suffers by the extreme Difference, Fortune puts between one Man and another. 'Tis Merit, that ought to separate the People, and not Dignity or Pride. Regard the Advantages of Birth and Rank only as the Goods of Fortune, and not like the Distinctions attach'd to your Being, which make Part of your self. If your Station raises you above the People, think how much you are upon the Level with them by your Frailties; and let Justice put a stop to the Emotions of that Pride, which wou'd separate you from them.

TAKE notice, that the first Laws you ought to obey, are those of Humanity: remember you are a
Man,

Man, and that those you command are Men also. The Son of *Marcus Aurelius*, having lost his Preceptor, let fall some Tears; which the Courtiers seeming to disapprove, *Marcus Aurelius* said to them, *Suffer my Son to be a Man, before he is an Emperor.*

ALWAYS forget what you are, when Humanity demands your Assistance; but never forget, when true Glory obliges you to remember it. If you have Authority, use it only for the Good of others: let them approach you, instead of repulsing them: let them never feel their Inferiority, and live with them, as you cou'd wish your Superiors wou'd live with you.

THE generality of Men are incapable of conversing with themselves: Few turn their Eyes inward, but look abroad for Objects of Amusement. You must, if possible,

sible, establish your Felicity with your self, and find there an Equivalent, for all the Benefits Fortune may refuse you; but it must be a Principle of Reason, that brings you back to your self, and not an Estrangement from Mankind.

IF you chuse Solitude, you'll be thought too particular: for my part, I condemn not that Taste, but the Virtues of social Life forbid it. *Retire within your self*, said *Marcus Antoninus*: Practise often this Retreat of the Soul, and you'll find your self re-invigorated. Retain always some Maxim, that in case of necessity, may call back your Reason, and fortify your Principles. This Retirement will give you an Opportunity of conversing with the best Authors: Men of Understanding have not a Multiplicity of Acquaintance, but what they have are good.

SHOW that your Studies affect your Manners, and that all the Use of your Reading turns to Virtue. Endeavour to penetrate the first Principles of things, and give not too much ear to vulgar Opinions.

YOUR ordinary Reading ought to be History, but accompany'd with Reflection. If you think only to charge your Memory with Facts, and adorn your Wit with Sentiments and Opinions of Authors, you'll make no more than a Magazine of other Peoples Ideas: a quarter of an Hour's Reflection extends farther, and forms the Mind more than a great deal of Reading. We have not so much to fear from the Privation of Knowledge, as from Error and false Interpretation.

REFLECTION is the Guide that leads us to Virtue: Consider Facts only as Authorities to support Reason, or as Subjects to exercise it.

HISTORY will instruct you in your Profession: but after having taken what is most convenient to it, there is still a moral Use to be made of more Importance to you.

THE first Science of Man, is Man. Leave Policy to Ministers, and to Princes, that which belongs to their Grandeur; but study the Man in the Prince; observe him in his ordinary Life; and see how much he derogates, when abandon'd to his Passions. Misfortunes are always the Consequence of an irregular Life.

To study History, is to study the Passions and Opinions of Men; 'tis to fathom and unmask their Actions, which appear great, being veil'd and crown'd with Success; but which often become contemptible, when the Motives of them are known. Nothing admits of more Equivocation than the *Actions* of Men:
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You must go to their *Principles*, if you wou'd know them; and 'tis necessary to assure our selves of their *Intentions*, before we applaud them.

WE are more inclinable to do Hurt than Good; and even when we are dispos'd to confer Favours, they are done in such a manner, as takes away the Merit of them.

CONSIDER Princes in History and otherwise, as Persons of the Theatre: they interest us not but by those Qualities, we have in common with them; therefore, Historians please more by painting the *Man* than the *King*. We discover our selves in those Examples, and love to see our Weaknesses in the Great; it reconciles us to our own *Meanness*, and elevates us, in some measure, to their *Dignity*. In fine, look upon History as the Testimony of the Times, and the Mirrour of Manners: you'll find your self there, without wounding your Vanity.

I EXHORT you, my Son, much more to consult your Heart, than to cultivate your Wit: that ought to be the study of your whole Life. The true Grandeur of Man is in the Heart: it must be elevated by aspiring to great things, and then you may think your self worthy of it; for there is as much Justice owing to our own Merit, as to that of other Peoples.

GIVE Encouragement to Ideas worthy of you. *Virtue* elevates the State of Man, and *Vice* degrades it. If you are not bless'd enough to have a good Principle, 'twou'd be your own Interest to redress it: One is only valuable according to the Heart, nor can be truly happy but by it; since Felicity depends entirely on our way of thinking. If you are transported with idle Passions, you become the Jest of their vain Attachments: they present you with
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Flowers, but defend your self, says Montagne, from their pernicious Flavour.

YOU must lend, not give your self to Pleasures; for you are no sooner devoted to them, than they begin to afford you Matter of Regret. Most Men employ the first Part of their Lives, to render the other miserable. Mind also you don't abandon Reason in your Pleasures, lest you want it in your Troubles.

GUARD your Heart well; you'll find it the Source of Innocence and Happiness. You pay not too dear for Liberty of Mind and Heart, when purchas'd by the Sacrifice of Pleasures; as said a Person of fine Understanding. Hope not therefore, to allay Voluptuousness with Glory, nor the Charms of Ease with the Recompence of Virtue; but forsake your Pleasures, and you'll receive

receive sufficient to repair the loss of them: the Benefits are many. *Glory* and *Virtue* have their Delights, and are the *Luxury* of a noble Soul.

LEARN also to fear and respect your self. The Foundation of Happiness, is in Peace of Mind and the secret Testimony of the Conscience. By the Word *Conscience*, I mean the interior Sentiment of nice Honour, which assures you of having done nothing worthy of Re-
proach. Yet once more, how happy is it to be capable of living with your self, to enter into your own Heart with Pleasure, and to quit it with Reluctance! The World then will be less necessary to you, but take care not to have too great a Distaste for it. You must not seem to estrange your self from Mankind; an austere Reserve will make them shun you, and you are neither of an Age or Profession, to permit your
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not standing in need of them: but when you know how to live with your self, and with the World, they are two Pleasures that support each other.

THE Thought of Glory contributes very much to your happy Establishment, but it may also render you unfortunate, and little esteem'd, if you know not how to make a right use of it. The Love of Glory is the most ardent of all Inclinations, and the last Sentiment which abandons us; but we must not confound it with Vanity. The Aim of *Vanity* is the Approbation of others; true *Glory's* in the Testimony of a good Conscience. Endeavour to make sure of that interior Witness; your Tribunal is in your self, why shou'd you look for it elsewhere? You may always be a Judge of your own worth. Shou'd any one dispute your good Qualities, being ignorant of them, be not disturb'd

disturb'd at it: there is less necessity to appear an honest Man, than to be one: those, who desire not to extend their Reputation beyond their Merit, obtain both the one and the other. What Difference is there between the Grandeur of Man, and the Insignificancy of the Things he values himself on? Nothing is so ill accompany'd, as Dignity, and that Vanity, which is deriv'd from Trifles: a Glory so ill founded, betokens a great Scarcity of Merit: Persons of true Greatness are not subject to its Blandishments.

You must, if possible, my Son, be content with your Condition: Nothing is more rare and more estimable than to find Persons who are so; but that's their fault. There's no State of Life so unhappy, but has something to console it, if properly apply'd: the Blame is not so much in the Scituation of our Affairs, as in our own Opinion of them.

them. We have more reason to complain of our *Humour* than our *Fortune*: When we impute to Accidents the Miscarriages, which proceed from Discontent, the Fault is ours, nor can we fix it on any thing else. By softening our *Humour*, we often change our *Fortune*: 'tis more easy to adjust *our selves* to things, than to adjust *things* to us. In searching a Remedy, we often postpone the Cure; and Imagination, corresponding with Grief, heightens it. Our Misfortunes are augmented by being ever present to the Soul, and an unprofitable Resistance retards the Reconciliation we shou'd have with our Stations. If you are surrounded with Perplexities, have recourse to Patience; 'tis she alone can mitigate them.

Do you desire to do Justice to your self, you must be content with your Scituation. I dare venture to say, that after the Loss we have sustain'd

sustain'd, had you another Mother, you wou'd still have more Reason to complain. Reflect on the Benefits of your Condition, and you will less feel the Disadvantages of it. A wise Man enjoys his *good* Fortune, and endeavours to palliate the *ill*.

Y O U must remember, there's no Condition without its Troubles; 'tis the State of human Life; nothing is pure; all is mingled. 'Tis to be exempt from the common Law of Nature, to expect an uninterrupted Felicity: Persons, who appear the most happy, cou'd you look into their Fortunes, or their Hearts, wou'd have little Resemblance of it. The most *elevated*, are often, internally, the most *dejected*. Great Employments, and the Envy of Competitors, seldom fail to agitate their Possessors; 'tis Reason, and not high Places, which dissipates the Anxieties of the Soul. If you are

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wise,

wife, Fortune can neither augment nor diminish your Content.

JUDGE by your self, and not by the opinion of others. Misfortunes and Irregularities proceed from false Judgements; false Judgements from Sentiments; and Sentiments from the Conversation we have with Mankind, whence you return always more imperfect. To weaken the Impression they make on you, and to moderate your Desires and Inquietudes, reflect, that Time effaces both your Pains and Pleasures; that each Instant of your Life, how young soever you are, diminishes Part of your self; and that all things are continually swallow'd up in the Abyss of the past, from which they never can return.

