
Fortis × et × Vigilans


E LIBRIS FREDERIC WARBURTON DUNSTON
fortis et vigilans

T. W. Dunston

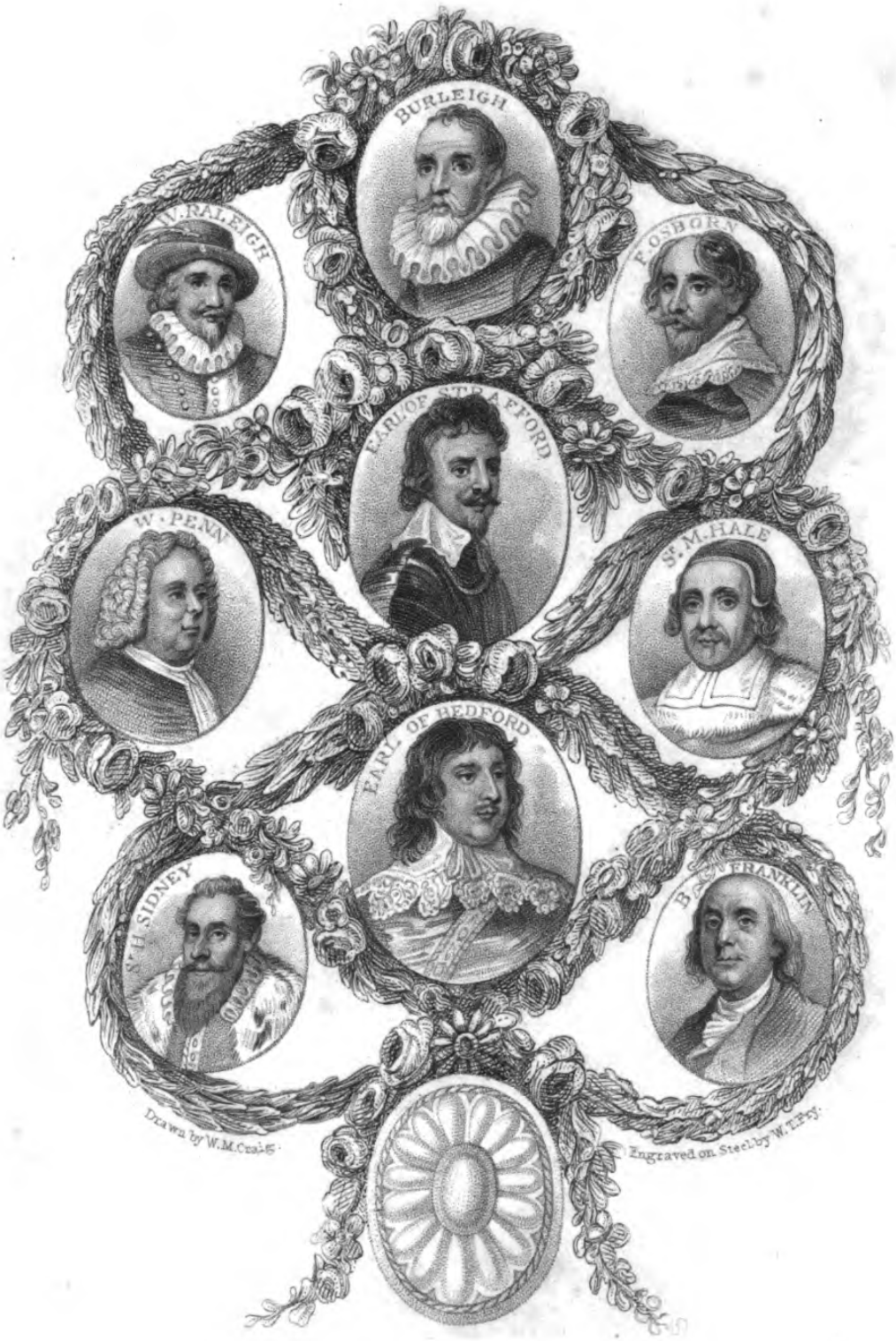
From his Mother

March 1825.

T. W. Dunston

From his Mother

Aug 1st 2nd 1866.


BURLEIGH
W. RALEIGH
F. OSBORN
W. PENN
SI. M. HALE
EARL OF BEDFORD
SI. H. SIDNEY
Drawn by W. M. Craig.
Engraved on Steel by W. T. Fry.

PRACTICAL WISDOM;

OR,

THE MANUAL OF LIFE.

THE

COUNSELS OF EMINENT MEN

TO THEIR

CHILDREN.

COMPRISING THOSE OF

SIR WALTER RALEIGH, FRANCIS OSBORN,
LORD BURLEIGH, SIR MATTHEW HALE,
SIR HENRY SIDNEY, EARL OF BEDFORD,
EARL OF STRAFFORD, WILLIAM PENN,

AND BENJAMIN FRANKLIN.

WITH

THE LIVES OF THE AUTHORS.

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PREFACE.

THE following pages are offered more particularly to the attention of the young, in the earnest and affectionate hope that they may not merely be read as the amusement of a passing hour, but be meditated on at leisure, and adopted as rules of conduct, even as they were designed to be, by the illustrious writers of them, for the beloved individuals to whom they were originally addressed.

A sense of gratitude for a powerful impression made upon the mind of the compiler, by an accidental perusal of one of the discourses contained in it, first suggested the idea of the compilation. It was hoped that the benefit

which is here thankfully acknowledged to have been received by one, might be happily imparted to many, by gathering up, in a concise form, the counsels of some of the most eminent characters which this nation has produced.

These counsels, valuable as they must ever be from their intrinsic excellence, become still more so, when we consider them as having, for the most part, been framed under circumstances peculiarly calculated to unlock the inmost recesses of the heart, to call forth the best treasures of experience, and to apply them all, not merely to the purposes of temporal success, but likewise to the promotion of those eternal interests, compared to which the highest worldly aggrandizement appears, in moments of calm reflection, only as brilliant bubbles, opposed to the impermeable lustre of the diamond.

Too often are the most eloquent sermons listened to with indifference, because, being delivered to promiscuous assemblies, they fail to ad-

dress themselves to the feelings of individuals; and oftener still are abstract precepts of morality ineffective, for want of being associated in the minds of those to whom they are repeated, with habitual sentiments of respect for the original propounders of them. But surely to a son, the counsels of a father whom he has reason to hold in reverence, must be sweet! Surely, from a friend, or benefactor, advice must be palatable! Could the son of Sir Walter Raleigh, that brightest ornament of his age and country, see his father condensing his multifarious knowledge, the experience of his whole eventful life, into concise and pithy sentences, each a treasure in itself, for his instruction, and not feel penetrated with gratitude, and eager to prove himself worthy of such a parent, by acting according to all his wishes? That he did so, during the short career allotted to him on earth, is sufficiently evident, by the profoundness of his father's grief for his untimely end, falling as he

did in America, in the very flower of his age. Could the children of Sir Matthew Hale, that humble-minded Christian and most upright judge, read without veneration the counsels addressed to them, at every interval of leisure which he could detach from the arduous duties of his profession, by a father, whose own example was a daily instance of the delight he found in the practice of that piety and innocence which he recommended so fervently to them! Or could the family of William Penn, whose whole life was one continued exercise of Christian principle, behold unmoved the precious fruits of a father's love, which he addressed to them in a letter written on the eve of his departure to America, when amidst a thousand cares, his mind still turned with most anxiety to the dear objects of his affection, whom he thought it but too probable he might never see again!

To these and all the other names distinguish-

ed for their talents, or amiable in their virtues, which are recorded in the following pages, let us bring the homage of that respect and love which they so well deserve. Let us enter into the feelings which urged them to set aside some of the most solemn moments of their lives, for the edification of those over whom their hearts yearned in fond solicitude; let us listen to their exhortations with the same dutiful attention as if we ourselves had been of the number of those beloved objects, and we shall assuredly find ourselves admitted into a blessed communion with them, in the benefits to be derived from attending to the admonitions of the wise, and the example of the good.

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PRACTICAL WISDOM.

SIR WALTER RALEIGH.

Sir Walter Raleigh was born in 1552, and educated at Oxford. At the age of seventeen he made one of a troop of an hundred gentlemen volunteers, whom Queen Elizabeth permitted to go to France, under the command of Henry Champernon, for the service of the Protestant princes. The six years that Sir Walter Raleigh spent in that country, greatly improved him in his knowledge of languages, and in all courtly and elegant accomplishments. Soon after his return from the continent, his half brother, Sir Humphrey Gilbert, having obtained a grant of lands in North America, he engaged with a considerable number of gentlemen to go out to Newfoundland; but the expedition proving unsuccessful, Sir Walter returned to England, after being exposed to several dangers; and proceeded thence to Ireland, where he made his bravery so conspicuous in quelling the insurgents, that he was received at Court with considerable favor, and obtained a permission and supplies to prosecute his discoveries in America, which ended in his settling a colony in that country, called in honour of his maiden

Sovereign, Virginia. Immediately on his return, he was chosen knight of the shire for Devonshire, his native county; and in the same year the Queen conferred on him the distinction of knighthood.

When his country's safety, nay its very existence, was threatened by the famous Spanish Armada, he raised and disciplined the militia of Cornwall; and afterwards, by joining the fleet with a squadron of volunteers, assisted in obtaining the signal victory which it pleased Providence to give the English over the Spaniards, on that occasion. He was now made Gentleman of the Privy Chamber; but shortly after fell into disgrace, and was confined for some months, partly on account of a tract which he had published, entitled, the "School for Atheists," which was unfairly construed by his enemies into a vindication of atheistical principles; and partly of a clandestine attachment to one of the queen's maids of honour, the daughter of Sir Nicholas Throgmorton; which lady he afterwards, however, honorably married, and most tenderly cherished. During his seclusion, he planned the discovery of the extensive country of Guiana in South America, in which he took an active part himself, as soon as he was set at liberty; but the season being unfavorable, he returned to England, and was soon after appointed to a command in the important

expedition to Cadiz, of which the success was in a great measure owing to Sir Walter Raleigh's valour and prudence. This, joined to several other important services, restored him completely to the favour of Elizabeth, towards the end of her reign.

Her successor, James, prejudiced against him by the Earl of Essex, disapproving of his martial spirit, and jealous of his learning and abilities, availed himself of a court conspiracy against this great man, and had him tried and sentenced to death on the charge of being engaged in a plot against the throne, and of carrying on a secret correspondence with the King of Spain.

Twelve years was Sir W. Raleigh detained a prisoner in the Tower; during which confinement, he wrote his "History of the World;" a work distinguished for the richness of its information, the judiciousness of its reflections, and the vigour and even elegance of its style.

At length his release was obtained by the timely application of gold, to a relation of the King's favorite, Sir George Villers. He was set at liberty in March, 1616, and the king granted him a patent under the Privy Seal, for his favourite project of settling Guiana; making him Admiral of his fleet, and giving him the power of martial law over his officers and soldiers.

This expedition proved, however, every way disastrous. Sir Walter Raleigh found himself deceived in the promises of the Court respecting the Spaniards; and in a battle with them he lost his eldest son, the dearest object of his cares, for whose benefit he had penned the excellent "Instructions" which follow this slight outline of his Life, and "with whom," as he most feelingly expresses himself in his letter to Sir Ralph Winwood, "all the respects of this world took end in him."

Disappointed and impoverished, Sir Walter Raleigh returned to England, and was immediately attacked by his implacable enemies.

The limits of this brief Memoir will not admit the details of the frauds, the injustice, the cruelties, by which this illustrious character was finally brought to the scaffold, upon his former sentence, passed fifteen years before. His behaviour there was answerable to the rest of his deportment on the grand stage of life. He acquitted himself, with honest warmth, of the charges raised against him; and that done, he seemed at ease with himself, and at peace with all the rest of the world. He felt the edge of the axe just before he submitted to its stroke, and smilingly observed to the Sheriff, "This is a sharp medicine, but it is a physician that will cure all diseases."

SIR WALTER RALEIGH'S

INSTRUCTIONS TO HIS SON

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1. *Virtuous Persons to be made choice of for 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 thine 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.([a])* And although I persuade thee to associate thyself with thy betters, or at least with thy peers, yet re-

* See Notes at the end of the Instructions.

member 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 honor; 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.

2. *Great Care to be had in the choosing of a Wife.*

THE next and greatest care ought to be in the choice of a Wife, and the only danger therein, is beauty, by which all men in all ages, wise and foolish, have been betrayed. And though I know it vain to use reasons or arguments to dissuade thee from being captivated therewith, there being few or none that ever resisted that witchery, yet I cannot omit to warn thee, as of other things, which may be thy ruin and destruction. For the present time, it is true, that every man prefers his fantasy in that appetite, before all other worldly desires, leaving the care of honor, credit, and safety, in respect thereof. But remember, that though these affections do not last, yet the bond of marriage dureth to the end of thy life. Remember, secondly, that if thou marry for beauty, thou bindest thyself all thy life for that which perchance will neither last nor please thee one year; and when thou hast it, it will be to thee of no price at all; for the desire dieth when it is attained,

and the affection perisheth when it is satisfied. Remember, when thou wert a sucking child that then thou didst love thy nurse, and that thou wert fond of her; after a while thou didst love thy dry-nurse, and didst forget the other; after that thou didst also despise her: so will it be with thee in thy liking in elder years; and therefore, though thou canst not forbear to love, yet forbear to link; and after a while thou shalt find an alteration in thyself, and see another far more pleasing than the first, second, or third love; yet I wish thee above all the rest, have a care thou dost not marry an uncomely woman for any respect; for comeliness in children is riches, if nothing else be left them. And if thou have care for thy races of horses, and other beasts, value the shape and comeliness of thy children, before alliances or riches. Have care therefore of both together, for if thou have a fair wife, and a poor one, if thine own estate be not great, assure thyself that love abideth not with want; for she is the companion of plenty and honour. This Bathsheba taught her son Solomon; Favour is deceitful, and beauty is vanity: she saith further, That a wise

woman overseeth the ways of her household, and eateth not the bread of idleness.

Have therefore ever more care that thou be beloved of thy wife, rather than thyself besotted on her; and thou shalt judge of her love by these two observations: first, if thou perceive she have a care of thy estate, and exercise herself therein; the other, if she study to please thee, and be sweet unto thee in conversation, without thy instruction; for love needs no teaching nor precept. On the other side, be not sour or stern to thy wife, for cruelty engendereth no other thing than hatred: let her have equal part of thy estate whilst thou livest, if thou find her sparing and honest; but what thou givest after thy death, remember that thou givest it to a stranger, and most times to an enemy; for he that shall marry thy wife, will despise thee, thy memory, and thine, and shall possess the quiet of thy labours, the fruit which thou hast planted, enjoy thy love, and spend with joy and ease what thou hast spared, and gotten with care and travail. Yet always remember, that thou leave not thy wife to be a shame unto thee after thou art dead, but that she may live ac-

cording to thy estate; especially if thou hast few children, and them provided for. But howsoever it be, or whatsoever thou find, leave thy wife no more than of necessity thou must, but only during her widowhood; but leave thy estate to thy house and children, in which thou livest upon earth whilst it lasteth. To conclude, Wives were ordained to continue the generation of men, not to transfer them, and diminish them, either in continuance or ability; and therefore thy house and estate, which liveth in thy son, and not in thy wife, is to be preferred. Thy best time for marriage will be towards thirty, for as the younger times are unfit, either to choose or to govern a wife and family, so if thou stay long thou shalt hardly see the education of thy children, who being left to strangers, are in effect lost: and better were it to be unborn, than ill-bred; for thereby thy posterity shall either perish, or remain a shame to thy name and family. Bestow therefore thy youth so, that thou mayst have comfort to remember it, when it hath forsaken thee, and not sigh and grieve at the account thereof. Whilst thou art young thou wilt think it will never have an end; but behold,

the longest day hath his evening, and that thou shalt enjoy it but once—that it never turns again; use it therefore as the spring-time which soon departeth, and wherein thou oughtest to plant, and sow all provisions for a long and happy life.

3. *The Wisest Men have been abused by 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 praise of other men, except thou deserve it, and receive it from such as are worthy and ho-

nest, and will withal warn thee of thy faults; for flatterers have never any virtue, 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, labor as an ox, or bear burdens as a horse, doth therefore yet play tricks, and provoke laughter. Thou mayst be sure that he that will in private tell thee thy faults, is thy friend, for he adventures thy dislike, 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.

4. *Private Quarrels to be avoided.*

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 mayest get honor 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 honor 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.(b) 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 therefore 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 dishonorable (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, if thou art overcome, thou art dead or dishonored. 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 will

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 honor, 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 saith, *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, what thou maintainest; whether touching religion, state, or vanity; for if thou err in the first, thou shall 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 amongst 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, either in public or 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 mayst 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.

5. *Three Rules to be observed for the Preservation of a Man's Estate.*

AMONGST 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 puttest thy estate to learn to swim; if for a church-man, 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 he needs not: therefore from 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 become a beggar.(c) 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 oftentimes sent as a curse of God, it is a shame amongst 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 show them; thou shalt be a burden and an eye-sore 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 shifts: 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 ([d]).

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.

6. *What sort of Servants are fittest to be entertained.*

Let thy servants be such as thou mayst command, and entertain none about thee but

yeomen, to whom thou givest wages; for those that will serve thee without thy hire, will cost thee treble as much as they that know thy fare: if thou trust any servant with thy purse, be sure thou take his account ere thou sleep; for if thou put it off, thou wilt then afterwards for tediousness, neglect it. I myself have thereby lost more than I am worth. And whatsoever thy servant gaineth thereby, he will never thank thee, but laugh thy simplicity to scorn; and besides, 'tis the way to make thy servants thieves, which else would be honest.

7. *Brave Rags wear soonest out of fashion.*

Exceed not in the humor of rags and bravery, for these will soon wear out of fashion; but money in thy purse will ever be in fashion; and no man is esteemed for gay garments, but by fools and women.

8. *Riches not to be sought by evil Means.*

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 dishonorable 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, which are vagabonds and beggars, but those that labour to live, such as are old and cannot travel, 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 sorrow-

ful, defer not thy gift to the needy, for if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.

