THE

ACCOMPLISHED

YOUTH,

CONTAINING

A FAMILIAR VIEW OF THE TRUE

PRINCIPLES

OF

Morality and Politeness.

J. B. CROSBY AND CO.
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1811.

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The Accomplished Youth.

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ADVERTISEMENT.

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THE

Accomplished Youth.

INTRODUCTORY ADDRESS.

It is intended, in this address, to shew you the importance of beginning early to give serious attention to your conduct. As soon as you are capable of reflection, you must perceive that there is a right and a wrong in human actions. You see, that those who are born with the same advantages of fortune, are not all equally prosperous in the course of life. While some of them, by wise and steady conduct, attain distinction in the world, and pass their days with comfort and honour; others, of the same rank, by mean and vicious behaviour, forfeit the

advantages of their birth; involve themselves in much misery; and end in being a disgrace to their friends, and a burden on society. Early, then, may you learn, that it is not on the external condition in which you find yourselves placed, but on the part which you are to act, that your welfare or unhappiness, your honour or infamy, depends. Now, when beginning to act that part, what can be of greater moment, than to regulate your plan of conduct with the most serious attention, before you have yet committed any fatal or irretrievable errors? If, instead of exerting reflection for this valuable purpose, you deliver yourselves up, at so critical a time, to sloth and pleasure; if you refuse to listen to any counsellor but humour, or to attend to any pursuit except that of amusement; if you allow yourselves to float loose and careless on the tide of life, ready to receive any direction which the current of fashion may chance to give you; what can you expect to follow from such beginnings? While so many around you are undergoing the sad consequences of a like indiscretion, for what reason shall not

those consequences extend to you? Shall you attain success without that preparation, and escape dangers without that precaution, which are required of others? Shall happiness grow up to you, of its own accord, and solicit your acceptance, when, to the rest of mankind, it is the fruit of long cultivation, and the acquisition of labour and care?—Deceive not yourselves with those arrogant hopes. Whatever be your rank, Providence will not, for your sake, reverse its established order. The Author of your being hath enjoined you to "take heed to your ways; to ponder the paths of your feet; to remember your Creator in the days of your youth." He hath decreed, that they only "who seek after wisdom, shall find it; that fools shall be afflicted, because of their trangressions; and that whoever refuseth instruction, shall destroy his own soul." By listening to these admonitions, and tempering the vivacity of youth with a proper mixture of serious thought, you may ensure cheerfulness for the rest of life; but by delivering yourselves up at present to giddiness and

levity, you lay the foundation of lasting heaviness of heart.

When you look forward to those plans of life, which either your circumstances have suggested, or your friends have proposed, you will not hesitate to acknowledge, that in order to pursue them with advantage, some previous discipline is requisite. Be assured, that whatever is to be your profession, no education is more necessary to your success, than the acquirement of virtuous dispositions and habits. This is the universal preparation for every character, and every station in life. Bad as the world is, respect is always paid to virtue. In the usual course of human affairs, it will be found, that a plain understanding, joined with acknowledged worth, contributes more to prosperity, than the brightest parts without probity or honour. Whether science or business, or public life, be your aim, virtue still enters, for a principal share, into all those great departments of society. It is connected with eminence, in every liberal art; with reputation, in every branch of fair and useful business; with distinction, in every public station.

The vigour which it gives the mind, and the weight which it adds to character; the generous sentiments which it breathes; the undaunted spirit which it inspires; the ardour of diligence which it quickens; the freedom which it procures from pernicious and dishonourable avocations; are the foundations of all that is highly honourable, or greatly successful among men.

Whatever ornamental or engaging endowments you now possess, virtue is a necessary requisite, in order to their shining with proper lustre. Feeble are the attractions of the fairest form, if it be suspected that nothing within corresponds to the pleasing appearance without. Short are the triumphs of wit, when it is supposed to be the vehicle of malice. By whatever means you may at first attract the attention, you can hold the esteem, and secure the hearts of others, only by amiable dispositions, and the accomplishments of the mind. These are the qualities whose influence will last, when the lustre of all that once sparkled and dazzled has passed away.

Let not then the season of youth be barren

of improvements, so essential to your future felicity and honour. Now is the seed-time of life; and according to "what you sow, you shall reap." Your character is now, under Divine assistance, of your own forming; your fate is, in some measure, put into your own hands. Your nature is as yet pliant and soft. Habits have not established their dominion. Prejudices have not preoccupied your understanding. The world has not had time to contract and debase your affections. All your powers are more vigorous, disembarrassed, and free, than they will be at any future period. Whatever impulse you now give to your desires and passions, the direction is likely to continue. It will form the channel in which your life is to run; nay, it may determine its everlasting issue. Consider then the employment of this important period, as the highest trust which shall ever be committed to you; as in a great measure decisive of your happiness, in time, and in eternity. As in the succession of the seasons, each, by the invariable laws of nature, affects the productions of what is next in course; so, in

human life, every period of our age, according as it is well or ill-spent, influences the happiness of that which is to follow. Virtuous youth gradually brings forward accomplished and flourishing manhood: and such manhood passes of itself, without uneasiness, into respectable and tranquil old age. But when nature is turned out of its regular course, disorder takes place in the moral, just as in the vegetable world. If the spring put forth no blossoms, in summer there will be no beauty, and in autumn, no fruit: so, if youth be trifled away without improvement, manhood will probably be contemptible, and old age miserable. If the beginnings of life have been "vanity," its latter end can scarcely be any other than "vexation of spirit."

Blair.

PIETY TO GOD.

PIETY to God is the first thing to be recommended, as the foundation of good

morals, and as a disposition particularly graceful and becoming in youth. To be void of it, argues a cold heart, destitute of some of the best affections which belong to that age. Youth is the season of warm and generous emotions. The heart should then, spontaneously, rise into the admiration of what is great; glow with the love of what is fair and excellent; and melt at the discovery of tenderness and goodness.—Where can any object be found, so proper to kindle those affections, as the Father of the Universe, and the Author of all felicity? Unmoved by veneration, can you contemplate that grandeur and majesty, which his works every where display? Untouched by gratitude, can you view that profusion of good, which, in this pleasing season of life, his beneficent hand pours around you? Happy in the love and affection of those with whom you are connected, look up to the Supreme Being, as the inspirer of all the friendship which has ever been shewn you by others; himself, your best and your first friend; formerly, the supporter of your infancy, and the guide of your childhood; now, the

guardian of your youth, and the hope of your coming years. View religious homage, as a natural expression of gratitude to him for all his goodness. Consider it as the service of the God of your fathers; of him, to whom your parents devoted you; of him, whom in former ages your ancestors honoured; and by whom they are now rewarded and blessed in heaven. Connected with so many tender sensibilities of soul, let religion be with you, not the cold and barren offspring of speculation, but the warm and vigorous dictate of the heart.

Ibid.

OF RELIGION.

THE worship we owe to the Supreme Being ranks above every other duty. Religion is an intercourse established between God and man, by the benefits we receive from our common Father, and the gratitude which we return. Superior minds conceive far more enlargedly of the Deity, and wor-

ship him in a manner much superior to vulgar souls; their's is the unalloyed devotion of the heart. Moral virtues are more secure when supported by the influence of Christianity. I mean not to exact from you a devotion full of weakness and superstition, I only require that you preserve so much humility, as ever to subject your understanding and opinions to the will of God, that so a love of order may govern all your actions, and inspire you with the principle of justice, which forms the foundation and concentrates every other virtue.

Most young men of the present age imagine they distinguish themselves by assuming an air of libertinism, which however renders them contemptible to people of sense. So far is such a manner from discovering any kind of superiority, that it serves only to expose a weak and depraved understanding.

Whenever religion is attacked, it may be depended on that some private purpose lurks under the attempt. No influence renders a person more happy than that of religion, when the understanding and dispo-

sition are thoroughly directed by it; it is the essential balm of life. Even unbelievers have some respect for religion, submitting themselves to that which is established, saying, as prejudice predominates in the world it must be respected.

Marchioness de Lambert.

RELIGION NEVER TO BE TREATED WITH LEVITY.

IMPRESS your minds then with reverence for all that is sacred. Let no wantonness of youthful spirits, no compliance with the intemperate mirth of others, ever betray you into profane sallies. Besides the guilt which is thereby incurred, nothing gives a more odious appearance of petulance and presumption to youth, than the affectation of treating religion with levity. Instead of being an evidence of superior understanding, it discovers a pert and shallow mind; which, vain of the first smatterings of knowledge,

Religion never to be treated with Levity.

presumes to make light of what the rest of mankind revere. At the same time, you are not to imagine, that when exhorted to be religious, you are called upon to become more formal and solemn in your manners than others of the same years; or to erect yourselves into supercilious reprovers of those around you. The spirit of true religion breathes gentleness and affability. It gives a native unaffected ease to the behaviour. It is social, kind, and chearful: far removed from that gloomy and illiberal superstition, which clouds the brow, sharpens the temper, dejects the spirits, and teaches men to fit themselves for another world, by neglecting the concerns of this. Let your religion, on the contrary, connect preparation for heaven with an honourable discharge of the duties of active life. Of such religion discover, on every proper occasion, that you are not ashamed; but avoid making any unnecessary ostentation of it before the world.

Blair.

IN WHAT TRUE HAPPINESS CONSISTS.

IN one word, guard well your heart; it is the source of innocence and happiness. It was the saying of a sensible man, that "You pay not too much for liberty of mind, tho' it be the sacrifice of your pleasures." Never expect, then, to make voluptuousness connect with fame, nor effeminate dalliance with the rewards of virtue. Avoid such pleasures, and you will find, in better pursuits, a recompense more than will counterbalance your loss. Honour and truth have their pleasures; but they are the superior luxuries of the soul.

Learn also, to fear and respect yourself. The foundation of happiness is laid in peace of mind, and in the secret approbation of conscience. I mean by conscience that nice sense of honour, which assures you of having done nothing which can merit reproach. I repeat it, how happy are you if you know how to live alone, to renew the intercourses of solitude with pleasure, and to quit yourself with regret! With such a

disposition the world is less necessary to you; but beware that you grow not out of humour with it. You should not make this retreat from men too habitual; for if you fly from them, they will also avoid you, and neither your age nor profession allows you to neglect them, for they are still necessary to you. But when we know both how to live with the world and to live without it, they are pleasures which heighten each other.

Marchioness de Lambert.

OF TRUE GLORY.

A PASSION for glory may contribute greatly both to your advancement and happiness; but it may likewise render you unhappy and disesteemed, if you know not how to govern it.

The love of glory is the most ardent and permanent of all our inclinations, and the last sentiment which abandons us; but we must avoid confounding it with vanity.

Vanity desires the approbation of others;

Of true Glory.

true glory is the secret testimony of a good conscience. Endeavour to gratify the disposition you have of attaining glory; but secure the approbation of this interior witness. While your tribunal is with yourself, appeal is unnecessary. You may always be able to appreciate your own worth. Should those who are ignorant of your good qualities, undertake to dispute them, it cannot be a circumstance of regret.

To be an honest man is of great importance, but to be known as one is less necessary: those who desire not to extend their reputation beyond their merit, are in the surest way to obtain both.

What a difference there is between the natural dignity of man and the insignificancy of those things on which he values himself! Nothing is so ill matched as the dignity on which he plumes himself, and the vanity which he derives from an infinite number of trifles. An ambition so ill founded, indicates great want of merit. The truly great man is not diverted by the infatuations of vain glory.

Ibid.

DUE REGULATION OF PLEASURE.

THOUGH religion condemns such pleasures as are immoral, it is chargeable with no improper austerity in respect of those which are innocent By the cautious discipline which that prescribes, think not that it excludes you from all gay enjoyment of life. Within the compass of that sedate spirit, to which it forms you, all that is innocently pleasing will be found to lie. It is a mistake to imagine, that, in constant effusions of giddy mirth, or in that flutter of spirits which is excited by a round of diversions, the chief enjoyment of our state consists. Were this the case, the vain and the frivolous would be on better terms for happiness, than the wise, the great, and the good. To arrange the plans of amusement, or to preside in the haunts of jollity, would be more desirable, than to exert the highest effort of mental powers for the benefit of nations. A consequence so absurd, is sufficient to explode the principle from which it flows: To the amusements and lesser joys of the

world, religion assigns their proper place. It admits of them, as relaxations from care, as instruments of promoting the union of men, and of enlivening their social intercourse. But though it does not censure or condemn them, as long as they are kept within due bounds; neither does it propose them as rewards to the virtuous or as the principal objects of their pursuit. To such it points out nobler ends of action. Their felicity it engages them to seek in the discharge of an useful, an upright, and honourable part in life; and, as the habitual tenor of their mind, it promotes chearfulness, and discourages levity. Between these two there is a wide distinction; and the mind which is most open to levity, is frequently a stranger to chearfulness. Transports of intemperate mirth are often no more than flashes from the dark cloud; and, in proportion to the violence of the effulgence, is the succeeding gloom. Levity may be the forced production of folly or vice; chearfulness is the natural offspring of wisdom and virtue only. The one is an occasional agitation; the other a permanent habit. The one degrades the

character; the other is perfectly consistent with the dignity of reason, and the steady and manly spirit of religion. To aim at a constant succession of high and vivid sensations of pleasure, is an idea of happiness altogether chimerical. Calm and temperate enjoyment is the utmost that is allotted to man. Beyond this, we struggle in vain to raise our state; and, in fact, depress our joys by endeavouring to heighten them. Instead of those fallacious hopes of perpetual festivity, with which the world would allure us, religion confers upon us a chearful tranquillity. Instead of dazzling us with meteors of joy which sparkle and expire, it sheds around us a calm and steady light. Let us, then, shew the world, that a religious temper is a temper sedate, but not sad; that a religious behaviour is a behaviour regulated, but not stiff and formal. Thus we shall pass through the various changes of the world, with the least discomposure; and we shall vindicate religion from the reproaches of those who would attribute to it either enthusiastic joys, or slavish terrors. We shall shew, that it is a rational rule of life, worthy of the perfec-

tion of God, and suited to the nature and state of man.

Blair.

EXPERIENCE TO BE ANTICIPATED BY REFLECTION.

IT is to be observed, that the young and the ignorant are always the most violent in pursuit. The knowledge which is forced upon them by longer acquaintance with the world, moderates their impetuosity. Study, then, to anticipate, by reflection, that knowledge which experience often purchases at too dear a price. Inure yourselves to frequent consideration of the emptiness of those pleasures which excite so much strife and commotion among mankind. Think how much more of the true enjoyment is lost by the violence of passion, than by the want of those things which give occasion to that passion. Persuade yourselves that the favour of God and the possession of virtue, form the chief happiness of the rational nature. Let a contented mind and a peaceful life, hold the next place in your estimation. These

Experience to be anticipated by Reflection.

are the conclusions which the wise and thinking part of mankind have always formed. To these conclusions, after having run the race of passion, you will probably come at the last. By forming them betimes, you will make a seasonable escape from that tempestuous region, through which none can pass without suffering misery, contracting guilt, and undergoing severe remorse.

Ibid.

ON FRIENDSHIP.

NO alliance is so pleasing as that of social intercourse with people of intelligence. Be ever ready to tender your own friendship, and to invite that of the worthy. You can never be an amiable man without inheriting the capacity of being a friend, and knowing in what true friendship consists. It is this which corrects the vices of society; which softens the asperities of nature; and humbles the vain and assuming, restoring them to their true station.

Amidst the tumult of the world, be careful, my son, to select a faithful friend; one who will impart to you the precepts of truth.

Be ever attentive to the advice of such. The acknowledgment of an error costs him little who perceives that it is in his own power to repair it. Never think you have acted sufficiently well, while it is in your power to act better. No one suffers reprehension so mildly as he who most deserves respect and praise. If you should ever be so happy as to find a virtuous and faithful friend, you will find a treasure. His reputation will secure yours; he will answer for you to yourself; he will alleviate your cares, and enhance your enjoyments. But in order to be entitled to such a friend, you must be such a one yourself.

Almost every person complains of the scarcity of friends, while they inherit neither the disposition of making nor maintaining such an intercourse. Young people have their companions, but rarely have friends. They are united only in the pursuit of pleasures, and pleasures do not constitute the bonds of friendship. But in making slight remarks on the duties of social life, I pretend not to write a treatise on this subject; the rest must be left to your own disposition, which

will undoubtedly suggest the necessity of possessing a friend; and I depend on your affections and sympathies, for instructing you in the duties of friendship.

Marchioness de Lambert.

CHOICE OF FRIENDS.

THERE is nothing more becoming any wise man than to make choice of friends; for by them thou shalt be judged what thou art. Let them, therefore, be wise and virtuous, and none of those that follow thee for gain. But make election rather of thy betters than thy inferiors, shunning always such as are poor and needy. For if thou givest twenty gifts, and refuse to do the like but once, all that thou hast done will be lost, and such men will become thy mortal enemies. Take also special care, that thou never trust any friend or servant with any matter that may endanger thy estate; for so shalt thou make thyself a bond-slave to him that thou trustest, and leave thyself always

to his mercy. And be sure of this, thou shalt never find a friend in thy young years, whose conditions and qualities will please thee after thou comest to more discretion and judgment, and then all thou givest is lost, and all wherein thou shalt trust such a one will be discovered. Such, therefore, as are thy inferiors will follow thee but to eat thee out, and when thou leavest to feed them they will hate thee; and such kind of men, if thou preserve thy estate, will always be had. And if thy friends be of better quality than thyself, thou mayest be sure of two things; the first, that they will be more careful to keep thy counsel, because they have more to lose than thou hast: the second, they will esteem thee for thyself, and not for that which thou dost possess. But if thou be subject to any great vanity or ill, (from which I hope God will bless thee) then therein trust no man; for every man's folly ought to be his greatest secret. And altho' I persuade thee to associate thyself with thy betters, or at least with thy peers, yet remember always that thou venture not thy

estate with any of those great ones that shall attempt unlawful things, for such men labour for themselves and not for thee; thou shalt be sure to part with them in the danger, but not in the honour; and to venture a sure estate in present, in hope of a better in future, is mere madness. And great men forget such as have done them service when they have obtained what they would, and will rather hate thee for saying thou hast been a means of their advancement than acknowledge it.

I could give thee a thousand examples, and I myself know it and have tasted it in all the course of my life. When thou shalt read and observe the stories of all nations, thou shalt find innumerable examples of the like. Let thy love, therefore, be to the best, so long as they do well; but take heed that thou love God, thy country, thy prince, and thine own estate, before all others; for the fancies of men change, and he that loves to-day, hateth to-morrow; but let reason be thy school-mistress, which shall ever guide thee aright.

Raleigh.

MODESTY AND DOCILITY.

TO piety join modesty and docility, reverence of your parents, and submission to those who are your superiors in knowledge, in station, and in years. Dependence and obedience belong to youth. Modesty is one of its chief ornaments, and has ever been esteemed a presage of rising merit. When entering on the career of life, it is your part not to assume the reins as yet into your hand; but to commit yourselves to the guidance of the more experienced, and to become wise by the wisdom of those who have gone before you. Of all the follies incident to youth, there are none which either deform its present appearance, or blast the prospect of its future prosperity, more than self-conceit, presumption, and obstinacy. By checking its natural progress in improvement, they fix it in long immaturity, and frequently produce mischiefs which can never be repaired. Yet these are vices too commonly found among the young. Big with enterprize, and elated by hope, they resolve to

trust for success to none but themselves. Full of their own abilities, they deride the admonitions which are given them by their friends, as the timorous suggestions of age. Too wise to learn, too impatient to deliberate, too forward to be restrained, they plunge, with precipitate indiscretion, into the midst of all the dangers with which life abounds. Positive as you now are in your opinions, and confident in your assertions, be assured, that the time approaches when both men and things will appear to you in a different light. Many characters which you now admire, will, by and by, sink in your esteem; and many opinions, of which you are at present most tenacious, will alter as you advance in years. Distrust, therefore, that glare of youthful presumption, which dazzles your eyes. Abound not in your own sense. Put not yourselves forward with too much eagerness, nor imagine, that, by the impetuosity of juvenile ardour, you can overturn systems which have been long established, and change the face of the world. By patient and gradual progression in improvement, you may, in due time,

command lasting esteem. But by assuming, at present, a tone of superiority, to which you have no good title, you will disgust those, whose approbation it is most important to gain. Forward vivacity may fit you to be the companion of an idle hour; but more solid qualities must recommend you to the wise, and mark you out for importance and consideration in subsequent life.

Blair.

SINCERITY AND TRUTH.

IT is necessary to recommend to you sincerity and truth. This is the basis of every virtue. That darkness of character, where we can see no heart; those foldings of art, through which no native affection is allowed to penetrate, present an object, unamiable in every season of life, but particularly odious in youth. If, at an age when the heart was warm, when the emotions are strong, and when nature is expected to shew

herself free and open, you can already smile and deceive; what are we to look for, when you shall be no longer hackneyed in the ways of men; when interest shall have completed the obduration of your heart; and when experience shall have improved you in all the arts of guile? Dissimulation in youth is the forerunner of perfidy in old age. Its first appearance is the fatal omen of growing depravity and of future shame. It degrades parts and learning; it obscures the lustre of every accomplishment; and it sinks you into contempt with God and man. As you value, therefore, the approbation of Heaven, or the esteem of the world, cultivate the love of truth. In all your proceedings, be direct and consistent. Ingenuity and candour possess the most powerful charm; they bespeak universal favour; they carry an apology for almost every failing. The path of truth is a plain and safe path; that of falsehood is a perplexing maze. After the first departure from sincerity, it is not in your power to stop. One artifice unavoidably leads on to another; till, as the intricacy of the labyrinth increases, you are left

entangled in your own snare. Deceit discovers a little mind, which stops at temporary expedients, without rising to comprehensive views of conduct. It betrays, at the same time, a dastardly spirit. It is the resource of one who wants courage to avow his designs, or to rest upon himself. But openness of character displays that generous boldness, which ought to distinguish youth To set out in the world with no other principle than a crafty attention to interest, betokens one who is destined for creeping thro' the inferior walks of life. To give an early preference to honour above gain, when they stand in competition; to despise every advantage, which cannot be attained without dishonest arts; to brook no meanness, and to stoop to no dissimulation, are the indications of a great mind, the presages of future eminence and distinction in life. At the same time, this virtuous sincerity is perfectly consistent with the most prudent vigilance and caution. It is opposed to cunning, not to true wisdom. It is not the simplicity of a weak and improvident, but the candour of an enlarged and noble

mind; it is the mark of one who scorns deceit, because he accounts it both base and unprofitable; of one who seeks no disguise, because he needs none to hide him.