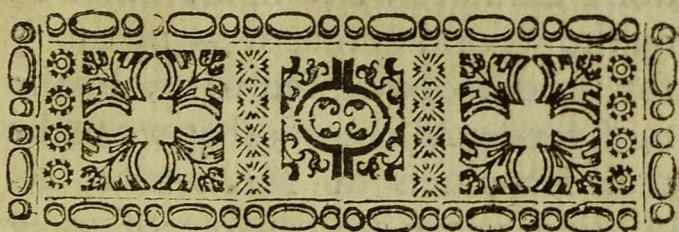
CALL to mind, that Potentates are not better treated than you: These Honours, these Dignities, these

these Precedencies establish'd among Men, are but as so many Ceremonies void of Reality: believe not they are Qualities attach'd to their Being. In that View you ought to regard those *above* you; but never forget an infinite number of unhappy *beneath* you: you owe only to Chance the Difference between you and them; but Pride and a high Opinion of our selves, makes us imagine all we are *possess'd of*, as our *Due*, and all we are *depriv'd of*, as *Injustice*. How self-interest-ed is this! Enjoy therefore, my Son, the Advantages of your Condition, and suffer with Mildness the Troubles attending it. Remember, that where-ever there are Men, there will be some unfortunate. Acquire, if it be possible, that true Understanding, which will make you bear all Accidents, as if foreseen. To conclude, be mindful, that Happiness depends on the

Manners and Conduct; but that the Sum of all Felicity is in Innocence, where you'll never fail to find it.



ADVICE



A D V I C E
F R O M A
M O T H E R
T O H E R
D A U G H T E R.



THE Education of our Sex has, in all Ages, been neglected; that of Man seems to engross the whole Care and Attention, while Women, as if a Species apart, are left helpless to themselves. They

don't consider we compose one half of the World; that it is necessary for them to be united to us, by the most tender Alliances; that we make their Happiness or Misfortune, according as we are capable of using our Reason; that it is by us Families are supported or extinguish'd; and that the bringing up of Children is entrusted to our Care, at a time when their Minds are capable of receiving the most lasting Impressions. What can they hope we shou'd inspire them with, since we our selves were left, in our Infancy, to the Care of Governesses, who being ordinarily chosen from the Commonalty of the People, instil mean Notions into us, awake all the timid Passions, and infuse Superstition instead of Religion? It wou'd be much better to think of rendering hereditary certain Virtues, which might descend from Mother to Daughter, than, by saving the Expence of it, to breed them up
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in Ignorance. Nothing therefore is so ill manag'd as the Education of young People ; their Study is to make them be thought agreeable in their Persons ; they fortify their Self-love, they yield them up to Idleness, the World, and the false Opinions of it, but never give them Lessons of Virtue and Reason. Is it not then an Injustice, or rather a Folly to expect such an Education shou'd prove advantageous to them?

OUTWARD Professions are not sufficient to make you valuable, my Daughter ; 'tis the Sentiments that form the Character, conduct the Mind, govern the Will, and answer for the Reality and Duration of all our Virtues. But what is the Principle of these Sentiments ? 'Tis Religion ; which once settled in our Hearts, all the Virtues stream from that Source ; all the Duties follow in their Order. 'Tis not enough to oblige young Persons to do as they

ought; they must also do it with *pleasure*: Authority is only an exterior Tyrant, that does no way affect the Soul. When any one undertakes to prescribe a Conduct, they shou'd lay down such Reasons and Motives, as may create an Inclination to act as they advise.

'TIS so much our Interest to practise Virtue, that we ought never to regard it as our Enemy, but as the Source of Peace, Happiness, and Glory.

YOU are now coming into the World, my Child; be sure you enter it with good Principles; you cannot too much fortify yourself against its Delusions; summon all your Religion to your Aid; and maintain it in your Mind by Reflection, and being conversant with good Books.

NOTHING is more happy and more necessary than to improve a
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Sentiment, which will make us love and hope; which gives us an agreeable Idea of the future; which will make us easy in all Accidents; which will assure the Performance of all the Duties; which answers for us to ourselves, and is our security to others. What succour will not Religion afford you in all the Inconveniences of Life; for none of us are exempt from them, more or less. 'Twas the saying of an Ancient, *that he wrap'd himself in the Cloak of his Virtue.* Wrap yourself in that of Piety; it will defend you against the Weaknesses of Youth, and be an assured Asylum in a more advanced Age.

THOSE Women, who regulate their Minds by the Maxims of the Age, plunge themselves into a Wild of Errors: As they grow old, the World forsakes them, and their Reason bidding them also forsake that,

the *Past* furnishes us with Regret, the *Present* with Discontent, and the *Future* with Terror. Religion alone spreads a Calm throughout, and consoles us at all times: if you are united to God, you'll be reconcil'd with the World, and with yourself.

A YOUNG Person, who comes into the World with a high Idea of the Happiness prepared for her, is eager to accomplish it; this is the Source of her Inquietudes; this makes her grasp at empty Shadows; this gives her a vain Assurance of perfect Felicity, and this is what causes Levity and Inconstancy.

THE Pleasures of the World are so many Deceivers; they promise much more than they afford: those, who pursue them, never know Tranquillity: the *Possession* of them gives an imperfect Satisfaction, and the *Privation* of them excites Despair.

To fix your Wishes, you must expect to find no Happiness, solid or durable, out of yourself. Honour and Riches are perishable, and increase but your Desire of more. The constant use of Pleasures makes them lose their true relish: even in the enjoyment of one, your Inclinations are in pursuit of another, and the Mind still dissatisfy'd renders *Necessary*, what else would be *Superfluous*. That interval of time, in which we pass from one State to another, is the only Moment of Delight: we are no sooner accustom'd to our new Scituation, than the Pleasure of it vanishes. How happy shou'd we be, could we immediately have recourse to Reason; but it is Experience only brings us to ourselves. Few there are, in the Morn of Life, who reflect, that true Felicity consists in Peace of Mind, in Reason, and in the Accomplishment of our Duty. Let us not therefore think ourselves
happy,

happy, my Child, but when our Pleasures participate of the Soul.

THESE Reflections are too solid for a young Person, and suit more with an advanced Age; however, I believe you capable of them, and in endeavouring to cultivate them in you, I instruct myself. We cannot engrave too deeply in our Minds the Precepts of Wisdom; and tho' we shou'd be unable to keep up to them, yet it must be confess'd, that those who endeavour at Virtue, are nearer than those who reject it. If we are so unhappy as to fail in our Duty, we still ought to love it: let therefore this Maxim, my Child, be a continual Aid to your Virtue.

THERE are, as some say, two Prejudices we ought to obey; Religion and Honour. 'Tis dangerous treating Religion as Prejudice: Prejudice is an Opinion that may serve for Error as well as Truth; therefore

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ought never to be apply'd, but to things uncertain; and Religion is not so.

THO' Honour be establish'd by Custom, nothing is more real than the Ills we suffer in being depriv'd of it. Strengthen, by all means, this Precept, since by it you must regulate your Life, and 'tis contrary to your Repose, as well as Character, to be agitated by any other. Give yourself up wholly to the Sentiments you ought to follow in your Conduct; fortify this Prejudice of Honour, and let your Delicacy of it be even scrupulous.

DON'T recede from these Principles; regard not the Virtue of Women, as a Virtue established by Use, nor accustom yourself to believe it a sufficient discharge of your Obligations, to live retir'd from the World. You have two inevitable Tribunals, before which you ought
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to appear; your *Conscience* and the *World*: you may escape the *World*, but never your own *Conscience*. You owe to yourself the Testimony of your Merit; however, you shou'd not abandon publick Approbation, because from a contempt of *Reputation*, rises a contempt of *Virtue*.

WHEN you become better acquainted with the *World*, you will know, that it is not necessary to be deterr'd by Laws, to oblige you to contain yourself within the Bounds of your Duty: the Examples of those who deviate from it, and the Misfortunes which immediately succeed, are forcible enough to put a stop to the most violent Inclination. I believe there's no Woman of Gallantry whatever, but, were she sincere, would confess, that the greatest of her Misfortunes was to have forgotten her Duty.

SHAME

SHAME is a Sentiment, from which may be reap'd many Advantages, if well manag'd. I speak not of that kind of Shame which troubles our Repose, without contributing to the Improvement of our Manners; I mean that which prevents us from doing Ill, by the fear of Dishonour. This Shame is sometimes the most faithful Guardian of female Virtue: few are *Virtuous* for *Virtue's* sake.

GREAT Virtues atone for a great many Defects: Supreme *Valour* in Men, and extream *Modesty* in Women. They pardon every thing in *Agrippina*, Wife of *Germanicus*, in favour of her Chastity: this Princess was Ambitious and Proud; but says *Tacitus*, *all her Passions were consecrated by her Chastity.*

IF you are sensible and delicate on the score of Reputation; if you fear to be attack'd on the essential
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Virtues, there is a sure means to calm your Fears, and content your Delicacy: 'tis to be Virtuous. Think only of purifying your Sentiments; let them be reasonable and full of Honour, resolve to be contented in yourself; 'tis a certain Revenue of Pleasures; be truly Virtuous, and you will not fail being applauded.