9. *What Inconveniences happen to such as delight in Wine.*

TAKE especial care that thou delight not in wine, for there never was any man that came to honor 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 possesses a man, the more he will delight in it, and the older he groweth, the more he will 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 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 misfortunes, 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, 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. And *St. Augustine* describeth drunkenness in this manner: *Ebrietas est blandus Dæmon, dulce venenum, suave peccatum; quod qui habet seipsum non habet; quod qui facit, peccatum non facit, sed ipse est peccatum.*

"Drunkenness is a flattering devil, a sweet poison, a pleasant sin, which whosoever hath, hath not himself, which whosoever doth commit, doth not commit sin, but he himself is wholly sin."

Innocentius saith, *Quid turpius ebrioso, cui fætor in ore, tremor in corpore, qui promit stulta, prodit occulta, cui mens alienatur, facies transformatur? Nullum secretum ubi regnat ebrietas, et quid non aliud designat malum? Fæcundi calices quem non fecere disertum?*

"What is filthier than a drunken man, to whom there is stink in the mouth, trembling in the body; which uttereth foolish things, and revealeth secret things; whose mind is alienate and face transformed? There is no secresy where drunkenness rules; nay, what other mischief doth it not design? whom have not plentiful cups made eloquent and talking?"

When Diogenes saw a house to be sold, whereof the owner was given to drink, "I thought at the last," quoth Diogenes, "he would vomit a whole house." ([e])

10. *Let God be thy Protector and Director in all thy Actions.*

Now, for the world, I know it too well, to persuade thee to dive into the practices thereof; rather stand upon thine own guard against all that tempt thee thereunto, or may practise upon

thee in thy conscience, thy reputation, or thy purse; resolve that no man is wise or safe, but he that is honest.

Serve God, let him be the author of all thy actions, commend all thy endeavours to him that must either wither or prosper them; please him with prayer, lest if he frown, he confound all thy fortunes and labours like the drops of rain on the sandy ground: let my experienced advice, and fatherly instructions, sink deep into thy heart. So God direct thee in all his ways, and fill thy heart with his grace.

NOTES

ON

SIR WALTER RALEIGH'S INSTRUCTIONS.

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[a] There are persons who are such confirmed egotists, that they will speak of their faults rather than of subjects totally unconnected with themselves, even though they must be aware that their voluntary mention of their own failings may be recollected at a future period when they most wish them to be forgotten. Some likewise do it from an affectation of candour; and others, in the hope of being contradicted: but let it be remembered, that those who are the most forward to acknowledge their faults, are in general the least anxious to amend them: as if their pretended frankness were a license for their continuance in them; nor should it be forgotten that in unsought-for communications of this sort, there is no compliment, as they are never made to any one whose respect it may be to the interest of the self-accusing party to preserve.

[b] Gratitude and humility are inseparable. It is good to be conscious of any perfection with which we may be blessed, either of mind or body, and to rejoice in it likewise; for such feelings inspire thankfulness to the great

Author of every good and perfect gift: but assuredly he whose heart is impressed with sincere gratitude for any distinction whatsoever, whether it be of mind, body, or estate, with which it may have pleased God to favour him, will always feel more inclined to wonder, when he looks on any of his inferiors in these respects, why he is placed so far above them, than to regard them with contempt because they appear below him, as far, at least, as external circumstances are concerned.

[c] On suretyship, the celebrated Petrarch thus expresses himself, with equal generosity and prudence. "Give ever to thy poor or unfortunate friends as thou art able, gold, silver, wine, oil, corn, cloth, house-room, counsel, and comfort; but keep to thyself thy sweet liberty, and never let that go from thee to any other! To give assurance for another, at a distant time, if thou canst give him freedom, is superfluous; if not it is folly; for the day of payment in this life is not long after the day of promise; and events to thyself are not to be measured for hereafter, while the wheel of Fortune turneth continually."—*View of Human Life.*

[d] Let it be recollected by the high-spirited and the improvident that this most energetic display of the evils and disgraceful consequences attendant on poverty, is not set forth by a churl, or miser, or mere worldling, but by a polished and noble-minded gentleman; one whose conduct was uniformly liberal and disinterested, and whose sentiments were ever tinged with even romantic feeling; however his experience of the world might compel him in some

cases to restrain or correct it. Let it be also borne in mind that wealth is honorable in itself, when honorably obtained; and is what the truly generous must always be desirous of possessing; as without it, however easily they may be contented with little for themselves, they will never be able to do much for others; but in no case is the loss of property so grievous as when it includes the transfer of hereditary estates, the reward of honorable deeds, or the accumulation of laudable industry, into the hands of strangers. Lord Burleigh justly observes that "gentility is nothing but ancient riches," and assuredly the sunbeams of prosperity never appear to shine with such dazzling refulgence upon newly acquired wealth, as upon that which has rolled its golden stream from one generation to another of illustrious occupants. On this loss of property, therefore, above all others, must remorse and mortification attend. The thought of the injury done alike to the long line of ancestors through which it has been received, and to the unoffending posterity who had a right to expect the continuance of its enjoyment through the same channel, must strike painfully on the conscience of the extravagant and improvident owner; nor can it be less trying to him to see that the objects which have been most cherished by him through the influence of every endearing association, can awaken no other feeling whatsoever than a calculation of their actual sordid worth, in the bosom of their new possessor, in whose eyes, as he may walk through the venerable woods and groves, the growth of ages, one tree will only differ from another as its value may be estimated as a piece

of timber. When we reflect also on the loss of personal independence, local importance, and all power to be extensively useful to the community, which the privation of this kind of property involves, and add to these the consideration that those who have been accustomed from their birth to have all their wants not only provided for, but anticipated, are precisely the very persons who will be found least able to gain even the scantiest subsistence by their own labour or ingenuity, we must be fully impressed with the truth and importance of Sir Walter Raleigh's exhortations on this subject to his son.

[e] The misery of drinking to excess is, that, even though the moral perceptions become sensible of the evil effects of the practice, the physical habits languish for the continuance of the very stimulus by which their powers are exhausted. Yet there have been persons who, with admirable resolution, have broken through this degrading slavery; but then it has been as Samson burst his bonds; *at once*, not fibre by fibre. "If you were to fall into the fire, would you ask me to pull you out *by degrees?*" was the indignant reply of an eminent physician to one of his patients, who labouring under a dangerous disease from the immoderate use of strong liquors, yet entreated that he might be permitted to leave them off *by degrees*.

WILLIAM CECIL, LORD BURLEIGH.

FROM his early youth Lord Burleigh appears to have been intent upon that advancement in life which he afterwards obtained in so eminent a degree. He was educated at St. John's College, Cambridge, and intended originally for the law. In the twenty-second year of his age, he greatly improved his prospects, by marrying the daughter of Sir John Cheke, who procured for him the countenance of the Duke of Somerset, uncle to the young Prince Edward, and to whose friendship he afterwards owed his elevation to the highest offices. His first wife dying in the second year of her union with him, he soon afterwards still further strengthened his interests by a marriage with the daughter of Sir Anthony Cooke, the director of the young king's studies. By the favor of the Duke of Somerset, Lord Burleigh was made Secretary of State early in the reign of Edward VI. His patron, however, fell in about a year after, and he fell with him, but only for a short time; contriving, by a

conduct which had somewhat more of prudence and ambition than of gratitude in it, to secure that interest in the Duke of Somerset's successor, which had so long been extended to him by the Duke himself. Hence he was soon reinstated in his office, and applied himself to the prosperity and happiness of the nation with a zeal and disinterestedness which made him universally popular. In the dreadful persecutions to which the protestants were exposed during the bigotted reign of Mary, Lord Burleigh was warmed into a noble and generous defence of their persons and their rights, at the risk of more danger to himself than his prudence in general allowed him to incur, and he was rewarded for his courage by the credit which it gained him with Elizabeth, who, immediately upon her accession, made him her Prime Minister, as well as Secretary of State. To his moderation, caution, frugality, and love of peace, much of the true glory and happiness of her reign may be attributed. The selfish policy which continually impelled Elizabeth hypocritically to impute to others as emanating from themselves, the actions which she had absolutely willed them to commit, threw a cloud over Lord Burleigh's fame, by connecting the death of the unfortunate Mary Queen of Scots with his councils; but time has dispelled the injurious vapour, and shown that his opinions respecting her, coincided

with those of some of the wisest of his colleagues. The death of his wife gave the first shock to his resolution and activity, a shock which he felt too acutely ever to surmount; and augmented as it was by the infirmities of age, it deprived him of much of the self-command and equanimity which had so eminently characterized him throughout all the preceding stages of his life. Still, however, he discharged his public duties with his accustomed judgment, almost to the last moment of his existence; and when its closing scene arrived, he expired with serenity and composure, surrounded by friends whom he esteemed, by children for whose future welfare he had provided, and by servants devoted to him from a long interchange of good offices.

Considering his eldest son as sufficiently provided for by the rank of hereditary nobility which he was destined to enjoy, Lord Burleigh had turned his eyes anxiously towards his second son Robert, as the heir of his talents and influence. For him he condensed the experience of his long life into the ten sections of advice which follow this sketch, and of which every precept is fraught with the spirit of that prudence which was the distinguishing virtue of his own character.

LORD BURLEIGH'S

ADVICES TO HIS SON.

SON ROBERT,

THE virtuous inclinations of thy matchless mother, by whose tender and godly care thy infancy was governed, together with thy education under so zealous and excellent a tutor, put me in rather assurance than hope, that thou art not ignorant of that *summum bonum*, which is only able to make thee happy as well in thy death as in thy life; I mean, the true knowledge and worship of thy Creator and Redeemer; without which, all other things are vain and miserable. So that thy youth being guided by so sufficient a teacher, I make no doubt that he will furnish thy life with divine

and moral documents. Yet, that I may not cast off the care beseeming a parent towards his child; or that thou shouldst have cause to derive thy whole felicity and welfare rather from others than from whence thou receivedst thy breath and being; I think it fit and agreeable to the affection I bear thee, to help thee with such rules and advertisements for the squaring of thy life, as are rather gained by experience than by much reading. To the end, that entering into this exorbitant age, thou mayest be the better prepared to shun those scandalous courses whereunto the world, and the lack of experience, may easily draw thee. And because I will not confound thy memory, I have reduced them into ten precepts; and, next unto Moses' Tables, if thou imprint them in thy mind, thou shalt reap the benefit, and I the content. And they are these following:—

I. When it shall please God to bring thee to man's estate, use great providence and circumspection in choosing thy wife: for from thence will spring all thy future good or evil.(a) And it is an action of thy life, like unto a stratagem of war: wherein a man can err but once.

If thy estate be good, match near home and at leisure; if weak, far off and quickly. Enquire diligently of her disposition, and how her parents have been inclined in their youth. Let her not be poor, how generous* soever; for a man can buy nothing in the market with gentility. Nor choose a base and uncomely creature altogether for wealth; for it will cause contempt in others and loathing in thee. Neither make choice of a dwarf or a fool; for thou shalt find it to thy great grief, that there is nothing more fulsome than a she-fool.

And touching the guiding of thy house, let thy hospitality be moderate; and, according to the means of thy estate, rather plentiful than sparing, but not costly. For I never knew any man grow poor by keeping an orderly table. But some consume themselves through secret vices, and their hospitality bears the blame.([b]) But banish swinish drunkards out of thine house, which is a vice impairing health, consuming much, and makes no shew. I never heard praise ascribed to the drunkard, but the

* *i. e.* Well-born.

well-bearing his drink; which is a better commendation for a brewer's horse or a drayman, than for either a gentleman, or a serving-man. Beware thou spend not above three of four parts of thy revenues; nor above a third part of that in thy house. For the other two parts will do no more than defray thy extraordinaries, which always surmount the ordinary by much: otherwise thou shalt live, like a rich beggar, in continual want. And the needy man can never live happily nor contentedly; for every disaster makes him ready to mortgage or sell. And that gentleman who sells an acre of land, sells an ounce of credit. For gentility is nothing else but ancient riches. So that if the foundation shall at any time sink, the building must needs follow. So much for the first precept.

II. Bring thy children up in learning and obedience, yet without outward austerity. Praise them openly, reprehend them secretly. Give them good countenance, and convenient maintenance according to thy ability; otherwise thy life will seem their bondage, and what portion thou shalt leave them at thy death, they will thank death for it, and not thee. And I

am persuaded that the foolish cockerings* of some parents, and the over-stern carriage of others, causeth more men and women to take ill courses, than their own vicious inclinations. Marry thy daughters in time, lest they marry themselves. And suffer not thy sons to pass the Alps, for they shall learn nothing there but pride, blasphemy, and Atheism ([c]). And if by travel they get a few broken languages, that shall profit them nothing more than to have one meat served in divers dishes. Neither, by my consent, shalt thou train them up in wars; for he that sets up his rest† to live by that profession, can hardly be an honest man, or a good Christian. Besides it is a science no longer in request than use. For soldiers in peace, are like chimneys in summer.

III. Live not in the country without corn and cattle about thee. For he that putteth his

* *i. e.* Over-indulgence.

† An expression borrowed from the practice of tilting, when he who was to encounter his adversary, set his lance in the rest, by the side of his saddle, as he rode into the field.

hand to the purse for every expense of household is like him that keepeth water in a sieve. And what provision thou shalt want, learn to buy it at the best hand. For there is one penny saved in four, betwixt buying in thy need, and when the markets and seasons serve fittest for it.(d) Be not served with kinsmen, or friends, or men intreated to stay; for they expect much, and do little; nor with such as are amorous, for their heads are intoxicated. And keep rather two too few, than one too many. Feed them well, and pay them with the most; and then thou mayst boldly require service at their hands.

IV. Let thy kindred and allies be welcome to thy house and table. Grace them with thy countenance, and farther them in all honest actions. For by this means, thou shalt so double the band of nature, as thou shalt find them so many advocates to plead an apology for thee behind thy back. But shake off those glow-worms, I mean parasites and sycophants, who will feed and fawn upon thee in the summer of prosperity; but, in an adverse storm, they will shelter thee no more than an arbour in winter.

V. Beware of suretyship for thy best friends. He that payeth another man's debt, seeketh his own decay. But if thou canst not otherwise choose, rather lend thy money thyself upon good bonds, although thou borrow it. So shalt thou secure thyself, and pleasure thy friend. Neither borrow money of a neighbour or a friend, but of a stranger; where, paying for it, thou shalt hear no more of it. Otherwise thou shalt eclipse thy credit, lose thy freedom, and yet pay as dear as to another. But in borrowing of money, be precious of thy word; for he that hath care of keeping days of payment, is lord of another man's purse.

VI. Undertake no suit against a poor man, even with receiving much wrong: for besides that thou makest him thy compeer, it is a base conquest to triumph where there is small resistance. Neither attempt law against any man, before thou be fully resolved that thou hast right on thy side: and then spare not for either money or pains. For a cause or two so followed and obtained, will free thee from suits a great part of thy life.

VII. Be sure to keep some great man thy

friend, but trouble him not for trifles. Compliment him often with many, yet small gifts, and of little charge. And if thou hast cause to bestow any great gratuity, let it be something which may be daily in sight. Otherwise, in this ambitious age, thou shalt remain like a hop without a pole, live in obscurity, and be made a foot-ball for every insulting companion to spurn at.

VIII. Towards thy superiors be humble, yet generous. With thine equals, familiar, yet respective. Towards thine inferiors shew much humanity and some familiarity; as to bow the body, stretch forth the hand, and to uncover the head, with such like popular compliments. The first prepares thy way to advancement. The second makes thee known for a man well bred. The third gains a good report; which, once got, is easily kept. For right humanity takes such deep root in the minds of the multitude, as they are more easily gained by unprofitable courtesies than by churlish benefits. Yet I advise thee not to affect or neglect popularity too much. Seek not to be Essex: shun to be Raleigh. ([e])

IX. Trust not any man with thy life, credit or estate. For it is mere folly for a man to enthral himself to his friend, as though, occasion being offered, he should not dare to become an enemy. (f)

X. Be not scurrilous in conversation, nor satirical in thy jests. The one will make thee unwelcome to all company; the other pull on quarrels, and get thee hatred of thy best friends. For suspicious jests, when any of them savour of truth, leave a bitterness in the minds of those which are touched. And, albeit I have already pointed at this inclusively; yet I think it necessary to leave it to thee as a special caution; because I have seen many so prone to quip and gird, as they would rather lose their friend than their jest. And if perchance their boiling brain yield a quaint scoff, they will travail to be delivered of it as a woman with child. These nimble fancies are but the froth of wit.

NOTES

ON

LORD BURLEIGH'S ADVICES TO HIS SON ROBERT.

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[a] This important truth is most concisely expressed in the old proverb,

> "He that would thrive
> Must ask his wife—"

In the middle ranks of life especially, we see daily proofs that no man ever rises above the level of his wife; and the more amiable his natural disposition, the more he will confirm the remark; for rather than see the faults of her whom he hath chosen through a mistaken notion of her virtues, he will endeavour to persuade himself that they are merits, and seem to adopt them accordingly.