Blair.

OF THINKING FOR YOURSELF.

JUDGE for yourself, and depend not on the opinion of others. Misfortunes and improper conduct arise from false judgment; false judgment from our passions; and our passions from our commerce with mankind. It is in this manner that you contract imperfections. In order to weaken the impressions of such intercourses, moderate your desires and your inquietudes. Reflect that time effaces both pleasures and pains; that, young as you are, every instant deprives you of a portion of your existence; and that every thing is continually sinking into the

abyss of time, from whence they never return.

Marchioness de Lambert.

TRUTH AND PROBITY.

YOUR apprenticeship is nearly out, and you are soon to set up for yourself: that approaching moment is a critical one. A tradesman who would succeed in his way, must begin by establishing a character of integrity and good manners: without the former, nobody will go to his shop at all; without the latter, nobody will go there twice. This rule does not exclude the fair arts of trade. He may sell his goods at the best price he can, within certain bounds. He may avail himself of the humour, the whims, and the fantastical tastes of his customers; but what he warrants to be good must be really so, what he seriously asserts must be true, or his first fraudulent profits will soon end in a bankruptcy. It is the same in higher life, and in the great business

of the world. A man who does not solidly establish, and really deserve, a character of truth, probity, good manners, and good morals, at his first setting out in the world, may impose, and shine like a meteor for a very short time, but will very soon vanish, and be extinguished with contempt. People easily pardon, in young men, the common irregularities of the senses; but they do not forgive the least vice of the heart. The heart never grows better by age; I fear rather worse; always harder. A young liar, will be an old one; and a young knave, will only be a greater knave as he grows older. But should a bad young heart, accompanied with a good head (which, by the way, very seldom is the case) really reform in a more advanced age, from a consciousness of it's folly, as well as of it's guilt; such a conversion would only be thought prudential and political, but never sincere. I hope in God, and I verily believe, that you want no moral virtue. But the possession of all the moral virtues, *in actu primo*, [In the first instance.] as the logicians call it, is not sufficient; you

must have them in *actu secundo* too: nay, that is not sufficient neither; you must have the reputation of them also. Your character in the world must be built upon that solid foundation, or it will soon fall, and upon your own head. You cannot therefore be too careful, too nice, too scrupulous, in establishing this character at first, upon which your whole depends.

Ibid.

OF MORAL CHARACTER.

YOUR moral character must be not only pure, but, like Cæsar's wife, unsuspected. The least speck or blemish upon it is fatal. Nothing degrades and vilifies more, for it excites and unites detestation and contempt. There are, however, wretches in the world profligate enough to explode all notions of moral good and evil; to maintain that they are merely local, and depend entirely upon the customs and fashions of different countries: nay, there are still, if possible, more

unaccountable wretches; I mean those who affect to preach and propagate such absurd and infamous notions, without believing them themselves. These are the devil's hypocrites. Avoid, as much as possible, the company of such people; who reflect a degree of discredit and infamy upon all who converse with them. But, as you may, sometimes, by accident, fall into such company, take great care that no complaisance, no good humour, no warmth of festal mirth, ever make you seem even to acquiesce, much less to approve or applaud, such infamous doctrines. On the other hand, do not debate nor enter into serious argument, upon a subject so much below it: but content yourself with telling these *Apostles*, that you know they are not serious; that you have a much better opinion of them than they would have you have; and that, you are very sure, they would not practise the doctrine they preach. But put your private mark upon them, and shun them for ever afterwards.

There is nothing so delicate as your moral character, and nothing which it is your in-

terest so much to preserve pure. Should you be suspected of Injustice, Malignity, Perfidy, Lying, &c. all the parts and knowledge in the world will never procure you esteem, friendship, or respect. A strange concurrence of circumstances has sometimes raised very bad men to high stations; but they have been raised like criminals to a pillory, where their persons and their crimes, by being more conspicuous, are only the more known, the more detested, and the more pelted and insulted. If, in any case whatsoever, affectation and ostentation are pardonable, it is in the case of morality; tho', even there, I would not advise you to a pharisaical pomp of virtue. But I will recommend to you a most scrupulous tenderness for your moral character, and the utmost care not to say or do the least thing, that may ever so slightly taint it. Shew yourself, upon all occasions, the advocate, the friend, but not the bully, of Virtue. Colonel Chartres, whom you have certainly heard of, (who was, I believe, the most notorious blasted rascal in the world, and who had, by all sorts of crimes, amassed

immense wealth) was so sensible of the disadvantage of a bad character, that I heard him once say, in his impudent profligate manner, that, tho' he would not give one farthing for Virtue, he would give ten thousand pounds for a character; because he should get a hundred thousand pounds by it: whereas he was so blasted that he had no longer an opportunity of cheating people. Is it possible then that an honest man can neglect what a wise rogue would purchase so dear?

Let no conversation, no example, no fashion, no *bon mot*, no silly desire of seeming to be above, what most knaves, and many fools, call prejudices, ever tempt you to avow, excuse, extenuate, or laugh at the least breach of morality; but shew upon all occasions, and take all occasions to shew, a detestation and abhorrence of it. There, tho' young, you ought to be strict; and there only, while young, it becomes you to be strict and severe. But there too, spare the persons, while you lash the crimes.

Ibid.

OF THE LESSER VIRTUES.

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

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

could have protected, the liberties of Rome. Mr. Addison, in his Cato, says of Cæsar (and I believe with truth)

Curse on his virtues they've undone his Country.

By which he means, those lesser, but engaging virtues of gentleness, affability, complaisance, and good humour. The knowledge of a Scholar, the courage of a Hero, and the virtue of a Stoic, will be admired; but if the knowledge be accompanied with arrogance, the courage with ferocity, and the virtue with inflexible severity, the man will never be loved. The heroism of Charles XII, of Sweden, (if his brutal courage deserves that name) was universally admired, but the man no where beloved. Whereas Henry IV, of France, who had full as much courage, and was much longer engaged in wars, was generally beloved upon account of his lesser and social virtues. We are all so formed, that our understandings are generally the *dupes* of our hearts, that is, of our passions; and the surest way to the former, is through the latter, which must be

engaged by the *leniores virtutes*, alone, and the manner of exerting them.

Ibid.

DECENCY.

ONE of the most important points of life is Decency; which is to do what is proper, and where it is proper; for many things are proper at one time, and in one place, that are extremely improper in another: for example, it is very proper and decent that you should play some part of the day: but you must feel that it would be very improper and indecent, if you were to fly your kite, or play at nine-pins, while you are with Mr. Maittaire. It is very proper and decent to dance well; but then you must dance only at balls, and places of entertainment: for you would be reckoned a fool, if you were to dance at church, or at a funeral. I hope, by these examples, you understand the meaning of the word *Decency*; which in French is

Decency.

Bienseance; in Latin, *Decorum*; and in Greek, *Πρεπον*.

Ibid.

BENEVOLENCE AND HUMANITY.

YOUTH is the proper season of cultivating the benevolent and humane affections. As a great part of your happiness is to depend on the connections which you form with others, it is of high importance that you acquire betimes the temper and the manners which will render such connections comfortable. Let a sense of justice be the foundation of all your social qualities. In your most early intercourse with the world, and even in your youthful amusements, let no unfairness be found. Engrave on your mind that sacred rule, of 'doing all things to others, according as you wish that they should do unto you.' For this end, impress yourself with a deep sense of the original and natural equality of men. Whatever advantages of birth or fortune you possess, ne-

ver display them with an ostentatious superiority. Leave the subordinations of rank, to regulate the intercourse of more advanced years. At present it becomes you to act among your companions, as man with man. Remember how unknown to you are the vicissitudes of the world; and how often they, on whom ignorant and contemptuous young men once looked down with scorn, have risen to be their superiors in future years. Compassion is an emotion of which you ought never to be ashamed. Graceful in youth is the tear of sympathy, and the heart that melts at the tale of woe. Let not ease and indulgence contract your affections, and wrap you up in selfish enjoyment. Accustom yourselves to think of the distresses of human life; of the solitary cottage, the dying parent, and the weeping orphan. Never sport with pain and distress, in any of your amusements; never treat even the meanest insect with wanton cruelty.

Blair.

TEMPERANCE IN PLEASURE RECOMMENDED.

LET me particularly exhort youth to temperance in pleasure. Let me admonish them to beware of that rock on which thousands, from race to race, continue to split. The love of pleasure, natural to man in every period of his life, glows at this age with excessive ardour. Novelty has fresh charms, as yet, to every gratification. The world appears to spread a continual feast; and health, vigour, and high spirits, invite them to partake of it without restraint. In vain we warn them of latent dangers. Religion is accused of insufferable severity, in prohibiting enjoyment; and the old, when they offer their admonitions, are upbraided with having forgot that they once were young.—And yet, my friends, to what do the restraints of religion, and the counsels of age, with respect to pleasure, amount? They may all be comprised in a few words—not to hurt yourselves, and not to hurt others, by your pursuit of plea-

sure. Within these bounds, pleasure is lawful; beyond them, it becomes criminal; it is ruinous. Are these restraints any other than what a wise man would choose to impose on himself? We call you not to renounce pleasure, but to enjoy it in safety. Instead of abridging it, we exhort you to pursue it on an extensive plan. We propose measures for securing its possession, and for prolonging its duration.

Ibid.

WINE.

TAKE especial care that thou delight not in wine, for there never was any man that came to honour or preferment that loved it; for it transformeth a man into a beast, decayeth health, poisoneth the breath, destroyeth natural heat, brings a man's stomach to an artificial heat, deformeth the face, rotteth the teeth, and, to conclude, maketh a man contemptible, soon old, and despised of all wise and worthy men, hated

in thy servants, in thyself and companions; for it is a bewitching and infectious vice. And remember my words, that it were better for a man to be subject to any vice than to it; for all other vanities and sins are recovered, but a drunkard will never shake off the delight of beastliness; for the longer it possesseth a man, the more he will delight in it,—and the older he groweth, the more he shall be subject to it; for it dulleth the spirits, and destroyeth the body, as ivy doth the old tree, or as the worm that engendereth in the kernel of the nut.

Take heed, therefore, that such a cureless canker pass not thy youth, nor such a beastly infection thy old age; for then shall all thy life be but as the life of a beast, and, after thy death, thou shalt only leave a shameful infamy to thy posterity, who shall study to forget that such a one was their father. Anacharsis saith, "the first draught serveth for health, the second for pleasure, the third for shame, the fourth for madness;" but in youth there is not so much as one draught permitted, for it putteth fire to fire, and wasteth the natural heat and seed of genera-

tion. And therefore, except thou desire to hasten thine end, take this for a general rule, that thou never add any artificial heat to thy body, by wine or spice, until thou find that time hath decayed thy natural heat, and the sooner thou beginnest to help nature, the sooner she will forsake thee, and trust altogether to art. "Who have misfortune," saith Solomon, "who have sorrow and grief, who have trouble without fighting, stripes without cause, and faintness of eyes? even they that sit at wine, and strain themselves to empty cups." Pliny saith, "wine maketh the hand quivering, the eyes watery, the night unquiet, lewd dreams, a stinking breath in the morning, and an utter forgetfulness of all things."

Whosoever loveth wine shall not be trusted of any man, for he cannot keep a secret. Wine maketh man not only a beast, but a madman; and if thou love it, thy own wife, thy children, and thy friends will despise thee. In drink, men care not what they say, what offence they give; they forget comeliness, commit disorders, and, to conclude, offend all virtuous and honest company, and

God most of all, to whom we daily pray for health, and a life free from pain; and yet by drunkenness, and gluttony (which is the drunkenness of feeding), we draw on, saith Hesiod, a swift, hasty, untimely, cruel, and an infamous old age.

When Diogenes saw a house to be sold, whereof the owner was given to drink, "I thought at the last," quoth Diogenes, "he would spew out a whole house."

Raleigh.

ON THE PROPER MANAGEMENT OF OUR TIME.

TO be impressed with a just sense of the value of time, it is highly requisite that we should introduce order into its management. Consider well, then, how much depends upon it, and how fast it flies away. The bulk of men are in nothing more capricious and inconsistent than in their appreciation of time. When they think of it as the mea-

sure of their continuance on earth, they highly prize it, and with the greatest anxiety seek to lengthen it out. But when they view it in separate parcels, they appear to hold it in contempt, and squander it with inconsiderate profusion. While they complain that life is short, they are often wishing its different periods at an end. Covetous of every other possession, of time only they are prodigal. They allow every idle man to be master of this property, and make every frivolous occupation welcome that can help them to consume it. Among those who are so careless of time, it is not to be expected that order should be observed in its distribution. But by this fatal neglect, how many materials of severe and lasting regret are they laying up in store for themselves! The time which they suffer to pass away in the midst of confusion, bitter repentance seeks afterwards in vain to recal. What was omitted to be done at its proper moment, arises to be the torment of some future season. Manhood is disgraced by the consequences of neglected youth. Old age, oppressed by cares that belonged to a former

period, labours under a burden not its own. At the close of life the dying man beholds with anguish that his days are finishing, when his preparation for eternity is scarcely commenced. Such are the effects of a disorderly waste of time, in not attending to its value. Every thing in the life of such persons is misplaced.

He, on the contrary, who is orderly in the distribution of his time, takes the proper method of escaping those manifold evils. By proper management he prolongs it. He lives much in little space; more in a few years than others do in many. He can live to God and his own soul, and at the same time attend to all the lawful interests of the present world. He looks back on the past, and provides for the future. He catches the hours as they fly. They are marked down for useful purposes, and their memory remains. But by the man of confusion those hours fleet like a shadow. His days and years are either blanks, of which he has no remembrance, or they are filled up with a confused and irregular succession of unfinished transactions. He remembers, indeed,

that he has been busy, yet he can give little account of the business which has employed him.

Blair.

THE EMPLOYMENT OF TIME.

REDEEMING your time from those dangerous wastes of it which lead our youth into every disorder and confusion in society, seek to fill it with employment which you may review with satisfaction. The acquisition of knowledge is one of the most honourable occupations of youth. The desire of it discovers a liberal mind, and is connected with many accomplishments and many virtues. But though your train of life should not lead you to study, a course of education always furnishes proper employments to a well-disposed mind. Whatever you pursue, be emulous to excel. Generous ambition, and sensibility to praise, are, especially at your age, among the marks of virtue. Think not, that any affluence of fortune, or any ele-

vation of rank, exempts you from the duties of application and industry. Industry is the law of our being; it is the demand of nature, of reason, and of God. Remember always, that the years which now pass over your heads, leave permanent memorials behind them. From your thoughtless minds they may escape; but they remain in the remembrance of God. They form an important part of the register of your life. They will hereafter bear testimony, either for or against you, at that day when, for all your actions, but particularly for the employments of youth, you must give an account to God. Whether your future course is destined to be long or short, after this manner it should commence; and, if it continue to be thus conducted, its conclusion, at what time soever it arrives, will not be inglorious or unhappy.

Ibid.

ON THE SAME.

THE present moments are the only ones we are sure of, and as such the most valuable; but your's are doubly so, at your age; for the credit, the dignity, the comfort, and the pleasure of all your future moments, depend upon the use you make of your present ones.

I am extremely satisfied with your present manner of employing your time; but will you always employ it as well? I am far from meaning always in the same way; but I mean as well in proportion, in the variation of age and circumstances. You now study five hours every morning; I neither suppose that you will, nor desire that you should do so for the rest of your life. Both business and pleasure will justly and equally break in upon those hours. But then, will you always employ the leisure they leave you in useful studies? If you have but an hour, will you improve that hour, instead of idling it away? While you have such a friend and monitor with you as Mr. Harte, I am sure

you will. But suppose that business and situations should, in six or seven months, call Mr. Harte away from you; tell me truly, what may I expect and depend upon from you, when left to yourself?

I desire that you would be doing something or other all day long; and not neglect half hours, and quarters of hours, which at the year's end amounts to a great sum. For instance; there are many short intervals in the day, between studies and pleasures: instead of sitting idle and yawning, in those intervals, take up any book, tho' ever so trifling a one, even down to a jest book; it is still better than doing nothing.

I knew, once, a very covetous, sordid fellow, who used frequently to say, "Take care of the pence; for the pounds will take care of themselves." This was a just and sensible reflection in a miser. I recommend to you to take care of minutes; for hours will take care of themselves. I am very sure, that many people lose two or three hours every day, by not taking care of the minutes. Never think any portion of time whatsoever too short to be employed; something or other may always be done in it.

The Employment of Time.

There is nothing which I more wish that you should know, and which fewer people do know, than the true use and value of Time. It is in every body's mouth; but in few people's practice. Every fool, who slatterns away his whole time in nothings, utters, however, some trite common-place sentence, of which there are millions, to prove, at once the value and the fleetness of time. The sun dials, likewise, all over Europe, have some ingenious inscription to that effect; so that nobody squanders away their time, without hearing and seeing daily, how necessary it is to employ it well, and how irrecoverable it is if lost.

Do you employ your whole time in the most useful manner? I do not mean, do you study all day long; nor do I require it. But I mean, do you make the most of the respective allotments of your time? While you study, is it with attention? When you divert yourself, is it with spirit? Your diversions may, if you please, employ some part of your time very usefully. It depends entirely upon the nature of them. If they be futile and frivolous, it is time worse than

lost, for they will give you a habit of futility. All gaming, field-sports, and such sort of amusements, where neither the understanding nor the senses have the least share, I look upon as frivolous, and as the resources of little minds, who either do not think, or do not love to think. But the pleasures of a man of parts either flatter the senses or improve the mind; I hope, at least, that there is not one minute of the day in which you do nothing at all. Inaction, in youth, is unpardonable.

You have, it is true, a great deal of time before you; but, in this period of your life, one hour usefully employed may be worth more than four-and-twenty hereafter; a minute is precious to you now, whole days may possibly not be so forty years hence. Whatever time you allow, or can snatch for serious reading (I say, snatch, because company and the knowledge of the world is now your chief object,) employ it in the reading of some one book, and that a good one, till you have finished it: and do not distract your mind with various matter, at the same time. In this light I would

recommend to you to read *tout de suit* Grotius *de Jure Belli et Pacis*, translated by Barbeyrac, and Puffendorf's *Jus Gentium*, translated by the same hand.

I knew a gentleman, who was so good a manager of his time, that he would not even lose that small portion of it, which the calls of nature obliged him to pass in the necessary-house; but gradually went through all the Latin Poets, in those moments. He bought, for example, a common edition of Horace, of which he tore off gradually a couple of pages, carried them with him to that necessary place, read them first and then sent them down as a sacrifice to Cloacina: this was so much time fairly gained; and I recommend to you to follow his example. It is better than only doing what you cannot help doing at those moments; and it will make any book, which you may read in that manner, very present in your mind. Books of science, and of a grave sort, must be read with continuity; but there are very many, and even very useful ones, which may be read with advantage by snatches, and unconnectedly; such

are all the good Latin Poets, except Virgil in his Æneid: and such are most of the modern Poets, in which you will find many pieces worth reading, that will not take up above seven or eight minutes. Bayle's, Moreri's, and other Dictionaries, are proper books to take and shut up for the little intervals of (otherwise) idle time, that every body has in the course of the day, between either their studies or their pleasures.

Chesterfield.

ON THE VALUE OF TIME.

TIME is precious, life short, and consequently one must not lose a single moment. A man of sense knows how to make the most of time, and puts out his whole sum, either to interest, or to pleasure: he is never idle; but constantly employed either in amusements or in study. It is a saying that idleness is the mother of all vice. At least, it is certain, that laziness is the inheritance of fools; and nothing is so

despicable as a sluggard. Cato the Censor, an old Roman of great virtue and much wisdom, used to say, there were but three actions of his life which he regretted. The first was the having told a secret to his wife; the second, that he had once gone by sea when he might have gone by land; and the third, the having passed one day without doing any thing.

People seldom know how to employ their time to the best advantage, till they have too little left to employ; but, if, in the beginning of life, people would but consider the value of it, and put every moment to interest, it is incredible what an additional fund of knowledge and pleasure such an œconomy would bring in. I look back with regret upon that large sum of time, which, in my youth, I lavished away idly, without either improvement or pleasure. Take warning betimes, and enjoy every moment; pleasures do not commonly last so long as life, and therefore should not be neglected; and the longest life is too short for knowledge, consequently every moment is precious.

Ibid.

ON THE ECONOMY OF TIME.

YOUR first morning hours, I would have you devote to your graver studies with Mr. Harte; the middle part of the day, I would have employed in seeing Things; and the evenings in seeing People. You are not, I hope, of a lazy inactive turn, in either body or mind; and, in that case, the day is full long enough for every thing. But if, by accident, two or three hours are sometimes wanting for some useful purpose, borrow them from your sleep. Six, or at most seven hours sleep, is, for a constancy, as much as you or any body can want: more is only laziness and dozing; and is, I am persuaded, both unwholesome and stupifying. If, by chance, your business, or your pleasures, should keep you up till four or five o'clock in the morning, I would advise you, however, to rise exactly at the usual time, that you may not lose the precious morning hours; and that the want of sleep may force you to go to bed earlier the next night. This is what I was advised to do

when very young, by a very wise man; and what, I assure you I always did in the most dissipated part of my life. I have very often gone to bed at six in the morning, and rose, notwithstanding at eight; by which means I got many hours in the morning, that my companions lost; and the want of sleep obliged me to keep good hours the next. To this method I owe the greatest part of my reading; for, from twenty to forty, I should certainly have read very little, if I had not been up while my acquaintances were in bed. Know the true value of time; snatch, seize, and enjoy every moment of it. No idleness, no laziness, no procrastination: never put off till to-morrow what you can do to day. That was the rule of the famous and unfortunate Pensionary De Witt; who, by strictly following it, found time, not only to do the whole business of the Republic, but to pass his evenings at assemblies and suppers, as if he had nothing else to do or think of.