PUBLICK Virtues are not the Portion of Women, but peaceable and private: *Fame* troubles her head not with us. 'Tis the saying of an Ancient, *that great Virtues belong to Men*; he gives to Women the sole Merit of being unknown; *and it is not they, pursues he, that are most prais'd, are best prais'd; but they, of whom one speaks not at all.* The Thought, in my Opinion, is unjust; but to reduce this Maxim into Practice, I believe we must avoid the World and the Vanity of it, which are always encroaching on our Modesty, and content ourselves with
be-

being the only Witnesses of our own Virtues.

THE Virtues appertaining to our Sex, are however the most difficult, because Glory assists us not in the Practice of them. To live at home; to interfere only with ourselves and Family; to be Simple, Just, and Modest, are painful Virtues, because they are obscure. You must have a great deal of Merit to fly Praise, and as much Courage only to be Virtuous in your own eyes. Grandeur and Reputation are Supports to our Weakness; and 'tis thought one to be desirous of distinguishing and raising ourselves. The Delight of the Soul is in publick Approbation, but true Glory consists in avoiding it. Let it not therefore be the *Motive* of your Actions, but the *Recompence* of them.

YOU must, my Daughter, be persuaded, that Perfection and Happiness

ness are the same; that you can't taste true Felicity, but by being Virtuous, nor can scarce ever be Unfortunate, but by an Irregularity of Conduct. Let every one examine themselves seriously, they will find, that no sensible Affliction ever befall them, without being occasion'd by some Fault, or the Neglect of some Virtue. The loss of Innocence is always succeeded by Remorse; but Virtue is attended by such a Softness, as doubly pays its Devotées.

DON'T however imagine, that your whole Virtue depends on your Modesty; there are some Women, who know no other, and are persuaded, that in this, they acquit all the Duties of Society: they think they have a Privilege to fail in all the rest, to be Proud, Arrogant, and to slander with impunity. *Anne of Bretagne* was a Princess so imperious and haughty, that she try'd very much the patience of *Louis XII.*
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This good Prince used often to say, in complying to her Temper, *we must expect to pay for the Chastity of Women.* Exact not a payment for yours: remember 'tis a Virtue which regards only yourself, and which loses its Lustre, when unaccompany'd by others.

YOU must observe a timid Modesty: an interior Disorder passes from the Heart to the Mouth, and occasions incoherent Expressions. The most lively Passions even have need of Modesty to render their Artifices successful; it ought to diffuse itself thro' all your Actions, and embellish your whole Person.

THEY say, *Jupiter*, in forming the Passions, gave each its particular residence. Modesty was forgotten in this Distribution, and presenting itself, he was at a loss where to place it, and therefore permitted it to mingle with all the others. Since that

that time, it is inseparable from them. It is a Friend to Truth, and betrays the Deceptions that presume to attack it: it is link'd and united particularly with Love; is ever in his Company, and often discovers his Votaries: in fine, he's divested of his Charms, the Moment he's without it. Thus, nothing gives a greater Grace to a young Person than Modesty.

LET your first Ornament then be Modesty: it has great Advantages; it augments Beauty, and diminishes Deformity. The greatest Misfortune attending an indifferent Face, is, that it buries in obscurity the more valuable Graces; they seek not the Charms of Wit and Understanding in a disagreeable Form: it is a very difficult thing for Merit to break thro' the Obstacles of Prepossession, and want of Beauty.

YOU

YOU are not born without Attractions, yet you can't pretend to Beauty : that obliges you to lay in a Provision of Merit, and acquire something wherewith to value your self. Beauty has great Power. An Ancient takes notice, *that it is a short Tyranny, the first Privilege of Nature, and that beautiful Persons wear on their Foreheads Letters of Recommendation.* Beauty inspires a belief of Sweetness, which prepossesses in its favour. If you have not these Advantages, you must expect to be judg'd with severity. Let there be nothing then in your Air, nor in your Manners, that may discover an ignorance of your Imperfections : to have too good an Opinion of them, does not become a Person of an indifferent Figure. Let nothing seem Artful either in your Discourse, or Dress : Art is never delicate, but when it does not appear to be such.

YOU

YOU must neither neglect your Talents nor your Charms, since Women are destin'd to please; but employ your time more in acquiring solid Merit, than in amusing yourself in frivolous things. Nothing is more short-liv'd than the Triumphs of Beauty: nothing is more unhappy than the conclusion of those Women's Lives, who have only study'd how to improve their Beauty. If any one seems charm'd with your Personal Perfections, convert his Passion to Friendship, and endeavour rather to engage him by your Merit.

IT is difficult to lay down any certain Rules to please. *Beauty* without *Desert*, charms but for a time; and *Desert* without *Beauty*, creates an Esteem, not Love. Those therefore are truly amiable Women, who join Virtue to their Attractions. I don't confine myself to that Branch

of Merit, call'd Modesty; I wou'd be further understood. Valuable Women have the same Virtues as Men: Friendship, Probity, and Fidelity to their Duties; amiable Women ought not only to possess exterior Graces, but likewise the Perfections of the Mind. Nothing is so difficult to please, without an Air inclining to Coquetry: 'tis more by their Defects than good Qualities, that Women are agreeable to Men of this Age. They are willing to take Advantages of the Weaknesses of amiable Persons; they can make nothing of their Virtues; they chuse not to esteem them, and like better to be amused by fair and inconsiderate Triflers, than to be compell'd to admire those, who are truly valuable.

You must penetrate the Heart of Man, when you would please: most of them are more affected with Novelty, than with what is Excellent; but

but this Flower of Novelty soon fades: that which pleases only as being new, becomes immediately the reverse on being known. To give Employment to this Taste of Novelty, you shou'd entertain him with every kind of Merit: Beauty alone won't fix him: you must present him with variety of Graces and Perfections, and make him enjoy, in one Object, all the Pleasures of Inconstancy.

MAIDS come into the World with a violent desire to please. As they find all the ways, that conduct to Glory and Authority, shut up from them, they take another Path to arrive there, and repair their Loss by their Charms. Beauty deceives the Person possess'd of it, and intoxicates the Soul: But consider, my Child, how small a space of time there is between a lovely Woman, and one who is no more so. Surmount, therefore, or at least
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conceal this inordinate Desire of pleasing. 'Tis also necessary to set Bounds to your Dress, and not suffer it to engross too much of your Time: true Graces depend not on Ornaments too particular: you must comply with the Mode, as with an uneasy Servitude, and give it only what you can't well refuse. Fashion wou'd be admirable, cou'd it be fix'd at Perfection; but the continual Vicissitude of it, renders it Inconstancy, rather than Politeness and good Taste.

GOOD Taste rejects an excessive Delicacy: it looks on trifling things as they are, and concerns itself not with them. Cleanliness is an agreeable Faculty, and holds its Rank in the Order of commendable Things; but becomes impertinent, when over-nice: it is better therefore to neglect our selves in things of small Importance, than to be too delicate.

YOUNG Persons are subject to a certain Uneasiness at any thing, that detains their Attention too long: as they are void of Reflection, they run with precipitation to all sensual Objects. The little Impatience they feel on such Occasions, is, however, the least Ill they have to dread: excessive Joy is not the Consequence of Virtue. All Pleasures, that bear the Name of lively, are dangerous. Tho' you shou'd be reserv'd enough in any Assembly, not to wound Civility, or exceed the Limits prescrib'd by Modesty, yet the moment the Pleasure wins upon the Heart, it diffuses thro' the Soul a certain inexpressible Sweetness, which creates a Distaste for every thing that carries the Air of Virtue. Besides, it puts a Stop to, and weakens the Fervour of your Duties: the Poison is so artfully prepar'd, that few young Persons are aware of the ill Effects it produces; the least, are
 such

such as trouble the Repose of Life, deprave the Taste, and render all innocent Pleasures insipid. When one establishes a Person in the World, happy enough not to have her Heart pre-engag'd, (for we are all desirous of uniting our selves;) she gives herself naturally to the Party destin'd for her.

DON'T be too frequently a Spectator at publick Shows. It is not consistent with Reputation to be too much seen: Modesty can but with difficulty preserve itself, amidst perpetual Hurries. If you have Beauty, the Admiration of it diminishes by being too familiar to the Eye; and if you want Charms, you ought yet more to conceal that Defect in Retirement: besides, the constant use of such Diversions takes away the Relish of them.

WHEN you live only for Pleasures, and come to quit them, either be-

cause your Inclination ceases, or your Reason defends you from them, the Soul falls into a great Vacuity. If you wou'd therefore make your Pleasures and Amusements lasting, let them serve but as Relaxations from more serious Occupations. Keep a good Correspondence with your Reason, and the want of Pleasures will not be irksome to you.

WE ought to have a strict Guard over our Desires, since the Happiness of our Lives depends upon them: they are preserv'd by Innocence, and corrupted by Irregularities.

WHEN we have an upright Heart, we participate of all, and all converts itself to Pleasure; but when we approach it with a sick Man's Taste, we imagine our selves delicate, and are only disgusted. When the Mind is not deprav'd by Sentiments, which seduce the Imagination, and byass the Passions, De-
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light easily finds Entrance: Health and Innocence are its true Sources.

YOU must arm your self therefore, against these inordinate Emotions of the Soul, that prepare the Way for Anxiety and Distaste: they are most formidable in young People, whose want of Experience renders them less unable to resist what seems to promise Pleasure. *Temperance*, said an Ancient, *is the best Workmanship of Voluptuousness.* 'Tis Temperance gives Health to Soul and Body, and always affords a sincere and equal Joy. Possess'd of that, we have no need of Shows, or other superfluous Expences: Reading, Working, and inoffensive Conversation, fill us with more pure Satisfaction, than all the Preparations for the greatest Entertainments. In short, innocent Pleasures are of most advantage to us: they are always at hand: they are ready to do good Offices; and are not purchas'd at

too dear a Rate. The others flatter indeed, but in the End destroy: the Constitution of the Soul is to be broken, as well as that of the Body.