[b] The present age is remarkable alike for the most ostentatious extravagance, and for petty savings amounting to absolute meanness, to the destruction of all real hospitality and private charity. Hence we see our nobility and gentry deserting for months, nay years together, the venerable abodes of their ancestors in the country, to disgrace their splendid mansions in the capital, by putting their servants on board wages, and thus tempting them to the daily commission of trifling thefts which too often swell into crimes of fatal mag-

nitude. It would be well for persons, who thus by their idle follies and degrading parsimonies, thus prune themselves of their lineal honors and hereditary possessions, if they would contrast the liberal prudence and well-regulated munificence of Lord Burleigh's household arrangements with the inconsistencies and irregularities of their own. Lord Burleigh had four places of residence, at all of which he permanently maintained a regular establishment; while at some of them his family and suite amounted to nearly a hundred persons. His domestic expences at his house in London, were calculated at forty or fifty pounds a week when he was present, and about thirty in his absence; princely allowances when we consider the value of money at that period. His stables cost him a thousand marks a year, and his servants were equally distinguished for their number, and the richness of their liveries. He kept a regular table, with a certain number of covers, for gentlemen, and two others for persons of inferior condition. These, always open, were served alike whether he was present or absent; and in correspondence with this lofty hospitality, he had around him many persons of distinction who acted as his retainers, and lived in his family, and among whom could be reckoned at one time twenty gentlemen, each of whom possessed an annual independent revenue of one thousand pounds. His public entertainments corresponded with the magnificence of his ordinary style of living. He received Elizabeth in state under his roof twelve different times, for several weeks each time; and entertained her foreign ambassadors, as well as herself, with all the splendid devices and varied sports in

which that age was so peculiarly fertile. His charities were dealt out as liberally and as judiciously as his courtesies, yet he impoverished not his posterity by his munificence to his cotemporaries, for he left behind him a profusion of wealth, and without a stain on the manner of its accumulation. The grand secret of his being thus enabled to combine his lavish expenditure with annual savings, was that, amidst all the claims on his purse, he had *no vices to maintain.*

c The extremes of atheism, or a superstitious devotion to the church of Rome in all its corruptions, were equally at this time to be dreaded by those who had charge of the ductile minds of youth : and our ancestors cannot be sufficiently commended for the fidelity and zeal with which they watched over the morals of such of their connections as were suffered to go abroad; which, however, few were permitted to do, except merchants, or those who were intended for a diplomatic or military life. The celebrated Sir Philip Sidney had a licence granted him by Queen Elizabeth, who styles him her " trusty and well beloved, " to go out of England into parts beyond the seas, with three servants and four horses, to remain during the space of two years immediately following his departure out of the realm, for his attaining the knowledge of foreign languages. It would be well if the time and expenditure of our modern—travellers we will not call them, for that epithet denotes enquirers after knowledge—idlers, and deserters of their country, we must rather say, could thus be regulated by heads wiser than their own. Sir Philip Sidney himself, styled as he was by universal suffrage, " the most wise and virtuous, " was yet not deemed wise enough,

even by his most partial and admiring friend, the celebrated Languet, or proof enough, on account of his youth, against the temptation of bad examples, and the artifices of priests, to go to Rome without risk to the purity of his conduct, or the firmness of his principles; and that great scholar wrote several letters to his beloved pupil, as he might be styled, to warn him expressly of the debasing habits, and demoralizing principles of the Italians, and against any residence among them. Lord Burleigh's grandson William, the second earl of Exeter, and his great grandson Lord Roos, both became converts to popery, during their residence at Rome.

[d] This is another of Lord Burleigh's secrets of good management, to which we will add one more, viz. ready money payments, which will make a difference of at least ten per cent. in favour of the buyer, besides the advantage of seldom buying things, if to be paid for immediately, that can be done without; and which this great statesman thought not of inculcating, because in his day the evil of long credit, that parent of extravagance on the part of the debtor, imposition on that of the creditor, and ruin to both, was not known. There is no secret more desirable to obtain than the power of living upon an income whatever its amount may be, in a style equally removed from extravagance and penuriousness.

On the subject of wealth, the proper use of it, and the effects of that art which is called economy, Johnson observed "It is wonderful to think how men of very large estates not only spend their yearly incomes, but are often actually in want of money. It is clear they have not value for what

they spend. Lord Shelburne told me, that a man of high rank, who looks into his own affairs, may have all that he ought to have, all that can be of any use, or appear with any advantage, for five thousand a year. Therefore a great proportion must go in waste; and indeed, this is the case with most people, whatever their fortune is. BOSWELL—" I have no doubt, Sir, of this; but how is it? what is waste? —JOHNSON—" Why Sir, breaking bottles, and a thousand other things. Waste cannot be accurately told, though we are sensible how destructive it is. Economy on the one hand, by which a certain income is made to maintain a man genteelly, and waste on the other, by which on the same income another man lives shabbily, cannot be defined. It is a very nice thing, as one man wears his coat out much sooner than another, we cannot tell how." Boswell's Life, v. 4. p. 103.

[e] Essex was the idol of the people, and perhaps his knowledge of possessing their affection might be one step towards his fall, by inducing him to rely too sanguinely on their support. Sir Walter Raleigh's consciousness of rectitude, and his undaunted spirit, inclined him to a contempt, which he took no pains to disguise, for the prejudice of the illiterate vulgar. The voice of a mob gave him but little pleasure, even when it was raised in his commendation, and still less of concern, when it presumed to censure him for actions of which he knew the ignorant and uninformed to be no way capable of judging.

[f] There is no part of Burleigh's advice that deserves attention more than this. It is misery enough to be indebted to

a stranger, and ten times more to be indebted to a friend, or rather to one who may have been a friend; for from the moment that he becomes a creditor he generally assumes a very different aspect. "Obligation is thraldom," says Hobbes, "and thraldom is hateful," and the fetters that are fastened by the hand of a friend, are, alas! too often drawn with a tightness which, though so insidiously managed, that the place where they gall the most can scarcely be pointed out so as to complain of it, a common gaoler would yet blush to use.

SIR HENRY SIDNEY.

THE name of Sidney is allied in the mind of every English reader with all that is noble and illustrious. The glory and virtue which blazed out with dazzling refulgence in the person of Sir Philip Sidney, shone with milder but not less steadfast light in that of his father Sir Henry Sidney; who, bred from his infancy at court, adorned it by the graces of his exterior, and the elegance of his deportment, and edified it by the example of his wisdom and piety. When he was only twenty-one years of age, he was knighted by Edward VI., whose beloved companion he had been from his tenderest years, and sent ambassador into France, on his return from which country the King constituted him his chief cup-bearer for life. The existence of that amiable young monarch was, unhappily for his subjects, too soon terminated, and his last breath was drawn in Sir Henry Sidney's arms.

The succeeding reigns of Mary and Elizabeth, however, still found Sir Henry in the favour of royalty, and entrusted with the most important public situations. Under Mary he was made Vice-Treasurer, and general manager of the royal revenue within the kingdom of Ireland, and Justice of that country, during the absence of the Lord-Deputy. He was also appointed to quell the rebellion of the celebrated O'Neile, the Butlers, and the Earl of Clanrickard and his two sons, over all of whom he was victorious; but his justice was tempered with mercy, and his residence in Ireland was marked by acts of public benefit. He was a tender parent, as may be seen by his affectionate letters to his children, and more especially to his son Philip, whose talents and promise of excellence, even in his childhood, delighted his father, who used often, in the rapture of his heart, to style him *lumen familiæ suæ*, the light of his family. He lived to see the lustre of that light shine forth to the extremest bounds of Europe, at that time the boundary of all civilization; to hear his son's name continually in the mouths of the wisest, the most learned, and the most illustrious characters of the age, who sought his friendship, or rejoiced in the knowledge of his excellencies; and he was spared the anguish of weeping over the premature removal of this cherished son (if death can ever be said to

call prematurely for those whom he finds well employed) by himself exchanging this life for a better, in the spring of the same year, which in its autumn saw Sir Philip Sidney taken away, as one, according to the venerable Camden's expression, "more worthy of heaven than of earth;" and closing his brilliant though short career of temporal fame, with the most devoted and humble aspirations after an eternity of spiritual bliss.

SIR HENRY SIDNEY TO HIS SON.

Sir Henry Sidney, to his son Philip Sidney, at school at Shrewsbury, Ann. 1566. 9 *Eliz. then being of the age of twelve years.*

I HAVE received two letters from you, one written in Latin, the other in French, which I take in good part, and will you to exercise that practice of learning often: for that will stand you in most stead, in that profession of life that you are born to live in. And, since this is my first letter that ever I did write to you, I will not that it be all empty of some advices, which my natural care of you provoketh me to wish you to follow, as documents to you in this your tender age. Let your first action be, the lifting up of your mind to Almighty God, by hearty prayer, and feelingly digest the words you speak in

prayer, with continual meditation, and thinking of Him to whom you pray, and of the matter for which you pray. And use this as an ordinary, and at an ordinary hour. Whereby the time itself will put you in remembrance to do that which you are accustomed to do. In that time apply your study to such hours as your discreet master doth assign you, earnestly; and the time (I know) he will so limit, as shall be both sufficient for your learning, and safe for your health. And mark the sense and the matter of that you read, as well as the words. So shall you both enrich your tongue with words, and your wit with matter; and judgment will grow as your years groweth with you. Be humble and obedient to your master, for unless you frame yourself to obey others, yea, and feel in yourself what obedience is, you shall never be able to teach others how to obey you. Be courteous of gesture, and affable to all men, with diversity of reverence, according to the dignity of the person. There is nothing that winneth so much with so little cost. Use moderate diet, so as, after your meat you may find your wit fresher, and not duller,

and your body more lively, and not more heavy. Seldom drink wine, and yet sometimes do, lest being enforced to drink upon the sudden, you should find yourself inflamed. Use exercise of body, but such as is without peril of your joints or bones. It will increase your force and enlarge your breath. Delight to be cleanly, as well in all parts of your body, as in your garments. It shall make you grateful in each company, and otherwise loathsome. Give yourself to be merry, for you degenerate from your father, if you find not yourself most able in wit and body, to do any thing, when you be most merry: but let your mirth be ever void of all scurrility, and biting words to any man; for a wound given by a word is oftentimes harder to be cured, than that which is given with the sword. Be you rather a hearer and bearer away of others men's talk, than a beginner or procurer of speech, otherwise you shall be counted to delight to hear yourself speak. If you hear a wise sentence, or an apt phrase, commit it to your memory, with respect of the circumstance, when you shall speak it. Let never oath be heard to come out of your mouth, nor

word of ribaldry; detest it in others, so shall custom make to yourself a law against it in yourself. Be modest in each assembly, and rather be rebuked of light fellows, for maiden-like shamefacedness, than of your sad friends for pert boldness. Think upon every word that you will speak, before you utter it, and remember how nature hath rampired up (as it were) the tongue with teeth, lips, yea and hair without the lips, and all betokening reins, or bridles, for the loose use of that member. Above all things tell no untruth, no not in trifles. The custom of it is naughty; and let it not satisfy you, that, for a time, the hearers take it for a truth; for after it will be known as it is, to your shame; for there cannot be a greater reproach to a gentleman, than to be accounted a liar. Study and endeavour yourself to be virtuously occupied. So shall you make such an habit of well doing in you, that you shall not know how to do evil, though you would. Remember, my son, the noble blood you are descended of, by your mother's side; and think that only by virtuous life and good action, you may be an ornament to that illustrious family; and otherwise, through

vice and sloth, you shall be counted *labes generis* one of the greatest curses that can happen to man.([a]) Well (my little Philip) this is enough for me, and too much I fear for you. But if I shall find that this light meal of digestion nourish any thing the weak stomach of your young capacity, I will, as I find the same grow stronger, feed it with tougher food. Your loving father, so long as you live in the fear of God.

NOTE.

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[a] The mother of Sir Philip Sidney was the daughter of the unfortunate Duke of Northumberland, who was beheaded on the accession of Mary to the throne, on account of his endeavour to secure the crown to Lady Jane Grey, who had married, a short time before, his fourth son, the Lord Guilford Dudley. Lady Sidney was as amiable in her character as she was illustrious in her lineage, and her son in his Reply to Leicester's Commonwealth, thus speaks with honorable pride of his own descent. "I am a Dudley in blood, the duke's daughter's son, and I do acknowledge, though in all truth I may justly affirm that I am by my father's side of ancient and always well esteemed, and well matched gentry; I do acknowledge that my chiefest honor is to be a Dudley, and truly I am glad to have cause to set forth the nobility of that blood whereof I am descended." And surely he might well be allowed to boast himself of an illustrious ancestry whose own virtues were such as to add a glory to his own family, powerful enough to shine on its most distant branches.

THOMAS WENTWORTH, EARL OF STRAFFORD.

THE early part of Lord Strafford's life was passed in the sedulous cultivation of those vigorous mental powers which afterwards enabled him to take so conspicuous a part in the affairs of his country. In the commencement of his political career, he distinguished himself by his spirited resistance of the encroachments of royal power, in the hands of James. In 1625, he was made high sheriff of Yorkshire, solely to prevent his sitting in parliament. He nevertheless discharged the duties of his office with the greatest fidelity and prudence: but the destructions of the times, and the contentions between the King and his parliament increasing, no endeavours were omitted to win Wentworth over to the court party, which at length attained its object, and placed the northern counties almost under his absolute control. The presidency of the council of York, however extensive as was the influence it gave, proved only a stepping-stone in his career of greatness. The government of Ireland, with

the title of lord deputy, was next bestowed on him, through the interest of Laud, Bishop of London. His administration in that country was in the highest degree arbitrary and oppressive: he boasted that he had rendered Charles I. absolute there; and received that monarch's thanks and approbation on his return. He then pursued a similar course in England, promoting all the illegal exactions and pretensions of his master with a zeal which at length raised an universal outcry against him. The King selfishly confronted him with his enemies, under the solemn promise that "not a hair of his head should be touched by the parliament;" and Strafford in obeying his mandates, found himself impeached of high treason by the Commons of England, and committed to prison. On his trial he displayed such consummate talents, that all who heard him were affected. Not even his bitterest enemies could refuse him the tribute of their admiration. The King's refusal to give his assent to the bill of attainder, (the unconstitutional course adopted by the Earl's enemies) roused the popular fury to a degree that threatened the lives of the King and all his family. The unfortunate Strafford himself implored his master to comply, and that weak and faithless prince took him at his word, and sacrificed his most devoted subject.

Strafford was prepared for his death, but not for hearing that the King had assented to it. And when assured of the fatal truth, he raised his eyes to heaven, and laying his hand on his heart, emphatically exclaimed—"Put not your trust in princes, nor in the sons of men; for in them there is no salvation." His heroic behaviour at his execution, threw a brighter lustre on his name than all the most brilliant actions of his busy life.

THE EARL OF STRAFFORD TO SIR WILLIAM SAVILLE.

My dear Nephew,

It shall be much contentment unto me, when the power or means I have may communicate any thing which may be of acceptation with you; and now that it hath pleased God to take from you your mother, I hold myself more bound to preserve a care for you, being sorry that my remoteness renders me of less use unto you now upon your entrance into the world, than perchance otherwise I might have been.

It is true, that it is not my custom to put myself into counsels uncalled, and having been a minister in the troublesome settlement of your estate, methought it might have stood well enough with civility and discretion to have let me be acquainted with the course of your new

conveyances, when you and I were both at London last; being so made a stranger in that end, the effecting and accomplishing whereof I had so painfully endeavoured for so many years together. Surely neither I nor mine should have been a penny better by it; for I must tell you, for all the service I have done you and your house, I never had the worth of a groat forth of your purse, or the purse of your mother; and, which is more, never will; for I trust, by God's blessing, to leave my child an estate able to maintain him as a gentleman, without being burthensome to any. ([a])

And indeed, if I did not conceive this neglect was rather the good-will of Cookson than any formal direction of your own, I should resolve to perform my own duty towards the nearness of that blood which runs in our veins, without ever desiring to intermeddle at all in your counsels for the government of yourself and fortune; but indeed your years shew me, you were in all discretion to be merely passive in that action, and no doubt having my Lord Keeper's advice therein, all is well and orderly disposed and executed.

Admit me then, in consideration and remembrance of your noble father, and that I may say to my own heart I have not betrayed the trust he was pleased to repose in me, to deliver you my opinion, how you are futurely to dispose yourself and fortune: which, as it shall come from me with all the candour in the world, so doth it also with all the indifferency possible; desiring God Almighty that you may not follow one word of advice of mine, where there is a better for you to govern yourself after.

Being then upon that period of life, that as you set forth now at first, you will in all likelihood continue so to the end, be it you take the paths of virtue or the contrary, you cannot consider yourself, and advise and debate your actions with your friends too much; and till such time as experience hath ripened your judgment, it shall be great wisdom and advantage to distrust yourself, and to fortify your youth by the counsel of your more aged friends, before you undertake any thing of consequence. It was the course that I governed myself by after my father's death, with great advantage to myself and affairs: and yet my breeding abroad had

shewn me more of the world than yours hath done, and I had natural reason like other men, only I confess I did in all things distrust myself; wherein you shall do, as I said, extremely well if you do so too.

I conceive you should lay aside all thoughts of going up to London these four or five years; live in your own house; order and understand your own estate; inform and employ yourself in the affairs of the country; carry yourself respectively and kindly towards your neighbours; desire the company of such as are well governed and discreet amongst them, and make them as much as you can your friends; in country business keeping yourself from all faction; and at the first be not too positive, or take too much upon you, till you fully understand the course of proceedings; for, have but a little patience, and the command and government of that part of the country will infallibly fall into your hands, with honour to yourself, and contentment to others; whereas if you catch at it too soon, it will be but a means to publish your want of understanding and modesty, and that you shall grow cheap and in contempt

before them that shall see you undertake that, where you are not able to guide yourself in your own way. ([b])

Be sure to moderate your expence, so as it may be without foolish waste or mean savings; take your own accompts, and betimes inure yourself to examine how your estate prospers, where it suffers, or where it is to be improved; otherwise there will such an easiness and neglect gather upon you, as it may be you will never patiently endure the labour of it whilst you live, and so as much as in you lies, cast from you that which tends most to the preservation of your fortune of any other thing; for I am persuaded few men that understood their expence ever wasted: and few that do not ever well govern their estate.

Considering that your houses, in my judgment, are not suitable to your quality, nor yet your plate and furniture, I conceive your expence ought to be reduced to two-thirds of your estate, the rest saved to the accommodating of you in that kind: those things provided, you may, if you see cause, enlarge yourself the more.

In these, and all things else, you shall do passing well to consult Mr. Greenwood, who hath seen much, is very well able to judge, and certainly most faithful to you. If you use him not most respectfully, you deal extreme ungrateful with him, and ill for yourself. He was the man your father loved and trusted above all men, and did as faithfully discharge the trust reposed in him, as ever in my time I knew any man do for his dead friend; taking excessive pains in settling your estate with all possible cheerfulness, without charge to you at all: his advice will be always upright, and you may safely pour your secrets into him, which by that time you have conversed a little more abroad in the world, you will find to be the greatest and noblest treasure this world can make any man owner of; and I protest to God, were I in your place, I would think him the greatest and best riches I did or could possess. ([c])

In any case, think not of putting yourself into court before you be thirty years of age at least; till your judgment be so awakened, as that you may be able to discover and put aside such trains as will always infallibly be there laid

for men of great fortunes, by a company of flesh-flies, that ever buzz up and down the palaces of princes; and this, let me tell you, I have seen many men of great estate come young thither and spend all, but never did I see a good estate prosper amongst them that put itself forward before the master had an experience and knowledge how to husband and keep it: I having observed that the errors of young gallants in that kind ever proved fatal and irremediless, be their wits or providence never so great in playing their after-games, one only excepted; and how it may yet prove with him, God knows.