Ibid.

MANAGEMENT OF OUR FORTUNE.

WHATEVER may be the fortune of any one, it is a matter of the most essential nature, that its administration should proceed with method and œconomy. From time to time I would admonish my young friends to examine their situation. I would advise you to provide what is necessary, before you indulge in what is superfluous. Study to do justice, before you affect the praise of liberality. Fix such a plan of living as you find that your circumstances will fairly admit, and adhere to it invariably against every temptation to improper excess.

No admonition is more necessary than this to the age in which we live; an age manifestly distinguished by a propensity to thoughtless profusion; wherein all the different ranks of men are observed to press with forward vanity on those who are above them; to vie with their superiors in every mode of luxury and ostentation; and to seek no farther argument for justifying extrava-

gance, than the fashion of the times, and the supposed necessity of living like others around them. This turn of mind begets contempt for sober and orderly plans of life. It overthrows all regard to domestic concerns and duties. It pushes men on to hazardous and visionary schemes of gain. It unfortunately unites the two extremes of grasping with rapaciousness, and of squandering with profusion. In the midst of such disorder, no prosperity can be of long continuance. While confusion grows upon men's affairs, and prodigality at the same time wastes their substance, poverty makes its advances like an armed man. They tremble at the view of the approaching evil; but have lost the force of mind to make provision against it. Accustomed to move in a round of society and pleasures disproportioned to their condition, they are unable to break through the enchantments of habit; and with their eyes open sink into the gulph which is before them. Necessity first betrays them into mean compliances; next impels them to open crimes; and, beginning with ostentation and extravagance, they end

in infamy and guilt. Such are the consequences of neglecting order in our worldly circumstances. Such is the circle in which the profuse and the dissolute daily run.—To what cause, so much as to the want of order, can we attribute those scenes of distress which so frequently excite our pity? families that once were flourishing, reduced to ruin; and the melancholy widow and neglected orphan thrown forth, friendless, upon the world? What cause has been more fruitful in engendering those atrocious crimes which fill society with disquiet and terror; in training the gamester to fraud, the robber to violence, and the assassin to blood?

Be assured, my young friends, that order, frugality, and œconomy, are the necessary supports of every personal and private virtue. How humble soever these qualities may appear, they are the basis on which liberty, independence, and true honour, must rise. He who has the steadiness to arrange his affairs with method and regularity, and to conduct his train of life agreeably to his circumstances, can be master of himself in every situation into which he may be

thrown. He is under no necessity to flatter or to lie; to stoop to what is mean, or to commit what is criminal. But he who wants that firmness of mind, which the observance of order requires, is held in bondage to the world; he can neither act his part with courage as a man, nor with fidelity as a Christian. From the moment you have allowed yourselves to pass the line of œconomy, and live beyond your fortune, you have entered upon the path of danger. Precipices surround you on all sides. Every step which you take may lead to mischiefs that, as yet, lie hidden; and to crimes that will end in your perdition.

Blair.

IRREGULAR PLEASURES.

BY the unhappy excesses of irregular pleasures in youth, how many amiable dispositions are corrupted or destroyed! How many rising capacities and powers are suppressed! How many flattering hopes of

parents and friends are totally extinguished! Who but must drop a tear over human nature, when he beholds that morning, which arose so bright, overcast with such untimely darkness; that good-humour, which once captivated all hearts, that vivacity which sparkled in every company, those abilities which were fitted for adorning the highest stations, all sacrificed at the shrine of low sensuality; and one who was formed for running the fair career of life in the midst of public esteem, cut off by his vices at the beginning of his course, or sunk for the whole of it into insignificancy and contempt? —These, O sinful Pleasure, are thy trophies! It is thus that, co-operating with the foe of God and man, thou degradest human honour, and blastest the opening prospects of human felicity!

Ibid.

OF CONTENTMENT.

WE should, if possible, my son, be content with our condition in the world; no-

thing, however, is more rare than to find people satisfied; yet the fault is their own. There is no condition in life so bad as not to have its good side. Every situation has its prospects: let those prospects be examined at favourable times, and it will be found, that the imperfections we complain of originate in ourselves, and not in the stations we occupy. We have much more reason to complain of our own imperfect tempers than of our destiny. We impute to events those faults which proceed entirely from our own uneasiness and discontent. The evil is in ourselves; let us not, therefore, attribute it to foreign causes. By softening our temper we often change our fortune. The task of adapting ourselves to things is much easier than of adapting things to ourselves. In a too intense anxiety to discover a remedy, we often irritate the disease; and imagination conspires with the pain to strengthen and confirm it. To ruminate on misfortunes does but renew them, and bring them afresh to the mind. An unprofitable resistence to our circumstances retards exceedingly that familiarity which might render them easy.

Of Contentment.

In misfortunes have recourse to patience; it is the only method of alleviating them.

If you would do justice to yourself, be content with your situation. I dare say, that after the loss we have sustained, had you another mother you would have still more reason to complain. Reflect on your advantages, and you will be less uneasy at your difficulties. A wise man placed in the situation of one less prudent, enjoys its advantages much more, and feels its inconvenience much less. You may depend on it, that no situation exists without its concomitant troubles; for this is the condition of human life; there is nothing in it pure and unmixed. To expect uninterrupted happiness is to expect to be exempted from the common lot of nature. If you could examine the circumstances and minds of those who appear to you most happy, they might be found far otherwise. The most elevated in rank are often the most dejected in mind. We are continually agitated between the importance of our employments and the opinions of the vulgar; it is not, however, the offices we fill that can remove care from the

mind; it is the influence of reason. If you have attained true wisdom, the events of life can neither increase nor diminish your happiness.

Marchioness de Lambert.

MOTIVES OF CONTENTMENT.

CONSOLE yourself by reflecting, that whatever is greatest on earth is subjected to the same inevitable laws of nature with yourself. The honours, dignities, and precedencies established among men, are mere shows and ceremonies, void of reality; imagine not that they are qualities inherent in their nature.

It is in this manner that you should regard those above you; but forget not that infinite number of unhappy people who are below you. The difference between yourself and them is entirely accidental; but our pride and vanity meanly suggest that what we possess is our due, and what is withheld from us is robbery. You cannot but perceive

how unreasonable are such imaginary notions.

Enjoy, my son, the advantages which attach to your situation, and endure with calmness its attendant disquietudes. Consider that wherever there are men, there is unhappiness to be found. Strengthen your mind, if possible, with that wisdom which can teach you to endure evil as if foreseen. In conclusion; remember that the happiness of man depends on the purity of his morals and propriety of his conduct; but true felicity is to be sought for in the retreats of innocence; and there it may ever be found.

Ibid.

PRESERVATION OF ESTATE.

AMONG all other things of the world, take care of thy estate; which thou shalt ever preserve, if thou observe three things. First, that thou know what thou hast, what every thing is worth that thou hast, and to see that thou art not wasted by thy servants and officers. The second is, that thou never

spend any thing before thou have it; for borrowing is the canker and death of every man's estate. The third is, that thou suffer not thyself to be wounded for other men's faults, and scourged for other men's offences, which is, the surety for another; for thereby millions of men have been beggared and destroyed, paying the reckoning of other men's riot, and the charge of other men's folly and prodigality. If thou smart, smart for thine own sins, and, above all things, be not made an ass to carry the burdens of other men. If any friend desire thee to be his surety, give him a part of what thou hast to spare; if he press thee farther, he is not thy friend at all, for friendship rather chooseth harm to itself than offereth it. If thou be bound for a stranger, thou art a fool; if for a merchant, thou putteth thy estate to learn to swim; if for a churchman, he hath no inheritance; if for a lawyer, he will find an evasion by a syllable or word, to abuse thee; if for a poor man, thou must pay it thyself; if for a rich man, it need not. Therefore, for suretyship, as from a manslayer or enchanter, bless thyself; for the best profit

and return will be this, that if thou force him for whom thou art bound, to pay it himself, he will become thy enemy; if thou use to pay it thyself, thou wilt be a beggar; and believe thy father in this, and print it in thy thought, that what virtue soever thou hast, be it never so manifold, if thou be poor withal, thou and thy qualities shall be despised. Besides, poverty is oft times sent as a curse of God, it is a shame among men, an imprisonment of the mind, a vexation of every worthy spirit; thou shalt neither help thyself nor others, thou shalt drown thee in all thy virtues, having no means to shew them; thou shalt be a burden and an eyesore to thy friends, every man will fear thy company, thou shalt be driven basely to beg and depend on others, to flatter unworthy men, to make dishonest chiefs, and, to conclude, poverty provokes a man to do infamous and detested deeds. Let not vanity, therefore, or persuasion, draw thee to that worst of worldly miseries

If thou be rich, it will give thee pleasure in health, comfort in sickness, keep thy mind and body free, save thee from many

perils, relieve thee in thy elder years, relieve the poor and thy honest friends, and give means to thy posterity to live and defend themselves and thine own fame. Where it is said in the Proverbs, "that he shall be sore vexed that is surety for a stranger, and he that hateth suretyship is sure;" it is farther said, "the poor is hated even of his own neighbour, but the rich have many friends." Lend not to him that is mightier than thyself, for if thou lendest him, count it but lost. Be not surety above thy power, for if thou be surety, think to pay it.

Raleigh.

RICHES.

ON the other side, take heed that thou seek not riches basely, nor attain them by evil means; destroy no man for his wealth, nor take any thing from the poor; for the cry and complaint thereof will pierce the heavens. And it is most detestable before God, and most dishonourable before worthy

men, to wrest any thing from the needy and labouring soul. God will never prosper thee in aught, if thou offend therein. But use thy poor neighbours and tenants well, pine not them and their children to add superfluity and needless expences to thyself. He that hath pity on another man's sorrow, shall be free from it himself; and he that delighteth in and scorneth the misery of another, shall one time or other fall into it himself. Remember this precept, "he that hath mercy on the poor lendeth unto the Lord, and the Lord will recompense him what he hath given." I do not understand those for poor who are vagabonds and beggars, but those that labour to live; such as are old and cannot travail, such poor widows and fatherless children as are ordered to be relieved, and the poor tenants that travail to pay their rents, and are driven to poverty by mischance, and not by riot or careless expences; on such have thou compassion, and God will bless thee for it. Make not the hungry soul sorrowful, defer not thy gift to the needy; for if he curse thee, in the bit-

terness of his soul, his prayer shall be heard of him that made him.

Ibid.

BAD EFFECTS OF PRIDE.

LET me advise you to view your character with an impartial eye, and to learn, from your own failings, to give that indulgence which in your turn you claim. It is pride which fills the world with so much harshness and severity. In the fulness of self-estimation, we forget what we are; we claim attentions, to which we are not entitled. We are rigorous to offences, as if we had never offended; unfeeling to distress, as if we knew not what it was to suffer. From those airy regions of pride and folly, let us descend to our proper level. Let us survey the natural equality on which Providence has placed man with man, and reflect on the infirmities common to all. If the reflection on natural equality and mutual offences be insufficient to prompt humanity, let us at least

consider what we are in the sight of God.—Have we none of that forbearance to give one another, which we all so earnestly entreat from Heaven? Can we look for clemency or gentleness from our Judge, when we are so backward to shew it to our own brethren?

Blair.

OF HUMANITY AND CONDESCENSION.

CONSIDER with what design authority was instigated, and in what manner it should be exercised. 'Twas virtue, 'twas superior talents, and the natural respect to which they are entitled, which first induced men to consent to obedience. The moment you cease to possess it on these terms you become an usurper of authority. The empire of reason is the empire of equality, for nothing is entitled to distinction besides virtue and superior talents.

Humanity suffers much by the extreme difference which fortune has placed between

mankind. It is neither assumed dignity, nor haughtiness that can distinguish you from the vulgar, 'tis merit only. Regard the advantages of birth and rank as property which fortune has lent you, not as personal distinctions attaching only to yourself. If your situation raises you above others, think how much you are allied to them by your weaknesses, which combine you with them; and let justice curb those emotions of pride which would detach you from them.

Know, my son, that the laws which require your first obedience are those of humanity. Never forget that you are a man, nor that they also are men whom you command. When the son of Marcus Aurelius lost his preceptor, he shed tears, for which the courtiers reproved him. "Before my son be an emperor," said the father, "suffer him to be a man."

When the cause of humanity solicits your attention, never hesitate to think what you are; but when the calls of honour prompt you, do not then forget. In fine, if you are vested with any authority, exert it only

so far as it may contribute to the happiness of others.

Let those of humbler stations approach you, instead of keeping them at a distance. Let them never feel their inferiority, and live with them as you would have your superiors live with you.

Marchioness de Lambert.

ON LIBERALITY.

A GENTLEMAN without liberality cannot be amiable. A sordid man is always disagreeable; there is that in his character which opposes virtue; he inherits neither justice nor humanity. The moment we abandon ourselves to avarice we renounce honour. It is said, there have been illustrious villians, but I never heard of an illustrious miser.

Though liberality be a gift of nature, yet good sense and reflection will correct any tendency to the contrary vice.

Liberality.

The avaricious enjoy nothing. It is said truly, that "money is the best of servants, but the worst of masters:" 'tis good only in proportion to the good use we make of it.

The covetous wretch, who abounds with superfluous wealth, is far more unhappy than the poor man with bare necessaries. An inordinate lover of riches is the source of every vice; as that of disinterestedness is the leading principle of every virtue.

Riches are far from deserving the first place in the list of good qualifications, though they are first in the desires of the greatest part of mankind. Virtue, honour, and good reputation are, however, preferable to the acquisition of wealth.

The liveliest pleasure of worthy men is that of doing good and comforting the distressed. How great the difference between those who lavish their money on silly pleasures, and those who part with it in exchange for the reputation of good and generous actions! The latter is an offering made to honour. Be careful to preserve a little fund for liberality; it is an excellent point of economy, and will gain you a good name.

Liberality.

A good character is a great treasure. Do not imagine that the province of doing good things belongs exclusively to people of great wealth: every individual, whatever be his sphere of action, can do much, with a little attention to himself and to others.

Make this sentiment your own, and you will always find motives of gratification. Occasions continually offer themselves; objects are frequently before your eyes; the unhappy every where solicit your attention.

Liberality is of different kinds, and may be distinguished by its manner. The truly liberal minded double the obligation by the kindness with which they confer: the sordid dispense bounty with an air of insolence and regret. Liberality never ruined any one. It is not avarice which can raise the dignity of a house; it can be ennobled only by the virtues of justice, moderation, and integrity. Liberality is one of the duties of high rank. When the wealthy do good they do but discharge a debt. Be, however, governed by prudence; the principles of profuseness may not be disgraceful, but the consequences are dangerous.

Ibid.

ON THE CULTIVATION OF AMIABLE DISPOSITIONS.

I EXHORT you, my son, to cultivate amiable dispositions of mind in preference to the improvement of your understanding. In truth, the former should be your leading object in life. The true dignity of man lies in his disposition, which should be improved by his aspiring to great actions, and by daring to think ourselves not unworthy; for it is not improper to encourage a little vanity with ourselves, but it is ridiculous to discover it to others.

Give encouragement only to worthy ideas. Virtue elevates the nature of man, and vice degrades it. If we were so unfortunate as to want upright principles, it would be to our interest to cultivate them in our dispositions. A man is only estimable in proportion to the qualities of his mind; and nothing without goodness of heart can render a person happy; since happiness depends entirely on our dis-

positions. If your sensatious should ever lead you to indulge in frivolous pleasures, you will be the sport of vain attachments. They present you with flowers, but "always," says Montaigne, "mistrust the treachery of your senses."

You should lend, not give, yourself to pleasure; for as soon as you devote yourself to her, you lay the foundation of uneasiness and regret. Most men employ the first part of their lives so as to render the remainder miserable. Never abandon your reason to pleasure, lest you should want it again in trouble.

Ibid.

THE MEANNESS OF REVENGE.

A DESIRE of revenge can answer no purpose except that of exciting fear. Nothing argues greater depravity than an inclination to promote evil. The best way of revenging an injury is to avoid the example. To oppose passion by patience, and injustice by

moderation, is highly becoming a superior mind; but to indulge in provoked hatred, places you much below those you despise. Do nothing that may urge your enemy to resentment; nothing that may serve him as an excuse afterwards; and he will be of less injury to you than are your real faults. Little souls are cruel, but clemency is the virtue of great minds. Cæsar asserted, that "the most pleasing fruit of his victories arose from granting life to those who had attempted his." Nothing is more honourable or delicate than this kind of revenge; it is the only revenge which men of honour allow themselves to take. As soon as an enemy repents and makes submission, all pretence of revenge is then cancelled.

Ibid.

OF BEHAVIOUR TO INFERIORS.

FEW people know how to conduct themselves to their inferiors. The great opinion we have formed of ourselves causes us to regard

all beneath us, in appearance, as a lower order of beings; but how contrary to the impulses of humanity are such notions! If you would aspire to greatness of character be affable and easy of access. Your military profession allows no excuse to you in this respect. Germanicus was a general adored by his soldiers; but in order to learn their private opinion, he walked by night throughout his camp, when they were regaling themselves; a time when they speak freely of their commander. "He went," says Tacitus, "but to enjoy reputation and glory." You should command by example, and not by authority. Admiration engages attention much sooner than command. To live at your own ease, and to treat your soldiers with severity, is to be their tyrant, not their general.

Ibid.

ON DIGNITY OF CHARACTER.

THERE is a very great difference between that purity of character, which I so earnest-

ly recommend to you, and the stoical gravity and austerity of character which I by no means recommend to you. At your age, I would no more wish you to be a Cato than a Clodius. Enjoy this happy and giddy time of your life; shine in the pleasures and in the company of people of your own age. This is all to be done, and indeed only can be done, without the least taint to the purity of your moral character; for those mistaken young fellows, who think to shine by an impious or immoral licentiousness, shine only from their stinking, like corrupted flesh in the dark. Without this purity, you can have no dignity of character; and without dignity of character it is impossible to rise in the world. You must be respectable, if you would be respected. I have known people slattern away their character, without really polluting it; the consequence of which has been, that they have become innocently contemptible; their merit has been dimmed, their pretensions unregarded, and all their views defeated. Character must be kept bright, as well as clean. Content yourself with mediocrity in nothing. In purity of character, and in

politeness of manners, labour to excel all, if you wish to equal many.

Chesterfield.

OF AIMING AT PERFECTION.

IN all systems whatsoever, whether of religion, government, morals, &c. perfection is the object always proposed, though possibly unattainable; hitherto, at least, certainly unattained. However, those who aim carefully at the mark itself, will unquestionably come nearer it, than those who, from despair, negligence, or indolence, leave to chance the work of skill. This maxim holds equally true in common life; those who aim at perfection will come infinitely nearer it, than those desponding or indolent spirits, who foolishly say to themselves, Nobody is perfect; perfection is unattainable; to attempt it is chimerical; I shall do as well as others; why then should I give myself trouble to be what I never can, and what, according to the com-

mon course of things, I need not be——*perfect?*

I am very sure that I need not point out to you the weakness and the folly of this reasoning, if it deserves the name of reasoning. It would discourage and put a stop to the exertion of any one of our faculties. On the contrary, a man of sense and spirit says to himself, Though the point of perfection may (considering the imperfection of our nature) be unattainable, my care, my endeavours, my attention, shall not be wanting to get as near it as I can. I will approach it every day; possibly I may arrive at it at last; at least (what I am sure is in my own power), I will not be distanced. Many fools (speaking of you) say to me, What! would you have him perfect? I answer, Why not? what hurt would it do him or me? Oh! but that is impossible, say they. I reply, I am not sure of that: perfection in the abstract, I admit to be unattainable; but what is commonly called perfection in a character, I maintain to be attainable, and not only that, but in every man's power. He hath, continue they, a good head, a good heart, a good fund of know-

ledge, which will increase daily; what would you have more? Why, I would have every thing more that can adorn and complete a character. Will it do his head, his heart, his knowledge, any harm, to have the utmost delicacy of manners, the most shining advantages of air and address, the most endearing attentions, and the most engaging graces? But as he is, say they, he is loved wherever he is known. I am very glad of it, say I; but I would have him be liked before he is known, and loved afterwards. I would have him, by his first *abord* and address, make people wish to know him, and inclined to love him; he will save a great deal of time by it. Indeed, reply they, you are too nice, too exact, and lay too much stress upon things that are of very little consequence. Indeed, join I, you know very little of the nature of mankind, if you take those things to be of little consequence: one cannot be too attentive to them; it is they that always engage the heart, of which the understanding is commonly the bubble. And I would much rather that he erred in a point of grammar, of history, of philosophy, &c. than in a point of manners and address. But consider, he

is very young; all this will come in time. I hope so; but that time must be while he is young, or it will never be at all; the right *pli* must be taken young, or it will never be easy, nor seem natural. Come, come, say they (substituting, as is frequently done, assertion instead of argument), depend upon it he will do very well; and you have a great deal of reason to be satisfied with him. I hope, and believe he will do well, but I would have him do better than well. I am very well pleased with him, but I would be more, I would be proud of him. I would have him have lustre as well as weight. Did you ever know any body that re-united all these talents? Yes, I did; Lord Bollingbroke joined all the politeness, the manners, and the graces of a courtier, to the solidity of a statesman, and to the learning of a pedant. He was *omnis homo*; and pray what should hinder my boy from being so too, if he hath, as I think he hath, all the other qualifications that you allow him? Nothing can hinder him, but neglect of, or inattention to, those objects, which his own good sense must tell him are of infinite consequence to him, and

which, therefore, I will not suppose him capable of either neglecting or despising.

I submit the decision of it to yourself; let your own good sense determine it, and make you act in consequence of that determination. The receipt to make this composition is short and infallible; here I give it to you:

Take variety of the best company, wherever you are; be minutely attentive to every word and action; imitate respectively those whom you observe to be most distinguished and considered for any one accomplishment: then mix all those several accomplishments together, and serve them up yourself to others.