OBSERVE a certain Rule in all your Views and Actions. It wou'd be happy never to estimate one's Fortune; but as yours is limited, it must be govern'd by good Conduct. Be sparing then in your Expences; without Moderation you'll soon experience the Disorder of your Affairs: those, who want Oeconomy, can answer for nothing.

POMP and Feasting delude you into Ruin, and Ruin is almost ever follow'd by a Corruption of Manners; but, however, to avoid Profuseness, you must not fall into the contrary Vice: remember, that Avarice profits little, and dishonours much. All that is requir'd in a regular Conduct, is to avoid the
Shame

Shame and Injustice attach'd to an imprudent Management: Retrench therefore superfluous Expences, that you may the better discharge those, which Civility, Friendship and Charity inspire.

'TIS good Order, and not too much Attention to little things, that makes great ones advantageous. *Pliny* returning his Friend a considerable Obligation, he had receiv'd from his Father, said, *My Substance is small, and my Expence is great; but my Frugality makes a Reserve, which enables me to serve my Friend.* Take therefore from your Pleasures, my Child, wherewith to satisfy your Sentiments of Generosity.

LISTEN not to the Calls of Vanity: *You must be*, say they, *like others*; but this *like* extends a great way. Have an Emulation more noble: suffer not any Person to be

possess'd of more Honour, more Probity and more Uprightness than you. Feel a Necessity of Virtue: Poverty of the *Soul* is more miserable than that of *Fortune*.

WHILE you are young, form your Reputation, augment your Credit, and settle your Affairs in a good Posture: hereafter, you'll find a greater Difficulty to effect it. *Charles V.* said, *That Fortune lov'd young People.* In Youth, every thing assists you; every thing is offer'd to your Acceptance. Young Persons rule, without knowing they do so: in an Age more advanc'd, every thing forsakes them: that seducing Charm is fled, and all that then remains, is Truth and Reason, which seldom influence the World.

YOU are ascending (*Montagne* us'd to say to young People) *the Hill of Reputation and Credit, and I am coming down it.* When you
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are no longer young, you then think of putting in practice, those Virtues you have before acquir'd. Let all your Enterprizes, all your Actions tend to Perfection: take not the least Step, nor begin any thing, without saying to your self, *Can't I do better?* By this means, you will insensibly contract a Habitude of Justice and Virtue, which will render the Practice of them more easy. Imitate the Advice *Seneca* gave *Lucillus*, in the Choice of a Friend: *Select*, said he to him, *from among the number of great Men, him, who seems most worthy of Veneration: do nothing, but in his Presence, and make him the Judge of all your Actions.* Happy he, who is valuable enough to be chosen! This Precept is the more easy, as young People are naturally inclin'd to Imitation; but we hazard least, by taking our Models from Antiquity, because, for the most part, they present us only with he-

roick Examples. Among the Moderns, 'tis often of little service; for Copies very rarely come up to their Originals: their Endeavours are vain, and only take away the natural Character, which is generally receiv'd to be most true and estimable. You surrender up your Reason by fixing on a Pattern; moreover a part of our Defects proceed from Imitation. Learn then to fear, and to respect your self; and let your own Delicacy be your Censure.

THINK to render your self happy in your own Station; make the best Use of every thing: a thousand Benefits are lost, for want of due Application. We don't truly enjoy our selves, but by Attention and Comparison.

THE more Skill you have, the more Good you'll reap from your Condition, and the more you will
extend

extend your Pleasures. 'Tis not great Possessions that render us happy, but the Enjoyment; and the Enjoyment consists in perfect Satisfaction.

IF we cou'd only suit our Wishes to our Fortune, we shou'd be neither ambitious, envious, nor anxious; but when we are uneasy with the *present*, our Desires and Hopes transport us incessantly towards the *future*.

THERE are two sorts of Fools in the World: the one lives always in expectation of the Future, and supports himself only by his Hopes; but as he has not Wisdom enough to weigh them justly, he spends his whole Time in airy Surmises. On the contrary, the reasonable Man aims only at things, which seem within his Reach. He's not often deceiv'd, and when he is, knows how to reconcile himself to the Disappointment. He is further sensible,

sible, that the Inclination for Riches dies, either thro' Possession, or an Impossibility of obtaining the thing desir'd, and that such Reflections as these are the only Guide to Consolation. The other kind of Fool, devotes himself too much to the *present*, and despises all Precaution for the *future*. He ruins his Fortune, his Reputation and his Judgement, by not rightly managing them. The wise Man behaves in a quite different manner from both; he enjoys the *present*, and has all due Regard for the *future*.

THIS our Duty, my Child, to employ Time: What Use do we make of it? Few People know how to esteem it, as they ought. *Give an Account to your self*, says an Ancient, *of all your Hours; to the end, that, having profited by the Present, you may be less apprehensive of the Future.* Time flies with Rapidity: Learn to live, that
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is to say, to make good Use of it ; for Life consumes away in empty Hopes, in running after Fortune, and waiting its precarious Promises. All Men feel the Necessities of their Conditions ; are always employ'd, and never accomplish their Wishes. Think, that Life consists not in the Length of Time, but in the Manner of our employing it. Remember, you have a Mind to cultivate, a Love of Truth to nourish, a Heart to purify, and a divine Worship to render.

As Youth, therefore, is so precious, think, my Daughter, to make a profitable use of it. While your Mind is tender and capable of Impression, adorn your Memory with the most valuable things : thus you will lay in a Provision for your whole Life. The Faculty of Memory forms and extends it self by Exercise.

110 ADVICE to a DAUGHTER.

LET not Curiosity be totally extinguish'd in you, but direct it, with Discretion, to a good Object. Curiosity is an Inlet to Knowledge, and the more you extend it, the nearer you approach Sublimity: 'tis a Promptitude of Nature, which prepares the Way for Instruction, and ought not to be interrupted by Indifference or Sloth.

NOTHING is more commendable for young People, than to employ their Time in solid Studies: The *Greek* and *Roman* Histories elevate the Soul, and give fresh Vigour to the Courage, by the great Actions contain'd in them; neither ought we to be unacquainted with the Annals of our own Country. I shou'd also approve of a little Philosophy, if one were capable of it: it forms the Judgment, distinguishes your Ideas, and teaches you to think justly on the Nature of things. As
for

ADVICE *to a* DAUGHTER. III

for Morality, by reading *Pliny*, *Cicero*, and the rest, your Inclination for Virtue will be improv'd, and an agreeable Impression left on the Mind. The Habit of Vice corrects itself by the Example of so many Virtues, and rarely do you find those naturally prone to Ill, have any taste for this sort of Entertainment: they chuse not to examine what accuses, and never fails to condemn them.

CONCERNING the Languages, tho' a Woman ought to content herself with speaking that of her own Country, yet I cannot oppose the Inclination one may have to learn *Latin*: 'tis the Language of the Church; it opens a way to all the Sciences; and makes you conversant with the best Authors of all Ages. Women willingly learn *Italian*, which appears to me a dangerous Study: 'tis the Language of Love; the Authors of that Country seem to have little Chastity; there reigns thro' all their
Works

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Works a certain Play of Words; and an Imagination without Rule, quite opposite to a just Understanding.

POETRY may have its Inconveniencies; tho' I shou'd be very unwilling to oppose the reading of the fine Tragedies of *Corneille*; but often the best of them give you Lessons of *Virtue*, and leave behind the Impressions of *Vice*.

THE reading of Romances is still far more pernicious: I wou'd not wish you to make any great use of them; they very much corrupt the Mind. Romances being never founded on Truth, fire the Imagination, weaken Modesty, disorder the whole Heart, and how little soever a young Person is dispos'd to Tenderness, hasten and precipitate her Inclination. We must not augment the Charms, nor the Delusions of Love: the more it is soften'd in the Expression, the more dangerous it proves in
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the Consequence. I don't however forbid you this Amusement; all Prohibitions wound Liberty, and increase the desire of it; but I advise you, as much as possible, to accustom yourself to solid Reading, which only can adorn the Mind and fortify the Heart: one cannot too much avoid that, which leaves Impressions difficult to be erased.

MODERATE your Desires of attaining extraordinary Sciences: they are dangerous, and rather inspire us with a Pride, that is pernicious to the Soul, than otherwise. If you have an active, lively, and capacious Imagination, join'd with an irresistible Curiosity, you wou'd do better to employ these Dispositions in the Study of the *Sciences*, than to hazard their being taken up by the *Passions*; but remember there is a Modesty to be observ'd in young Maids, aiming at things above their reach,

reach, almost as tender, as in being guilty of Vice.

AFFECT not then to be among the number of the fine Wits, nor lose yourself in vain Searches, and such as are beyond your Comprehension. Our Souls have more wherewith to enjoy themselves, than is known to us; they are sufficiently enlighten'd for our well-being: but we are not satisfy'd with that, and run in quest of Truths, which become us not to examine.

BEFORE we engage in Sciences above our Knowledge, we ought to be well acquainted with the extent of our Capacities; to know what Rule to take in the determination of our Choice; to learn to separate Opinion from Judgment; to doubt, without timidity, every thing void of positive Proofs; and to be modest enough to confess our Ignorance, in what surpasses us, as a means to
humble

humble the Vanity of Wit, and diminish its assurance.