For your servants, neither use them so familiarly as to lose your reverence at their hands, nor so disdainfully as to purchase yourself their ill-will; but carry it in an equal temper towards them, both in punishment and rewards. For Cookson, I hold him a churlish proud-natured companion, but withal honest, and I am persuaded will be a good servant; if you keep him from drink, much better. Howbeit, you shall do well to take his accompts orderly and weekly, taking to you Mr. Greenwood to help you till you have gained the skill yourself.

You are left as weak in friends as any gentleman I ever knew of your quality; but how much more careful ought you then to be to oblige men by your respective courteous usage towards them, and provident circumspection towards yourself? You are, as I have observed, rash and hasty, apt to fall to censure others, and exercise your wit upon them: take heed of it, it is a quality of great offence to others, and danger towards a man's self; and that jeering, jesting demeanor is not to be used but where a man hath great interest in the person, and knows himself to be understood to love and respect him truly; with such a one, if the man be sad and wise to take and return it the right way, a man may be sometime bold, but otherwise never.

Let no company or respect ever draw you to excess in drink, for be you well assured, that if ever that possess you, you are instantly drunk to all honour and employments in the state; drunk to all the respects your friends will otherwise pay you, and shall by unequal staggering paces go to your grave with confusion of face, as well in them that love you, as in yourself;

and therefore abhor all company that might entice you that way.

Spend not too much time, nor venture too much money at gaming; it is a great vanity that possesseth some men, and in most is occasioned by a greedy mind of winning, which is a pursuit not becoming a generous noble heart, which will not brook such starving considerations as those.

In a word, guide yourself in all things in the paths of goodness and virtue, and so persevere therein, that you may thence take out those rules, which being learnt, may (when it comes to your turn) as well grace and enable you to lead and govern others, as (whilst you are learning of them) it will become you to follow and obey others; and thus shall you possess your youth in modesty, aud your elder years in wisdom.

God Almighty prosper and bless you, in your person, in your lady, in your children, and in your estate, wherein no friend you have shall take more contentment than your most affectionate uncle and most faithful friend.

Dublin Castle, this 29th of December, 1633.

NOTES

ON THE

EARL OF STRAFFORD'S LETTER TO HIS NEPHEW.

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[a] The warmth and steadfastness of Wentworth's attachments were conspicuous in his tender and faithful guardianship of his two nephews, of whom the gentleman addressed in the letter was the eldest. So zealously did he acquit himself of his trust, that in the course of eight years, which a law suit here alluded to, respecting the estates of his wards, continued, he made thirty journies to London on account of it, and attended the courts most punctually every time that it was heard.

[b] The excellence of this advice ought forcibly to recommend it to the notice of all country gentlemen, as well as those who may be in the orphan state of him to whom it was individually addressed. It is indeed lamentable to think how much money is wasted by young men of landed property in the metropolis, to which they rush without one laudable object, as soon as they are their own masters; plunging into every vice and folly without even being able to become so conspicuous as they would wish in either, on account of the number of candidates as eager as themselves for a similar kind of notoriety—whereas the same time and wealth spent on their own estates would render them a blessing to all within their influence, and a credit to their

country. When we see the elegance, the local consequence, the rational pursuits and socialities which surround our nobility and gentry, or their paternal seats, we are at a loss to conceive what can be the motives which urge those who are no way called on by political duties or public offices, to waste so large a portion of every year, and of every year's income, in the empty bustle of the metropolis, or the still more insignificant vanity and degrading inconveniences of those modern levellers of all distinction, and enemies of all rational occupation, *watering places*. Of all modes of life, that of spending that portion of the year which used to be peculiarly devoted to home at watering places, is one of the most destructive effects of dissipation, and its attendant *ennui*. A habit of this kind estranges the person who gives way to it, from all the consequences and comforts of home, without procuring him any advantages of travel, and entails on him all the inconveniences of disreputable and ephemeral acquaintance, whilst it separates him from his early friends, and all who really know and value him. Home is the place where every one appears most respectable, and ought to feel most happy. Frequent change of residence is inimical to both enjoyment and reputation, for habit is the most powerful of all ties, and good conduct will always be most carefully practised in presence of those whose good opinion we have been longest accustomed to value. It will invariably be found that those British noblemen who reside the most on their own estates, bear the best reputation for both moral and intellectual worth.

'The gentleman here spoken of in such high terms of re-

gard, had been the Earl's travelling tutor, during his residence abroad. He was a man of much learning and knowledge of the world, and it is to the honour of both parties that the friendship contracted at that time remained ever after undiminished.

[d] The Earl of Strafford is said never in the whole course of his life to have degraded himself by a single instance of intoxication. In Ireland particularly, where drunkenness at the time of his rule over it, was an epidemical vice, he thought it expedient to set the strictest example of sobriety; and on the public occasions, which had before generally ended in the most intemperate riot, he drank only the healths of the King, the Queen, and the prince. Nor was there any fault he accounted more dangerous, or reprehended more severely in his servants, than a proneness to intoxication.

EARL OF STRAFFORD TO HIS SON.

My Dearest Will,

These are the last lines that you are to receive from a father that tenderly loves you. I wish there were a greater leisure to impart my mind unto you; but our merciful God will supply all things by his grace, and guide and protect you in all your ways; to whose infinite goodness I bequeath you: and therefore be not discouraged, but serve him, and trust in him, and he will preserve and prosper you in all things.([a])

Be sure you give all respect to my wife, that hath ever had a great love unto you, and therefore will be well becoming you. Never be wanting

in your love and care to your sisters, but let them ever be most dear unto you; for this will give others cause to esteem and respect you for it, and is a duty that you owe them in the memory of your excellent mother and myself; therefore your care and affections to them must be the very same that you are to have of yourself; and the like regard must you have to your youngest sister; for indeed you owe it her also, both for her father and mother's sake.

Sweet Will, be careful to take the advice of those friends which are by me desired to advise you for your education. Serve God diligently morning and evening, and recommend yourself unto him, and have him before your eyes in all your ways. With patience hear the instructions of those friends I leave with you, and diligently follow their counsel; for, till you come by time to have experience in the world, it will be far more safe to trust to their judgments than your own.

Lose not the time of your youth, but gather those seeds of virtue and knowledge which may be of use to yourself, and comfort to your friends, for the rest of your life. And that this

may be the better effected, attend thereunto with patience, and be sure to correct and refrain yourself from anger.([b]) Suffer not sorrow to cast you down, but with cheerfulness and good courage go on the race you have to run in all sobriety and truth. Be sure, with an hallowed care, to have respect to all the commandments of God, and give not yourself to neglect them in the least things, lest by degrees you come to forget them in the greatest; for the heart of man is deceitful above all things. And in all your duties and devotions towards God, rather perform them joyfully than pensively; for God loves a cheerful giver. For your religion, let it be directed according to that which shall be taught by those which are in God's church the proper teachers therefore, rather than that you ever either fancy one to yourself, or be led by men that are singular in their own opinions, and delight to go ways of their own finding out: for you will certainly find soberness and truth in the one, and much unsteadiness and vanity in the other.

The king I trust will deal graciously with you, and restore you those honours and that fortune

which a distempered time hath deprived you of, together with the life of your father: which I rather advise might be by a new gift and creation from himself, than by any other means, to the end you may pay the thanks to him without having obligation to any other.(c)

Be sure to avoid as much as you can to inquire after those that have been sharp in their judgments towards me, and I charge you never to suffer thought of revenge to enter your heart, but be careful to be informed who were my friends in this prosecution, and to them apply yourself to make them your friends also: and on such you may rely, and bestow much of your conversation amongst them.

And God Almighty of his infinite goodness bless you and your children's children; and his same goodness bless your sisters in like manner, perfect you in every good work, and give you right understandings in all things. Amen.

Your most loving father.

Tower, this 11th of May, 1641.

You must not fail to behave yourself towards my Lady Clare, your grandmother, with all

duty and observance; for most tenderly doth she love you, and hath been passing kind unto me; God reward her charity for it. And, both in this and all the rest, the same that I counsel you, the same do I direct also to your sisters, that so the same may be observed by you all. And once more do I, from my very soul beseech our gracious God to bless and govern you in all, to the saving you in the day of his visitation, and join us again in the communion of his blessed saints, where is fulness of joy and bliss for evermore. Amen, Amen.

NOTES

ON THE

EARL OF STRAFFORD'S LETTER TO HIS SON.

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[a] Strafford was only allowed three days between his sentence being passed, and carried into execution: which short interval he employed in writing farewell letters, settling the concerns of his friends and family, and petitioning the House of Lords to shew mercy to his innocent children, to all of whom he was most tenderly attached.

[b] This exhortation to avoid anger comes with peculiar force from the Earl, who knew by his own proneness to it, how many evils result from yielding to its influence; and at the same time he shewed, by the patience with which he listened to the remonstrances of his friends on this infirmity of his nature, how sincere he was in his profession of endeavouring to conquer it by every means in his power.

[c] The hope of his son being restored to his honors and fortune, indulged by the Earl in his last moments, was not ill founded. The parliament itself, a few weeks after his death mitigated the severest parts of the sentence they had passed with respect to his children, and in a succeeding reign the attainder was reversed, the proceedings obliterated from the public records, and his son reinstated in all his titles and possessions.

FRANCIS OSBORN.

THIS gentleman was the younger son of a baronet of ancient lineage in Bedfordshire, who brought him up with much care and tenderness, entirely at home. He seems somewhat to have regretted the privacy of his own education, as unfitting him for the commerce of the world; but this fault, if such it might be deemed, appears to have been speedily remedied by his introduction at court, whither he was received as a retainer in the noble family of Pembroke. He afterwards became master of the horse to "the most magnificent William, Earl of Pembroke." Having been educated in the principles of the Puritans, he took part with them in the troubles of Charles the First: he was, however, no zealous schismatic, or indecent contemner of royalty; he acquitted himself with impartiality and honor, of the public offices which he

held under Oliver Cromwell, and devoted himself in his latter years entirely to the care of his son, living at Oxford, for his sake; and digesting for him the utmost fruits of his experience and knowledge of the world in this treatise entitled "Advice to a Son," which was read with so much eagerness, particularly by the younger scholars at the University, that six editions of it were called for in the first two years after it was published. The approbation bestowed on this performance, on its first appearance, may with equal justice be extended to it at this period. For though the quaintness of style prevalent at the time when it was written, gives to its sentences in the present day, the appearance of a string of epigrams and enigmas, yet will they be found epigrams pointed with sterling wit, the nature of which must ever be unchangeable, however its fashion may vary; and enigmas fraught with that true wisdom which is well purchased by attentive consideration of the form in which it may be wrapped. To make it however more concise, as well as more readily intelligible to modern readers, a few sentences, alluding to peculiar circumstances long since forgotten, of the times in which they were penned, are occasionally omitted, as well as some others which are not capable of being reduced to practice under the existing forms of government and society.

FRANCIS OSBORN'S ADVICE TO A SON.

I. *Education.*

1. Though I can never pay enough to your grandfather's memory, for his tender care of my education, yet I must observe in it this mistake; that by keeping me at home, where I was one of my young masters, I lost the advantage of my most docile time. For not undergoing the same discipline, I must needs come short of their experience, that are bred up in free schools; who, by plotting to rob an orchard, &c. run through all the subtilties required in taking of a town; being made, by use, familiar to secresy and compliance with opportunity; qualities never after to be attained at cheaper rates than the hazard of all: whereas these see the danger of trusting others, and the rocks they fall upon, by a too obstinate adhering to their own imprudent resolutions; and all this

under no higher penalty than a whipping: and 'tis possible this indulgence of my father might be the cause I afforded him so poor a return for all his cost.

2. Let not an over-passionate prosecution of learning draw you from making an honest improvement of your estate; as such do, who are better read in the bigness of the whole earth, than that little spot, left them by their friends, for their support.

3. A mixt education suits employment best: scholars and citizens, by a too long plodding in the same track, have their experience seldom dilated beyond the circle of a narrow profession; of which they carry so apparent marks, as bewray in all places, by their words and gestures, the ped and company they were brought up in; so that all ways of preferment are stopped against them, through others prejudice, or their own natural insufficiency; it being ordinary in their practice to mistake a wilful insolence for a resolute confidence, and pride for gravity; the shortness of the tedder their long restraint confined them to, not affording convenient room to take a decent measure of

virtue and vice. So by using others as they were dealt with themselves, repute is lost when they come to command; it being justified in history, that slaves after they have forgot all fear of the sword, cannot shake off the terror of the whip. Therefore few not freely educated, can wear decently the habit of a court, or behave themselves in such a mediocrity, as shall not discover too much idolatry towards those in a superior orb, or disdain in relation to such, as fortune rather than merit hath possibly placed below them.

4. I have observed in collegiate discipline, that all the reverence to superiors, learned in the hall or chapel, is lost in the irreverent discourse you have of them in your chambers; by this, you leave the principal business of youth neglected, which is, to be perfect in patience and obedience; habits no where so exactly learned, as in the foundations of the Jesuits, could they be fetched thence without prejudice to religion or freedom.

5. If a more profitable employment pull you not too soon from the university, make some

inspection into physic; which will add to your welcome wherever you come; it being usual, especially for ladies, to yield no less reverence to their physicians, than their confessors: neither doth the refusal of fees abate your profit proportionably to the advancement it brings to your credit: the intricacy of the study is not great, after an exact knowledge in anatomy and drugs is obtained; not hard, by reason of the late helps. Yet I advise you this, under such caution, as not to imagine the diseases you read of, inherent in yourself; as some melancholic young men do, that make their first experiments upon their own bodies, to their perpetual detriment; therefore you may live by, not upon physic. ([a])

6. Huge volumes, like the Ox roasted at Bartholomew Fair, may proclaim plenty of labour and invention, but afford less of what is delicate, savory and well concocted, than smaller pieces: this makes me think, that though, upon occasion, you may come to the table, and examine the bill of fare, set down by such authors; yet it cannot but lessen ingenuity, still to fall aboard

with them; human sufficiency being too narrow, to inform with the pure soul of reason, such vast bodies.

7. As the grave hides the faults of physic, no less than mistakes, opinion and contrary applications are known to have enriched the art withal; so many old books, by like advantages rather than desert, have crawled up to an esteem above new: it being the business of better heads perhaps than ever their writers owned, to put a glorious and significant gloss upon the meanest conceit or improbable opinion of antiquity: whereas modern authors are brought by critics to a strict account for the smallest semblance of a mistake. If you consider this seriously, it will learn you more moderation, if not wisdom.

8. Be conversant in the speeches, declarations, and transactions occasioned by the late war: out of which more natural and useful knowledge may be sucked, than is ordinarily to be found in the mouldy records of antiquity.

When I consider with what contradiction reports arrived at us, during our late civil wars, I can give the less encouragement to

the reading of history: romances, never acted, being born purer from sophistication than actions reported to be done, by which posterity hereafter (no less than antiquity heretofore) is likely to be led into a false, or at best, but a contingent belief. Cæsar, tho' in this happy, that he had a pen able to grave into neat language what his sword at first more roughly cut out, may in my judgment, abuse his reader: for he, that for the honor of his own wit, doth make people speak better than can be supposed men so barbarously bred were able, may possibly report they fought worse than really they did. Of a like value are the orations of Thucydides, Livy, Tacitus, and most other historians; which doth not a little prejudice the truth of all the rest.

Were it worthy or capable to receive so much illumination from one never made welcome by it, I should tell the world (as I do you) there is as little reason to believe men know certainly all they write, as to think they write all they imagine: and as this cannot be admitted without danger, so the other, tho' it may in shame be denied, is altogether as true.

9. A few books well studied, and thoroughly digested, nourish the understanding more, than hundreds but gargled in the mouth, as ordinary students use: and of these choice must be had answerable to the profession you intend: for a statesman, French authors are best, as most fruitful in negociations and memoirs, left by public ministers, and by their secretaries, published after their deaths: out of which you may be able to unfold the riddles of all states: none making more faithful reports of things done in all nations, than ambassadors; who cannot want the best intelligence, because their princes' pensioners unload in their bosoms, all they can discover. And here, by way of prevention, let me inform you, that some of our late ambassadors (which I could name) impaired our affairs, by treating with foreign princes in the language of the place: by which they did not only descend below their master's dignity, but their own discretion: betraying, for want of words of gravity, the intrinsic part of their employment: and going beyond their commission oftner by concession, than confining themselves within it, or to it; the true rule for a minister of state, not

hard to be gained by a resolute contest: which if made by an interpreter, he, like a medium, may intercept the shame of any impertinent speech, which eagerness or indiscretion may let slip: neither is it a small advantage to gain so much time for deliberation, what is fit farther to urge: it being besides, too much an honouring of their tongue, and undervaluing your own, to profess yourself a master therein, especially since they scorn to learn yours. And to shew this is not grounded on my single judgment, I have often been informed, that the first and wisest Earl of Pembroke, did return an answer to the Spanish ambassador, in Welch, for which I have heard him highly commended.

10. It is an aphorism in physic, that unwholesome airs, because perpetually sucked into the lungs, do distemper health more than coarser diet, used but at set times: the like may be said of company, which if good, is a better refiner of the spirits, than ordinary books.

Propose not them for patterns, who make all places rattle, where they come, with Latin and Greek; for the more you seem to have borrowed

from books, the poorer you proclaim your natural parts, which only can properly be called yours.

Follow not the tedious practice of such as seek wisdom only in learning; not attainable but by experience and natural parts. Much reading, like a too great repletion, stopping up, through a concourse of diverse, sometimes, contrary opinions, the access of a nearer, newer and quicker invention of your own. And for quotations, they resemble sugar in wine, marring the natural taste of the liquor, if it be good; if bad, that of itself: such patches rather making the rent seem greater, by an interruption of the style, than less, if not so neatly applied as to fall in without drawing: nor is any thief in this kind sufferable, who comes not off, like a Lacedemonian, without discovery. ([h])

11. The way to elegancy of style, is to employ your pen upon every errand; and the more trivial and dry it is, the more brains must be allowed for sauce: thus by checking all ordinary invention, your reason will attain to such a habit, as not to dare to present you but with what is excellent; and if void of affection, it matters

not how mean the subject is: there being the same exactness observed, by good architects, in the structure of the kitchen, as the parlour.

12. When business or compliment calls you to write letters, consider what is fit to be said, were the party present, and set down that.

13. Avoid words or phrases likely to be learned in base company; lest you fall into the error the late Archbishop Laud did; who though no ill speaker, yet blunted his repute by saying in the Star Chamber, men entered the church as a tinker and his bitch do an alehouse.