Ibid.

ON LAUDABLE AMBITION.

EVERY body has ambition of some kind or other, and is vexed when that ambition is disappointed. The difference is, that the ambition of silly people is a silly and mistaken ambition; and the ambition of people

of sense is a right and commendable one. For instance; the ambition of a silly boy, would be to have fine cloaths and money to throw away in idle follies; which, you plainly see, would be no proofs of merit in him, but only of folly in his parents, in dressing him out like a jackanapes, and giving him the money to play the fool with. Whereas a boy of good sense places his ambition in excelling other boys of his own age, and even older, in virtue and knowledge. His glory is in being known always to speak the truth, in shewing good nature and compassion, in learning quicker, and applying himself more than other boys. These are real proofs of merit in him, and consequently proper objects of ambition, and will acquire him a solid reputation and character. This holds true in men as well as in boys: the ambition of a silly fellow will be to have a fine equipage, a fine house, and fine clothes; things, which any body, that has as much money, may have as well as he; for they are all to be bought. But the ambition of a man of sense and honour is, to be distinguished by a character and reputation of knowledge,

truth, and virtue; things which are not to be bought, and that can only be acquired by a good head and a good heart. Such was the ambition of the Lacedemonians and the Romans, when they made the greatest figure; and such, I hope, your's will always be.

Ibid.

ON PRESERVING ORDER IN AMUSEMENTS.

IT is of the utmost importance to young men, on their first entrance into life, to preserve moderation in their amusements, and allow them no more than their proper place; to study to keep them within due bounds; to mingle them in a temperate succession with serious duties, and the higher business of life. For human life cannot proceed to advantage without some measure of relaxation and entertainment. We require relief from care. We are not formed for a perpetual stretch of serious

thought. By too intense and continued application, our feeble powers would soon be worn out. At the same time, from our propensity to ease and pleasure, amusement proves, among all ranks of men, the most dangerous foe to order. It tends incessantly to usurp and encroach, to widen its territories, to thrust itself into the place of more important concerns, and thereby to disturb and counteract the natural course of things. One frivolous amusement indulged out of season, will often carry perplexity and confusion through a long succession of affairs.

Amusements, therefore, though they be of an innocent kind, require steady government, to keep them within a due and limited province. But such as are of an irregular and vicious nature, are not to be governed, but to be banished from every orderly society. As soon as a man seeks his happiness from the gaming table, the midnight revel, or any other haunts of licentiousness, confusion siezes upon him as its own. There will no longer be order in his family, nor order in his affairs, nor order in

his time. The most important concerns of life are abandoned. Even the order of nature is by such persons inverted; night is changed into day, and day into night. Character, honour, and interest itself, are trampled under foot. You may with certainty prognosticate the ruin of such persons to be just at hand. Disorder, arisen to its height, has nearly accomplished its work. The spots of death are upon them. Let every one, who would escape the pestilential contagion, fly with haste from their company.

Blair.

INDUSTRY AND APPLICATION.

DILIGENCE, industry, and proper improvement of time, are material duties of the young. To no purpose are they endowed with the best abilities, if they want activity for exerting them. Unavailing, in this case, will be every direction that can be given them, either for their temporal or spiritual welfare. In youth, the habits of industry

are most easily acquired: in youth, the incentives to it are strongest, from ambition and from duty, from emulation and hope, from all the prospects which the beginning of life affords. If, dead to these calls, you already languish in slothful inaction, what will be able to quicken the more sluggish current of advancing years? Industry is not only the instrument of improvement, but the foundation of pleasure. Nothing is so opposite to the true enjoyment of life, as the relaxed and feeble state of an indolent mind. He who is a stranger to industry, may possess, but he cannot enjoy. For it is labour only which gives the relish to pleasure. It is the appointed vehicle of every good to man. It is the indispensible condition of our possessing a sound mind in a sound body. Sloth is so inconsistent with both, that it is hard to determine, whether it be a greater foe to virtue, or to health and happiness. Inactive as it is in itself, its effects are fatally powerful. Though it appears a slowly-flowing stream, yet it undermines all that is stable and flourishing. It not only saps the foundation of every virtue, but pours upon you a

deluge of crimes and evils. It is like water, which first purifies by stagnation, and then sends up noxious vapours, and fills the atmosphere with death. Fly, therefore, from idleness, as the certain parent both of guilt and ruin. And under idleness I include, not mere inaction only, but all that circle of trifling occupations, in which too many saunter away their youth; perpetually engaged in frivolous society or public amusements; in the labours of dress, or the ostentation of their persons. Is this the foundation which you lay for future usefulness and esteem? By such accomplishments do you hope to recommend yourselves to the thinking part of the world, and to answer the expectations of your friends and your country? Amusements youth requires: it were vain, it were cruel, to prohibit them. But, though allowable as the relaxation, they are most culpable as the business of the young. For they then become the gulph of time and the poison of the mind. They foment bad passions. They weaken the manly powers. They sink the native vigour of youth into contemptible effeminacy.

Ibid.

OF THE KNOWLEDGE OF MANKIND.

TO know mankind well, requires full as much attention and application as to know books, and, it may be, more sagacity and discernment. I am, at this time, acquainted with many elderly people, who have all passed their whole lives in the great world, but with such levity and inattention, that they know no more of it now, than they did at fifteen. Do not flatter yourself, therefore, with the thought, that you can acquire this knowledge in the frivolous chit-chat of idle company; no, you must go much deeper than that. You must look into people as well as at them. Almost all people are born with all the passions to a certain degree; but almost every man has a prevailing one, to which the others are subordinate. Search every one for that ruling passion; pry into the recesses of his heart, and observe the different workings of the same passion in different people. And, when you have found out the prevailing passion of any

man, remember never to trust him where that passion is concerned.

Yet we must not draw general conclusions from certain particular principles, though, in the main, true ones. We must not suppose, that, because a man is a rational animal, he will therefore always act rationally; or because he has such or such a predominant passion, that he will act invariably and consequentially in the pursuit of it. No; we are complicated machines: and though we have one main spring, that gives motion to the whole; we have an infinity of little wheels, which, in their turns, retard, precipitate, and sometimes stop that motion. Let us exemplify. I will suppose ambition to be (as it commonly is) the predominant passion of a minister of state; and I will suppose that minister to be an able one. Will he, therefore, invariably pursue the object of that predominant passion? May I be sure that he will do so and so because he ought? Nothing less. Sickness, or low spirits, may damp this predominant passion; humour and peevishness may triumph over it; inferior passions may, at times, surprise

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

That man is *animal bipes, implume, risible*, I entirely agree; but for the *rationale*, I can only allow it in *actu primo* (to talk logic) and seldom in *actu secundo*. Thus, the speculative, cloistered pedant, in his solitary cell, forms systems of things as they should be, not as they are; and writes as decisively and absurdly upon war, politics, manners, and characters, as that pedant talked, who was so kind as to instruct Hannibal in the art of war. Such closet politicians never fail to assign the deepest motives for the most trifling actions; instead of often ascribing the

greatest actions to the most trifling causes, in which they would be much seldomer mistaken. They read and write of kings, heroes, and statesmen, as never doing any thing but upon the deepest principles of sound policy. But those who see and observe kings, heroes, and statesmen, discover that they have headachs, indigestions, humours, and passions, just like other people; every one of which, in their turn, determine their wills, in defiance of their reason. Had we only read in the life of Alexander, that he burnt Persepolis, it would doubtless have been accounted for from deep policy; we should have been told, that his new conquest could not have been secured without the destruction of that capital, which would have been the constant seat of cabals, conspiracies, and revolts. But, luckily, we are informed, at the same time, that this hero, this demigod, this son and heir of Jupiter Ammon, happened to get extremely drunk with his mistress, and, by way of frolic, destroyed one of the finest cities in the world. Read men, therefore, yourself, not in books but in nature. Adopt no systems, but study them yourself. Observe

their weaknesses, their passions, their humours, of all which their understandings are, nine times in ten, the dupes. You will then know that they are to be gained, influenced, or led, much oftener by little things than by great ones; and, consequently, you will no longer think those things little, which tend to such great purposes.

Man is a composition of so many, and such various ingredients, that it requires both time and care to analyze him: for tho' we have all the same ingredients in our general composition, as reason, will, passions, and appetites; yet the different proportions and combinations of them, in each individual, produce that infinite variety of character, which, in some particular or other, distinguishes every individual from another. Reason ought to direct the whole, but seldom does. And he who addresses himself singly to another man's reason, without endeavouring to engage his heart in his interest also, is no more likely to succeed, than a man who should apply only to a king's nominal minister, and neglect his favourite.

I will recommend to your attentive peru-

sal, now you are going into the world, two books, which will let you as much into the characters of men, as books can do. I mean, *Les Reflexions Morales de Monsieur de la Rochefoucault*, and *Les Characteres de la Bruyere*: but remember, at the same time, that I only recommend them to you as the best general maps, to assist you in your journey, and not as marking out every particular turning and winding you will meet with. There your own sagacity and observation must come to their aid. La Rochefoucault is, I know, blamed, but I think without reason, for deriving all our actions from the source of self-love. For my own part, I see a great deal of truth, and no harm at all, in that opinion. It is certain, that we seek our own happiness in every thing we do; and it is as certain, that we can only find it in doing well, and in conforming all our actions to the rule of right reason, which is the great law of nature. It is only a mistaken self-love that is a blameable motive, when we take the immediate and indiscriminate gratification of a passion or appetite, for real happiness. But am I blameable, if I do a good action, upon ac-

count of the happiness which that honest consciousness will give me? Surely not. On the contrary, that pleasing consciousness is a proof of my virtue. The reflection which is the most censured in Monsieur de la Rochefoucault's book, as a very ill-natured one, is this :—*On trouve dans le malheur de son meilleur ami, quelque chose qui ne deplait pas.* (In the misfortunes of our best friends, we find something that is pleasing.) And why not? Why may I not feel a very tender and real concern for the misfortune of my friend, and yet, at the same time, feel apleasing consciousness at having discharged my duty to him, by comforting and assisting him to the utmost of my power in that misfortune: Give me but virtuous actions, and I will not quibble and chicane about the motives. And I will give any body their choice of these two truths, which amount to the same thing: He who loves himself best is the honestest man; or, The honestest man loves himself best.

The characters of la Bruyere are pictured from the life; most of them finely drawn,

and highly coloured. Furnish your mind with them first, and when you meet with their likeness, as you will every day, they will strike you the more. You will compare every feature with the original; and both will reciprocally help you to discover the beauties and the blemishes.

You are extremely welcome to my Tacitus, provided you make a right use of it; that is, provided you read it: but I doubt it is too difficult for you yet. He wrote in the time of Trajan, when the Latin language had greatly degenerated from the purity of the Augustine age. Besides he has a peculiar conciseness of style, that often renders him obscure. But he knew, and described mankind perfectly well: and that is the great and useful knowledge. You cannot apply yourself too soon, nor too carefully to it. The more you know men, the less you will trust them.

Chesterfield.

OF KNOWING THE WORLD.

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

Knowing the World.

You must allow some time for learning what you do not know, and some for keeping what you do know; and you must leave a great deal of time for your pleasures. It is by conversations, dinners, suppers, entertainments, &c. in the best companies, that you must be formed for the world. *Les manieres, les agremens, les graces,* cannot be learned by theory; they are only to be got by use among those who have them. A man of the best parts, and the greatest learning, if he does not know the world by his own experience and observation, will be very absurd, and, consequently, very unwelcome in company. He may say very good things; but they may probably be so ill-timed, misplaced, or improperly addressed, that he had much better hold his tongue. Full of his own matter, and uninformed of, or inattentive to the particular circumstances and situations of the company, he vents it indiscriminately; he puts some people out of countenance; he shocks others; and frightens all, who dread what may come out next. The most general rule that I can give you for the world, and which your experience

will convince you of the truth of, is, Never to give the tone to the company, but to take it from them; and to labour more to put them in conceit with themselves, than to make them admire you. Those whom you can make like themselves better, will, I promise you, like you very well. Search, with the greatest care, into the characters of all those whom you converse with; endeavour to discover their predominant passions, their prevailing weaknesses, their vanities, their follies, and their humours; with all the right and wrong, wise and silly springs of human actions, which make such inconsistent and whimsical beings of us rational creatures. A moderate share of penetration, with great attention, will infallibly make these necessary discoveries.

This is the true knowledge of the world; and the world is a country which nobody ever yet knew by description; one must travel through it one's self to be acquainted with it. The scholar, who, in the dust of his closet, talks or writes of the world, knows no more of it, than that orator did of war, who so judiciously endeavoured to instruct

Hanibal in it. Courts and camps are the only places to learn the world in. There alone all kinds of characters resort, and human nature is seen in all the various shapes and modes, which education, custom, and habit give it; whereas, in all other places, one local mode generally prevails, and produces a a seeming, though not a real, sameness of character. For example, one general mode distinguishes an university, another a trading town, a third a sea-port town, and so on; whereas, at a capital, where the prince or the supreme power resides, some of all these various modes are to be seen, and seen in action too, exerting their utmost skill in pursuit of their several objects. Human nature is the same all over the world; but its operations are so varied by education and habit, that one must see it in all its dresses, in order to be intimately acquainted with it. The passion of ambition, for instance, is the same in a courtier, a soldier, or an ecclesiastic; but from their different educations and habits, they will take very different methods to gratify it. Civility, which is a disposition to accommodate and oblige

others, is essentially the same in every country; but good-breeding, as it is called, which is the manner of exerting that disposition, is different in almost every country, and and merely local; and every man of sense imitates and conforms to that local good-breeding, of the place which he is at. A conformity and flexibility of manners is necessary in the course of the world; that is, with regard to all things which are not wrong in themselves. The *versatile ingenium* (accommodating disposition) is the most useful of all. It can turn itself instantly from one object to another, assuming the proper manner for each. It can be serious with the grave, cheerful with the gay, and trifling with the frivolous. Endeavour, by all means, to acquire this talent.

I would try a man's knowledge of the world, as I would a school-boy's knowledge of Horace; not by making him construe *Mœcenas atavis edite regibus*, which he could do in the first form; but by examining him as to the delicacy and *curiosa felicitas* (happy expression) of that poet. A man requires very little knowledge and experience of the

world, to understand glaring, high-coloured, and decided characters; they are but few, and they strike at first; but to distinguish the almost imperceptible shades, and the nice gradations of virtue and vice, sense and folly, strength and weakness (of which characters are commonly composed), demands some experience, great observation, and minute attention. In the same cases most people do the same things, but with this material difference, upon which the success commonly turns. A man who hath studied the world, knows when to time, and where to to place them; he hath analyzed the characters he applies to, and adapted his address and his arguments to them; but a man, of what is called plain good sense, who hath only reasoned by himself, and not acted with mankind, mis-times, mis-places, runs precipitately and bluntly at the mark, and falls upon his nose in the way. In the common manners of social life, every man of common sense hath the rudiments, the A B C of civility; he means not to offend; and even wishes to please; and, if he hath any real merit, will be received and tolerated in good

company. But this is far from being enough; for though he may be received, he will never be desired; though he does not offend, he will never be loved; but like some little, insignificant, neutral power, surrounded by great ones, he will neither be feared nor courted by any; but, by turns, invaded by all, whenever it is their interest. A most contemptible situation! Whereas, a man who hath carefully attended to, and experienced the various workings of the heart, and the artifices of the head: and who, by one shade, can trace the progression of the whole colour: who can, at the proper times, employ all the several means of persuading the understanding and engaging the heart; may and will have enemies; but will and must have friends: he may be opposed, but he will be supported too; his talents may excite the jealousy of some, but his engaging arts will make him beloved by many more; he will be considerable, and he will be considered. Many different qualifications must conspire to form such a man; and to make him at once respectable and amiable, the least must be joined to the greatest: the

latter would be unavailing without the former; and the former would be futile and frivolous without the latter.

On our first appearance upon the great stage of the world, though the spectators are always candid enough to give great allowances, and to shew great indulgence to a new actor; yet, from the first impressions which he makes upon them, they are apt to decide, in their own minds, at least, whether he will be a good one or not: if he seems to understand what he says, by speaking it properly, if he is attentive to his part, instead of staring negligently about; and if, upon the whole, he seems ambitious to please, they willingly pass over little awkwardnesses and inaccuracies, which they ascribe to a commendable modesty in a young and unexperienced actor. They pronounce that he will be a good one in time; and, by the encouragement which they give him, make him so the sooner. This, I hope, will be your case; you have sense enough to understand your part; a constant attention and ambition to excel in it, with a careful observation of the best actors, will inevita-

bly qualify you, if not for the first, at least for considerable parts.

Ibid.

FLATTERERS.

TAKE care thou be not made a fool by flatterers, for even the wisest men are abused by these. Know, therefore, that flatterers are the worst kind of traitors, for they will strengthen thy imperfections, encourage thee in all evils, correct thee in nothing, but so shadow and paint all thy vices and follies, as thou shalt never, by their will, discern evil from good, or vice from virtue. And because all men are apt to flatter themselves, to entertain the additions of other men's praises is most perilous. Do not, therefore, praise thyself, except thou wilt be counted a vain-glorious fool, neither take delight in the praises of other men, except thou deserve it, and receive it from such as are worthy and honest, and will withal warn thee of thy faults; for flatterers have never any virtue,

Flatterers.

they are ever base, creeping, cowardly persons. A flatterer is said to be a beast that biteth smiling; it is said by Isaiah in this manner, "My people, they that praise thee, seduce thee and disorder the paths of thy feet." And David desired God to cut out the tongue of a flatterer. But it is hard to know them from friends, they are so obsequious and full of protestations; for as a wolf resembles a dog, so doth a flatterer a friend. A flatterer is compared to an ape, who, because she cannot defend the house like a dog, labour as an ox, or bear burdens as a horse, does therefore yet play tricks and provoke laughter. Thou mayst be sure that he that will in private tell thee of thy faults, is thy friend, for he adventures thy mislike, and doth hazard thy hatred; for there are few men that can endure it, every man, for the most part, delighting in self-praise, which is one of the most universal follies that bewitcheth mankind.

Raleigh.

QUARRELS.

BE careful to avoid public disputations at feasts, or at tables, among choleric or quarrelsome persons, and eschew evermore to be acquainted or familiar with ruffians. For thou shalt be in as much danger in contending with a brawler in a private quarrel as in a battle, wherein thou mayst get honour to thyself, and safety to thy prince and country. But if thou be once engaged, carry thyself bravely, that they may fear thee after. To shun, therefore, private fight, be well advised in thy words and behaviour; for honour and shame is in the talk, and the tongue of a man causeth him to fall.

Jest not openly at those that are simple, but remember how much thou art bound to God, who hath made thee wiser. Defame not any woman publicly, though thou know her to be evil; for those that are faulty, cannot endure to be taxed, but will seek to be avenged of thee; and those that are not

guilty cannot endure unjust reproach. And as there is nothing more shameful and dishonest, than to do wrong, so truth itself cutteth his throat that carrieth her publicly in every place. Remember the divine saying, "He that keepeth his mouth, keepeth his life." Do, therofore, right to all men, where it may profit them, and thou shalt thereby get much love; and forbear to speak evil things of men, though it be true (if thou be not constrained), and thereby thou shalt avoid malice and revenge.

Do not accuse any man of any crime, if it be not to save thyself, thy prince, or country; for there is nothing more dishonourable (next to treason itself) than to be an accuser. Notwithstanding, I would not have thee, for any respect, lose thy reputation, or endure public disgrace; for better it were not to live, than to live a coward, if the offence proceed not from thyself. If it do, it shall be better to compound it upon good terms, than to hazard thyself; for if thou overcome, thou art under the cruelty of the law, and if thou art overcome, thou art dead or dishonoured. If thou, therefore, contend,

or discourse in argument, let it be with wise and sober men, of whom thou must learn by reasoning, and not with ignorant persons; for thou shalt thereby instruct those that will not thank thee, and utter what they have learned from thee for their own; but if thou know more than other men, utter it when it may do thee honour, and not in assemblies of ignorant and common persons.

Speaking much, also, is a sign of vanity; for he that is lavish in words, is a niggard in deeds; and as Solomon saith, "The mouth of a wise man is in his heart, the heart of a fool is in his mouth, because what he knoweth or thinketh he uttereth." And by thy words and discourses men will judge thee. For as Socrates says, "Such as thy words are, such will thy affections be esteemed; and such will thy deeds as thy affections, and such thy life as thy deeds." Therefore be advised what thou dost discourse of, and what thou maintainest; whether touching religion, state, or vanity; for if thou err in the first, thou shalt be accounted profane; if in the second, dangerous; if in the third, indiscreet and foolish. He that cannot refrain from

much speaking, is like a city without walls, and less pains in the world a man cannot take, than to hold his tongue; therefore, if thou observest this rule in all assemblies, thou shalt seldom err. Restrain thy choler, hearken much and speak little; for the tongue is the instrument of the greatest good, and greatest evil that is done in the world.

According to Solomon, "life and death are in the power of the tongue;" and as Euripides truly affirmeth, "every unbridled tongue in the end shall find itself unfortunate;" for in all that ever I observed in the course of worldly things, I ever found that men's fortunes are oftener made by their tongues than by their virtues, and more men's fortunes overthrown thereby also than by their vices. And, to conclude, all quarrels, mischief, hatred, and destruction, arise from unadvised speech; and in much speech there are many errors, out of which thy enemies shall ever take the most dangerous advantage. And as thou shalt be happy, if thou thyself observe these things, so shall it be most profitable for thee to avoid their companies that err in that kind, and not to

hearken to tale-bearers, to inquisitive persons, and such as busy themselves with other men's estates, that creep into houses as spies, to learn news which concerns them not: for, assure thyself, such persons are most base and unworthy, and I never knew any of them prosper, or respected among worthy or wise men.