LET us remember, that the two Principles of all our Knowledge, *Reason* and the *Senses*, fail in their Sincerity, and abuse us. The *Senses* surprize *Reason*, and *Reason* deceives also in its turn: thus our two Guides lead us astray. These Reflections are sufficient to make us distaste the abstruse Sciences: employ we then the time in profitable Knowledge.

A YOUNG Person ought to be tractable, and have little Confidence in herself; but let not this Docility extend too far. In Matters of Religion, we must submit to Authorities; but in all other Subjects, receive only those of Reason and Demonstration. In giving too much way to Docility, you infringe on the Rights of Reason, and no longer make use of your own Judgment:

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To center thus your Ideas in another, confines them to too narrow limits. The Testimony of Men ought not to be depended on, but in proportion to the degree of Certainty they have acquir'd by Experience. There's no Prescription against Truth: 'tis for all *Persons*, and for all *Times*. In fine, as a great Man observes; *to be a Christian, you must believe blindly; and to be Wise, you must see distinctly.*

ACCUSTOM yourself to exercise your Wit, and make more use of it, than of your Memory. We fill our Heads with other People's Ideas, and draw nothing from our own Fund. We think we have made a great Progress, in charging our Memories with various Passages of History; but that little contributes to the Perfection of Wit. You must often enter into Reflection: Wit extends and augments itself, by comparing the Difference

ference of Ideas ; but few Persons put this Maxim in practice.

To know how to think, is a Talent that's lasting within us. Neither Historical Passages, nor the Opinions of Philosophers will be able to defend you from a sudden Misfortune: you will not find yourself the more strengthen'd by them. Shou'd any Affliction befall you, and you have recourse to *Seneca* and *Epicteetus*, is it in the power of their Reason to afford you Consolation? Is it not rather the proper Function of your own? Be, therefore, your own Assistant: make provision in time of Tranquillity, against the Troubles you must expect to meet with; you'll be much better supported by your own Arguments, than by those of others.

IF you could regulate your Imagination, and render it submissive to Truth and Reason, you wou'd go a great

great way towards Perfection and Happiness. Women are commonly govern'd by their Imaginations, and as they are employ'd in nothing solid, nor burthen'd with the Care of their Fortune, or the Conduct of their Affairs, they deliver themselves up wholly to Pleasures. Shows, Dresses, Romances, and trifling Sentiments engross the Empire of their Minds. I know that to regulate the Fancy, you must take from the Pleasures: 'tis she is the Source of them, and gives those Charms and Illusions which compose their Delight; but what Ills attend not such Pleasures? Fancy stands always between Truth and you: Reason dares not appear where she commands. We see not but as she pleases: the People she governs, are fully sensible of her power. It wou'd be a happy Agreement, to render back her Pleasures, on condition, we might feel none of her Pains. To conclude, nothing

is more opposite to Tranquillity, than a roving and too fiery Imagination.

FORM within yourself a true Idea of things: judge not with the Multitude: be not bias'd by Opinion: extricate yourself from the Prejudices of Infancy. When you are involv'd in any Trouble, have recourse to the following Method; I have found Consolation in it. Examine well the Motives of your Grief; separate the real from the imaginary Cause, and you'll often find little of the former remaining. Esteem things but as they are: We have more reason to complain of our own false Opinions, than of Fortune: they wound us more than the Accidents themselves.

HAPPINESS consists in thinking well. We ought to pay a great Respect to common Opinion, when it regards Religion; but we shou'd not comply with the Vulgar, on that,
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which is call'd Morality, and the good Fortune of Life. I call Vulgar, all those who think meanly: the Court is full of them; the World speaks of nothing but Riches and Credit: we hear nothing but, *pursue your Designs; hasten to advance yourself.* And Wisdom says, *humble your Vanity for great things: make choice of an obscure, but tranquil Life: snatch yourself from Tumult: fly Hurry and Confusion.* The Recompence of Virtue is not in Fame, but in the Testimony of your own Conscience. Great Virtue can well dispense with the loss of a little Glory.

TAKE notice, that the greatest Art is to know how to find every thing in yourself. *I have learnt, said an Ancient, to be my Friend; so I shall never be alone.* You must reserve internal Remedies against the Troubles of Life, and Equivalents for the Good you depended on. Let
your

your Retreat and Asylum be in your self: there you can always go and find reception. The World being thus become less necessary to you, your Inclinations for it will diminish in proportion. If you have not Solidity enough to depend on your self, you must depend on every body.

CHUSE Solitude: nothing is more profitable, or more essential to weaken the impression of Sensuality. We must then, from time to time, retire from the World, and think not of it: set a-part some Hours in the day for Reading and Contemplation. *Reflection*, says a Father of the Church, *is the Eye of the Soul; 'tis that which introduces Light and Truth. I will lead him into Solitude*, says Wisdom, *and there I will speak to his Heart.* There Truth gives its Lessons; there, Prejudice is vanish'd; there Prepossession grows feeble; and there, Opinion, which

governs all, begins to lose its Privileges. When I cast my Eyes on the many unprofitable things of Life, I'm compell'd to exclaim with *Pliny*: *'Tis better, says he, to pass our time in doing nothing, than in doing trifles.*

I have already observ'd to you, my Child, that true Happiness is in peace of Soul: you cannot taste the Pleasures of Reason, with a sickly Mind; but every thing gives Pleasure to a Mind in perfect Health. To live in Tranquillity, I prescribe you these Rules as your Guide. Take not too much delight in Pleasures, and only lend yourself to their Amusements: avoid too great a Dependance on Mankind, lest you deceive yourself: and be your own chief Friend. Solitude, also, assures Tranquillity, and directs to Wisdom: it lies in our own Breasts to habituate ourselves to Peace and Truth. Fly the great World; there is no certainty

rainty to be found in it: there the Passions you had weaken'd, gain fresh Life: few there are who favour not Irregularities: the more Company you keep, the more your Desires will assume Authority over you; for 'tis difficult to resist the Efforts of Vice, which come so well recommended: in fine, we return less Modest, more Weak and Unjust; for the World easily infuses its Venom into unguarded Souls. We shou'd shut up every Avenue against the Passions: 'tis more easy to prevent than vanquish them; and if you are happy enough, at last, to extirpate them, they make you pay dear for their Residence. We can't resist the first Motions of Nature; but they often extend too far, and leave you matter of Repentance.

You must stock yourself with useful Precautions, and set the worst in view; measure your Strength and your Courage; and wait, with For-

titude, the Ill-fortune that may befall you: face it in its most terrible Circumstances, and let it not cast you down.

A Favourite, arriv'd at the height of Fortune, showing his Riches to his Friend, pointed to a Cabinet, and said; *that contains my Treasure!* His Friend expressing a desire to see it, he order'd it to be open'd, which discover'd no more than an old tatter'd Suit of Clothes. The Friend appearing greatly surprized at it, the Favourite said; *Shou'd Fortune send me back to my first state, I am prepared for it.* What Relief is it, thus to be arm'd against the worst, and to assume Strength to support it.

WHEN you desire any thing with vehemence, examine the nature of the thing desir'd; weigh well the Benefits it promises, and the Ills which may attend it: keep ever in your Mind this Passage of *Horace*; *Voluptuousness goes before you, but conceals*

ceals its Attendants. You cease to fear, the Moment you cease to desire. Believe, the wise Man runs not after Felicity, but gives it himself: this Work must be your own, as it is in your power. Consider, that little is requir'd to satisfy the Necessities of *Life*; but even Infinity wou'd fail to fulfil the Cravings of *Opinion*. You may, with much more ease, retrench your *Desires* to the compass of your *Fortune*, than extend your *Fortune* to the compass of your *Desires*. If Honours and Riches cou'd satiate the Mind, it wou'd be commendable to hoard them; but as the Thirst of them is unquenchable, he who desires most, wants most.

YOUNG Persons feed themselves with Hope: Monsieur *de la Rochefaucault* says, *that it conducts you to the End of Life, by an agreeable Road.* It wou'd indeed be short, did not Hope extend it: 'tis a consoling Sentiment, tho' perhaps dangerous,

gerous, because it often leads you into Mistakes. The least ill Consequence it produces, is to make you *neglect* what you *possess*, in *expecting* what you *desire*.

SELF-LOVE conceals us from ourselves, and diminishes all our Defects. Let it be your Business therefore to examine your Imperfections, with the same exactness you do those of other People: recede not from this Rule; it will accustom you to Equity: make a strict Scrutiny into your Character, and convert your Faults to your Improvement: few of them but have alliance to some Virtue, which favours them. Morality intends not to destroy Nature, but to render it nearer Perfection. If you are Vain-glorious, let it elevate you above the Weaknesses of your Sex, and teach you to avoid the Defects which humble you. There is to each Irregularity of the Heart, a Shame and Pain attach'd, that will sollicit
you

you to quit it. If you are of a timorous Disposition, convert that Weakness into Prudence, which will hinder you from committing any thing that may cause it. If you are lavish in giving, 'tis easy to produce Generosity out of Prodigality. Bestow your Gifts with Discretion; neglect not the Indifferent; take care of the Poor; *lend* in Necessity, but *give* to those, who have not wherewith to repay. By that, you will comply with your Inclination, and at the same time do good Actions: there is not one Weakness, of which Virtue, if well exercis'd, cannot make some Use.