The small reckoning I have seen made (especially in their life time) of excellent wits, bids me advise you, that if you find any delight in writing, to go on: but, in hope to please or satisfy others, I would not black the end of a quill: for long experience hath taught me, that builders always, and writers for the most part, spend their money and time in the purchase of reproof and censure from envious contemporaries, or self-conceited posterity.

Be not frequent in poetry, how excellent soever your vein is, but make it rather your recreation, than business: because though it

swells you in your own opinion, it may render you less in that of wiser men, who are not ignorant, how great a mass of vanity, for the most part, coucheth under this quality, proclaiming their heads like ships, of use only for pleasure, and so richer in trimming than lading.

It is incident to many, but as it were natural with poets, to think others take the like pleasure in hearing, as they do in reading their own inventions. Not considering, that the generality of ears are commonly stopped with prejudice of ignorance: neither can the understandings of men, any more than their tastes, be wooed to find a like savour in all things; one approving what others condemn, upon no weightier an account than the single score of their own opinions. Yet some, like infirm people, make it the chief part of their entertainment, to shew strangers their gouty lines; in which they do not seldom become more unhappy than those really diseased, who by such boldness do sometimes hear of a remedy.

14. The art of music is so unable to refund for the time and cost required to be perfect therein, as I cannot think it worth any serious endea-

vour: the owner of that quality being still obliged to the trouble of calculating the difference between the morose humour of a rigid refuser, and the cheap and prostituted levity and forwardness of a mercenary fiddler. Denial being as often taken for pride, as a too ready compliance falls under the notion of ostentation: those so qualified seldom knowing when it is time to begin, or give over; especially women, who do not rarely decline in modesty, proportionably to the progress they make in music.

15. Wear your clothes neat, exceeding rather than coming short of others of like fortune; a charge borne out by acceptance wherever you come; therefore spare all other ways rather than prove defective in this.

16. Never buy but with ready money; and be drawn rather to fix where you find things cheap and good, than for friendship or acquaintance, who are apt to take it unkindly, if you will not be cheated. For if you get nothing else by going from one shop to another, you shall gain experience.

17. Next to clothes, a good horse becomes a gentleman: in whom can be no great loss, after

you have got the skill to chuse him; which once attained, you may keep yourself from being cozened, and pleasure your friend: the greatest danger is haste: I never loved to fix on one fat, for then I saw him at the best, without hope of improvement: if you have fallen on a bargain not for your turn, make the market your chapman, rather than a friend.

18. Gallop not through a town, for fear of hurting yourself or others; besides the indecency of it, which may give cause to such as see you, to think your horse or brains none of your own.

19 Wrestling and vaulting have ever been looked upon by me as more useful than fencing, being often out-dared by resolution, because of the vast difference between a foyn and a sword, a house and a field.

20. Swimming may save a man, in case of necessity; though it loseth many, when practised in wantonness, by increasing their confidence; therefore, for pleasure exceed not your depth; and in seeking to save another, beware of drowning yourself.

21. Though Machiavel sets down hunting and hawking in the bill of advice he prescribes to a

prince, as not only the wholesomest and cheapest diversions, both in relation to himself and his people, but the best tutors to horsemanship, stratagems and situations on which he may have after occasion to place an army. Yet these are so much under the disposition of chance (the most delightful part being wholly managed according to the sense of the creature) that by such cross accidents, as do not seldom intervene, storms of choler are often raised, in which many humours flash out, that in a greater serenity prudence would undoubtedly conceal: so as I could name some reputed owners of a habit of policy, more ruffled, and farther put out of their bias, by a small rub lying in the way of their pleasure, than a greater could cause in that of their profit. And as sinister events in these pastimes deject a man below the ordinary level of discretion, so a happy success doth as often wind him up to such a jovial pin, that he becomes a familiar companion to those who can inform his judgment in little, but what signifies nothing, and whom in a more reserved temper he would think it tedious to hear, yet cannot after shake off their acquaintance, without incurring the censure of pride or

inconstancy. Neither am I led to this opinion by any particular disaffection, but out of the greater reverence I bear to the wisdom of Sir Philip Sidney, who said, that next hunting he liked hawking worst. However though he may have fallen into as hyperbolical an extreme, yet who can put too great a scorn upon their folly that to bring home a rascal deer, or a few rotten coneys, submit their lives to the will or passion of such as may take them, under a penalty no less slight than there is discretion shewn in exposing them.

22. Such as are betrayed by their easy nature, to be ordinary security for their friends, leave so little to themselves, as their liberty remains ever after arbitrary at the will of others. Experience having recorded many (whom their fathers had left elbow room enough) that by suretyship have expired in a dungeon. But if you cannot avoid this labyrinth, enter no farther than the thread of your own stock will reach; the observation of which will, at worst, enable you to bail yourself.

Let not the titles of consanguinity betray you into a prejudicial trust; no blood being apter to

raise a fever or cause a consumption sooner in your poor estate, than that which is nearest your own; as I have most unhappily found, and your good grandfather presaged, though God was pleased to leave it in none of our powers to prevent: nothing being truer in all Solomon's observations, than that a good friend is nearer than an unnatural brother.

23. He that lends upon public faith is security for his own money, and can blame none more than himself, if never paid; common debts, like common lands, lying ever most neglected.

24. Honesty treats with the world upon such vast disadvantage, that a pen is often as useful to defend you as a sword, by making writing the witness of your contracts; for where profit appears, it doth commonly cancel the bands of friendship, religion, and the memory of any thing that can produce no other register than what is verbal.

25. In a case of importance, hear the reasons of others pleaded, but be sure not to be so implicitly led by their judgments, as to neglect a greater of your own, as Charles of England did, to the loss of his crown; for as the ordinary

saying is, Count money after your father, so the same prudence adviseth to measure the ends of all counsels, though uttered by never so intimate a friend.

26. Beware, nevertheless, of thinking yourself wiser or greater than you are. Pride brake the angels in heaven, and spoils all heads we find cracked here; for such as observe those in Bedlam, shall perceive their fancies to beat most upon mistakes in honour or love. The way to avoid it is, duly to consider how many are above you in parts, yet below you in condition; and that all men are ignorant in so many things, as may justly humble them, though sufficiently knowing to bar out despair.

Shun pride and baseness as tutors to contempt, the first of others, the latter of yourself, a haughty carriage putting as well a mean esteem on what is praiseworthy in you, as an high excise on that appears amiss, every one being more inquisitive after the blemishes than the beauties of a proud person; whereas the humble soul passeth the strictest guards with more faults, like the fair-mouthed traveller, without scorn or searching.

Though it be common with the King of Heaven to punish the wicked and reward the good, yet we find him said to resist no vice but pride, nor exalt other virtue than humility, that being the only sin we read of ever brake into his court unwashed by forgiveness, where she became the first precedent of God's lessening his family, and the foundress of hell. Nor are his vicegerents upon earth more auspicious to a lofty look, for any affection they do naturally bear to it or its owners, though sometimes they dissemble their dislike, out of the use they make of such good parts as have the ill-fortune to be so accompanied, this vice being taken as intrusion upon majesty, the only birth-right of princes. Therefore, dear son, let not the apprehension of your merit lead you up to this pinnacle, from whence many have fallen, to their utter ruin—nothing you find about you being your own, but scraps stolen from books, and begged, or rather dearly bought, of experience: this proves the vanity of pride, that though she is able to boast of no more than she hath received, (the hive being possibly altered, but not the honey,) yet she is ravished so with the conceit of what she hath (a

contemplation befitting only the Lord of all things) as to neglect a supply of what is wanting, which, justly summed up, amounts to more than the abilities of any one man are able to reach.

27. When you speak to any (especially of quality) look them full in the face; other gestures bewraying want of breeding, confidence, or honesty, dejected eyes confessing, to most judgments, guilt or folly.

28. Impudence is no virtue, yet able to beggar them all, being for the most part in good plight when the rest starve, and capable of carrying her followers up to the highest preferments: found as useful in a court as armour in a camp.

29. I do not find you guilty of covetousness, neither can I say more of it, but that like a candle ill made, it smothers the splendour of an happy fortune in its own grease.

Yet live so frugally, if possible, as to reserve something that may enable you to grapple with any future contingency; and provide in youth, since fortune hath this proper with other common

mistresses, that she deserts age, especially in the company of want.

30. 'Tis generally said of the fox, that he supplants the badger, and nestles himself in his den. What may be pure nature in him, wise Seneca adviseth for the highest prudence—rather to purchase a house ready built, than endure the tedious and troublesome expectation and charge attending the most diligent and able contriver, who cannot find so much pleasure in seeing his ideas brought into form, as he shall meet discontent from the mistakes of his commands, greatness of the expence, and idleness of the workmen, who, the better to draw men into this labyrinth, make things appear more cheap and easy than any undertaker of such a task ever yet found, knowing, if once engaged, the spurs of shame and necessity will drive him on; when the buyer may take or leave, having a world to choose in, and the choicest conveniences at another's cost, without participating of their disgrace for such faults as curiosity may find, and he himself might have fallen into had he been operator, since nothing was ever yet so exactly

contrived, but better information, or a new discovery of a more commodious fashion or situation did arraign of defect—which altogether proves it the best advice, rather to endure the absurdities of others gratis, than to be at the cost to commit greater yourself.

Keep no more servants than you have full employment for; and if you find a good one, look upon him under no severer aspect than that of an humble friend, the difference between such an one and his master residing rather in fortune than in nature. Therefore, do not put the worst constructions upon anything he doth well, or mistakes. Thus, by proportioning your carriage to those below, you will the better bring your mind to a safe and easy deportment to such as fate hath set above you. To conclude, servants are ever sharers with their masters in prosperity, and not seldom an occasion of their destruction in bad times, by fomenting jealousy from without, or treachery within.

31. Leave your bed upon the first desertion of sleep; it being ill for the eyes to read lying, and worse for the mind to be idle: since the

head during that laziness is commonly a cage for unclean thoughts.

32. It is nowhere wholesome to eat so long as you are able; especially in England, where meat, aptest to inveigle the stomach to an over-repletion, comes last. But in case you transgress at one meal, let no persuasion tempt you to a second repast, till by a fierce hunger you find yourself quite discharged of the former excess. An exact observance of this hath, under God, made me reach these times, and may through his mercy preserve you for better.

33. Drink, during the operation of the distemper, will act all the humours habitual in madmen; amongst both which I have seen some very zealous and devout, who, the fit once over, remained no less profane. This proves godliness capable of being feigned, and may raise an use of circumspection, in relation to such as profess more than is suitable to human frailty.

34. Beware what company you keep, since example prevails more than precept, though by the erudition dropping from these tutors, we

imbibe all the tinctures of virtue and vice: this renders it little less than impossible for nature to hold out any long siege against the batteries of custom and opportunity.

35. Let your wit rather serve you for a buckler to defend yourself, by a handsome reply, than the sword to wound others, though with never so facetious a reproach, remembering that a word cuts deeper than a sharper weapon, and the wound it makes is longer in curing; a blow proceeding but from a light motion of the hand agitated by passion; whereas a disgraceful speech is the result of a low and base esteem settled of the party in your heart.

36. Much wisdom resides in the proverbs of all nations, and therefore fit to be taken notice of; of which number this is common amongst us, play with me, but hurt me not, it being past peradventure, that more duels arise from jest than earnest, and between friends than enemies; serious injuries seldom happening but upon premeditation, which affords reason some, though perhaps no full audience; whereas this extemporary spirit conjured up by shame and smart,

hearkens to nothing but the rash advice of a present revenge.

37. If an injury be of so rank a nature, as to extort (in point of honour) an unsavoury word (never suitable to the mouth of a gentleman) sword-men advise, to second it with a blow by way of prevention, lest he striking first (which cannot but be expected) you should be cast behind-hand. But this their decree not being confirmed by act of Parliament, I cannot find it suitable with prudence or religion, to make the sword umpire of your own life and another's, no less than the law, upon no more serious an occasion, than the vindication of your fame, lost or gained, by this brutish valour, in the opinion of none that are either wise or pious; it being out of the reach of question, that a quarrel is not to be screwed up to such a height of indiscretion, without arraigning one or both parties of madness: especially since formal duels are but a late invention of the devil's, never heard of in relation to private injuries; among the Romans the gladiators fighting for their pleasure, as the Horatii and

Curatii for the safety of the people. It cannot be denied, but that story lays before us many killed for private revenge, but never accompanied with so ridiculous a formality, as the sending of challenges, which renders the dead a greater murderer than he is that kills him, as being without doubt the author of his own death. This makes me altogether believe, that such wild manhood had its original from romances, in which the giant is designed for death and the knight to marry the lady, whose honour he hath preserved; not so gently treated by the English law, where if his legs or friends be not the better, he is hanged and his estate confiscated, to the perpetual detriment of his family: besides the sting of conscience, and a natural fear, like that of Cain's, attending blood, by which the remainder of life is made tedious and miserable to such unfortunate men, who seem in all honest company to smell too strong of blood, to be taken into any intimate relation.

38. Prosecute not a coward too far, lest you make him turn valiant to your disadvantage; it being impossible for any standing even in the

world's opinion, to gain glory by the most he can have of those that lie under such a repute; besides, valour is rather the product of custom, than nature, and often found where least expected; do not therefore waken it to your prejudice, as I have known many that would still be insulting, and could not see when they were well.

39. Speak disgracefully of none at ordinaries, or public meetings; lest some kinsman, or friend, being there should force you to a base recantation, or engage you in a more indiscreet quarrel: this renders all free discourse dangerous at meetings or mixed companies.

40. Reveal not the pranks of another's love, how serious or ridiculous soever you find them, it being unlikely the mirth should compense the danger: by this you shall purchase yourself a retentive faculty, and sell your friend a stronger confidence of your secrecy; hanging on him the lock of a perpetual obligation, of which you may ever be keeper of the key, either out of love or fear: yet many other faults are not more dangerous to commit, than know without detecting.

41. Be not trumpet of your own charity, or vices; for by the one you disoblige the receiver, as well as lose your reward; and by the other, you alarm the censures of men; most being condemned through the evidence they give against themselves by their words and gestures.

II. *Travel.*

Some to starch a more serious face upon wanton, impertinent, and dear-bought vanity, cry up travel as the best accomplisher of youth and gentry, though detected by experience in the generality, for the greatest debaucher; adding affectation to folly, and atheism to the curiosity of many not well principled by education: such wanderers imitating those factors of Solomon, that together with gold, returned apes and peacocks.

They, and only they, advantage themselves by travel, who, well fraught with the experience of what their own country affords, carry over with them large and thriving talents, as those servants did, commended by our Saviour: for he that hath nothing to venture but poor, despicable and solitary parts, may be so far from

improvement, as he hazards quite to lose and bury them in the external levity of France, pride of Spain, and treachery of Italy; because not being able to take acquaintance abroad of more prudence, than he meets with in the streets and other public places, the activity of his legs and arms may possibly be augmented, and he, by tedious compliments, become more acceptable in the eyes of silly women, but useless, if not pernicious, to the government of his own country, in creating doubts and dislikes by way of a partial comparison.

1. Yet since it advanceth opinion in the world, without which desert is useful to none but itself, (scholars and travellers being cried up for the highest graduates in the most universal judgments) I am not much unwilling to give way to peregrine motion for a time; provided it be in company of an ambassador, or person of quality; by whose power the danger may be rebated, no less than your charge of diet defrayed; inconsiderable in such a retinue as persons of their magnitude are forced to entertain.

2. Or if your genius (tempted by profit) incline to the life of a merchant, you have the

law of nations, and articles of a reciprocal amity, to protect you from other inconveniences, than such as indiscretion draws upon rash and unadvised strangers.

Now if it be your fortune, on any such like accounts to leave your native country, take these directions from a father, wearied (and therefore possibly made wiser) by experience.

3. Let not the irreligion of any place breed in you a neglect of divine duties; remembering God heard the prayers of Daniel in Babylon, with the same attention he gave to David in Sion.

4. Shun all disputes, but concerning religion especially; because that which commands in chief, though false and erroneous, will, like a cock on his own dung-hill, line her arguments with force, and drive the stranger out of the pit with insignificant clamours. All opinions, not made natural by complexion, or imperious education, being equally ridiculous to those of contrary tenets.

Though it may suit no less with your years, than mine that advise you, to follow such fashions in apparel, as are in use as well at home as

abroad, those being least gazed on that go as most men do; yet it cannot be justified before the face of discretion, or the charity due to your own countrymen, to esteem no doublet well made, nor glove worth wearing, that hath not passed the hands of a French taylor, or retains not the scent of a Spanish perfumer. A vanity found incident to England, and the people our ordinary account reckons east of us; a strong presumption, the last arrived within the pale of civility, else they would be more confident of their own inventions, had they not still fresh in memory, from whence they derived the arts of building, clothing, behaviour, &c. A fancy, though foolish, yet easier excused, did it not ascend to the more rare and useful endowments of the mind, so far as to put a miraculous estimation upon the writings of strangers, and a base alloy on better of their own.

5. So he that beyond sea frequents his own countrymen, forgets the principal part of his errand, language; and possibly the opportunity to get experience how to manage his expence; frugality being of none so perfectly learned, as of the Italian and Scot;

natural to the first, and as necessary to the latter. The English also are observed abroad more quarrelsome with their own nation than strangers, and therefore marked out as the most dangerous companions.

6. An injury in foreign air is cheaper passed over than revenged, the endeavour of which hath (not seldom) drawn on a greater.

7. Play is destructive and fatal to estates every where, but to the persons of gamesters abroad, rendering them the objects of cheating and quarrels; all by-standers being apt to attest to the prejudice of a stranger.

8. Where you never mean to return, extend your liberality at the first coming, as you see convenient, during your abodes; for what you give at parting is quite lost.

9. Make no ostentation of carrying any considerable sum of money about you; lest you turn that to your destruction, which under God is a stranger's best preservation: and remove not from place to place, but with company you know: the not observing whereof is the cause so many of our countrymen's graves

were never known, having been buried in as much obscurity as killed.

10. Inns are dangerous, and so are all fresh acquaintance, especially where you find their offer of friendship to out-bid a stranger's desert: the same may be said of servants; not to be entertained upon ordinary commendations.

11. Next to experience, languages are the richest lading of a traveller; among which French is most useful, Italian and Spanish not being so fruitful in learning, (except for the mathematics and romances) their other books being gelt by the Fathers of the Inquisition.