Take heed also that thou be not found a liar; for a lying spirit is hateful both to God and man. A liar is commonly a coward; for he dares not avow truth. A liar is trusted of no man, he can have no credit, neither in public nor private; and if there were no more arguments than this, know that our Lord in St. John saith, "that it is a vice proper to Satan;" lying being opposite to the nature of God, which consisteth in truth; and the gain of lying is nothing else, but not to be trusted of any, nor to be believed when we say the truth. It is said in the Proverbs, "that God hateth false lips; and he that speaketh lies shall perish." Thus thou mayest see and find in all the books of God, how odious and contrary to God a liar is; and for the world, believe it; that it never did any

man good, except in the extremity of saving life; for a liar is of a base, unworthy, and cowardly spirit.

Ibid.

OF DOING WHAT WE ENGAGE IN WELL.

WHATEVER you do, do it to the purpose; do it thoroughly, not superficially. *Approfondissez*; go to the bottom of things. Any thing half done, or half known, is, in my mind, neither done nor known at all: nay, worse, for it often misleads. There is hardly any place, or any company, where you may not gain knowledge, if you please; almost every body knows some one thing, and is glad to talk upon that one thing. Seek every thing, enquire into every thing; and you may excuse your curiosity, and the questions you ask, which otherwise might be thought impertinent, by your manner of asking them; for most things depend a great

deal upon the manner. As for example;—"I am afraid that I am very troublesome with my questions; but nobody can inform me so well as you;" or something of that kind.

Those things which all people can do well if they please, it is a shame to do ill. As in the case of writing and spelling well, which only require care and attention. There are other things which people are not obliged to do; but if they do them at all, are obliged to do them well, or they make themselves very ridiculous by attempting them. As for instance, dancing, music, painting; which a man is not obliged to know at all; but then he is obliged by common sense, not to do them at all, unless he does them well.

Chesterfield.

ENGAGING ADDRESS.

IF gaining people's affections, and interesting their hearts in your favour, be of consequence, as it undoubtedly is, you know

very well that a happy concurrence of all these, commonly called little thing, manners, air, address, graces, &c. is of the utmost consequence, and you will never be at rest till you have acquired them. The world is taken by the outside of things, and we must take the world as it is; you or I cannot set it right. I know, at this time, a man of great quality and station, who has not the parts of a porter, but raised himself to the station he is in, singly by having a graceful figure, polite manners, and an engaging address; which, by the way, he only acquired by habit, for he had not sense enough to get them by reflection. Parts and habit should conspire to complete you.

I cannot help recommending the utmost attention to your air and address. Apply yourself to Marcel's lectures; desire him to teach you every genteel attitude that the human body can be put into; let him make you go in and out of his room frequently, and present yourself to him, as if he were by turns different persons; such as a minister, a lady, a superior, an equal, an inferior, &c. Learn to sit genteely in different companies;

to loll genteely, and with good manners, in those companies where you are authorised to be free; and to sit up respectfully where the same freedom is not allowable. Learn even to compose your countenance occasionally to the respectful, the cheerful, and the insinuating. Take particular care that the motions of your hands and arms be easy and graceful; for the genteelness of a man consists more in them than in any thing else, especially in his dancing. Desire some women to tell you of any little awkwardness that that they may observe in your carriage: they are the best judges of those things; and if they are satisfied, the men will be so too.

I will give you one instance only, instead of a hundred that I could give you, of a very shining fortune and figure, raised upon no other foundation whatsoever than that of address, manners, and graces. Between you and me (for this example must go no farther), what do you think made our friend, Lord A****e, colonel of a regiment of guards, governor of Virginia, groom of the stole, and embassador to Paris, amounting in all to sixteen or seventeen thousand pounds a year?

Engaging Address.

Was it his birth. No, a Dutch gentleman only. Was it his estate? No, he had none. Was it his learning, his parts, his political abilities and application? You can answer these questions as easily, and as soon as I can ask them. What was it, then? many people wondered, but I do not; for I know, and will tell you. It was his air, his address, his manners, and his graces. He pleased, and by pleasing became a favourite; and, by becoming a favourite, became all that he has been since. Shew me any one instance, where intrinsic worth and merit, unassisted by exterior accomplishments, have raised any man so high.

You know the Duc de Richelieu, now *Marechal, Cordon bleu, Gentilhomme de la Chambre*, twice Embassador, &c. By what means? Not the purity of his character, the depth of his knowledge, or any uncommon penetration and sagacity. Women alone formed and raised him. The Duchess of Burgundy took a fancy to him and had him before he was sixteen years old; this put him in fashion among the *beau monde*; and the late Regent's eldest daughter, now Madame de Mo-

derne, took him next, and was near marrying him. These early connections with women of the first distinction, gave him those manners, graces and address, which you see he has; and which, I can assure you, are all that he has; for strip him of them, and he will be one of the poorest men in Europe. Man or woman cannot resist an engaging exterior; it will please, it will make its way.—With your knowledge and parts, if adorned by manners and graces, what may you not hope one day to be? But without them, you will be in the situation of a man who should be very fleet of one leg, but very lame of the other. He could not run, the lame leg would check and clog the well one, which would be very near useless.

Ibid.

WISDOM, THE GUARDIAN OF THE PASSIONS.

IN order to preserve a relish for pleasure, know when to retire. Persons of strong

minds discard voluptuous pleasures. The most exquisite pleasures are of short duration, some unexpected vexation ever interrupts them, or they are terminated by sorrow.

A love of honour should wisely be resorted to as a guard against that mean condition to which sensuality might reduce you. Love wisdom while young, and she will always defend you from any fatal attack of the passions. In their dawn control is easy, but in a mature stage of indulgence they assume arbitrary power: to govern them is far less difficult than to render them easy by gratification.

Marchioness de Lambert.

OF TRUE POLITENESS.

THE most necessary quality in social intercourse is politeness; and yet it is the art of playing off exterior manners without heightening our opinion of the party's mind. Politeness is an exhibition of that integrity

and complaisance in the exterior, which ought to originate in the disposition. True politeness is easily discoverable, not only in a person's air, but in his words and actions.

There is a politeness which originates in good sense, and there is another kind the mere result of habit. That of the understanding is distinguished by expressions the most delicate, interesting, and valuable; that of habit, by whatever flatters and pleases.

The politeness I esteem is not comprehended in that interchange of civilities and compliments established by custom, because they are made without meaning, and accepted without obligation. When people endeavour to excel each other by empty professions, it is soon discovered that nothing is meant.

True politeness is a desire to please those with whom we are under the necessity of associating, and to behave in a manner so worthily that every one may be satisfied with us; our superiors with the respect we pay them; our equals with our esteem; and our inferiors with the kindness and attention we discover. In short, it consists in a general

inclination to please, and to say what is agreeable. If any one have good qualities, politeness makes them sensible that they are perceived; and when it is discovered that you acknowledge the qualifications of others, they will be anxious to compliment you in return. They will prefer you as much to others as you have been pleased to prefer them. The principle of self-love obliges them to act thus.

The way to please is not to display any superiority, but to conceal it. Politeness of this kind can be managed only by persons of strong judgment, but a man may pass well in the world on somewhat easier terms. There are few persons who require any thing beyond a pleasing manner. If you be not thus qualified, carefully supply the defect by a more than usual portion of amiable qualities. Much of merit is necessary to cancel an imperfection in manners. Never endeavour to attract any attention to yourself; a polite man never finds time to deal in egotism.

You are not unacquainted with the kind of politeness necessary to be observed towards women. At present it almost appears

that young men have consented to disregard it. To be thus inattentive bespeaks, however, a neglected education

Nothing is more abominable than intentional rudeness; but let men be as disrespectful to women as they chuse, they can never rob them of the honour of having formed the most eminent characters of the last age. It is to women that they are indebted for mildness of deportment, delicacy of sentiment, and complaisance of mind and manners.

Exterior gallantry seems to be banished from the present race. The manners of the world are changed, but every one has lost something by the alteration. The women have lost the desire of pleasing, from which originated their charms; and the men, that complaisance and delicate politeness, which was to be acquired only in their society. The generality of men now appear to imagine that the sex are entitled neither to probity nor fidelity; they seem to think they have a licence to deceive us, without injury to their own character; but whoever will take the trouble to examine into the motives of

such conduct, will find them highly disgraceful and mean. Men are faithful to each other, because, if they were not so, they would be implicated in crime, and called to account; but they are basely false to women, without fear or remorse. The probity of men, therefore, is that of compulsion; the effect of fear, not the love of justice. If the mere trade of gallantry be closely examined, we shall find it carried on by men of bad habits, of corrupt morals, indifferent to truth, and negligent of their words and oaths. But what a trade is this, in which the least of their crimes is to seduce women from the paths of discretion! Some they degrade and dishonour, and render others desperate. Nay, often, these certain calamaties are the returns which men make for affections the most sincere and constant.

Ibid.

MODESTY DISTINGUISHED FROM BASHFULNESS.

MODESTY is a very good quality, and which generally accompanies true merit; it

engages and captivates the minds of people; as, on the other hand, nothing is more shocking and disgustful than presumption and impudence. We cannot like a man who is always commending and speaking well of himself, and who is the hero of his own story. On the contrary, a man who endeavours to conceal his own merit; who sets that of other people in its true light; who speaks but little of himself, and with modesty; such a man makes a favourable impression upon the understanding of his hearers, and acquires their love and esteem.

There is, however, a great difference between modesty and an aukward bashfulness; which is as ridiculous as true modesty is commendable. It is as absurd to be a simpleton, as to be an impudent fellow; and one ought to know how to come into a room, speak to people, and answer them, without being out of countenance, or without embarrassment. The English are generally apt to be bashful, and have not those easy, free, and, at the same time, polite manners, which the French have.

A mean fellow, or a country bumpkin, is

ashamed when he comes into good company: he appears embarrassed, does not know what to do with his hands, is disconcerted when spoken to, answers with difficulty, and almost stammers. Whereas a gentleman, who is used to the world, comes into company with a graceful and proper assurance, speaks even to people he does not know, without embarrassment, and in a natural and easy manner. This is called usage of the world, and good breeding; a most necessary and important knowledge in the intercourse of life.

It frequently happens, that a man with a great deal of sense, but with little usage of the world, is not so well received as one of inferior parts, but with a gentleman-like behaviour.

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

Chesterfield.

REPUTATION.

TO be commended by those, who themselves deserve to be commended, and for things commendable in themselves, is in my mind the greatest pleasure any body can feel. Tacitus expresses it with great strength in three words, when he relates that Germanicus used to go about his camp in disguise, to hear what his soldiers and officers said of him, and overhearing them always speak well of him, adds, *Fruitur fama sui*;—"He enjoys his own reputation." No man deserves reputation, who does not desire it, and whoever desires it, may be sure, to a certain degree, to deserve it, and to have it. Do you, therefore, win it, and wear it: I can assure you, that no man is well-dressed who does not wear it; he had better be in rags.

Next to character, which is founded upon solid merit, the most pleasing thing to one's self is to please, and that depends upon the manner of exerting those good qualities that form the character. Here the graces are to

be called in, to accompany and adorn every word and action: the look, the tone of voice, the manner of speaking, the gestures, must all conspire to form that *Je ne scai quoi*, (I know not what) that every body feels, tho' no body can describe. The best way of acquiring it, I believe, is to observe, by what particular circumstance each person pleases you the best, and imitate that person in that particular; for what pleases you, will probably please another.

Ibid.

ON THE ART OF PLEASING.

A MAN's temper generally constitutes him agreeable or otherwise. Cloudly and fretful humours, inclining towards misanthropy, are always disagreeable.

Temper of mind is a faculty of the soul which is affected by circumstances and situations. Mild dispositions are not disturbed by trifling accidents; this fortunate propensity is a source of happiness, the influence of which they communicate to others.

Art of Pleasing.

The greatest part of mankind imagine, that there is no such thing as combating with a bad temper. They say, Why, I was born such, and think this excuse is quite sufficient to apologize for their want of politeness. If such humours will be indulged, the consequence is obvious, they will be despised; for respect is due no farther than you merit it by rendering yourself agreeable.

The art of pleasing consists in neglecting yourself, in adverting and attending to the concerns of others, in endeavouring to render them satisfied with their own merits, to make them valued and respected, and to allow them those good qualities which others dispute. In thus acting, they believe you allow them that which the world denies; and that by raising them both in their own opinion and in the opinion of others, they think of you almost as the creator of their merit. Beware, however, that this attention never extend to flattery.

Marchioness de Lambert.

IGNORANCE CONTRASTED WITH KNOWLEDGE.

I HAVE often, of late, reflected what an unhappy man I must now have been, if I had not acquired in my youth some fund and taste of learning. What could I have done with myself, at this age, without them; I must, as many ignorant people do, have destroyed my health and faculties by sotting away the evenings; or, by wasting them frivolously in silly and trifling company; must have exposed myself to the ridicule and contempt of those very women; or, lastly, I must have hanged myself, as a man once did, for weariness of putting on and pulling off his shoes and stockings every day. My books, and only my books, are now left me; and I daily find what Cicero says of learning to be true. "*Hæc studia* (says he) *adolescentiam alunt, senectutem oblectant, secundus res ornant, adversis perfugium ac solatium præbent delectant domi, non impediunt foris, pernoctant nobiscum, peregrinatur, rusticantur.*"

Ignorance contrasted with Knowledge.

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

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

Let me, therefore, most earnestly recommend to you, to hoard up, while you can, a great stock of knowledge; for though during the dissipation of your youth, you may not have occasion to spend much of it, yet, you may depend on it, that a time will come, when you will want it to maintain you. Public granaries are filled in plentiful years; not that it is known that the next, or the second, or third year, will prove a

scarce one; but because it is known, that, sooner or later, such a year will come, in which the grain will be wanted.

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

Chesterfield.

OF RIDICULE.

RAILLERY, which generally forms a part of amusive conversation, is a difficult matter to manage. Those who are addicted to rally and traduce others, possess a rankling maliguity of disposition. The step from the softest raillery to open offence is slight. A false friend, abusing the privilege of pleasantry will wound you by reflection. In such cases, there is no appeal, the person attacked only being able to judge of the intention. The moment that jest becomes a sting, it is no longer raillery, but offence.

Raillery should never be levelled at more than slight defects, in which the person concerned may join in the laugh against himself. Delicate raillery is a composition of praise and censure; it touches only on trifling foibles, that it may advert, with greater force, to many excellent qualities. M. de la Rochefoucault says, that "The man who dishonours wounds less than he who ridicules." My opinion coincides with his, because it is not in the power of any one really

to dishonour another; it is our own conduct only which can dishonour us, not the animadversions or censures of any. The causes of dishonour have been ascertained, and are invariable; but those of ridicule are entirely arbitrary and uncertain, depending on the manner in which objects happen to be presented, and on habits of thought and perception. Some people may be said to wear the spectacles of ridicule, through which every object appears defective. The imperfections, however, are not so much attributable to the objects as to the medium through which they are examined. So true is this remark, that those who have been ridiculed in inferior companies, have been greatly admired in those composed of men of sense and merit.

Marchioness de Lambert.

OF USEFUL READING.

MANY people lose a great deal of time by reading; for they read frivolous and idle

books ; such as the absurd romances of the two last centuries, where characters, that never existed, are insipidly displayed, and sentiments, that were never felt, pompously described ; the oriental ravings and extravagancies of the Arabian Nights, and Mogul Tales; or the new flimsy *brochures* (pamphlets) that now swarm in France, of Fairy Tales, *Reflexions sur le Cœur et l'Esprit*, *Metaphysique de l'Amour*, *Analyze des beaux Sentiments* ; and such sort of idle, frivolous stuff, that nourishes and improves the mind just as much as whipped cream would the body. Stick to the best established books in every language; the celebrated poets, historians, orators, or philosophers. By these means (to use a city metaphor) you will make fifty per cent. of that time, of which others do not make above three or four, or probably nothing at all.

Chesterfield.

DIGNITY OF MANNERS.

THERE is a certain dignity of manners absolutely necessary, to make even the most

valuable character either respected or respectable.

Horse-play, romping, frequent and loud fits of laughter, jokes, waggery, and indiscriminate familiarity, will sink both merit and knowledge into a degree of contempt. They compose at most a merry fellow; and a merry fellow was never yet a respectable man. Indiscriminate familiarity either offends your superiors, or else dubs you their dependent or led captain. It gives your inferiors just, but troublesome and improper claims of equality. A joker is near akin to a buffoon; and neither of them is the least related to wit. Whoever is admitted or sought for, in company, upon any other account than that of his merit and manners, is never respected there, but only made use of. We will have such a one, for he sings prettily; we will invite such a one to a ball, for he dances well; we will have such a one at supper, for he is always joking and laughing; we will ask another, because he plays deep at all games, or because he can drink a great deal. These are all vilifying distinctions, mortifying preferences, and ex-

clude all ideas of esteem and regard. Whoever *is had* (as it is called) in company, for the sake of any one thing singly, is singly that thing, and will never be considered in any other light; consequently never respected, let his merits be what they will.

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

Ibid.

OF SELF-LOVE.

IF you desire to be regarded an accomplished gentleman, be attentive to the regulation of self-love, placing it on a proper object. True politeness consists in occasionally

Self Love.

giving up your own rights and respecting those of others. If you design to be happy only for yourself, you will never be happy; for every one will dispute the matter with you; but if you have an inclination to participate in promoting the general cause of happiness, every one will be ready to contribute a portion. All vices favour self-love, and all virtues combine to oppose its power. Valour exposes it; modesty humbles it; generosity strips it naked; moderation mortifies it; and zeal for the public 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. We distinguish two kinds of self-love; the one is natural, lawful, and governed by justice and reason; the other is vicious and corrupt. Our first object is certainly ourselves, and it is by reflection that we revert to the principles of justice.

We do not understand how to love ourselves, for we either love ourselves too much or too little. The best kind of self-love is the love of virtue; to love vice, is to indulge a base and mistaken propensity.

Marchioness de Lambert.

ENGAGING ACCOMPLISHMENTS EASILY ACQUIRED.

THESE engaging and endearing accomplishments are mechanical, and to be acquired by care and observation as easily as turning, or any mechanical trade. A common country fellow, taken from the plough, and enlisted in an old corps, soon lays aside his shambling gait, his slouching air, his clumsy and awkward motions, and acquires the martial air, the regular motions, and the whole exercise of the corps, and particularly of his right and left hand man. How so? Not from his parts, which were just the same before as after he was enlisted; but either from a commendible ambition of being like, and equal to, those he is to live with; or else from the fear of being punished for not being so. If then both or either of these motives change such a fellow, in about six months' time, to such a degree, as that he is not to be known again, how much stronger should both these motives be with you, to acquire, in the utmost perfection,

the whole exercise of the people of fashion, with whom you are to live all your life?—Ambition should make you resolve to be at least their equal in that exercise, as well as the fear of punishment; which most inevitably will attend the want of it. By that exercise, I mean the air, the manners, the graces, and the style of people of fashion.

Chesterfield.

GRACEFULNESS OF PERSON AND ADDRESS.

NEXT to manners are exterior graces of person and address which adorn manners, as manners adorn knowledge. To say that they please, engage, and charm, as they most indisputably do, is saying, that one should do every thing possible to acquire them. The graceful manner of speaking, is, particularly, what I shall always hollow in your ears, as Hotspur hollowed *Mortimer* to Henry IV; and, like him too, I have a mind to have a Starling taught to say, *speak*

distinctly and gracefully, and send him you, to replace your loss of the unfortunate Matzel, [A favourite bullfinch which died,] who, by the way, I am told, spoke his language very distinctly and gracefully.

Those things in the common course of life, depend entirely upon the manner; and in that respect the vulgar saying is true, That one man may better steal a horse than another look over the hedge. There are few things that may not be said, in some manner or other; either in a seeming confidence or a genteel irony, or introduced with wit: and one great part of the knowledge of the world consists in knowing when, and where to make use of these different manners. The graces of the person, the countenance, and the way of speaking contribute so much to this, that I am convinced, the very same thing, said by a genteel person, in an engaging way and *gracefully* and distinctly spoken, would please; which would shock, if *muttered* out by an aukward figure, with a sullen serious countenance. The poets always represent Venus as attended by the three Graces, to intimate that even Beauty

will not do without. I think they should have given Minerva three also; for, without them, I am sure, learning is very unattractive. Invoke them, then, *distinctly*, to accompany all your words and motions.

Ibid.

GRACEFULNESS, HOW TO BE ACQUIRED.

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

he lays upon the Graces, which he calls (and very truly) Good breeding. I have marked all the parts of that book, which are worth your attention; for as he begins with the child, almost from its birth, the parts relative to its infancy would be useless to you. Observe every word, look, and motion, of those who are allowed to be the most accomplished persons. Observe their natural and careless, but genteel air; their unembarassed good breeding; their unassuming, but yet unprostituted dignity. Mind their decent mirth, their discreet frankness, and that *entregent* [Quickness] which, as much above the frivolous as below the important and the secret, is the proper medium for conversation in mixed companies.

The worst bred man in Europe, if a lady let fall her fan, would certainly take it up and give it her: the best bred man in Europe could do no more. The difference however would be considerable; the latter would please by doing it gracefully; the former would be laughed at for doing it aukwardly. I repeat, and repeat it again, and shall never cease repeating it to you; Air, manners,

graces, style, elegancy, and all those ornaments, must now be the only objects of your attention; it is now, or never, that you must acquire them. Postpone, therefore, all other considerations; make them now your serious study; you have not one moment to lose. The solid and the ornamental united, are undoubtedly best; but were I reduced to make an option, I should without hesitation, choose the latter.

Ibid.

THE ART OF PLEASING.