IN the Afflictions that befall you, and which discover to you the little Share of Merit you have, instead of being irritated, and opposing the good Opinion you have of your self, to the Injustice you imagine done you, remember, that the Persons, who do it, are, as to what

concerns you, more capable of judging than your self; that you ought to give more Credit to them, than to the Flattery of Self-love; that your Enemy, in this Point, is nearer Truth than you are; and that you ought to have no more Merit in your own Eyes, than in those of others.

THESE are general Precepts for combating the Vices of the Mind; but your first Care ought to be to rectify your Heart and its Sentiments. You possess no Virtue sure and lasting, but by the Heart: 'tis that properly which characterizes you; and to render your self Mistress of it, you must observe this Method. When you are agitated by any predominant Passion, take some time to capitulate with your Weakness; for if, without listening one Moment to it, you sacrifice all to your Reason, and your Duty, it is to be fear'd the Passion will
return,

return, and become more violent than ever. You continue longer under its Subjection than you imagine, and must therefore manage it with Art. You will receive more Assistance than you expect, from such a Conduct: the very Passions themselves afford Remedies. If it be Hate, you'll find the Motive of your Revenge abated; and if it shou'd prove the contrary Passion, there is none that furnishes you with more Arms against itself.

IF your Heart has the Misfortune to be attack'd by Love, I lay you down these Remedies to stifle the Growth of it. Remember, that the Pleasure it affords, is neither solid, nor faithful: it flies from you, and were it attended by no other Ill, that Motive is sufficient. In this Passion, the Soul proposes to itself an Object, and is more united to it, either by Desire or Enjoyment, than it is to its Being: it

centers all its *Felicity* in the *Possession*, and all its *Woes* in the *Loss*. However, this valuable Opinion, this valuable Choice of the Soul, is neither substantial nor lasting: it depends on others, it depends on you, and you can neither answer for others, nor for your self.

LOVE, in his first Approaches, presents you with Flowers, and artfully conceals the Thorns. The better to deceive you, he always takes some Form, that's not his own; your Heart keeps Intelligence with him; and will not suffer you to examine his Designs, for fear of alarming your Reason and your Modesty. It appears, in the Beginning, only a simple Amusement, but soon steals upon the Mind, and is almost unknown, till beyond Controul. The Moment you feel the Symptoms of it, fly! listen not to the Complaints of your Heart! Love is not rooted out of the Soul with ordinary Efforts: it has

has too many Abettors within us. 'Tis the most cruel Scituation a reasonable Person can possibly be in; where you have nothing to support you; where you have no Witnesses but your self. You must therefore perpetually re-animate your Courage, and expect to find a Treatment infinitely more rigorous, if you give way to it.

MAKE Reflection on the fatal Consequences of this Passion; and you'll meet with but too many Examples for your Instruction. Compute, if it be possible, the Ills of Love: it captivates the Reason; dazzles the Senses; plunges the Soul into Confusion; cuts down the Flower of Innocence; Staggers the Virtue; and tarnishes the Reputation: Shame and Remorse are, for the most part, the Fruits of Love. Nothing can disgrace you more, or humble you so much below your self, as this destructive Passion: 'tis

Reason.

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Reason only can preserve you in your Place. It's far more unhappy to stand in need of our Courage for the Support of a Misfortune, than to avoid it: the Pleasure of doing our Duty is a Consolation; but we must never applaud ourselves, for fear of being humbled. Remember, if you carry your Enemy about you: make use of a Conduct that you can answer to your self: fly all passionate Shows and Representations: you ought not to see what will remind you of it: Musick and Boetry soften the Soul, and are in the Train of Voluptuousness. **HOLD** no **CONVERSE** with your Imagination: it sets before you Love in all its Charms: all is Illusion, that passes thro' her magnifying Glass; but when you quit it for Reality, you find the Difference. *St. Augustin*, describing to us the Condition of his Heart, when he
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was about to renounce Love and its Pleasures, says, *That what he had lov'd, presented itself to him then, in a Figure doubly enchanting.* He continues this Description in so moving a manner, that one cannot even read it without danger. We shou'd pass lightly over the Images of Luxury: we have most Reason to apprehend it, when most we resolve against it: our Tears of Penitence are even to be doubted. The Passion augments by Relapse: Forgetfulness is the only Security against it. To bring your self to this happy Indifference, you must consider seriously with your self, and say, *What shall I do with this Inclination, that encroaches on my Peace? Will not such and such Misfortunes attend me, if I've the Weakness to yield to it?*

TURN the Arms of your Enemy to your own Advantage: Flatter him not, and he'll afford you the Means.

Means. Strip him of the Allurements, your Imagination has given him; lend him no Aid; show him no Favour, and you will then find little remaining to seduce. After these necessary Reflections, banish the Idea from your Mind; take a firm Resolution to fly; believe 'tis in your power to be as strong as you wou'd wish. Simple Amusements are of service to compleat your Cure; but you must avoid all Pleasures, that may too much affect the Heart.

'T IS not so much by our Faults we are ruin'd, as by our Behaviour, after having committed them. An humble Acknowledgment disarms *Hate*, and mitigates *Anger*. Women, who have had the Misfortune to fall from their Duty, and revolt from Virtue and Modesty, ought, in respect to Custom and violated Civility, to appear with an Air of Humility: 'tis a kind of

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Reparation, the Publick exacts; and remembers your Errors, the Moment you seem to have forgotten them. Repentance assures them of your Change: prevent therefore the natural Malignity, that reigns thro' all Mankind; put your self in the place, to which their Arrogance wou'd destine you; for they are always ready to humble People; and when you have comply'd with their Wish, they will expect no more. Pride, on the contrary, after Faults, calls back the Memory of them, and immortalizes them.

LET us now pass, my Child, to the Duties of Society. I judg'd it requisite, above all, to withdraw you from the common Road of Education, and the Prejudices of Infancy; that it was necessary to fortify your Reason, and inculcate certain Principles as your Support: I likewise thought, that the chief Disorders of Life proceeded from
false

false Opinions; that false Opinions gave irregular Sentiments; and that when the Mind was not enlighten'd, the Heart lay open to Passions. Moreover, that you must have a true Understanding to preserve you from Error; that you must have Sentiments in the Heart, which may close it against Passions. When you know Truth, and love Justice, all the Virtues are in Security.

THE first Duty of civil Life, is to think of others: those, who live only for themselves, fall into Contempt. If you exact too much from others, you'll be refus'd all: Friendship, a good Character, and Service. Civil Life is a Communication of mutual Offices: the most polite contribute the most. In thinking of the Happiness of others, you assure your own: this Maxim is founded on Wisdom.

NOTHING is more odious than People, who seem to live only for themselves. Extravagant Self-love is guilty of great Crimes: some Degrees less occasions Vice; but how little soever remains, it weakens Virtue, and the Charms of Society.

'TIS impossible to contract Friendship with Persons of a predominant Self-love, and who make you feel the Effects of it; yet Mankind will never be able to root it out: while the World has Inhabitants, that Passion will reign.

BUT there is besides, an artful Self-love, which exercises not itself at the Expence of others.

WE commonly believe we raise our selves, in abasing our Fellow-Creatures, when indeed it only makes us appear envious and slandering. Goodness is far more advantageous

vantageous than Malignity. Do good Offices when in your power; speak well of all the World, and never judge with Rigour. These Acts of Virtue and Generosity, often repeated, will acquire you, in the End, a great and glorious Reputation. Every body will be interested to praise you; to diminish your Defects, and augment your good Qualities. You must build your Reputation on your own Virtues, and not on the Demerits of others: remember then, that their Perfections don't take away yours, and that you ought not to impute your want of Character to any but your self.

ONE of the things, that renders us most unhappy, is our depending too much on the Men; 'tis also the Source of our Injustice: we quarrel with them, not for what they owe, or promise us, but for what we hope from them; and that

that Expectation leads us into many Mistakes.

BE not too rash in giving Judgment; listen not to Calumnies; oppose even the first Appearances; and never be hasty to condemn. Consider, there are many *Falshoods* that look like *Truths*, as there are many *Truths* that wear the Air of *Falshood*.

WE ought to imitate, in our private Judgments, the Equity observed in solemn ones. Judges never pronounce the decisive Sentence, without first duly examining, weighing, and confronting the Witnesses on both Sides; but we, without any Consideration, render ourselves the Arbitrators of Reputation: the least Proof suffices, the least Authority seems good when it is to condemn. Prompted by a natural Propensity to Detraction, we think we inherit what we take from others:
whence

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whence proceed Hatred and Enmity; for all clandestine Actions come to light.

MINGLE therefore Equity with your Judgments: the same Justice you give to others, will be measur'd to you again. If you wou'd desire to be thought and spoken *well* of, you must never think or speak *ill* of any body.

COMPLAISANCE is an Imitation of Charity; 'tis also one of the Duties of Society: it obliges you to give that Preference to others, which is due to yourself; but this can only be practis'd and maintain'd at the expence of Self-love. 'Tis one of the great Ties of Society, and the principal Quality, that establishes Sweetness and Good-Humour in Conversation.

WE are naturally desirous of Ruling, tho' unjustly. What Right
have

have we to assume a Privilege over others? There is no Superiority but what is authoriz'd and lawful; that only ought to give Precedence. Endeavour to excel in Generosity and Good-nature: advance yourself by your Services and Benefits; by this means you will be truly elevated. An entire Disinterestedness will also render you Independant, and raise you even more than Fortune: nothing can abase you more than the Love of Riches.