III. *Government.*

1. Contract not the common distemper, incident to vulgar brains, who still imagine more ease from some untried government, than that they lie under; not having passed the first form of experience, where we may learn, that tyranny is natural to power.

If happy for the present, it is no better than madness to endeavour a change; if but indifferently well, folly: for though a vessel may yield the more for titling or stirring, it renders all in it unpleasant to the present use: the die of war seldom turning to their advantage, that first cast it; such therefore as cannot make all well, discharge their conscience in wishing it so; government being the care of providence, not mine. But if it be your fortune to fall under such commotions, imitate not the wild Irish or Welch, who during eclipses, run about beating kettles and pans, thinking their clamour and vexations available to the assistance of the higher orbs, though they advance nothing but their own miseries, being often maimed, but at best laid by, without respect or reward, so soon as the state is returned to its former splendor: common soldiers resembling cocks, that fight for the benefit and ambition of others, more than their own: this proves it the wholesomer counsel, to stay within doors, and avoid such malignant effects, as people attribute to the supposed distempers of the superior planets. But if forced to take a stream, let it be that which

leads to the desires of the metropolis, the chief city being for the most part preserved, who ever prevails, in a civil commotion, abounding in money and friends, the readiest commodities to purchase quiet.

2. Be not the pen or mouth of a multitude congregated by the gingling of their fetters; lest a pardon or a compliance knock them off, and leave you, as the soul of that deformed body, hanging in the hell of the law, or to the vengeance of an exasperated power; but rather have patience and see the tree sufficiently shaken, before you run to scramble for the fruit; lest instead of profit and honour, you meet with a cudgel or a stone; and then (if possible) seem to fall in rather out of compulsion, than design: since the zeal of the rabble is not so soon heated by the real oppressions of their rulers, but may be easily cooled by the specious promises and breath of authority. Wherefore nurse not ambition with your own blood, nor think the wind of honor strong enough to blow away the reproachful sense of a shameful, if possibly that of a violent death; for if Solomon's rule be true, that a living dog is better than a

dead lion, a quick evasion cannot but be deemed more man-like than a buried valor.

3. A multitude inflamed under a religious pretence, are at first as unsafely opposed, as joined with; resembling bears exasperated by the cry of their whelps, and do not seldom, if unextinguished by hope or delays, consume all before them, to the very thing they intend to preserve: zeal, like the rod of Moses, devouring all for diabolical, that dares but appear before it in the same shape: the inconsiderate rabble, with the swine in the gospel, being more furiously agitated by the discontented spirits of others, than their own; who cannot be so happy in a sea of blood and devastation, the dire effects of war, as in peace, though invaded with some oppression; a scab that breaks out oftentimes in the most wholesome constituted bodies of states, and may with less smart be continued on, than picked off. And because the generality are uncapable, in regard of number, either of reward, or punishment, therefore not of use to the ambition or safety of others, but for the present, like gun-powder during the flash of their discontent, and as a lock in a river, are only of

force upon the first opening to drive on the design of innovation; losing themselves afterwards in a more universal dilatation, either out of weariness, or doubt of the consequence.

4. The example of Brutus, rather than Cato, is to be followed in bad times; it being safer to be patient, than active; or appear a fool, than a malcontent; an evasion not only justified in the person of David, and by the eloquence of Paul before his Heathen judges, but our Saviour himself is not heard to inveigh against the present power, though it made the head of the Baptist the frolic to a feast.

Own the power, but not the fault of the magistrate; nor make law, assigned for a buckler to defend yourself, a sword to hurt others; lest partiality should allure you to pass the sentence of approbation upon any thing unwarrantable in its own nature. Neither let any formalities used at a mimical tribunal (as that was, set up in the case of Naboth) persuade you to more than a passive compliance: since such may seem to make greater, rather than diminish the wages of their iniquity, that seek to cover rapine with a gown; which the sword might patronize with

more decency: and this observed, the people might cheaper receive all their injury at the first hand, which these retailers of wickedness utter at more intolerable rates: the result of all is, Ahab might better have committed murther single, than render so many accessary, under the formal pretence of a religious fast, &c.

5. Before you fix, consult all the objections discretion is able to make; but once resolved desert not your party upon access of a fever, as many melancholy spirits did these wars; who, by their often and unseasonable flittings, wore themselves so out on both sides, as they were not worth owning, when success undertook for them, that they did turn in earnest: irresolution rendering pardon more difficult from either faction, than it could have proved, had they remained constant to any: divesting themselves of the ensigns of fidelity, looked upon by all with the eyes of pity, and which often meet with honor, seldom fail of forgiveness, from a noble enemy, who cannot but befriend virtue, though he hath found it in arms against him. Yet if you perceive the post you have contracted, to totter, through undermining treachery or weak-

ness, you may purchase your preservation by all honest endeavours; for he that prolongs his life by the forfeiture of a trust he has undertaken, husbands it worse than if he buried it in the field of honour, traitors in all ages being equally detested on both sides.

Think it no disparagement to your birth or discretion to give honor to fresh families, who cannot be denied to have ascended by the same steps those did we style ancient, new being a term only respecting us, not the world; for what is was before us, and will be when we are no more: war follows peace, and peace war, as summer doth winter, and foul weather fair: neither are any ground more in this mill of vicissitudes, than such obstinate fools as glory in the repute of state-martyrs after they are dead, which concerns them less than what was said one hundred years before they were born, it being the greatest odds their names shall not be registered, or if they be, after death, they are no more sensible of the honor, than Alexander's great horse, or any beast else, his master's indulgence or the writer's are pleased to record. Neither, in a strict sense, do they deserve such

honour for being able to date their possessions from before the Conquest, since, if any be due, it wholly belongs to them that were buried in the ruins of their country's liberty, and not to such as helped to make their graves, as in all likelihood most did whom the Normans suffered to remain. Therefore, it is madness to place our felicity out of our own reach, or to measure honour or repute by any other standard than the opinion we conceive of it ourselves; it being impossible to find a general agreement in any good or evil report, the reign of Queen Elizabeth being no less traduced, than that of Richard the Third is justified.

Be not, therefore, liquorish after fame, found by experience to carry a trumpet, that doth for the most part congregate more enemies than friends.

If you duly consider the inconstancy of common applause, and how many have had their fame broken upon the same wheel that raised it, and puffed out by their breath that kindled the first report of it, you would be as little elevated with the smiles as dejected by the frowns of this

gaudy goddess, formed, like Venus, out of no more solid matter than the foam of the people, found by experience to have poisoned more than ever she cured; being so volatile, as she is unable of fixation in the richest jewels of nature, virtue, or grace; the composition of that body wholly consisting of contradictions, no readier to set up this day, than she may be to pull down the next: this renders it the lowest puerility to be pleased or angry at reports, good being inflamed, and evil quenched, by nothing sooner than a constant neglect.

6. Despise none for meanness of blood, yet do not ordinarily make them your companions, for debasing your own, unless you find them clarified by excellent parts, or gilded by fortune or power—Solomon having sent the sluggard to the pismire to learn industry, and to the living dog rather than the dead lion for protection.

7. Grant, if ever, a courtesy at first asking, for as expedition doubles a benefit, so delay converts it into little less than an injury, and robs you of the thanks; the fate of churlish natures; whereas some I have known able to apparel

their refusals in such soft robes of courtship, that it was not easy to be discerned whether the request or denial were most decent. (c)

Do not hackney out your promise to the full stage of desire, lest, tiring in performance, and becoming a bankrupt in power, you forfeit repute, and purchase certain enemies for uncertain friends. Yet when the suffrages of many, in relation to your particular profit, are to be purchased, wise men's practice hath proved it no indiscretion to be lavish in this kind; where the dishonour of non-performance with others is quite buried in the greater benefit accruing to yourself, it being as ordinary for hope to exceed modesty in asking, as an engaged power comes short of the ability, if not the will, to perform: therefore, in this case, you must supply with thanks what you are not able to do in effect.

8. Be not nice in assisting, with the advantages nature or art may have given you, such as want them, who do not seldom in exchange part with those of fortune to such as can manage their advice well, as they only do that never give counsel till called, nor continue it longer than they find it acceptable.

If one in power ask your advice in a business of consequence, it may appear rashness, if not folly, to answer suddenly upon the place, it not being impossible but that the design of his question may as well be to try your sufficiency, as to strengthen his own. However, so much time as may be borrowed with safety from the emergency of any occasion, is likelier to increase than abate the weight of a result; and in this interim you may gain leisure to discover what resolution suits best the mind of the party, who is commonly gratified most by such as comply nearest with his own judgment, which it is ever wisdom to observe, where all the counsels given are indifferent. Nor will it savour of so much respect to his person, or care of his affairs, to determine extempore, as upon premeditation, it being the custom of great ones to value things, not proportionable to their worth, but the sweat and time they cost.

9. It is not safe for a secretary to mend the copy his master hath set him, unless owned as from his former inspirations, lest he should grow jealous that you valued your conceptions before his, who measures his sufficiency by the altitude

of his employment, not the depth of his natural parts. This made the Lord Chancellor Egerton the willinger to exchange incomparable Doctor D. for the less sufficient, though in this more modest, Mr. T. B.

But in case his affairs be wholly left to your management, you must not only look to correspond for his miscarriages, but as obstinately renounce any honour may be given you to his prejudice, imputing all to his single sufficiency, yourself owning no higher place than that of the executioner of his commands; for though many great men, like properties or puppets, are managed by their servants, yet such are most dear to them, as can so carry their hand in their actings, that they make them appear less fools than in truth they are—easily done, by giving them the honour to concede or deny in public, without interposing any other arguments against it than may become the mouth of a servant, however you may order him in private. (d)

10. Court him always you hope one day to make use of, but at the least expence you can, observing the condition of men in power, to esteem better of such as they have done courte-

sies for, than those they have received greater from, looking upon this as a shame, upon the other as an honour.

11. Though I hope I have now reason to be confident you will accomplish the presage, divers long since made of your future sufficiency; yet I should advise not to extend it to any public demonstration beyond the limits of your own profession—since the study of the law being esteemed by all a full employment for a whole man, if you should make a considerable digression into another calling, it might occasion a jealousy in your clients you had neglected your own. The several books incomparable Bacon was known to read, besides those relating to the law, were objected to him as an argument of his insufficiency to manage the place of solicitor-general, and may lie as a rub in all their ways that shall, out of vain glory to manifest a general knowledge, neglect this caution. ([e])

12. Avoid in your pleadings such unnecessary digressions as some of the long-robe do ordinarily make from the merit of the cause to the defamation of the contrary party; a quicksand wherein Coke, that leviathan of the law, mired

his repute: nor could he divest this vanity after he was made a judge: from which height it cast him to the hazard of his neck, had not the soft nature of King James broke his fall. Nor doth the antiquity of it plead a better excuse, than that he retained the effeminate and weaker part, leaving the Roman elegancy unimitated.

13. At a conference, to speak last is no small advantage, as Mr. John Hambden wisely observed, who made himself still the goal-keeper of his party, giving his opposite leisure to lose their reasons in the loud and less significant tempest, commonly arising upon a first debate; in which, if he found his side worsted, he had the dexterous sagacity to mount the argument above the heads of the major part, whose single reason did not seldom make the whole parliament so far suspicious of their own, as to approve his, or at least give time for another debate, by which he had the opportunity to muster up more forces; thus, by confounding the weaker, and tiring out the acuter judgments, he seldom failed to attain his ends.

14. If you be to vote in any public assembly, avoid as much as you may, giving concession

under your hand to any private man's written opinions; for you cannot, without experiment, believe how much your own judgment will be altered, and how crude your former reasons will appear to yourself, after they are ruminated and digested by debate.

Having since these wars been admitted to councils, where many of no great capacity have assisted, I never knew any thing come so exactly framed out of one man's sense, that did not receive a palpable amendment from the debates of sometimes much inferior judgments. Nay, I have known some that have had the fortune to start the idea, which, when it hath been presented to them again in a perfect result, have not been able to see the bottom of the wisdom of it, without much difficulty and admiration: neither is this miraculous, but natural; for the fuller, dyer, weaver, &c. understand not each other's trades, yet between them all a good piece of cloth is made.

15. Before I came to have leisure to observe them, I thought princes and ministers of state something above human—not hearing a word fall from them upon which I did not put a poli-

tic construction; but growing more familiar with them, I found their discourses mingled with the same follies our's are, and their domestical affairs carried on with as little, if not less discretion sometimes than ordinary men's.

16. He that seeks perfection on earth leaves nothing new for the saints to find in heaven; for whilst men teach, there will be mistakes in divinity; and as long as no other govern, errors in the state: therefore be not liquorish after change, lest you muddy your present felicity with a future greater, and more sharp inconvenience.

IV. *Religion.*

1. Read the book of God with reverence, and in things doubtful take fixation from the authority of the church, which cannot be arraigned of a damnable error, without questioning that truth, which hath proclaimed her proof against the gates of hell. This makes me wish that our Sampsons in success, who have stripped her of her ornaments (riches, powers and honours, which the ancient piety left her to cover her nakedness withal), and given them to vain ex-

pounders of riddles, may not one day have cause to repent, when they find themselves annoyed, no less than the eyes of truth put out by the dust and rubbish the fall of so great and antique a frame is likely to make: therefore be content to see your judgment wade rather than swim in the sense of the scriptures, because our deep plungers have been observed to bring up sandy assertions, and their heads wrapt about with the venomous weeds of error and schism, which may for the present discountenance the endeavours of modester learning, yet will, no doubt, sink and vanish, after some time and experience had of their frequent mistakes, as those of our bold expositors of the Revelation have most shamefully done.

2. Despise not a profession of holiness, because it may be true; but have a care how you trust it, for fear it should be false: the coat of Christ being more in fashion than in practice, many pulpit-men, like physicians, forbidding their patients that you may ordinarily find on their own trenchers.

3. I can approve of none for magisterial divinity, but that which is found floating in the

unquestioned sense of the scriptures; therefore, when cast upon a place that seems equally inclined to different opinions, I would advise to count it as bowlers do, for dead to the present understanding, and not to torture the text by measuring every nicety, but rather turn to one more plain, referring to that all disputes, without knocking one hard place against another, as they have done since this iron age, till an unquenchable fire of contention is kindled, and so many jarring and uncertain sounds of religion heard, as men stand amazed, not knowing which to follow—all pretending to be in the right, as if it were possible for truth to contradict herself.

4. And yet it was no unhappy rencontre in him that said, "a good religion might be composed out of the Papists' *charity*, the Puritans' *words*, and the Protestants' *faith*." For where works are thought too chargeable, outward profession too cumbersome, the third renders itself suspected; the two first being only palpable to sense and reason, stand firm like a rock; whereas the other shakes under the weight of every fancy, as Peter did when he walked upon the sea: to speak English, in good works none can be de-

ceived but the doer, in valuing them too high; in the two latter, all but God, who only knows the heart.

5. Religions do not naturally differ so much in themselves, as fiery and uncharitable men pretend, who do not seldom persecute those of their own creed, because they profess it in other terms. Then do not only ask thy conscience what is truth? but give her full leisure to resolve thee; for he that goes out of the way with her consent, is likelier to find rest, than he that plods on without taking her directions.

Therefore do nothing against the counsel of this guide, though she is observed in the world to render her owners obnoxious to the injury and deceit of all that converse without her; nothing being more hard and chargeable to keep than a good conscience.

6. Let no seeming opportunity prevail so far upon your curiosity, as to entice you to an inspection into your future fortune, since such inquisitiveness was never answered with good success; the world, like a lottery, affording multitudes of crosses for one prize, which reduced all into a sum, must, by a necessary consequence, render

the remainder of life tedious, in removing present felicities, to make room for the contemplations of future miseries.

Do not pre-engage hope or fear by a tedious expectation, which may lessen the pleasure of the first, yet cannot but aggravate the weight of the latter, whose arrival is commonly with a less train of inconveniences, than this harbinger strives to take up room for; evil fortune being no less inconstant than good: therefore render not thyself giddy, by poring on despair, nor wanton with the contemplation of hope. (f)

7. Stamp not the impress of a divine vengeance upon the death or misfortunes of others, though never so prodigious, for fear of penning a satire against yourself, in case you should fall under the same chance: many things being taken up as dropped out of an immediate celestial hand, that fell from no higher pitch than where God in his providence hath placed such events, as wait upon all times and occasions, which prayers and prudence are not able always to shroud you from; since upon a strict enquiry, it may appear, that in relation to this world, the godly have as little cause to brag, as the wicked to complain.

Conclusion.

Bear always a filial reverence to your dear mother, and let not her old age, if she attain it, seem tedious unto you; since the little she may keep from you, will be abundantly recompenced, not only by the prayers, and by the tender care she hath, and ever will have of you; therefore in case of my death, (which weariness of the world will not suffer me to adjourn, so much as by a wish) do not proportion your respect by the mode of other sons, but to the greatness of her desert, beyond requital in relation to us both.

2. Continue in love and amity with your sister, and in case of need, help her what you are able; remembering, you are of a piece, and hers and yours differ but in name; which I presume (upon want of issue) will not be denied to be imposed on any child of hers, you shall desire to take for your own.

3. Let no time expunge his memory that gave you the first tincture of erudition; to which he was more invited by love than profit, no less than his incomparable wife: therefore if God

make able, requite them, and in the meanwhile register their names among those you stand most obliged unto.

4. What you leave at your death, let it be without controversy; else the lawyers will be your heirs.

5. Be not solicitous after pomp at my burial, nor use any expensive funeral ceremony; by which mourners, like crows, devour the living under pretence of honouring a dead carcase: neither can I apprehend a tomb-stone to add so great a weight of glory to the dead, as it doth of charge and trouble to the living; none being so impertinent wasters, in my opinion, as those that build houses for the dead: he that lies under the herse of heaven is convertible into sweet herbs and flowers, that may rest in such bosoms, as would shriek at the ugly bugs, may possibly be found crawling in the magnificent tomb of Henry the seventh; which also hinders the variety of such contingent resurrections as unarched bodies enjoy, without giving interruption to that, which He that will not again die, hath promised to such as love him and expect

his appearing. Besides, that man were better forgotten, who hath nothing of greater moment to register his name by than a grave.

6. Neither can I apprehend such horror in death, as some do that render their lives miserable to avoid it, meeting it oftentimes by the same way they take to shun it. Death, if he may be guessed at by his elder brother sleep, (born before he was thought on, and fell upon Adam ere he fell from his Maker) cannot be so terrible a messenger, being not without much ease, if not some voluptuousness. Besides nothing in this world is worth coming from the house-top to fetch it, much less from the deep grave; furnished with all things, because empty of desires.