THE art of pleasing is a very necessary one to possess; but a very difficult one to acquire. It can hardly be reduced to rules; and your own good sense and observation will teach you more of it than I can. Do as you would be done by, is the surest method that I know of pleasing. Observe carefully what pleases you in others, and probably the same things in you will please others. If you are pleased with the complaisance and

attention of others to your humours, your tastes, or your weaknesses, depend upon it, the same complaisance and attention, on your part, to their's, will equally please them. Take the tone of the company that you are in, and do not pretend to give it; be serious, gay, or even trifling, as you find the present humour of the company: this is an attention due from every individual to the majority. Do not tell stories in company; there is nothing more tedious and disagreeable; if by chance you know a very short story, and exceedingly applicable to the present subject of conversation, tell it in as few words as possible; and even then, throw out that you do not love to tell stories; but that the shortness of it tempted you. Of all things, banish egotism out of your conversation, and never think of entertaining people with your own personal concerns, or private affairs; tho' they are interesting to you, they are tedious and impertinent to every body else; besides that, one cannot keep one's own private affairs too secret. Whatever you think your own excellencies may be, do not affectedly display them in

company; nor labour, as many people do, to give that turn to the conversation, which may supply you with an opportunity of exhibiting them. If they are real, they will infallibly be discovered, without your pointing them out yourself, and with much more advantage. Never maintain an argument with heat and clamour, tho' you think or know yourself to be in the right; but give your opinion modestly and cooly, which is the only way to convince; and, if that does not do, try to change the conversation, by saying, with good humour, "We shall hardly convince one another, nor is it necessary that we should, so let us talk of something else."

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

The jokes, the *bon mots*, the little adventures, which may do very well in one company, will seem flat and tedious, when related in another. The particular characters, the habits, the cant of one company, may

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

If you would particularly gain the affection and friendship of particular people, whether men, or women, endeavour to find out their predominant excellency, if they have one, and their prevailing weakness, which every body has; and do justice to the one, and something more than justice to the other. Men have various objects in which they may excel, or at least would be thought to excel; and tho' they love to hear justice done them, where they know that they excel, yet they

are most and best flattered upon those points where they wish to excel, and yet are doubtful whether they do or not. As for example, Cardinal Richelieu, who was undoubtedly the ablest statesman of his time, or perhaps of any other, had the idle vanity of being thought the best Poet too; he envied the great Corneille his reputation, and ordered a criticism to be written upon the Cid. Those, therefore, who flattered skilfully, said little to him of his abilities in state affairs, or at least but *en passant*, as it might naturally occur. But the incense which they gave him, the smoke of which they knew would turn his head in their favour, was as a *bel esprit* and a Poet. Why? Because he was sure of one excellency, and distrustful as to the other. You will easily discover every man's prevailing vanity, by observing his favourite topic of conversation; for every man talks most of what he has most a mind to be thought to excel in. Touch him but there and you touch him to the quick.

Do not mistake me, and think that I mean to recommend to you abject and criminal flattery: no, flatter nobody's vices or crimes;

on the contrary, abhor and discourage them. But there is no living in the world without a complaisant indulgence for people's weaknesses.

The art of pleasing is to be attained by every man who has a good fund of common sense. If you are pleased with any person, examine why; do as he does; and you will charm others by the same things which please you in him. To be liked by women, you must be esteemed by men; and to please men, you must be agreeable to women.

Address yourself to the senses, if you would please; dazzle the eyes, sooth and flatter the ears of mankind: engage their hearts, and let their reason do its worst against you. *Suaviter in modo* is the great secret. Whenever you find yourself engaged insensibly in favour of any body of no superior merit nor distinguished talents, examine, and see what it is that has made those impressions upon you: you will find it to be that *douceur*, that gentleness of manners, that air and address, which I have so often recommended to you; and from thence draw this obvious conclusion, That what

pleases you in them, will please others in you; for we are all made of the same clay, tho' some of the lumps are a little finer, and some a little coarser; but, in general, the surest way to judge of others is to examine and analyse one's self thoroughly.

It is a very old and very true maxim, that those kings reign the most secure, and the most absolute, who reign in the hearts of their people. Their popularity is a better guard than their army; and the affections of their subjects, a better pledge of their obedience, than their fears. This rule is, in proportion, full as true, tho' upon a different scale, with regard to private people. A man who possesses that great art of pleasing universally, and of gaining the affections of those with whom he converses, possesses a strength which nothing else can give him: a strength, which facilitates and helps his rise, and which, in case of accidents, breaks his fall. Few people of your age sufficiently consider this great point of popularity; and, when they grow older and wiser, strive in vain to recover what they lost by their negligence. There are three principal causes

that hinder them from acquiring this useful strength; pride, inattention, and *mauvaise honte*. The first, I will not, I cannot suspect you of: it is too much below your understanding.

After all this, perhaps you will say, that it is impossible to please every body. I grant it: but it does not follow that one should not therefore endeavour to please as many as one can. Nay, I will go farther, and admit, that it is impossible for any man not to have some enemies. But this truth, from long experience, I assert, that he who has the most friends, and the fewest enemies, is the strongest; will rise the highest with the least envy; and fall, if he does fall, the gentlest, and the most pitied. This is surely an object worth pursuing. Pursue it according to the rules I have here given you. I will add one observation more, and two examples to enforce it; and then, as the parsons say, conclude. There is no one creature so obscure, so low, or so poor, who may not, by the strange and unaccountable changes and vicissitudes of human affairs, somehow or

other, and some time or other become an useful friend, or a troublesome enemy, to the greatest and the richest.

Ibid.

ON GOOD BREEDING.

LEARNING, HONOUR, and VIRTUE, are absolutely necessary to gain you the esteem and admiration of mankind. Politeness and good-breeding are equally necessary to make you welcome and agreeable in conversation and common life. Great talents, such as honour, virtue, learning, and parts, are above the generality of the world, who neither possess them themselves, nor judge of them rightly in others: but all people are judges of the lesser talents, such as civility, affability, and an obliging, agreeable address and manner; because they feel the effects of them, as making society easy and pleasing. Good sense must, in many cases, determine good breeding; because the same thing that would be civil at one time, and to one

person, would be quite otherwise at another time, and to another person; but there are some general rules of good breeding, that hold always true, and in all cases. As, for example, it is always extremely rude to answer yes or no to any body, without adding sir, my lord, or madam, according to the quality of the person you speak to. It is likewise extremely rude not to give the proper attention, and a civil answer when people speak to you; or to go away, or be doing something else, while they are speaking to you; for that convinces them that you despise them, and do not think it worth your while to hear or answer what they say. I dare say I need not tell you how rude it is to take the best place in a room, or to seize immediately upon what you like at table, without offering first to help others, as if you considered nobody but yourself. On the contrary, you should always endeavour to procure all the conveniences you can to the people you are with.

The first principle of this good breeding is, never to say any thing you think can be disagreeable to any body in company; but,

ou the contrary, you should endeavour to say what will be agreeable to them, and that in an easy and natural manner, without seeming to study for compliments. There is likewise such a thing as a civil look, and a rude look; snd you should look civil, as well as be so; for if, while you are saying a civil thing, you look gruff and surly, as most English bumpkins do, nobody will be obliged to you for a civility that seems to come so unwillingly. If you have occasion to contradict any body, or set them right from a mistake, it would be very brutal to say, That it is not so; I know better: or, You are out; but you should say, with a civil look, I beg your pardon, I believe you mistake, or, If I may take the liberty of contradicting you, I believe it is so and so; for, though you may know a thing better than other people, yct it is very shocking to tell them so directly, without something to soften it: but remember particularly, that whatever you may say or do, with ever so civil an intention, a great deal consists in the manner and the look, which must be genteel, easy, and natural, and is easier to be felt than described.

On Good Breeding.

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

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

Very few, scarcely any, are wanting in the respect which they should show to those whom they acknowledge to be infinitely their superiors; such as crowned heads, princes, and public persons of distinguished and eminent posts. It is the manner of showing that respect which is different. The man of

fashion, and of the world, expresses it in its fullest extent; but naturally, easily, and without concern; whereas a man, who is not used to keep good company, expresses it aukwardly; one sees that he is not used to it, and that it costs him a great deal; but I never saw the worst bred man living, guilty of lolling, whistling, scratching his head, and such like indecencies, in company that he respected. In such companies, therefore, the only point to be attended to, is to show that respect, which every body means to show, in an easy, unembarrassed, and graceful manner. This is what observation and experience must teach you.

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

entitled to distinguished marks of respect, every one claims, and very justly, every mark of civility and good breeding. Ease is allowed, but carelessness and negligence are strictly forbidden. If a man accosts you, and talks to you ever so dully, or frivolously, it is worse than rudeness, it is brutality, to show him, by a manifest inattention to what he says, that you think him a fool or a blockhead, and not worth hearing. It is much more so with regard to women; who, of whatever rank they are, are entitled, in consideration of their sex, not only to an attentive, but an officious good breeding from men. Their little wants, likings, dislikes, preferences, antipathies, fancies, whims, and even impertinences, must be officiously attended to, flattered, and, if possible, guessed at and anticipated, by a well-bred man. You must never usurp to yourself those conveniences and *agremens* which are of common right; such as the best places, the best dishes, &c. but, on the contrary, always decline them yourself, and offer them to others; who, in their turns, will offer them to you: so that, upon

the whole, you will, in your turn, enjoy your share of the common right. It would be endless for me to enumerate all the particular instances in which a well-bred man shows his good breeding in good company; and it would be injurious to you to suppose, that your own good sense would not point them out to you; and then your own good nature will recommend, and your self-interest enforce the practice.

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

is soon destroyed, as liberty often has been, by being carried to licentiousness. But example explains things best, and I will put a pretty strong case. Suppose you and me alone together; I believe you will allow that I have as good a right to unlimited freedom in your company, as either you or I can possibly have in any other; and I am apt to believe, too, that you would indulge me in that freedom as far as any body would. But, notwithstanding this, do you imagine, that I should think there were no bounds to that freedom? I assure you, I should not think so; and I take myself to be as much tied down to a certain degree of good manners, to you, as by other degrees of them to other people. Were I to show you, by a manifest inattention to what you said to me, that I was thinking of something else the whole time; were I to yawn extremely, snore, or break wind in your company, I should think that I behaved myself to you like a beast, and should not expect that you would care to frequent me. No: the most familiar and intimate habitudes, connections and friendships, require a degree of good

breeding, both to preserve and cement them. If ever a man and his wife, who pass nights as well as days together, absolutely lay aside all good breeding, their intimacy will soon degenerate into a coarse familiarity, infallibly productive of contempt or disgust. The best of us have our bad sides; and it is as imprudent, as it is ill-bred, to exhibit them. I shall certainly not use ceremony with you; it would be misplaced between us: but I shall certainly observe that degree of good breeding with you, which is, in the first place, decent, and which, I am sure, is absolutely necessary to make us like one another's company long.

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

That the deepest learning, without good breeding, is unwelcome and tiresome pedantry, and of use no where but in a man's own closet; and consequently of no use at all.

Good Company.

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

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

Ibid.

GOOD COMPANY.

GOOD company is not what respective sets of company are pleased either to call or think themselves; but it is that company which all the people of the place call, and acknowledge to be good company, notwithstanding some objections which they may form to some of the individuals who compose it. It consists chiefly (but by no means without exception) of people of considerable birth, rank, and character: for people of neither birth, nor rank, are frequently, and very justly, admitted into it, if distinguished

by any peculiar merit, or eminency in any liberal art or science. Nay, so motley a thing is good company, that many people without birth, rank, or merit, intrude into it by their own forwardness, and others slide into it by the protection of some considerable person; and some even of indifferent characters and morals make part of it. But, in the main, the good part preponderates, and people of infamous and blasted characters are never admitted. In this fashionable good company, the best manners, and the best language of the place, are most unquestionably to be learnt; for, they establish and give the tone to both, which are therefore called the language and manners of good company: there being no legal tribunal to ascertain either.

A company consisting wholly of people of the first quality, cannot, for that reason, be called good company, in the common acceptation of the phrase, unless they are, into the bargain, the fashionable and accredited company of the place; for people of the very first quality can be as silly, as ill-bred, and as worthless, as people of the meanest

degree; on the other hand, a company consisting entirely of people of very low condition, whatever their merit or parts may be, can never be called good company; and consequently should not be much frequented, though by no means despised.

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

The company of professed wits and poets is extremely inviting to most young men; who, if they have wit themselves, are pleased with it; and if they have none, are sillily proud of being one of it: but it should be frequented with moderation and judgement, and you should by no means give yourself up

to it. A wit is a very unpopular denomination, as it carries terror along with it; and people in general are as much afraid of a live wit, in company, as a woman is of a gun; which she thinks may go off of itself, and do her a mischief. Their acquaintance is, however, worth seeking, and their company worth frequenting; but not exclusively of others, nor to such a degree as to be considered only as one of that particular set.

But the company, which of all others you should most carefully avoid, is that low company, which, in every sense of the word, is low indeed; low in rank, low in parts, low in manners, and low in merit. You will, perhaps, be surprized, that I should think it necessary to warn you against such company; but yet I do not think it wholly unnecessary, after the many instances which I have seen, of men of sense and rank, discredited, vilified, and undone by keeping such company. Vanity, that source of many of our follies, and of some of our crimes, has sunk many a man into company, in every light infinitely below himself, for the sake of being the first

man in it. There he dictates, is applauded, admired; and for the sake of being the *Coryphæus** of that wretched chorus, disgraces, and disqualifies himself soon for any better company. Depend upon it you will sink or rise to the level of the company which you commonly keep: people will judge of you, and not unreasonably, by that. There is good sense in the Spanish saying, "Tell me whom you live with, and I will tell you who you are." Make it, therefore, your business, wherever you are, to get into that company, which every body in the place allows to be the best company, next to their own; which is the best definition I can give you of good company. But, here too, one caution is very necessary; for want of which many young men have been ruined even in good company. Good company, (as I have before observed) is composed of a great variety of fashionable people, whose characters and morals are very different, though their manners are much the same. When a young man, new in the world, first

* Leader of the Band.

gets into that company, he very rightly determines to conform to, and imitate it. But then he too often, and fatally, mistakes the objects of his imitation. He has often heard that absurd term of genteel and fashionable vices. He there sees some people who shine, and who in general are admired and esteemed; and observes, that these people are whore-masters, drunkards, or gamesters: upon which he adopts their vices, mistaking their defects for their perfections, and thinking that they owe their fashion and their lustre, to those genteel vices. Whereas it is exactly the reverse; for these people have acquired their reputation by their parts, their learning, their good breeding, and other real accomplishments; and are only blemished and lowered, in the opinion of all reasonable people, and of their own, in time, by these genteel and fashionable vices. A whoremaster, in a flux, or without a nose, is a very genteel person indeed, and well worthy of imitation. A drunkard, vomiting up at night the wine of the day, and stupified by the head-ach all the next, is, doubtless, a fine model to copy

from. And a gamester, tearing his hair, and blaspheming, for having lost more than he had in the world, is surely a most amiable character. No; these are allays, and great ones too, which can never adorn any character, but will always debase the best. To prove this; suppose any man, without parts and some other good qualities, to be merely a whoremaster, a drunkard, or a gamester; How will he be looked upon, by all sorts of people? Why, as a most contemptible and vicious animal. Therefore it is plain, that, in these mixed characters, the good part only makes people forgive, but not approve the bad.

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

As I make no difficulty of confessing my past errors, where I think the confession may be of use to you, I will own, that when I first went to the university, I drank and

smoked, notwithstanding the aversion I had to wine and tobacco, only because I thought it genteel, and that it made me look like a man. When I went abroad, I first went to the Hague, where gaming was much in fashion; and where I observed that many people of shining rank and character gamed too. I was then young enough, and silly enough, to believe, that gaming was one of their accomplishments; and, as I aimed at perfection, I adopted gaming as a necessary step to it. Thus I acquired, by error, the habit of vice, which, far from adorning my character, has, I am conscious, been a great blemish in it.

Imitate, then, with discernment and judgement, the real perfections of the good company into which you may get; copy their politeness, their carriage, their address, and the easy and well-bred turn of their conversation; but remember, that, let them shine ever so bright, their vices, if they have any, are so many spots, which you would no more imitate, than you would make an artificial wart upon your face, because some very handsome man had the misfortune to

have a natural one upon his; but, on the contrary, think how much handsomer he would have been without it.

Ibid.

RULES FOR CONVERSATION.

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

Talk often, but never long; in that case, if you do not please, at least you are sure not to tire your hearers. Pay your own reckoning, but do not treat the whole company;

this being one of the very few cases in which people do not care to be treated, every one being fully convinced that he has wherewithal to pay.

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

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

Most long talkers single out some one unfortunate man in company (commonly him whom they observe to be the most silent) or their next neighbour, to whisper, or at least, in half a voice, to convey a continuity of words to. This is excessively ill-bred, and, in some degree a fraud: converstation-stock being a joint and common property. But, on the other hand, if one of these unmerciful talkers lays hold of you, hear him with patience (and at least seeming attention,) if he is good and worth obliging; for nothing

will oblige him more, than a patient hearing; as nothing would hurt him more, than either to leave him in the midst of his discourse, or to discover your impatience under your affliction.

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

Avoid, as much as you can, in mixed companies, argumentative, polemical conversations; which, though they should not, yet certainly do, indispose for a time, the contending parties towards each other: and, if the controversy grows warm and noisy, endeavour to put an end to it, by some genteel levity or joke. I quieted such a conversation hubbnb once, by representing to them, that, though I was persuaded none there present would repeat, out of the company, what passed in it, yet I could not answer for the discretion of the passengers in the street, who must necessarily hear all that was said.

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

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

much too transparent to conceal it, even from very moderate discernment.

Others go more modestly and more slily still (as they think) to work; but, in my mind, still more ridiculously. They confess themselves (not without some degree of shame and confusion) into all the cardinal virtues; by first degrading them into weaknesses, and then owning their misfortune, in being made up of those weaknesses. They cannot see people suffer, without sympathising with, and endeavouring to help them. They cannot see people want, without relieving them; though, truly, their own circumstances cannot very well afford it. They cannot help speaking truth, though they know all the imprudence of it. In short, they know that, with all these weaknesses, they are not fit to live in the world, much less to thrive in it. But they are now too old to change, and must rub on as well as they can. This sounds too ridiculous and *outre* almost for the stage; and yet, take my word for it, you will frequently meet with it upon the common stage of the world. And here I will observe, by the bye, that you will often meet with cha-

racters in nature so extravagant, that a discreet poet would not venture to set them upon the stage in their true and high colouring.

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

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

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

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

Take care never to seem dark and mysterious; which is not only a very unamiable character, but a very suspicious one too: if you seem mysterious with others, they will be really so with you, and you will know

nothing. The height of abilities is, to have *volto sciolto*, and *pensieri stretti*; that is, a frank, open, and ingenuous exterior, with a prudent and reserved interior, as far as virtue warrants, or rather dictates to you. Depend upon it, nine in ten of every company you are in will avail themselves of every indiscreet and unguarded expression of yours, if they can turn it to their own advantage. A prudent reserve is, therefore, commonly a virtue; as by an unwarrantable frankness you may injure others as well as yourself. Always look people in the face when you speak to them; the not doing it is thought to imply a conscious guilt; besides that, you lose the advantage of observing, by their countenances, what impression your discourse makes upon them. In order to know peoples' real sentiments, I trust much more to my eyes than to my ears; for they can say whatever they have a mind I should hear, but they can seldom help looking what they have no intention I should know.

Neither retail nor receive scandal, willingly. For the defamation of others may, for

the present, gratify the malignity or the pride of our hearts, cool reflection will draw very disadvantageous conclusions from such a disposition; and in the case of scandal, as in that of robbery, the receiver is always thought as bad as the thief.

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

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

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

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

Ibid.

COMPLAISANCE IN COMPANY.

CARRY with you, and welcome into company, all the gaiety and spirits, but as little of

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

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

Remember, that the wit, humour, and jokes, of most mixed companies, are local. They thrive in that particular soil, but will not often bear transplanting. Every company is differently circumstanced, has its particular cant and jargon; which may give occasion to wit and mirth within that circle, but would seem flat and insipid in any other, and therefore will not bear repeating. Nothing makes a man look sillier, than a pleasantry not relished, or not understood; and if he meets with a profound silence, when he expected a general applause, or, what is worse, if he is desired to explain the *bon mot*, his aukward and embarrassed situation is more easily imagined than described. *Apro-*

pos of repeating, take great care never to repeat (I do not mean here the pleasantries) in one company what you hear in another. Besides, there is a general tacit trust in conversation, by which a man is obliged not to report any thing out of it, though he be not immediately enjoined to secrecy. A retailer of this kind is sure to draw himself into a thousand scrapes and discussions, and to be shily and uncomfortably received, wherever he goes.

You will find, in most good company, some people who only keep their place there by a contemptible title enough; these are what we call *very good-natured fellows*, and the French, *bons diables*. The truth is, they are people without any parts or fancy, and who, having no will of their own, readily assent to, concur in, and applaud, whatever is said or done in the company; and adopt, with the same alacrity, the most virtuous or the most criminal, the wisest or the silliest scheme, that happens to be entertained by the majority of the company. This foolish, and often criminal, complaisance, flows from a foolish cause, the want of any other merit. I hope you will hold your place in company

by a nobler tenure, and that you will hold it (you can bear a quibble, I believe, yet) *in capite*. Have a will and an opinion of your own, and adhere to them steadily; but then do it with good humour, good breeding, and (if you have it) with urbanity; for you have not yet heard enough either to preach or censure.

All other kinds of complaisance are not only blameless, but necessary in good company. Not to seem to perceive the little weaknesses, and the idle but innocent affectations of the company, but even to flatter them, in a certain manner, is not only very allowable, but, in truth, a sort of polite duty. They will be pleased with you, if you do; and will certainly not be reformed by you, if you do not. For instance; you will find, in every *groupe* of company, two principal figures, viz. the fine lady and the fine gentleman, who absolutely give the law of wit, language, fashion, and taste, to the rest of that society. There is always a strict, and often, for the time being, a tender alliance between those two figures. The lady looks upon her empire as founded upon the divine right of beauty (and

(and full as good a divine right it is as any king, emperor, or pope, can pretend to) she requires, and commonly meets with, unlimited passive obedience. And why should she not meet with it? Her demands go no higher than to have her unquestioned preeminence in beauty, wit, and fashion, firmly established. Few sovereigns (by the way) are so reasonable. The fine gentleman's claims of right are, *mutatus mutandis*, the same; and though, indeed, he is not always a wit *de jure*; yet, as he is the wit *de facto* of that company, he is entitled to a share of your allegiance; and every body expects at least as much as they are entitled to, if not something more. Prudence bids you make your court to these joint sovereigns; and no duty that I know of forbids it. Rebellion here is exceedingly dangerous, and inevitably punished by banishment, and immediate forfeiture of all your wit, manners, taste, and fashion; as, on the other hand, a cheerful submission is sure to procure you a strong recommendation, and most effectual pass, throughout all their, and probably the neighbouring dominions. With a moderate share

of sagacity, you will, before you have been half an hour in the company, easily discover these two principal figures; both by the deference which you will observe the company pay them, and by that easy, careless, and serene air, which their conscientiousness or power gives them. As in this case, so in all others, aim always at the highest; get always into the highest company, and address yourself particularly to the highest in it.—The search after the unattainable philosopher's stone has occasioned a thousand useful discoveries, which otherwise would never have been made.