THEY are the Qualities of the Heart, that form agreeable Conversations: Wit alone does not engage; for we often see those, who have a great share of it, render themselves hateful. They are commonly prepossess'd of their own Opinions, and pretend an Authority to sway other People's.

THO' Humility be regarded as a Christian Virtue alone, yet you must
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own, 'tis also one of Society; and so necessary too, that, without it, you will find it difficult to support Conversation. 'Tis the Idea you conceive of yourself, that makes you tenacious of your own Rights, and infringe those of others.

AFFECT not a nice Punctuality with any body: perfect Civility requires not all that's due to you. Fear not to exceed in Complaisance: if you wou'd be thought an amiable Friend, exact nothing with too much severity; but to the end your Manners may not contradict your Expressions, often make serious Reflections on your own Weakness, and lay it open to yourself without Disguise. This Examination will give you Sentiments of Humility for yourself, and Indulgence for others.

BE humble without being asham'd: such a Shame proceeds from a secret Pride, and Pride is an *Error*, grounded

ded on the Opinion of your own Merits; and an *Injustice*, grounded on your appearing what you are not to others.

REPUTATION is a most desirable Good; but 'tis Weakness to aim at it with too much ardor, and to do nothing, but with the View of acquiring it: you must be content to merit it. You ought not to reject the Desire of Glory, because it is the surest support to Virtue: but the difficulty lies in chusing true Glory.

ACCUSTOM yourself to look, without Astonishment or Envy, on those above you; and on those below you, without Contempt. Let not the Lustre of Pomp impose on you: 'tis Meanness of Soul to be ever prostrate before Grandeur: Admiration is due only to Virtue.

THAT you may know the better how to judge Men by their own
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Qualities, consider the State of a Person burthen'd with Honours, Dignities, and Riches; to whom nothing seems wanting, but who, in effect, wants every thing, being not possess'd of true Wealth. They suffer, as much as if their Poverty were real, who believe themselves poor. *Nothing is worse, says an Ancient, than Poverty in Riches, because the Ill infects the Soul.* He, who is thus addicted, endures all the Calamities of Opinion, without enjoying the Benefits of Fortune. He is blinded by his Error, and torn by his Passions; whereas a reasonable Man, who has nothing but the Substitutes of Wisdom and solid Reflections for his Comforts, enjoys a Tranquillity, that is not to be conceiv'd: the *Happiness* of the one, and the *Misfortune* of the other, proceed but from their different ways of thinking.

IF you find yourself the least inclinable to Hatred and Revenge, oppose

pose them with all your might; no Passions are more unworthy of a noble Soul. If you are offended, you ought only to return it with Contempt, and that's a Debt easy to be paid. Whoever fails in things indifferent, shou'd be treated with Indulgence; but there are times in Life, when you must expect to meet with Injustice: times, in which those Friends, for whom you have done the most, will be most ready to condemn you; yet, after having taken proper Methods to convince them of their Baseness, let not your Obstinacy prosecute the Injury any further. You ought to court the Esteem of your Friends; but when you find People who judge you by prepossession, or who are of Natures too violent to be contradicted, 'tis most Prudence to withdraw the Acquaintance; for whatever you do in such Conversation, will never be approv'd. 'Tis then you must oppose to their *Injustice*, the Rampart of

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your *Innocence*. Remember, that if their *Praises* did not *augment* your *Worth*, their *abasing* you does not *diminish* it: You must, therefore, without having the worse *Opinion* of yourself, commiserate them, and say, *they have ill Eyes*. Reflect, that with good *Qualities*, you surmount *Hatred* and *Envy*; and let the *Hopes*, inspir'd by *Virtue*, be your *Support* and *Consolation*.

DON'T think of revenging yourself any other way, than by behaving with more *Moderation*, than those, who attack you, have *Malice*. 'Tis only elevated *Souls*, that are touch'd with the *Glory* of forgiving.

COMFORT yourself in having a *Right* to the *Esteem* they refuse you. You are permitted to take only one sort of *Revenge*: 'tis that of doing good to those, who have offended you; by this you overcome even the *Mind* of your *Enemy*, and take not
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from your own Virtue. *Cæsar* gives us an Example of it. His Lieutenant *Labiennus*; forsaking him, at a time, in which he had most need of him, and going over to the Camp of *Pompey*, left behind him very great Treasures, which *Cæsar* sent after him, with this Message: *Behold the Revenge of Cæsar!*

IT is Prudence to profit by the Faults of others, even tho' they hurt us; but for the most part, they begin the wrong, and we finish it, by making an ill use of the Right they give us over them: we take too great an Advantage of their Faults, which is an Injustice, and Violence of Nature, that makes all the Witnesses of it against us. If we suffer with Moderation, every one will be for us, and the Faults of those, who injure us, doubled by our Patience.

WHEN you find yourself deceiv'd by your Friend, dissemble the Knowledge

ledge of it: the Moment he perceives you are sensible of it, his Malignity augments, and his Malice is without Restraint. While you dissemble, you flatter his Self-love; he enjoys the Pleasure of imposing on you; and believes himself superior, while he seems to triumph in your Error. In not appearing to know his Intents, you give him the time of repenting and coming to himself; and then it requires no more than a Service, done in a proper manner, to render him more sincerely attach'd for the future.

BE inviolable in your Words; but to acquire an entire Confidence in them, remember, you must guard them with the extreamest Nicety. Have respect for Truth, even in the most indifferent things: think that nothing is so contemptible as to wound it. They say, that he, who is given to lying, contemns God, and fears Man; but he, who speaks Truth, and

and does good Actions, is like to God. You shou'd also avoid Oaths: the Word alone of an honest Person, ought to have the same Authority.

POLITENESS is a Desire of pleasing, given us by Nature, and augmented by Education, and good Company. Politeness is the Supplement of Virtue: they say, it came into the World, when this Daughter of Heaven abandon'd it. In former Ages, when the Empire of Virtue flourish'd, they knew little of Politeness: it was since introduced by Voluptuousness, and is the Product of Luxury and Delicacy. Many have disputed whether it is *Vice* or *Virtue*, without attempting either to decide, or define it; but if I may be allow'd to speak my Sentiments, I believe it one of the strongest Links of Society, because it contributes very much to Peace, is a Preparation to Charity, and an Imitation even of Humility. True Politeness is modest, and as it seeks to

please, knows the Means to succeed, is to show we prefer others to ourselves, and give them the first Rank in our Esteem.

PRIDE separates us from Society; Self-love assumes a place, it can't enjoy without controul; and when once discover'd, always incurs an universal Contempt. Politeness is the Art of reconciling what we owe to ourselves and others; for both these Duties have their limits, and when exceeded, become either Pride or Flattery.

PERSONS of a Polite Behaviour, have a Sweetness in all their Motions; 'tis the Girdle of *Venus*; it embellishes, and gives never-failing Graces to all those who wear it.

THERE are many degrees of Politeness: you arrive at them, in proportion to the Delicacy of your Mind; it appears in your Manners, in your Discourse, and even in your Silence.

TRUE

TRUE Politeness forbids you to boast your own Perfections, as also to be insensible of other Peoples Misfortunes. It requires only good Conversation to polish the *Manners*; but you must have a great deal of Delicacy to polish the *Mind*. Politeness covers many *Defects*, and enhances your *Virtues*. Those, who fail in *Manners*, have need of solid Qualities to atone; and even then, the Reputation will form itself slowly. In fine, Politeness costs little, and renders much.

NOTHING is more becoming a young Person than Silence: by it you are enabled to judge of others, and hazard nothing your self: but take care it has not the Appearance of Haughtiness or Contempt; it ought to be the Effect of your *Modesty*, and not of your *Pride*. But, as one cannot always be silent, remember, that the first Rule to *Speak* well, is to *think* well.

WHEN

WHEN your Ideas are coherent and unmingled, your Discourse will be intelligible, and full of Modesty and Civility. Always bear a Respect for Prejudices and Customs: the Expressions denote the Sentiments, and the Sentiments are the Expressions of the Manners.

YOU must, above all, avoid an Over-Gaiety of Humour; for we rarely esteem what contributes to our Mirth. Give Attention to others more than to your self: chuse rather to be valu'd than admir'd: Show neither in your Eyes, nor Manners, an Air of Levity: and let what you say be new, at least the Subject of it. The World is full of People, who talk to the Ear, without saying any thing to the Mind: you ought therefore in speaking, either to please or instruct; for when you require Attention, it expects to be gratify'd. An indifferent Discourse cannot be too short.

APPROVE, but rarely admire: too much Admiration inclines to Folly. Banish from your Discourse all Art and Subtlety: the principal Prudence consists in speaking little, and in having more Diffidence of your self than others. An upright Conduct, and the Reputation of Probity, attract most Confidence and Esteem; and in the Consequence, reap more Advantages from Fortune, than by irregular Courses. Nothing renders you so worthy of great things, and exalts you so much above others, as an exact Fidelity.

FAIL not to use your Domesticks with Humanity. An Ancient says, *We shou'd regard them as unfortunate Friends*. Remember, you owe to Chance alone, the extreme Difference between you. Let them not feel then their Conditions, nor augment the Weight of their Cares; for nothing is more mean than to
be

be haughty to those under our Subjection.