7. And concerning a future account, I find the bill to swell rather than shrink, by continuance; or if a stronger propensity to religion resides in age, than youth (which I wish I had no cause to doubt of) it relates more to the temperature of the body, than an improvement of the mind; and so unworthy of any other reward, than what is due to the effects of human infirmities.

8. To conclude, let us serve God with what reverence we are able, and do all the good we can, making as little unnecessary work for repentance as is possible: and the mercy of our heavenly Father supply all our defects in the Son of his love. Amen.

NOTES

ON

OSBORN'S ADVICE TO A SON.

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[a] A general knowledge of medicine is strongly to be recommended to those who intend travelling into countries where civilization and science have made comparatively but little advance. Many an adventurous spirit has owed his rescue from captivity or ill-usage to his supposed skill in the mysteries of physic, as may be seen in the accounts of several distinguished modern travellers in Africa, and other semi-savage districts: nor is such a degree of information on the subject as may be sufficient for the purpose, either difficult or tedious to acquire; for physic is like law, its principles may be comprised in a few words; its quackeries are only added for the benefit of those who practice it professionally.

[b] Sir William Temple remarks that by too much reading the judgment becomes weakened: and it is certain that a

professed book-worm in his incessant labour to know what has passed in the minds of other persons, never leaves himself a moment's leisure to inquire into the state of his own; deeming pure contemplation idleness, whilst it is in fact, when directed to proper objects, the most exalted occupation of which the nature of man is capable. Hence a single sentence that awakens a train of thought is more useful to the mind than whole folios of theories or histories, which merely exercise the eyes in looking over their pages, and which the author not unaptly compares, in a subsequent passage, to the ox roasted whole at Bartholomew Fair, affording less nourishment than when served up in smaller and more savoury morsels.

A serious evil attends the modern institution of book clubs, to young persons more especially; for they perpetually find their tables covered with all the trifling or worthless productions of the day, and generally receive an injunction from the elders of the family, on such occasions, to look them over as quickly as possible, as they must be sent to some other subscriber, within a stated period: thus not only unprofitably occupying that time which ought to be devoted to the study of authors of standard merit, but inculcating likewise the baneful practice of skimming over subjects in a cursory manner, than which nothing is more difficult to correct. There is no habit so important to be acquired early in life as that of attention, or the power of fixing the thoughts: nothing so favourable to it as that species of meditation which has well been defined

"the industry of the mind," and the value of which, as opposed to the crude devouring of all sorts of ephemeral trash, unworthy the name of literature, is admirably set forth by the contemplative Cowper.

"Knowledge and wisdom, far from being one,
Have ofttimes no connection. Knowledge dwells
In heads replete with thoughts of other men:
Wisdom, in minds attentive to their own.
Knowledge, a rude unprofitable mass,
The mere material with which wisdom builds,
Till smoothed and squared, and fitted to its place,
Does but incumber whom it seems t'enrich.
Knowledge is proud that it has learned so much;
Wisdom is humble, that it knows no more.
Books are not seldom talismans and spells,
By which the magic art of shrewder wits
Holds an unthinking multitude inthrall'd.
Some to the *fascination of a name*
Surrender judgment hoodwink'd. Some the style
Infatuates; and through labyrinths and wilds
Of error leads them by a *tune* entranced.
While sloth seduces more, too weak to bear
The unsupportable fatigue of thought;
And swallowing therefore, without pause or choice,
The total grist unsifted; husks and all."

[c] It was said of Charles II. that he could refuse a favour with more grace than his unhappy father could shew in granting one.

[d] This writer's peculiar excellence is the delicacy of his *tact*; that nice perception of propriety; that exact knowledge of the nature of self-love, which is more valuable than any other acquirement to a courtier, a diplomatist, a statesman, or indeed to any one who has to make his way in the world. The perilous nature, and varying aspect of the times in which Osborn lived, most probably sharpened his natural sagacity in this respect; and his cautions on the subject of giving offence, cannot be too carefully attended to by youth, because it often happens that in them the sweet blossoms of grace and promise inseparable from their springtime of life, the frankness, vivacity and feeling so delightful to witness when they are combined with modesty and discretion, give not the pleasure, nor create the affection they would otherwise inspire, solely from a want of that attention, consideration and respect, the importance of which can only be learned by personal experience, or by listening to the counsels of those whose example may desirably illustrate the progress they have made in qualities so indispensably necessary to well-doing in refined society.

[e] That great lawyer, and most elegant writer, Sir William Blackstone, has most beautifully expressed his conviction of all that Osborn enforces on this subject in his "Farewell to the Muse," wherein after enumerating the delights he had found in the cultivation of poetry, and the study of polite literature, he thus proceeds to state the severer duties which are from that time to demand his undivided attention.

"Shakespeare no more, thy sylvan son,
Nor all the art of Addison,
Pope's heaven-strung lyre, nor Waller's ease,
Nor Milton's mighty self must please.
Instead of these a formal band
In furs and coifs around me stand,
With sounds uncouth, and accents dry,
That grate the soul of harmony.
Each pedant sage unlocks his store
Of mystic dark discordant lore,
And points with tott'ring hand the ways
That lead me to the thorny maze.

"There in a winding close retreat
Is Justice doom'd to fix her seat:
There fenc'd by bulwarks of the Law
She keeps the wond'ring world in awe,
And there from vulgar sight retired,
Like eastern queens is more admired.
O let me pierce the secret shade
Where dwells the venerable maid!
There humbly mark, with rev'rend awe
The guardian of Britannia's law,
Unfold with joy her sacred page,
(Th' united boast of many an age,)
Where mix'd yet uniform appears
The wisdom of a thousand years!
In that pure spring the bottom view

Clear, deep and regularly true,
And other doctrines thence imbibe
Than lurk within the sordid scribe:
Observe how parts with parts unite
In one harmonious rule of right;
See countless wheels distinctly tend
By various laws to one great end;
While mighty Alfred's piercing soul
Pervades and regulates the whole.
Then welcome business, welcome strife,
Welcome the cares, the thorns of life;
The visage wan, the purblind sight,
The toil by day, the lamp at night;
The tedious forms, the solemn prate,
The pert dispute, the dull debate;
The drowsy bench, the babbling hall;
For thee, fair Justice, welcome all!
Thus though my noon of life be pass'd
Yet let my setting sun, at last,
Find out the still, the rural cell,
Where sage Retirement loves to dwell!
There let me taste the home-felt bliss
Of innocence, and inward peace;
Untainted by the guilty bribe;
Uncursed amid the harpy tribe;
No orphan's cry to wound my ear,
My honour and my conscience clear;
Thus may I calmly meet my end,
Thus to the grave in peace descend!"

[f] Sir Thomas Brown gives somewhat of a different turn to this kind of thought; "Sleep" says he, with his usual depth of reflection and exquisite expression, "is Death's younger brother, and so like him, that I never dare trust him without my prayers." What a brief, a beautiful, and impressive recommendation never to sink to rest without imploring the blessing of God on our slumbers.

SIR MATTHEW HALE.

In this illustrious ornament to the Bench, a scrupulous integrity seems to have been hereditary; for father, who was a barrister at Lincoln's Inn, early gave up the practice of the law, from his inability to reconcile to his strict notions of rectitude the advocating of a bad cause, to which a lawyer is perpetually exposed, and the exercising of eloquence too often only to the perversion of the judgment which it professes to enlighten. Sir Matthew Hale was deprived of the example of his father's virtues at five years of age: but the kindness of one of his maternal relations supplied to him the loss of his parents, and directed his education on a solid, yet liberal plan. He was originally intended for a divine, and pursued his early studies, both at school and at Oxford, with uncommon application and proficiency. But soon after his entrance at Oxford, he was diverted from his graver pursuits by the arrival of a company of players, in whose exhibitions his poetical fancy, and lively

disposition led him to take so much delight, that afterwards reflecting on the injury they had done him, by detaching his mind from better pursuits, he made a resolution, to which he strictly adhered, that he would never more attend dramatic representations. Whilst he was yet, however, enslaved by his passion for them, he fell into many of the frivolities, though not the vices, which are generally attendant on an inordinate indulgence in public amusements. He was obliged, about this time, to go to London on account of a law-suit, which introduced him to the acquaintance of Serjeant Glanvil, who persuaded him to turn his attention to the bar: and accordingly he was entered of Lincoln's Inn, and began his new course of studies with an ardour which enabled him for many years to prosecute them at the rate of sixteen hours a day.

Loosened by his own good resolutions, from the fetters which the vanities and vices of the world draw every moment imperceptibly tighter round their votaries, Sir Matthew Hale began to divide his time entirely between the offices of religion and the study of his profession. His devotional habits seemed to form the happiness of his life, as his professional employments did the duty of it. During thirty-six years he never once failed to attend at church on the Sabbath Day; nor were his devotional exercises in pri-

vate less punctual or less edifying, as may be seen from the fervour and beauty of his meditations, hymns, and other themes of a religious nature; and above all, from the various rules laid down in his diary, and found after his decease among his miscellaneous papers in his own hand-writing, for the regulation of his conduct in all its bearings, as a christian, a judge, a father, a master of a family, and a member of society.

He possessed a vast treasure of learning in every branch of human knowledge, in addition to that wisdom which is above all price; and, during the troublous times of the civil wars, he, faithfully abiding by the rules of Pomponius Atticus, whom he adopted as his model, to engage in no faction, nor meddle in public business, but constantly to relieve and favour those that were the lowest, administered justice to all parties alike; gained the confidence of all, and raised the reputation of the courts in which he practised, to a pitch of renown unrivalled in the history of jurisprudence.

In 1671, Sir Matthew Hale was promoted to the office of Lord Chief Justice of all England, greatly to the satisfaction of the people, who looked upon him as the guardian of their liberties: but in less than five years from that time his health suddenly gave

way, and he earnestly desired to retire from duties which he no longer felt himself capable of fulfilling to his satisfaction, and honors which had always appeared to his truly christian mind, as of no value, except as they were testimonials of his faithful stewardship of the talents entrusted to his keeping. Yet even in his laudable desire for retirement he feared to trust to the impulses of his inclination; and among his papers are to be found the arguments he used with himself on the occasion, impartially to ascertain, if possible, whether his duty called upon him to continue at his post in public life, or to resign it into younger and more vigorous hands, and spend the remainder of his period on earth in fitting himself for the next great change which his increasing bodily sufferings warned him to expect. Even after he had settled the point to his own satisfaction, he still found new difficulties arise from the unwillingness of the king to grant him a writ of ease: but when he had once made up his mind as to what was right to do, he was never turned from the doing of it; he therefore formally surrendered his office, on the 21st of February, 1696, and taking an affectionate leave of those who had served him in it, accompanying his kind words with liberal gifts, he retired into the bosom of his family, to whom he was endeared not less by his

sweetness of disposition than by his talents. He passed a few months in pious contemplations of his future state, and patient endurance of present suffering; and expired in peace on the 25th of December in the same year, leaving behind him a name which will ever be an honor to the annals of English law.

SIR MATTHEW HALE'S

COUNSELS OF A FATHER TO ONE OF HIS SONS, RECOVERING FROM THE SMALL POX.

SON ——

ALTHOUGH, by reason of the contagiousness of your disease, and the many dependents I have upon me, I thought it not convenient to come unto you during your sickness, yet I have not been wanting in my earnest prayers to Almighty God for you, nor in using the best means I could for your recovery.

It hath pleased God to hear my prayers for you, and above means and hopes now to restore you to a competent degree of health; for which I return unto him my humble and hearty thanks: and now you are almost ready to come abroad again, therefore I have thought fit to write this little book to you for these reasons.—

1. Because it is not yet seasonable for you to come to me, in respect to the same reasons above-mentioned, which hitherto have restrained my coming to you.

2. Because, at your coming abroad, you will be subject to temptations, by young and inconsiderate company, which, instead of serious thankfulness to God for his mercy to you, might perchance persuade you to a vain and light jollity. And I thought fit to send you these lines, to prevent such inconsiderate impressions, and to meet you just at your coming abroad, to season you with more wise and serious principles.

3. Because you are even now come out of a great and sore visitation, and therefore, in all probability, in the fittest temper to receive the impressions of a serious Epistle from your Father.

And I have chosen to put it into this little volume, because it is somewhat too long for a letter, and may be better preserved for your future use and memory.

God Almighty hath brought you to the very gates of death, and shewed you the terror and

danger of it: and, after that he had shown you this spectacle of your own mortality, he hath marvellously rescued and delivered you from that danger, and given you life, even from the dead; so that you are as a man new born into the world, or returned to life again, which now you seem, as it were to begin. You have passed through those two great dispensations of the Divine Providence, those two great experiments, that God is pleased sometimes to use towards the children of men: namely, correction and deliverance, his rod and staff. And therefore, in all reasonable conjecture, this is the most seasonable time to give you a lecture upon both, and those admonitions which, may be, will render the one and the other profitable unto you. And this I shall endeavour to do in these following lines.

You shall not need to fear that I intend to upbraid you with the errors of your youth, or to expostulate with you touching them; for I do assure you I do from my heart forgive you all your follies and miscarriages. And I do assure myself that you have repented of them, and resolved against them for the time to come; and that thereupon, God Almighty hath also fully

forgiven what is past: and this is a great assurance thereof to me, in that he hath so wonderfully restored you, and given you, as it were, a new life, wherein you may obey and serve him better than ever you yet did. And therefore, if in this letter there be any touches concerning former vanities, assure yourself they are not angry repetitions, but only necessary cautions for your future ordering of your life.

The business of these papers is principally to commend unto you two general remembrances, and certain results and collections that arise from them: they are all seasonable for your present condition, and will be of singular use and benefit to you in the whole ensuing course of your life.

First, I would have you, as long as you live, remember your late sickness in all its circumstances, and these plain and profitable inferences and advices that arise from it.

Secondly. I would have you remember, as long as you live, your great deliverance, and the several circumstances of it, and those necessary duties that are incumbent upon you in relation thereunto.

It is evident to daily experience, that while

afflictions are upon us, and while deliverances are fresh, they commonly have some good effect upon us; but as the iron is no sooner out of the fire, but it quickly returns to its old coldness and hardness, so when the affliction or deliverance is past, we usually forget them, count them common things, attribute them to means and second causes; and so the good that mankind should gather from them vanishes, and men grow quickly to be but what they were before they came; their sick-bed promises are forgot when the sickness is over.

And therefore I shall give you an account of your sickness and of your recovery—and let them never be forgotten by you. As often as those spots and marks in your face are reflected to your view from the glass; as often as this paper comes in your sight; nay, as often as you open your eyes from sleep, which were once closed, and likely never to open again;—so often, and more often, remember your sickness and your recovery, and the admonitions that this paper lends you from the consideration of both.

First. Therefore, touching your late sickness, I would have you remember these particu-

lars.—1. The disease itself, in its own nature, is now become ordinarily very mortal, especially to those of your age. Look upon even the last year's general bill of mortality; you will find near two thousand dead of that disease the last year; and had not God been very merciful to you, you might have been one of that number, with as great likelihood as any of them that died of that disease. 2. It was a contagious disease, that precluded the access of your nearest relations. 3. Your sickness surprised you upon a sudden, when you seemed to be in your full strength. 4. Your sickness rendered you noisome to yourself, and all that were about you; and a spectacle full of deformity, by the excess of your disease beyond most that are sick thereof. 5. It was a fierce and violent sickness: it did not only take away the common supplies of nature, as digestion, sleep, strength, but it took away your memory, your understanding, and the very sense of your own condition, or of what might be conducible to your good. All that you could do was only to make your condition more desperate, in case they that were about you had not prevented it, and taken more care for you

than you did or could for yourself. 6. Your sickness was desperate, insomuch that your symptoms, and the violence of your distemper, were without example; and you were in the very next degree to absolute rottenness, putrefaction, and death itself. ([a])

Look upon the foregoing description, and remember that such was your condition. You were as sad a picture of mortality and corruption, as any thing but death itself could make: remember it; and remember also these ensuing instructions, that may make that remembrance profitable and useful to you:—

I. Remember, that "affliction cometh not forth of the dust, nor doth trouble spring out of the ground*;" but this terrible visitation was sent to you from the wise over-ruling providence of God. It is he that bringeth down to the grave, and bringeth up again. It is true that this disease may seem common; but you may and must know, that there was more than the common hand of God in sending it upon you in such a manner, and

* Job, v. 6.

such a measure, and at such a season, when you were grown up to a competent age and degree of understanding to make a due use of it, that you might see his justice in afflicting you, and his goodness in delivering you from such a danger.

II. Remember that Almighty God is of most infinite wisdom, justice, and mercy. He hath excellent ends in all his dispensations of his providence. He never sends an affliction, but it brings a message with it: his rod has a voice, a voice commanding us to search and try our ways, and to examine ourselves whether there hath not been some great sin against him, or neglect of duty to him; a voice commanding us to repent of what is amiss, to humble ourselves under his mighty hand, to turn to him that striketh us, to seek to him by prayer for deliverance, to depend upon him by faith in his mercy and power, to amend what is amiss, to be more watchful, circumspect, and obedient to him in the future course of our lives, to fear to offend him. And if a man hear this voice, God hath his end of mercy and goodness, and man hath the fruit, benefit, and advantage of his affliction,

and commonly a comfortable issue of it. Read often and attentively the 33d chapter of Job, from the beginning to the end.

III. Remember how uncertain and frail a creature man is, even in his seeming strongest age and constitution of health; even then, a pestilential air, some evil humour in his blood, some obstruction, it may be, of a little vein or artery, a little meat ill digested, and a thousand small occurrences may, upon a sudden, without any considerable warning, plunge a man into a desperate and mortal sickness, and bring a man to the grave. Remember this terrible sickness seized upon you suddenly, pulled down your strength quickly, and brought you to the very brink of the grave. And though God hath recovered you, you know not how soon you may be brought into the like condition.