Ibid.

BEHAVIOUR IN COMPANY.

IT is good-breeding alone that can prepossess people in your favour at first sight; more time being necessary to discover greater talents. This good breeding, you know, does not consist in low bows and formal ceremony, but in an easy, civil, and respectful

behaviour. You will, therefore, take care to answer with complaisance, when you are spoken to; to place yourself at the lower end of the table, unless bid to go higher; to drink first to the lady of the house, and next to the master; not to eat awkwardly or dirtily; not to sit when others stand; and to do all this with an air of complaisance, and not with a grave, sour look, as if you did it all unwillingly. I do not mean a silly, insipid smile, that fools have when they would be civil, but an air of sensible good humour. I hardly know any thing so difficult to attain, or so necessary to possess, as perfect good-breeding, which is equally inconsistent with a stiff formality, an impertinent forwardness, and an awkward bashfulness. A little ceremony is often necessary; a certain degree of firmness is absolutely so; and an outward modesty is extremely becoming:—the knowledge of the world, and your own observations must, and alone can, tell you the proper quantities of each.

A well bred man feels himself firm and easy in all companies; is modest without being bashful, and steady without being impu-

dent; if he is a stranger, he observes, with care, the manners and ways of the people the most esteemed at that place, and conforms to them with complaisance. Instead of finding fault with the customs of that place, and telling the people that the English ones are a thousand times better (as my countrymen are very apt to do) he commends their table, their dress, their houses, and their manners, a little more, it may be, than he really thinks they deserve. But this degree of complaisance is neither criminal nor abject; and is but a small price to pay for the good will and affection of the people you converse with. As the generality of people are weak enough to be pleased with these little things, those who refuse to please them so cheaply, are, in my mind, weaker than they.

Do not be discouraged, and think yourself either slighted or laughed at, because you see others in company, older and more used to the world, easier, more familiar, and consequently rather better received in those companies than yourself. In time your turn will come; and if you do but shew an incli-

nation, a desire to please, though you should be embarrassed or even err in the means, which must necessarily happen to you at first, yet the will (to use a vulgar expression) will be taken for the deed; and people, instead of laughing at you, will be glad to instruct you. Good sense can only give you the great outlines of good-breeding; but observation and usage can alone give you the delicate touches and the fine colouring. You will naturally endeavour to shew the utmost respect to people of certain ranks and characters, and consequently you will shew it; but the proper, the delicate manner of shewing that respect, nothing but observation and time can give.

I remember that, when, with all the awkwardnesses and rust of Cambridge about me, I was first introduced into good company, I was frightened out of my wits. I was determined to be what I thought civil; I made fine low bows, and placed myself below every body; but when I was spoken to, or attempted to speak myself, *obstupui, steteruntque comæ, et vox faucibus hæsit.* (I was stupified, my hair stood erect, and my voice faul-

tered.) If I saw people whisper, I was sure it was at me; and I thought myself the sole object of either the ridicule or the censure of the whole company; who, God knows, did not trouble their heads about me. In this way I suffered, for some time, like a criminal at the bar; and should certainly have renounced all polite company for ever, if I had not been so convinced of the absolute necessity of forming my manners upon those of the best companies that I determined to persevere, and suffer any thing, or every thing, rather than not to compass that point. Insensibly it grew easier to me, and I began not to bow so ridiculously low, and to answer questions without great hesitation or stammering: if, now and then, some charitable people, seeing my embarrassment, and being *desœuvres* (disengaged) themselves, came and spoke to me, I considered them as angels sent to comfort me, and that gave me a little courage. I got more soon afterwards, and was intrepid enough to go up to a fine woman, and tell her that I thought it a warm day, she answered me, very civilly, that she thought so too; upon which the conversation

ceased, on my part, for some time, till she, good-naturedly, resuming it, spoke to me thus; "I see your embarrassment, and I am sure that the few words you said to me, cost you a great deal; but do not be discouraged for that reason, and avoid good company. We see that you desire to please, and that is the main point; you want only the manner, and you think that you want it still more than you do. You must go through your noviciate before you can profess good breeding; and, if you will be my novice, I will present you to my acquaintance as such."

You will easily imagine how much this speech pleased me, and how awkwardly I answered it; I hemm'd once or twice (for it gave me a burr in my throat) before I could tell her, that I was very much obliged to her; that it was true, that I had a great deal of reason to distrust my own behaviour, not being used to fine company; and that I should be proud of being her novice, and receiving her instructions.

As soon as I had fumbled out this answer, she called up three or four people to her,

and said, "Do you know that I have undertaken this young man, and he must be encouraged; as for me, I think I have made a conquest of him; for he just now ventured to tell me, although tremblingly, that it is warm. You will assist me in polishing him, &c." The company laughed, and I did not know whether she was serious or in jest. By turns I was pleased, ashamed, encouraged, and dejected. But when I found afterwards, that both she, and those to whom she had presented me, countenanced and protected me in company, I gradually got more assurance, and began not to be ashamed of endeavouring to be civil. I copied the best masters, at first servilely, afterwards more freely, and at last I joined habit and invention.

Ibid.

SPEAKING AND READING WITH ELEGANCE AND GRACE.

YOU cannot but be convinced, that a man who speaks and writes with elegance and grace, who makes choice of good words, and

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

The first thing you should attend to is, to speak whatever language you do speak, in its greatest purity, and according to the rules of Grammar; for we must never offend against grammar, nor make use of words which are not really words. This is not all; for not to speak ill, is not sufficient: we must speak well; and the best method of attaining to that, is, to read the best authors with attention; and to observe how people of fashion speak, and those who express themselves best; for shop-keepers, common people, footmen, and maid ser-

vants, all speak ill. They make use of low and vulgar expressions, which people of rank never use. In numbers, they join the singular and the plural together; in genders they confound masculine with feminine; and, in tenses, they often take the one for another. In order to avoid all these faults, we must read with care, observe the turn and expressions of the best authors, and not pass a word which we do not understand, or concerning which we have the least doubt, without exactly enquiring the meaning of it.

I have frequently known a man's fortune decided for ever by his first address If it is pleasing, people are hurried involuntarily into a persuasion that he has a merit, which possibly he has not; as, on the other hand, if it is ungraceful, they are immediately prejudiced against him, and unwilling to allow him the merit which, it may be, he has. Nor is this sentiment so unjust and unreasonable as at first it may seem; for, if a man has parts, he must know of what infinite consequence it is to him to have a graceful manner of speaking, and a genteel and pleasing address; he will cultivate and im-

prove them to the utmost. Your figure is a good one; you have no natural defect in the organs of speech; your address may be engaging, and your manner of speaking graceful, if you will; so that, if they are not so, neither I, nor the world, can ascribe it to any thing but your want of parts. What is the constant and just observation as to all actors upon the stage? It is not, that those who have the best sense always speak the best, though they may happen not to have the best voices. They will speak plainly, distinctly, and with the proper emphasis, be their voices ever so bad. Had Roscius spoken quick, thick, and ungracefully, I will answer for it, that Cicero would not have thought him worth the oration which he made in his favour. Words were given us to communicate our ideas by; and there must be something inconceivably absurd, in uttering them in such a manner, as that either people cannot understand them, or will not desire to understand them. I tell you truly and sincerely, that I shall judge of your talents by your speaking gracefully or ungracefully. If you have parts, you will never be at rest till you have brought your-

self to a habit of speaking most gracefully; for I aver, that it is in your power. You will desire Mr. Harte, that you may read aloud to him every day; and that he will interrupt and correct you every time that you read too fast, do not observe the proper stops, or lay a wrong emphasis. You will take care to open your teeth when you speak; to articulate every word distinctly; and to beg of Mr. Harte, Mr. Elliot, or whomever you speak to, to remind and stop you, if ever you fall into the rapid and unintelligible mutter. You will even read aloud to yourself, and tune your utterance to your own ear; and read at first much slower than you need to do, in order to correct yourself of that shameful trick of speaking faster than you ought. In short, if you think right, you will make it your business, your study, and your pleasure, to speak well.

Ibid.

DRESS.

DRESS is a very foolish thing, and yet it is a very foolish thing for a man not to be

well dressed, according to his rank and way of life; and it is so far from being a disparagement to any man's understanding, that it is rather a proof of it, to be as well dressed as those whom he lives with: the difference in this case, between a man of sense and a fop is, that the fop values himself upon his dress, and the man of sense laughs at it, at the same time that he knows he must not neglect it. There are a thousand foolish customs of this kind, which, not being criminal, must be complied with, and even cheerfully, by men of sense. Diogenes, the Cynic, was a wise man for despising them; but a fool for shewing it. Be wiser than other people, if you can, but do not tell them so.

Your dress must become an object worthy of some attention; for I cannot help forming some opinion of a man's sense and character from his dress; and I believe most people do as well as myself. Any affectation whatsoever in dress, implies, in my mind, a flaw in the understanding. Most of our young fellows here display some character or other by their dress; some affect the tre-

mendous, and wear a great and fiercely cocked hat, an enormous sword, a short waistcoat, and a black cravat; these I should be almost tempted to swear the peace against, in my own defence, if I were not convinced that they are but meek asses in lion's skins. Others go in brown frocks, leather breeches, great oaken cudgels in their hands, their hats uncocked, and their hair unpowdered, and imitate grooms, stage-coachmen, and country bumpkins, so well, in their outsides, that I do not make the least doubt of their resembling them equally in their minds.

A man of sense carefully avoids any particular character in his dress; he is accurately clean for his own sake; but all the rest is for other people. He dresses as well, and in the same manner, as the people of sense and fashion of the place where he is. If he dresses better, as he thinks, that is, more than they, he is a fop; if he dresses worse, he is unpardonably negligent: but, of the two, I would much rather have a young fellow too much than too little dressed; the excess on that side will wear off, with a lit-

tle age and reflection; but if he is negligent at twenty, he will be a sloven at forty, and stink at fifty years old. Dress yourself fine, where others are fine; and plain, where others are plain; but take care always that your clothes are well made, and fit you, for otherwise they will give you a very awkward air. When you are once well dressed for the day, think no more of it afterwards; and, without any stiffness, for fear of discomposing that dress, let all your motions be as easy and natural as if you were not well dressed at all.

At your age it is as ridiculous not to be very well dressed, as at my age it would, if I were to wear a white feather and red-heeled shoes. Dress is one of the various ingredients that contribute to the art of pleasing; it pleases the eyes at least, and more especially of women.

Good God! how I should be shocked, if you came into my room, with two left legs, presenting yourself with all the graces and dignity of a taylor, and your clothes hanging upon you, like those of Monmouth-street, upon tenterhooks! whereas, I expect, nay,

require, to see you present yourself with the easy and genteel air of a man of fashion, who has kept good company. I expect you not only well dressed, but very well dressed; I expect a gracefulness in all your motions, and something particularly engaging in your address. All this I expect, and all this it is in your power, by care and attention, to make me find; but to tell you the plain truth, if I do not find it, we shall not converse very much together; for I cannot stand inattention and awkwardness; it would endanger my health. You have often seen, and I have as often made you observe L**'s distinguished inattention and awkwardness. Wrapped up, like a Laputan, in intense thought, and possibly, sometimes in no thought at all (which, I believe, is very often the case of absent people), he does not know his most intimate acquaintance by sight, or answers them as if he were at cross purposes. He leaves his hat in one room, his sword in another, and would leave his shoes in a third, if his buckles, though awry, did not save them: his legs and arms, by his awkward management of them, seem to have

undergone the *Question extraordinarie*; and his head, always hanging upon one or other of his shoulders, seems to have received the first stroke upon a block. I sincerely value and esteem him for his parts, learning, and virtue; but, for the soul of me, I cannot love him in company. This will be universally the case, in common life, of every inattentive, awkward man, let his real merit be ever so great. When I was at your age, I desired to shine, as far as I was able, in every part of life; and was attentive to my manners, my dress, and my air, in company on evenings, as to my books and my tutors in the mornings.

A young fellow should be ambitious to shine in every thing; and, of the two, always rather overdo than underdo. These things are by no means trifles; they are of infinite consequence to those who are to be thrown into the great world, and who would make a figure or a fortune in it. It is not sufficient to deserve well; one must please well too. Awkward, disagreeable merit, will never carry any body far. I should be sorry you were an egregious fop; but I protest

that, of the two, I would rather have you a fop than a sloven. I think negligence in my own dress, even at my age, when certainly I expect no advantages from my dress, would be indecent with regard to others. I have done with fine clothes; but I will have my plain clothes fit me, and made like other people's. In the evenings, I recommend to you the company of women of fashion, who have a right to attention, and will be paid it. Their company will smooth your manners, and give you a habit of attention and respect, of which you will find the advantage among men.

Ibid.

CLEANLINESS.

IN your person you must be accurately clean; and your teeth, hands, and nails should be superlatively so; a dirty mouth has real ill consequences to the owner, for it infallibly causes the decay, as well as the

intolerable pain of the teeth; and it is very offensive to his acquaintance, for it will inevitably stink. I insist, therefore, that you wash your teeth the first thing you do every morning, with a soft spunge and warm water, for four or five minutes; and then wash your mouth five or six times. Wash your mouth carefully also after every meal; I do insist upon your never using those sticks, or any hard substance whatsoever, which always rub away the gums, and destroy the varnish of the teeth. I speak this from woeful experience; for my negligence of my teeth, when I was younger than you are, made them bad; and afterwards, my desire to have them look better, made me use sticks, iron, &c. which totally destroyed them; so that I have now not above six or seven left. Nothing looks more ordinary, vulgar, and illiberal, than dirty hands, and ugly, uneven, and ragged nails: I do not suspect you of that shocking, awkward trick, of biting your's; but that is not enough: you must keep the ends of them smooth and clean, not tipped with black, as the ordinary people's always are. The ends of your nails should

be small segments of circles, which, by a very little care in the cutting, they are very easily brought to; every time that you wipe your hands, rub the skin round your nails backwards, that it may not grow up and shorten your nails too much. The cleanliness of the rest of your person, which, by the way, will conduce greatly to your health, I refer from time to time to the bagnio. My mentioning these particulars arises (I freely own) from some suspicion that the hints are not unnecessary; for when you was a school-boy, you were slovenly and dirty above your fellows. I must add another caution, which is, that upon no account whatever, you put your fingers, as too many people are apt to do, in your nose or ears. It is the most shocking, nasty, vulgar rudeness, that can be offered to company; it disgusts one, it turns one's stomach; and, for my own part, I would much rather know that a man's fingers were actually in his breech, than to see them in his nose. Wash your ears well every morning, and blow your nose in your handkerchief whenever you

have occasion; but, by the way, without looking at it afterwards.

Ibid.

BUSINESS.

BUSINESS requires no conjuration nor supernatural talents, as people unacquainted with it are apt to think. Method, diligence, and discretion, will carry a man of good strong common sense, much higher than the finest parts without them can do. *Par negotiis, neque supra*, [Neither above nor below his business.] is the true character of a man of business: but then it implies ready attention, and no *absences*; and a flexibility and versatility of attention from one object to another, without being engrossed by any one.

Be upon your guard against the pedantry and affectation of business, which young people are apt to fall into, from the pride of being concerned in it young.

Business.

They look thoughtful, complain of the weight of business, throw out mysterious hints, and seem big with secrets which they do not know. Do you, on the contrary never talk of business, but to those with whom you are to transact it; and learn to seem *vacuus* and idle, when you have the most business.

Whatever business you have, do it the first moment you can; never by halves, but finish it without interruption if possible. Business must not be sauntered and trifled with; and you must not say to it, as Felix did to Paul, "at a more convenient season I will speak to thee." The most convenient season for business is the first; but study and business in some measure point out their own times to a man of sense; time is much oftener squandered away in the wrong choice and improper methods of amusement and pleasures.

Nothing contributes more to facilitate and dispatch business, than method and order. Have order and method in your accounts, in your reading, in the allotment of your time; in short, in every thing. You cannot con-

ceive how much time you will save by it, nor how much better every thing you do will be done. The head of a man who has business, and no method nor order, is properly that *rudis indigestaque moles quam dixere chaos.* [The rude and indigested mass called chaos,] As you must be conscious that you are extremely negligent and slatternly, I hope you will resolve not to be so for the future. Prevail with yourself, only to observe good method and order for one fortnight; and I will venture to assure you, that you will never neglect them afterwards, you will find such conveniency and advantage arising from them. Method is the great advantage that lawyers have over other people, in speaking in Parliament; for, as they must necessarily observe it in their pleadings in the Courts of Justice, it becomes habitual to them every where else. Without making you a compliment, I can tell you with pleasure, that order, method, and more activity of mind, are all that you want, to make, some day or other, a considerable figure in business. You have more useful knowledge, more discernment of characters,

and much more discretion, than is common at your age; much more, I am sure, than I had at that age. Experience you cannot yet have, and therefore trust in the mean time to mine. I am an old traveller; am well acquainted with all the bye as well as the great roads; I cannot misguide you from ignorance, and you are very sure I shall not from design.

Ibid.

LYING.

I really know nothing more criminal, more mean, and more ridiculous than lying. It is the production either of malice, cowardice, or vanity; and generally misses of its aim in every one of these views; for lies are always detected, sooner or later. If I tell a malicious lie, in order to affect any man's fortune or character, I may indeed injure him for some time; but I shall be sure to be the greatest sufferer myself at last; for as soon as ever I am detected (and detected I

most certainly shall be) I am blasted for the infamous attempt; and whatever is said afterwards, to the disadvantage of that person however true, passes for calumny. If I lie, or equivocate, (for it is the same thing) in order to excuse myself for something that I have said or done, and to avoid the danger or the shame that I apprehend from it, I discover at once my fear, as well as my falsehood; and only increase, instead of avoiding the danger and the shame; I shew myself to be the lowest and the meanest of mankind, and am sure to be always treated as such.

People of good education, and, in the main, of good principles, sometimes fall into this vice, from mistaken notions of skill, dexterity, and self defence; tho' it is inseparably attended with more infamy and loss than any other.

Ibid.

ABSENCE OF MIND.

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

has no such avocations to plead, will claim and exercise that right of absence in company, his pretended right should, in my mind, be turned into no involuntary absence, by his perpetual exclusion out of company. However frivolous a company may be, still, while you are among them, do not shew them, by your inattention, that you think them so; but rather take their tone, and conform in some degree to their weaknesses, instead of manifesting your contempt for them. There is nothing that people bear more impatiently, or forgive less, than contempt: and an injury is much sooner, forgotten than an insult. If therefore you had rather please than offend, rather be well than ill spoken of, rather be loved than hated; remember to have that constant attention about you, which flatters every man's little vanity; and the want of which, by mortifying his pride, never fails to excite his resentment, or at least his ill-will. For instance; most people (I might say all people) have their weaknesses; they have their aversions and their likings, to such or such things; so that, if you were to laugh at a

man for his aversion to a cat, or cheese (which are common antipathies,) or, by inattention and negligence, to let them come in his way, where you could prevent it, he would, in the first case, think himself insulted, and, in the second, slighted, and would remember both. Whereas your care to procure for him what he likes, and to remove from him what he hates, shews him, that he is at least an object of your attention; flatters his vanity, and makes him possibly more your friend, than a more important service would have done. With regard to women, attentions still below these are necessary, and, by the custom of the world, in some measure due, according to the laws of good-breeding.

I know no one thing more offensive to a company, than inattention and *distraction*. It is shewing them the utmost contempt; and people never forget contempt. No man is *distrait* [Absent] with the man he fears, or the woman he loves; which is a proof that every man can get the better of that *distraction*, when he thinks it worth his while to do so; and, take my word for it, it is

always worth his while. For my own part, I would rather be in company with a dead man, than with an absent one; for if the dead man gives me no pleasure, at least he shews me no contempt; whereas, the absent man, silently indeed, but very plainly, tells me that he does not think me worth his attention. Besides, can an absent man make any observations upon the characters, customs, and manners of the company? No. He may be in the best companies all his life time, (if they will admit him, which, if I were they, I would not) and never be one jot the wiser. I never will converse with an absent man; one may as well talk to a deaf one. It is, in truth a practical blunder, to address ourselves to a man who we see plainly neither hears, minds, nor understands us. Moreover, I aver, that no man is, in any degree, fit for either business or conversation, who cannot, and does not, direct and command his attention to the present object, be that what it will. You know, by experience, that I grudge no expense in your education, but I will positively not keep you a Flapper. You may read in Dr. Swift the

description of these Flappers, and the use they were of to your friends the Laputans; whose minds (Gulliver says) are so taken up with intense speculations, that they neither can speak, or attend to the discourses of others, without being roused by some external action upon the organs of speech and hearing; for which reason, those people who are able to afford it, always keep a Flapper in their family, as one of their domestics; nor ever walk about, or make visits without him. This Flapper is likewise employed diligently, to attend his master in his walks; and upon occasion, to give a soft flap upon his eyes; because he is always so wrapped up in cogitation, that he is in manifest danger of falling down every precipice, and bouncing his head against every post, and, in the street, of jostling others, or being jostled into the kennel himself. If *Christian* will undertake this province into the bargain, with all my heart; but I will not allow him any increase of wages upon that score. In short, I give you fair warning, that, when we meet, if you are absent in mind, I will soon be absent in body; for it will be impos-

sible for me to stay in the room: and if at table you throw down your knife, plate, bread, &c. and hack the wing of a chicken for half an hour without being able to cut it off, and your sleeve all the time in another dish, I must rise from table to escape the fever you would certainly give me.

Ibid.