TREAT them not with outrageous Terms: 'tis a sort of Behaviour, which ought to be unknown to delicate and polite Persons. Servitude being establish'd, contrary to the natural Equality of Mankind, ought to be soften'd. Can we expect to find Domesticks without Faults, when we show them daily our selves? Bear with them therefore. When your Humour or Passion surmounts your Reason, which can't well be conceal'd from those about you, what an Example do you set before their Eyes! Does not this deprive you of the Right of reprov'g them? You must not demean your self by too much Familiarity with them; but it is your Duty to afford them your Assistance, your Counsels, and your Benefits, in proportion to your Station, and their Necessities.

Y.O.U.


YOU ought to preserve an Authority over your Domesticks, but with Mildness: neither shou'd you always threaten, without chastising, lest your Menaces become contemptible; but you must only exert your Power when Persuasions fail. Remember, that Humanity and Christianity equal all. The Impatience and Ardor of Youth, join'd to the false Idea we have of our selves, make us regard Servants, as People of a different Nature; but these Sentiments are contrary to the Modesty we owe to our selves, and the Tenderness due to our Fellow-Creatures.

ENCOURAGE not the Flattery of Domesticks: and to prevent the Impression such Insinuations, often repeated, may make on you, remember, these are People in the Service of your Weakness and your Pride.

IF by Misfortune, my Child, you follow not my Counsels; if they are lost upon you, they will be of use to my self. These Reflections are new Engagements to endeavour at Virtue. I must fortify my Reason, even in spite of me, and lay my self under a necessity of obeying it, else it will be to my Confusion to have known, and not to have corresponded with it.

To conclude, my Child, nothing cou'd more attest my Humility, than to write on Matters, which call back all my Faults. In exposing them to you, I divest my self of my Privilege of reproving; I supply you with Arms against my self, and permit you to make use of them, if you perceive in me the Vices opposite to the Virtues I recommend to you: for Counsels are without Authority, when unsupported by Example.

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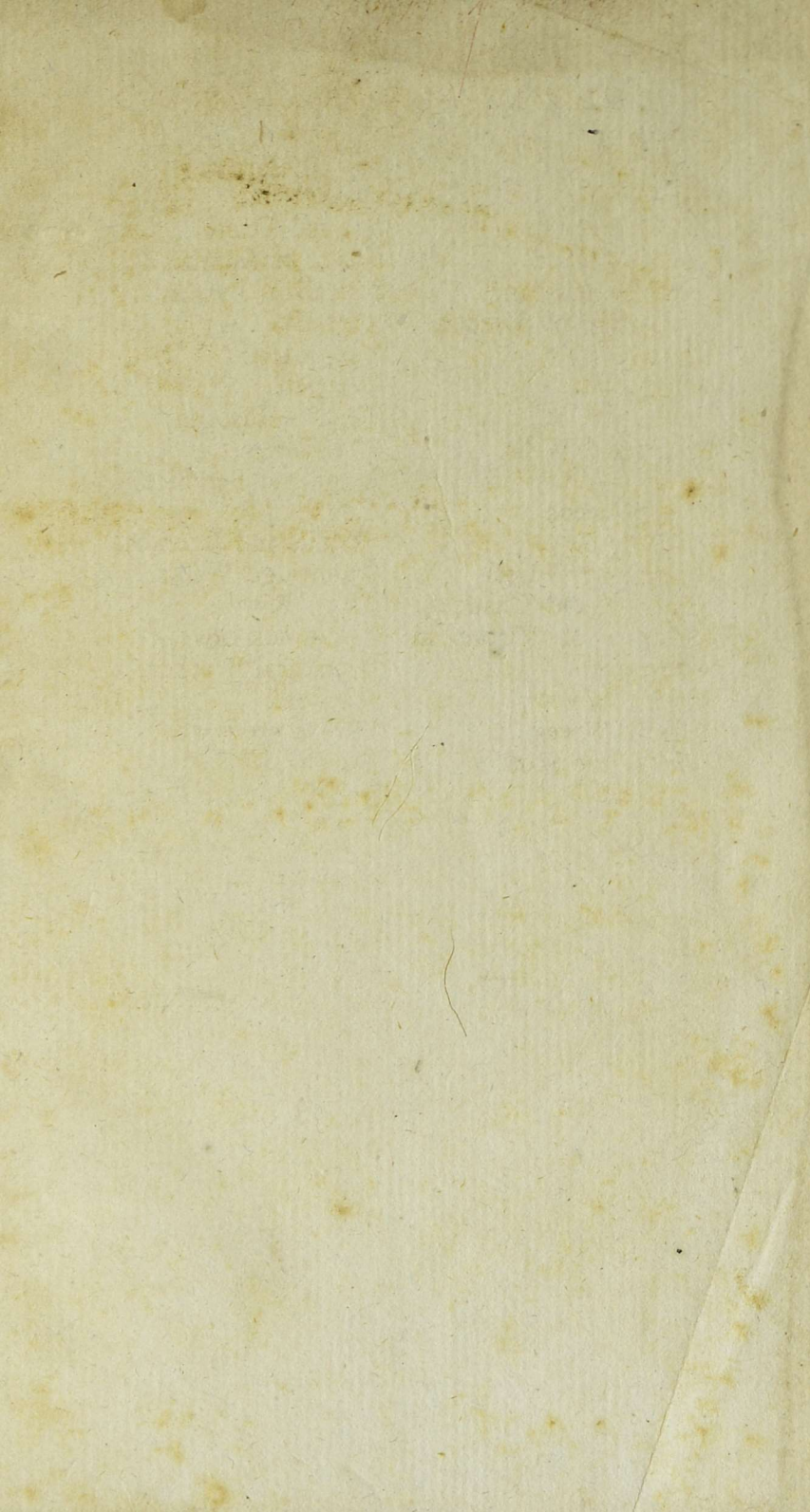
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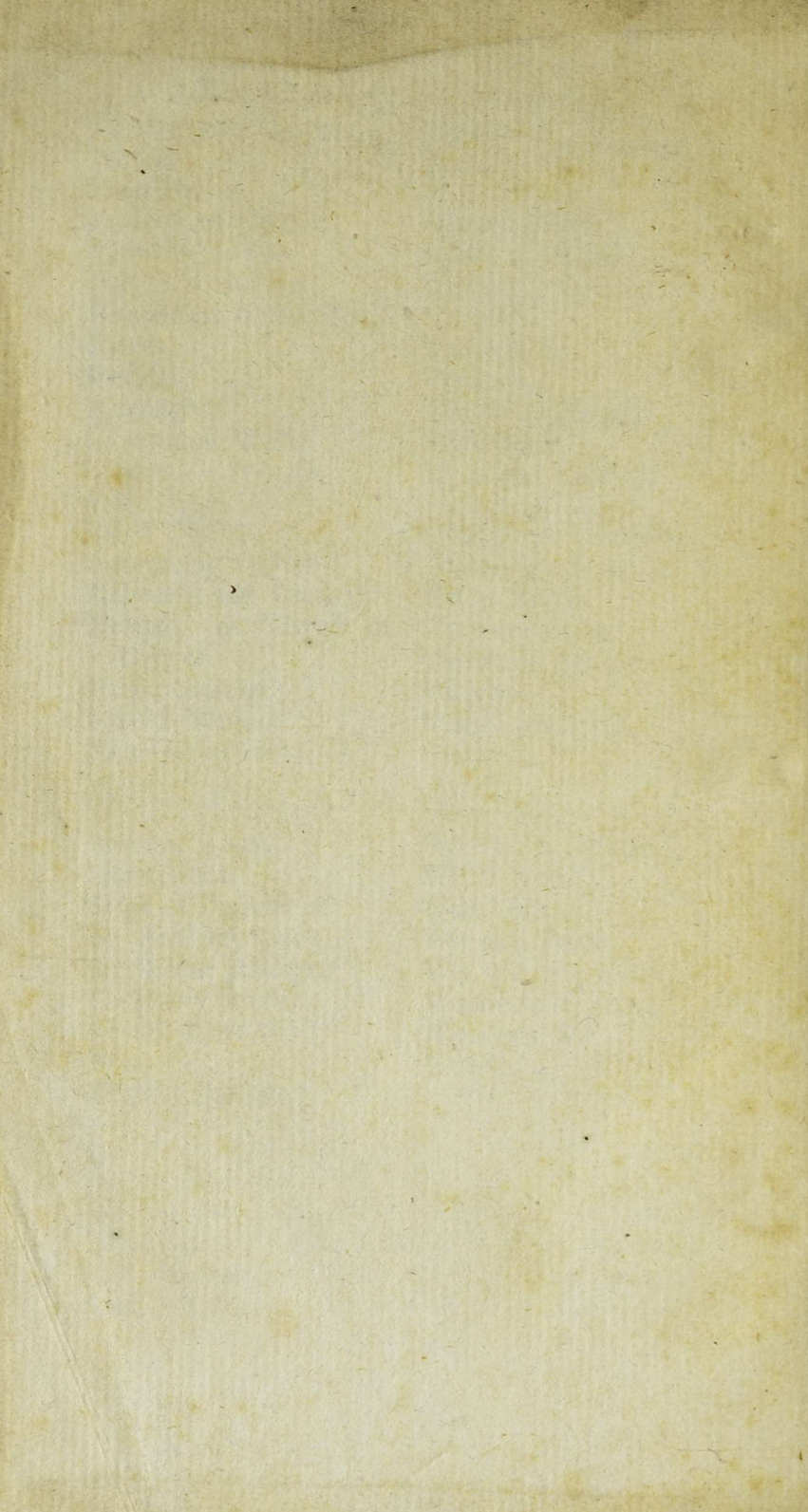
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