ON A LAZY AND TRIFLING DISPOSITION.

THERE are two sorts of understandings; one of which hinders a man from ever being considerable, and the other commonly makes him ridiculous; I mean the lazy mind, and the trifling frivolous mind. Yours, I hope, is neither. The lazy mind will not take the trouble of going to the bottom of any thing; but, discouraged by the first difficulties (and every thing worth knowing or having is attended with some) stops short, contents itself with easy, and, consequently, superficial knowledge, and prefers a great degree of

ignorance, to a small degree of trouble. These people either think, or represent, most things as impossible; whereas few things are so to industry and activity. But difficulties seem to them impossibilities, or at least they pretend to think them so, by way of excuse for their laziness. An hour's attention to the same object is too laborious for them; they take every thing in the light in which it at first presents itself, never consider it in all its different views; and, in short, never think it thorough. The consequence of this is, that when they come to speak upon these subjects before people who have considered them with attention, they only discover their own ignorance and laziness, and lay themselves open to answers that put them in confusion.

Do not then be discouraged by the first difficulties, but *contra audentior ito:* and resolve to go to the bottom of all those things, which every gentleman ought to know well. Those arts or sciences, which are peculiar to certain professions, need not be deeply known by those who are not intended for those professions. As, for instance, fortifi-

cation and navigation; of both which, a superficial and general knowledge, such as the common course of conversation, with a very little enquiry on your part, will give you, is sufficient. Though, by the way, a little more knowledge of fortification may be of some use to you; as the event of war, in sieges, make many of the terms of that science occur frequently in common conversations; and one would be sorry to say, like the Marquis de Mascarille, in Moliere's *Precieuses Ridicules*, when he hears of *une demie Lune: Ma foi c'etoit bien une Lune toute entiere.* But those things which every gentleman, independently of profession, should know, he ought to know well, and dive into all the depths of them. Such are languages, history, and geography, ancient and modern: philosophy, rational logic, rhetoric; and for you particularly, the constitutions, and the civil and military state of every country in Europe. This, I confess, is a pretty large circle of knowledge, attended with some difficulties, and requiring some trouble, which, however, an active and industrious mind will overcome, and be amply repaid.

A peaceable Temper, &c.

The trifling and frivolous mind is always busied, but to little purpose; it takes little objects for great ones, and throws away upon trifles that time and attention which only important things deserve. Knickknacks, butterflies, shells, insects, &c. are the objects of their most serious researches. They contemplate the dress, not the characters, of the company they keep. They attend more to the decorations of a play, than to the sense of it; and to the ceremonies of a court, more than to its politics. Such an employment of time is an absolute loss of it. *Ibid.*

A PEACEABLE TEMPER AND CONDESCENDING MANNERS RECOMMENDED.

WHAT first presents itself to be recommended, is a peaceable temper; a disposition averse to give offence, and desirous of cultivating harmony, and amicable intercourse in society. This supposes yielding and condescending manners, unwillingness to contend

with others about trifles, and, in contests that are unavoidable, proper moderation of spirit. Such a temper is the first principle of self enjoyment; it is the basis of all order and happiness among mankind. The positive and contentious, the rude and quarrelsome, are the bane of society; they seem destined to blast the small share of comfort which nature has here allotted to man. But they cannot disturb the peace of others, more than they break their own. The hurricane rages first in their own bosom, before it is let forth upon the world. In the tempest which they raise, they are always lost; and frequently it is their lot to perish.

A peaceable temper must be supported by a candid one, or a disposition to view the conduct of others with fairness and impartiality. This stands opposed to a jealous and suspicious temper; which ascribes every action to the worst motive, and throws a black shade over every character. As you would be happy in yourselves, or in your connections with others, guard against this malignant spirit. Study that charity which thinketh no evil; that temper which, with-

out degenerating into credulity, will dispose you to be just; and which can allow you to observe an error, without imputing it as a crime. Thus you will be kept free from that continual irritation which imaginary injuries raise in a suspicious breast; and will walk among men as your brethren, not your enemies.

But to be peaceable, and to be candid, is not all that is required of a good man. He must cultivate a kind, generous, and sympathizing temper, which feels for distress wherever it is beheld; which enters into the concerns of his friends with ardour; and to all with whom he has intercourse, is gentle, obliging, and humane. How amiable appears such a disposition, when contrasted with a malicious or envious temper, which wraps itself up in its own narrow interests, looks with an evil eye on the success of others, and with an unnatural satisfaction feeds on their disappointments or miseries! How little does he know of the true happiness of life, who is a stranger to that intercourse of good offices and kind affections, which, by a pleasing charm, attach men to one

another, and circulate joy from heart to heart!

You are not to imagine that a benevolent temper finds no exercise, unless when opportunities offer of performing actions of high generosity, or of extensive utility; these may seldom occur: the condition of the greater part of mankind in a good measure precludes them. But in the ordinary round of human affairs, a thousand occasions daily present themselves of migitating the vexations which others suffer, of soothing their minds, of aiding their interest, of promoting their chearfulness, or ease. Such occasions may relate to the smaller incidents of life: but let us remember that of small incidents, the system of human life is chiefly composed. The attentions which respect these, when suggested by real benignity of temper, are often more material to the happiness of those around us, than actions which carry the appearance of greater dignity and splendour. No wise or good man ought to account any rule of behaviour as below his regard, which tends to cement the great brotherhood of mankind in comfortable union.

Particularly in the course of that familiar intercourse which belongs to domestic life, all the virtues of temper find an ample range. It is very unfortunate, that within that circle, men too often think themselves at liberty to give unrestrained vent to the caprice of passion and humour. Whereas there, on the contrary, more than any where, it concerns them to attend to the government of their heart; to check what is violent in their tempers, and to soften what is harsh in their manners. For there the temper is formed. There the real character displays itself. The forms of the world disguise men when abroad; but within his own family, every man is known to be what he truly is.—In all our intercourse, then, with others, particularly in that which is closest and most intimate, let us cultivate a peaceable, a candid, a gentle and friendly temper. This is the temper to which, by repeated injunctions, our holy religion seeks to form us. This was the temper of Christ. This is the temper of Heaven.

Blair.

OBSERVATIONS ON ASSUMING THE CHARACTER OF MANHOOD.

TO every thing, says the wise man, there is a season; and a time to every purpose under heaven. As there are duties which belong to particular situations of fortune, so there are duties also which result from particular periods of human life. Having treated of the virtues which adorn youth, I now call your attention to those duties which respect manhood. I begin with observing, that the first duty of those who are become men is, *to put away childish things.* The season of youthful levities, follies, and passions, is now over.—These have had their reign: a reign perhaps too long; and to which a termination is certainly proper at last. Much indulgence is due to youth. Many things admit of excuse then, which afterwards become unpardonable. Some things may even be graceful in youth, which, if not criminal, are at least ridiculous in persons of maturer years. It is a great trial of wisdom to make our retreat from

youth with propriety; to assume the character of manhood, without exposing ourselves to reproach, by an unseasonable remainder of juvenility, on the one hand, or by precise and disgusting formality, on the other. Nature has placed certain boundaries, by which she discriminates the pleasures, actions, and employments, that are suited to the different stages of human life. It becomes us, neither to overleap these boundaries, by a transition too hasty and violent; nor to hover too long on one side of the limit, when nature calls us to pass over to the other.

There are particularly two things in which middle age should preserve its distinction and separation from youth; these are, levities of behaviour, and intemperate indulgence of pleasure. The gay spirits of the young often prompt an inconsiderate degree of levity, sometimes amusing, sometimes offensive; but for which, though betraying them occasionally into serious dangers, their want of experience may plead some excuse. A more composed and manly behaviour is expected in riper years. The affectation of

youthful vanities, degrades the dignity of manhood; even renders its manners less agreeable; and, by awkward attempts to please, produces contempt. Cheerfulness is becoming in every age. But the proper cheerfulness of a man is as different from the levity of the boy, as the flight of the eagle is from the fluttering of a sparrow in the air.

As all unseasonable returns to the levity of youth ought to be laid aside,—an admonition which equally belongs to both the sexes,—still more are we to guard against those intemperate indulgencies of pleasure, to which the young are unhappily prone. From these we cannot too soon retreat. They open the path to ruin, in every period of our days. As long, however, as these excesses are confined to the first stage of life, hope is left, that when this fever of the spirits shall abate, sobriety may gain the ascendant, and wiser counsels have power to influence conduct. But after the season of youth is past, if its intemperate spirit remains; if, instead of listening to the calls of honour, and bending attention to the cares

and the business of men, the same course of idleness and sensuality continues to be pursued, the case becomes more desperate. A sad presumption arises, that long immaturity is to prevail; and that the pleasures and passions of the youth are to sink and overwhelm the man. Difficult, I confess, it may prove to overcome the attachments, which youthful habits had for a long while been forming. Hard, at the beginning, is the task, to impose on our conduct restraints, which are altogether unaccustomed and new. But this is a trial which every one must undergo, in entering on new scenes of action, and new periods of life. Let those who are in this situation bethink themselves, that all is now at stake. Their character and honour, their future fortune and success in the world, depend in a great measure on the steps they take, when first they appear on the stage of active life. The world then looks to them with an observing eye. It studies their behaviour; and interprets all their motions, as presages of the line of future conduct which they mean to hold. Now, therefore, *put away childish things*;

dismiss your former trifling amusements, and youthful pleasures; blast not the hopes which your friends are willing to conceive of you. Higher occupations, more serious cares, await you.

Ibid.

ON GENTLENESS.

GENTLENESS corrects whatever is offensive in our manners; and, by a constant train of humane attentions, studies to alleviate the burden of common misery. Its office, therefore, is extensive. It is not, like some other virtues, called forth only on peculiar emergencies: but it is continually in action, when we are engaged in intercourse with men. It ought to form our address, to regulate our speech, and to diffuse itself over our whole behaviour.

I must warn you, however, not to confound this gentle wisdom which is from above, with that artificial courtesy, that studied smoothness of manners, which is

learned in the school of the world. Such accomplishments the most frivolous and empty may possess. Too often they are employed by the artful, as a snare; too often affected by the hard and unfeeling, as a cover to the baseness of their minds. We cannot, at the same time, avoid observing the homage which, even in such instances, the world is constrained to pay to virtue. In order to render society agreeable, it is found necessary to assume somewhat that may at least carry its appearance; virtue is the universal charm; even its shadow is courted, when the substance is wanting: the imitation of its form has been reduced into an art; and, in the commerce of life, the first study of all who would either gain the esteem, or win the hearts of others, is, to learn the speech, and to adopt the manners of candour, gentleness, and humanity; but that gentleness which is the characteristic of a good man, has, like every other virtue, its seat in the heart; and, let me add, nothing except what flows from it, can render even external manners truly pleasing; for no assumed behaviour can at all times hide

the real character. In that unaffected civility which springs from a gentle mind, there is a charm infinitely more powerful than in all the studied manners of the most finished courtier.

But, perhaps, it will be pleaded by some, that this gentleness on which we now insist, regards only those smaller offices of life, which, in their eyes, are not essential to religion and goodness. Negligent, they confess, on slight occasions, of the government of their temper, or the regulation of their behaviour, they are attentive, as they pretend, to the great duties of beneficence; and ready whenever the opportunity presents, to perform important services to their fellow-creatures. But let such persons reflect, that the occasions of performing those important good deeds very rarely occur. Perhaps their situation in life, or the nature of their connections, may, in a great measure, exclude them from such opportunities. Great events give scope for great virtues; but the main tenor of human life is composed of small occurrences. Within the round of these, lie the materials of the

happiness of most men; the subjects of their duty, and the trials of their virtue. Virtue must be formed and supported, not by unfrequent acts, but by daily and repeated exertions. In order to its becoming either vigorous or useful, it must be habitually active; not breaking forth with a transient lustre, like the blaze of the comet; but regular in its returns, like the light of the day: not like the aromatic gale, which sometimes feasts the sense; but, like the ordinary breeze, which purifies the air, and renders it healthful.

Years may pass over our heads, without affording any opportunity for acts of high beneficence, or extensive utility. Whereas not a day passes, but in the common transactions of life, and especially in the intercourse of domestic society, gentleness finds place for promoting the happiness of others, and for strengthening in ourselves the habits of virtue. Nay, by seasonable discoveries of a humane spirit, we sometimes contribute more materially to the advancement of happiness, than by actions which are seemingly more important. There are si-

tuations not a few, in human life, where the encouraging reception, the condescending behaviour, and the look of sympathy, bring greater relief to the heart, than the most bountiful gift: while, on the other hand, when the hand of liberality is extended to bestow, the want of gentleness is sufficient to frustrate the intention of the benefit; we sour those whom we meant to oblige; and, by conferring favours with ostentation and harshness, we convert them into injuries. Can any disposition, then, be held to possess a low place in the scale of virtue, whose influence is so considerable on the happiness of the world.

Gentleness is, in truth, the great avenue to mutual enjoyment. Amidst the strife of interfering interests, it tempers the violence of contention, and keeps alive the seeds of harmony. It softens animosities, renews endearments, and renders the countenance of a man a refreshment to a man. Banish gentleness from the earth; suppose the world to be filled with none but harsh and contentious spirits, and what sort of society would remain? the solitude of the de-

sert were preferable to it. The conflict of jarring elements in chaos; the cave, where subterraneous winds contend and roar; the den, where serpents hiss, and beasts of the forest howl; would be the only proper representations of such assemblies of men.—Strange! that where men have all one common interest, they should so often absurdly concur in defeating it! Has not nature already provided a sufficient quantity of unavoidable evils for the state of man? As if we did not suffer enough from the storm which beats upon us without, must we conspire also, in those societies where we assemble, in order to find a retreat from that storm, to harass one another.

Ibid.

IMPORTANCE OF RELIGIOUS KNOWLEDGE.

BEFORE I conclude, let me endeavour to impress on your minds a high sense of the importance of religious views, and of the consolations they afford. Without the

belief and hope afforded by divine revelation, the circumstances of man are extremely forlorn. He finds himself placed here as a stranger in a vast universe, where the powers and operations of nature are very imperfectly known; where both the beginnings and the issues of things are involved in mysterious darkness; where he is unable to discover with any certainty, whence he sprung, or for what purpose he was brought into this state of existence; whether he be subjected to the government of a mild, or of a wrathful ruler; what construction he is to put on many of the dispensations of his providence; and what his own fate is to be when he departs hence. What a disconsolate situation to a serious inquiring mind! The greater degree of virtue it possesses, its sensibility is likely to be more oppressed by this burden of labouring thought. Even though it were in one's power to banish all uneasy thoughts, and to fill up the hours of life with perpetual amusement; life so filled up would, upon reflection, appear poor and trivial. But these are far from being the terms upon which man is brought into this

world. He is conscious that his being is frail and feeble; he sees himself beset with various dangers, and is exposed to many a melancholy apprehension, from the evils which he may have to encounter, before he arrives at the close of life. In this distressed condition, to reveal to him such discoveries of the Supreme Being as the Christian religion affords, is to reveal to him a father and a friend; is to let in a ray of the most cheering light upon the darkness of the human estate. He who was before a destitute orphan, wandering in the inhospitable desert, has now gained a shelter from the bitter and inclement blast. He now knows to whom to pray, and in whom to trust; where to unbosom his sorrows; and from what hand to look for relief.

It is certain, that when the heart bleeds from some wound of recent misfortune, nothing is of equal efficacy with religious comfort. It is of power to enlighten the darkest hour, and to assuage the severest of woe, by the belief of divine favour, and the prospect of a blessed immortality. In such hopes the mind expatiates with joy; and

when bereaved of its earthly friends, solaces itself with the thoughts of one friend who will never forsake it. Refined reasonings, concerning the nature of the human condition, and the improvement which philosophy teaches us to make of every event, may entertain the mind when it is at ease; may, perhaps contribute to soothe it, when slightly touched with sorrow; but when it is torn with any sore distress, they are cold and feeble, compared with a direct promise from the word of God. This is an anchor to the soul, both sure and stedfast. This has given consolation and refuge to many a virtuous heart, at a time when the most cogent reasonings would have proved utterly unavailing.

Upon the approach of death especially, when, if a man thinks at all, his anxiety about his future interests must naturally increase, the power of religious consolation is sensibly felt. Then appears, in the most striking light, the high value of the discoveries made by the Gospel; not only life and immortality revealed, but a Mediator with God discovered; mercy proclaimed, through

him, to the frailties of the penitent and the humble; and his presence promised to be with them when they are passing through the valley of the shadow of death, in order to bring them safe into unseen habitations of rest and joy. Here is ground for their leaving the world with comfort and peace. But in this severe and trying period, this labouring hour of nature, how shall the unhappy man support himself, who knows not, or believes not, the hope of religion? Secretly conscious to himself, that he has not acted his part as he ought to have done, the sins of his past life arise before him in sad remembrance. He wishes to exist after death, and yet dreads that existence. The Governor of the world is unknown. He cannot tell whether every endeavour to obtain his mercy may not be in vain. All is awful obscurity around him; and in the midst of endless doubts and perplexities, the trembling reluctant soul is forced away from the body. As the misfortunes of life must, to such a man, have been most oppressive; so its end is bitter: his sun sets in a dark

cloud; and the night of death closes over his head, full of misery.

Ibid.

ON RELIGIOUS PRINCIPLES AND BEHAVIOUR.

RELIGION is rather a matter of sentiment than reasoning. The important and interesting articles of faith are sufficiently plain. Fix your attention on these, and do not meddle with controversy. If you get into that, you plunge into a chaos, from which you will never be able to extricate yourselves. It spoils the temper, and I suspect, has no good effect on the heart.

Avoid all books, and all conversation, that tend to shake your faith on those great points of religion, which should serve to regulate your conduct, and on which your hopes of future and eternal happiness depend.

Never indulge yourselves in ridicule on religious subjects; nor give countenance to

it in others, by seeming diverted with what they say. This, to people of good breeding, will be a sufficient check.

I wish you to go no farther than the Scriptures for your religious opinions. Embrace those you find clearly revealed. Never perplex yourselves about such as you do not understand, but treat them with silent and becoming reverence.

I would advise you to read only such religious books as are addressed to the heart, such as inspire pious and devout affections, such as are proper to direct you in your conduct; and not such as tend to entangle you in the endless maze of opinions and systems.

Be punctual in the stated performance of your private devotions, morning and evening. If you have any sensibility or imagination, this will establish such an intercourse between you and the Supreme Being, as will be of infinite consequence to you in life. It will communicate an habitual chearfulness to your temper, give a firmness and steadiness to your virtue, and enable you to go through all the vicissitudes of human life with propriety and dignity.

On religious Principles and Behaviour.

I wish you to be regular in your attendance on public worship, and in receiving the communion. Allow nothing to interrupt your public or private devotions, except the performance of some active duty in life, to which they should always give place.—In your behaviour at public worship, observe an exemplary attention and gravity.

That extreme strictness which I recommend to you in these duties, will be considered by many of your acquaintance as a superstitious attachment to forms; but in the advices I give you on this and other subjects, I have an eye to the spirit and manners of the age. There is a levity and dissipation in the present manners, a coldness and listlessness in whatever relates to religion, which cannot fail to infect you, unless you purposely cultivate in your minds a contrary bias, and make the devotional one habitual.

Gregory.

MAXIMS.

A Proper secrecy is the only mystery of able men; mystery is the only secrecy of weak and cunning ones.

A man who tells nothing, or who tells all, will equally have nothing told him.

If a fool knows a secret, he tells it because he is a fool; if a knave knows one, he tells it wherever it is his interest to tell it. But women and young men, are very apt to tell what secrets they know, from the vanity of having been trusted. Trust none of these, whenever you can help it.

Inattention to the present business, be it what it will; the doing one thing, and thinking at the same time of another, or the attempting to do two things at once; are the never failing signs of a little frivolous mind.

A man who cannot command his temper, his attention, and his countenance, should not think of being a man of business. The weakest man in the world can avail himself

of the passion of the wisest. The inattentive man cannot know the business, and consequently cannot do it. And he who cannot command his countenance, may even as well tell his thoughts as shew them.

Distrust all those who love you extremely upon a very slight acquaintance and without any visible reason. Be upon your guard too, against those, who confess their weaknesses all the Cardinal virtues.

In your friendships, and in your enmities, let your confidence and your hostilities have certain bounds; make not the former dangerous, nor the latter irreconcileable. There are strange vicissitudes in business!

Smooth your way to the head, through the heart. The way of reason is a good one; but it is commonly something longer, and perhaps not so sure.

Spirit it is now a very fashionable word; to act with Spirit, to speak with Spirit, means only, to act rashly, and to talk indiscreetly. An able man shows his Spirit by gentle words and resolute actions; he is neither hot nor timid.

Maxims.

When a man of sense happens to be in that disagreeable situation, in which he is obliged to ask himself more than once, *What shall I do?* he will answer himself, Nothing. When his reason points out to him no good way, or at least no one way less bad than another, he will stop short, and wait for light. A little busy mind runs on at all events, must be doing; and, like a blind horse, fears no dangers, because he sees none. *Ill faut scavoir s' ennuier.*

Patience is a most necessary qualification for business; many a man would rather you heard his story, than granted his request: One must seem to hear the unreasonable demands of the petulant, unmoved, and the tedious details of the dull, untired. That is the least price that a man must pay for a high station.

It is always right to detect a fraud, and to perceive a folly; but it is often very wrong to expose either. A man of business should always have his eyes open; but must often seem to have them shut.

Awkwardness is a more real disadvantage

than it is generally thought to be ; it often occasions ridicule, it always lessens dignity.

A man's own good breeding is his best security against other people's ill manners.

Good breeding carries along with it a dignity, that is respected by the most petulant.

Ill-breeding invites and authorizes the familiarity of the most timid. No man ever said a pert thing to the Duke of Marlborough. No man ever said a civil one (tho' many a flattering one) to Sir Robert Walpole.

When the old clipped money was called in for a new coinage, in King William's time, to prevent the like for the future, they stamped on the edges of the crown pieces these words, *et Decus et Tutanem.* (Credit and protection.) That is exactly the case of good breeding.

Chesterfield.

THE END

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