IV. Remember, therefore, that you make and keep your peace with God, and walk in his fear in the days of health, especially after so great a deliverance, and that for very many reasons:—1. You know not whether you may not be overtaken with sudden death, and then it will be impossible for you to begin that work. 2. If

you have sickness to give you warning of the approach of death, yet you know not whether that sickness may not suddenly take away your senses, memory, or understanding, whereby you may be disabled to make your peace with God, or to exercise any serious thoughts concerning it. 3. But if that sickness give you fair warning, and take not away your understanding, yet your own experience cannot choose but let you know that pain, and weakness, and distraction of mind, and impatience, and unquietness, are the common attendants of a sick-bed, and render that season at least very difficult then to begin that greatest, and solemnest, and most important business of a man's life. 4. But if your sickness be not so sharp, but that it leaves you patience and attention of mind for that great business, how do you know whether your heart shall be inclined to it? Repentance and conversion to God is his gift, though it must be our endeavour. And though the merciful God never refuseth a repenting returning offender; yet how can a man that all the time of his health hath neglected Almighty God, refused his invitations, and served his lusts and his sin, expect

reasonably that God, in the time of sickness, when the man can serve his sins no longer, will give him the grace of repentance?

Whatever you do, therefore, be sure you make your peace with God, and keep it in the days of your health, especially after so great a deliverance from so desperate a sickness.

V. Remember that your condition is never so low, but that God hath power to deliver you, and therefore trust in him: but remember withal, that your condition is never so safe and secure, but you are within the reach of his power to bring you down. You are now, by the mercy of God, recovered from a terrible sickness, think not with yourself that your turn is now served, and that you shall have no more need of him, and therefore that you may live as you list, and never regard your duty to him deceive not yourself herein; remember, that this sickness, within two or three days, brought you upon your knees, even from a seeming state of health. The case is the same still, nay much worse, if this affliction make you not better. Almighty God called you to love, and serve, and obey him, by the still voice of his

word, by the persuasion of your friends, by the advices and reproofs of your father; and, when these were not so effectual (as I know you now wish they had been), he sent a messenger that spake louder, that would be heard, even this terrible sickness; and most certainly, if you have heard the voice of this rod (as I am hopeful you have), and thereupon entirely turn to your duty to God in all sincerity and obedience, it is the happiest providence that ever befell you; and you will, upon sound conviction, conclude with the prophet, "It was good for me that I was afflicted." But, on the other side, if notwithstanding this voice of the rod, you shall, after your recovery, turn again to folly, and vanity, and excess, and harden yourself against this messenger, know for certain, you are within the reach of the Divine Justice and Power: "And if you walk contrary to him, he will walk contrary to you, and punish you yet seven times for you sins*." I therefore give you that counsel, that our Lord gave to him that he had healed: "Behold thou art made whole, go thy

* Levit. xxvi. 24.

way and sin no more, lest a worse thing befall thee." There is no contesting with Almighty God: he is ready and easy to be reconciled to the worst of men, upon humiliation and true repentance; but he is not to be mastered or conquered by obstinacy and opposition: "Who hath hardened himself against him and prospered?*"

VI. I would have you remember, that sickness, as well as death, doth undeceive mankind, and shows them where their true wisdom lies. When a young man especially, is in the full career of his vanity and pleasures, he thinks that religion and the fear of God, and walking according to his word, and the serious practice of duties of religion towards God, prayer unto him, making our peace with him, are pitiful, low, foolish, and inconsiderable matters; and that those that practise them are a sort of brain-sick, melancholy, unintelligent persons, that want wit or breeding, and understand not themselves or the world: that they are mere empty fancies and imaginations, whimsies, puritanism, and I know not what else; but, on the other side,

* Job, ix. 4.

they think they are the brave men that live splendidly, deny themselves no pleasure, can drink, and roar, and debauch, and wear the newest fashions. It may be, this gallant or wise man comes to be taken with a fit of sickness, that tells him he must die, death is at the door, his glass is almost out, and but a few sands left in it; and then the man becomes quite of another judgment : he cries out of his former foolishness; he finds his pleasures, and intemperance, and excess, are not only perfect follies, but madness, vexation, torment; and religion and prayer to God, and devotion and peace with God, they are now in request; and now nothing but declamations against those courses, which in his health he valued as the only wisdom; and nothing but promises of amendment, and reformation of life and devotion to God: so sickness hath undeceived the man, and given him a true and rectified judgment concerning wisdom and folly, quite contrary to what he had before. Therefore I would have you to recollect yourself, and (if the violence of your disease left you at any time the use of your reason) bethink yourself what opinion you then

had of intemperance, wasting of time, unlawful lust, or any of those sins that formerly pleased you in your health; whether they did not appear to you, in your sickness, very vain, foolish, vexing things, such as you wished never to have been committed; and, on the other side, what opinion you had in your sickness touching piety towards God, hearing of his word, calling upon his name, redeeming of time, modesty, temperance: whether those actions of your life past, that savoured of these, were not comfortable and contenting to you in your sickness; whether your purposes and promises, and resolutions of your sick-bed, were not full of such thoughts as these,—If it please God to recover me, I will never be such a fool as I have been; I will never drink to excess, mis-spend my time; I will never keep such evil company as I have done; I will be more devout towards God, more obedient to his word, more observant of good counsel, and the like. And if you find it to be so, I must desire you to remember, that affliction is the school of wisdom; it rectifies men's judgments: and I must again desire you to keep your judgment right still, and let not the recovery of your

health become the loss of your wits; but in your health retain that wisdom your sickness taught you, and practise what you then promised: "Remember he is the wisest man that provides for his latter end." * (b)

VII. Remember, by your former sickness, how pitiful and inconsiderable a thing the body of man is: how soon is the strength of it turned to faintness and weakness, the beauty of it to ugliness and deformity, the consistency of it to putrefaction and rottenness; and then remember, how foolish a thing it is to be proud of such a carcase; to spend all, or the greatest part of our time in trimming and adorning it; in studying new fashions, and new postures, and new devices to set it out; in spending our time and provisions in pampering it; in pleasing the appetite: and yet this is the chief business of most young men of this age. Learn, therefore, humility and lowliness: learn to furnish thy noble and immortal part, thy soul, with religion, grace, knowledge, virtue, goodness; for that will retain it to eternity. How miserable is that man's

* Deut. xxxii. 29.

condition, that whilst sickness hath made his body a deformed, weak, loathsome thing, sin hath made his soul as ugly and deformed. The grave will heal or cover the deformity of the former; but the soul will carry its ulcers and deformity, without repentance, into the next world. Learn and remember, therefore, to have thy greatest care for thy noblest part: furnish it with piety, grace, knowledge, the fear and love of God, faith in Christ. And as for thy body, use it decently, soberly, and comely, that it may be a fit instrument for thy soul to use in this life; but be not proud of it, nor make it thy chiefest care and business to adorn, much less defile it.

VIII. Remember to avoid intemperance and sinful lusts. It is true, sickness and diseases, and finally death, are, by the laws and constitutions of our nature, incident to all mankind; but intemperance, excess of eating and drinking, drunkenness, uncleanness, and disorder, bring more diseases, especially upon young men, and destroy more young, strong, healthy men, than the plague, or other natural or accidental distempers: they weaken the brain, corrupt the

blood, decay and distemper the spirit, disorder and putrefy the humours, and make the body a very bag full of putrefaction. Some diseases are, as it were, specifical, and appropriate to these vices: other diseases are commonly occasioned by them, by their inflammation and putrefaction of the blood and humours. And all diseases, even those that are epidemical, natural, or casual, yet are rendered by those vices far more sharp, lasting, malignant, and incurable, by that stock of corrupted matter they lodge in the body to feed those diseases, and that impotency that these vices bring upon nature to resist them. Therefore, if you ever expect to have as well a sound body as a sound mind, carefully avoid intemperance and debauchery. The most temperate and sober persons are subject to sickness, weakness, and diseases; but the intemperate can never be long without them.

And thus I have done with the prospect of your disease; and at least many of these profitable uses you may gather from the remembrance of it.

I shall now, in the second place, put you in remembrance of your deliverance, touching

which you must remember,—1. That it was a great, eminent, and extraordinary deliverance: you need no other evidence of it, than by looking back upon the greatness and severity of your disease before-mentioned: 2. It was a deliverance by the immediate power and mercy of that God that sent you the visitation.

*Una eademque manus, vulnus opemque tulit.** If you had been delivered by the immediate efficacy of means, yet you are blind if you see not that the efficacy of means depends upon the providence of God: it is he that provides it, and that makes means effectual. But in this deliverance, God hath pleased to hedge up, as it were, your way from attributing it to means; and hath given you an indication that it was done by his own immediate power, and that he delivered you above and beyond means. It is true, you had a very able and careful physician, and very great attendance and care was used about you. But when your physician, and all that were about you, began to despair of your recovery—when means proved ineffectual—when

* The hand that gave the wound, administered the cure.

the strength of nature was exhausted and baffled by your disease, God Almighty, upon a sudden, and beyond expectation, relieved you, and, as it were, by his own hand brought you back from the very threshold of the grave. And this he did, that you and all about you, and all your relations, might take notice of it, that it was he that did it.

And thus Almighty God hath exercised towards you two great experiments, the first of his severity, the second of his mercy. And as your sickness and rod had its voice (a loud and sharp voice), so your recovery and deliverance hath its voice also—a sweet, gentle, and (I hope) effectual voice; and I will, as shortly as I can, tell you what it is.—

I. Remember this benefit—remember it was reached out unto you, from the mere power, goodness, and mercy of God. Remember evermore in your heart and soul to be thankful to him for it. Remember, as long as you live, upon all occasions to acknowledge it: daily to return upon your knees humble thanks for it to him that had regard to you, and remembered you in your low estate; to him that forgave

your iniquities, and healed your disease; to him that did this for you, when all means failed; that did it for you, when you had not the understanding to call upon him for it; to him that did it for you that deserved it not; for you that had provoked him, and neglected him too much in the time of your health. This God it was that thus delivered you. Read often the 103d Psalm attentively, and apply it to your own condition—it will do you good.

2. Remember to acknowledge this goodness of God with all humility. Your deliverance was not the purchase of your own power, nor of your own desert: it was an act of the free and undeserved goodness of God. What Almighty God said by Moses unto the Israelites*, I shall say to you with some variation. Understand, therefore, that the Lord thy God hath not given thee this deliverance for thy righteousness; no, it is the mere effect of his own goodness, and to give you opportunity to praise him, and serve him, better than ever you did before.

3. Remember, that although great deliver-

* Deut. ix. 4, 6.

ances require your great acknowledgments, yet there is somewhat more required; namely, a real practical glorifying of God, by ordering your conversation aright, by serving him, pleasing him, obeying him, living to his honour. This Almighty God expects, as well as praises and acknowledgments. As the end of God, in afflictions, is to make men better, so the end of God in deliverances is to make men better; and if we are not the better men by both dispensations, we do, as much as in us lies, disappoint Almighty God in his design, and disappoint ourselves of the benefit and advantage intended in both, and easily to be gained by both. This, therefore, is the voice of this deliverance: it calls sweetly, and gently indeed, but earnestly and effectually for amendment of life; and that upon two great and moving arguments:—1. Your recovery and great deliverance calls for this from you, upon the account of common ingenuity and good nature, which obligeth a man to be observant and dutiful to his benefactor. God Almighty is the greatest benefactor, and hath manifested himself such to you, upon a visible and eminent account: this is engagement

enough, upon the account of common humanity, to be dutiful and obedient to him. When, therefore, you are, at any time, by temptation of your own corruption, or by the solicitation of evil persons, solicited to evil actions, consider thus with yourself: Is this a becoming return to that God that hath thus wonderfully delivered me? Is this the requital that I shall make to him for his mercy? Shall I please a vain lust, or a vain companion, and displease the great God of heaven and earth, that hath thus delivered me, and done me more good than all the world could ever do me, or than I can ever recompense? 'Do ye thus requite the Lord, O ye foolish people, and unwise? Is not he thy Father that hath bought thee? hath he not made thee, and established thee*?'

4. This mercy calls for your obedience to God, in an eminent manner, upon the account of common prudence and discretion. The benefit of your obedience to him will be your own, your own happiness in this life, and in that to come. There is no greater moral security against future dangers and troubles, than obe-

* Deut. xxxii. 6.

dience and reformation of life, upon great deliverances received; nor is there any greater invitation of new troubles and mischiefs, than ingratitude, disobedience, and great sins, after great mercies and deliverances. There is a kind of certain and infallible connection between great sins, (after great mercies received,) and great judgments to follow; *Ingentia beneficia, ingentia peccata, ingentia supplicia**. Again, as I have formerly told you, you do not know how soon you may stand in need of the same mercy and goodness of God, which you have formerly found: you are never out of the reach of his power, and the necessity of his help. Whatever you do, therefore, never disoblige him by whom you live, and whose extraordinary mercy you may stand in need of, you know not how soon. There is nothing in the world doth more provoke God than neglect, forgetfulness, or wilful disobedience after signal mercies. These provoke the merciful God to a severity of the highest kind, because the sweetest and most obliging call of mercy and deliverance is

* Great benefits, great sins, great punishments.

neglected. Read the first chapter of Proverbs attentively.

And the merciful God hath given us a plain rule and method how he may be served, obeyed and pleased: he hath given us a plain discovery of his will in the Scriptures of both Testaments. Read that often; you have it by you, and you need not go far to find what is your Maker's will, and what that obedience is that he requires, as the return of this and all other his mercies. Yet I think it not amiss to mind you of some particulars, that may be useful for you upon this occasion, and to direct you how particularly to improve it, and so order your future life in some measure answerable to it.

1. I would have you make it your first business, after your perfect recovery, to consider the course of your life past, since you came to the age of discretion, and see what hath been amiss in it; whether you have not neglected religion, and the duties of it too much; as prayer, hearing the word preached, observing the Lord's-day, receiving the Sacrament; whether you have not been guilty of intemperance,

excess of drinking, wantonness, uncleanness, idleness, mis-spending your time, and those supplies which have been allowed for your maintenance; whether you have not too much delighted in vain, and sinful, and disorderly company, vanity and expense in apparel. And if any such, or the like faults have been, repent of them, be sorry for them, resolve against them; and let the future course of your life be amended in relation thereunto. I have before told you that your heavenly Father hath forgiven you, and I have forgiven you; neither do I mention these things to upbraid you for them, but that you, upon the consideration of what hath been amiss, may be thereby the better enabled to rectify and set in order your future life. If this be done and practised, I will reckon your late sickness and distemper one of the greatest blessings that ever befell you.

2. I would have you always keep a habit of the fear of God upon your heart. Consider his presence, order your life as in his presence; consider that he always sees you, beholds, and takes notice of you, and especially whether you carry yourself answerable to this great deliver-

ance. It is one of those talents for which he will expect an account from you.

3. I would have you frequently and thankfully consider of the great love of God in Jesus Christ, whom he hath given to be the instructor and governor, and sacrifice for the sins of you and all mankind, through whom, upon repentance, you have assurance of the remission of your sins, and eternal life; and frequently consider how great an engagement this is upon you, and all mankind, to live according to such a hope and such a mercy.

4. I would have you, every morning, read a portion of the Holy Scriptures, till you have read the Bible from the beginning to the end. Observe it well, read it reverently and attentively, set your heart upon it, and lay it up in your memory, and make it the direction of your life: it will make you a wise and a good man. I have been acquainted somewhat with men and books, and have had long experience in learning, and in the world: there is no book like the Bible for excellent learning, wisdom, and use; and it is want of understanding in them that think or speak otherwise.

5. Every morning and every evening, upon your knees, with all reverence and attention of mind, return hearty thanks to God for his mercy to you, and particularly for this deliverance: desire his grace to enable you to walk in some measure answerable to it; beg his providence to protect you, his grace to direct you, to keep you from evil actions, and evil persons, and evil occurrences; beg his pardon for your sin, and the continuance of his favour, always concluding with the Lord's Prayer.

6. Observe conscionably the Lord's-day, to keep it holy. Avoid idle company, idle discourse, recreations, and secular employments upon that day. Resort twice that day to the public prayers and sermon: come early to it, be attentive at it, keep your eyes and mind from roving after vain thoughts or objects; and spend the rest of that day, that is free from necessary occasions, in reading the Scriptures, or some good books of divinity.

7. Once every term at least, come preparedly and reverently to the Holy Communion; receive it with great reverence and thankfulness, and due consideration of the end of its insti-

tution. Renew your covenant with Almighty God that you made in baptism, and to live soberly, righteously, and godly before him; and beg his grace and strength to perform it.

And as those directions before do more specially relate to Almighty God, and your deportment immediately towards him, so these that follow more especially relate to yourself and others, and your moral conversation: therefore,—

8. Be very moderate in eating and drinking. Drunkenness is the great vice of the time; and by drunkenness I do mean, not only gross drunkenness, but also tippling, drinking excessively and immoderately, or more than is convenient or necessary: avoid those companies that are given to it; come not into those places that are devoted to that beastly vice, namely, taverns and ale-houses; avoid and refuse those devices that are used to occasion it, as drinking and pledging of healths; be resolute against it, and when your resolution is once known, you will never be solicited to it. The Rechabites were commanded by their father not to drink wine, and they obeyed it, and had a blessing for

it. My command to you is not so strict; I allow you the moderate use of wine and strong drink at your meals: I only forbid you the excess, or unnecessary use of it, and those places and companies, and artifices, that are temptations to it.

9. Avoid wanton and lascivious actions, speeches, and company. Read Proverbs, ii. 5, 6, 7, 9.

10. Be frugal of your time (it is one of the best jewels we have), and to that end avoid idleness: it consumes your time, and lays you open to worse inconveniences. Let your recreations be healthy, and creditable, and moderate, without too much expense of time or money. Go not to stage-plays, they are a most profuse wasting of time. Value time by that estimate we would have of it, when we want it: what would not a sick man give for those portions of time, of health, that he had formerly improvidently wasted.

11. Be diligent in your study and calling: it is an act of duty to Almighty God that requires it, and it will be your wisdom and benefit: it will be a good expense of time, a prevention

from a thousand inconveniences and temptations that otherwise will befall a man: it will furnish you with knowledge and understanding, give you the advantage and means of a comfortable and plentiful subsistence, and make you a support, comfort, and benefit to your friends and country.

12. Be frugal in your expenses: live within the compass of that exhibition that God's providence, and your father's abilities, shall supply you withal: it is enough to maintain an honest provident man, and ten times more will not be enough for a profuse mind. A frugal man will live comfortably and plentifully upon a little; and a profuse man will live beggarly, necessitously, and in continual want, whatever his supplies be.

13. In all your expenses consider beforehand.—Can I not be well enough without this that I am about to buy? Is there an absolute necessity of it? Can I not forbear till I am in a better condition to compass it? If I buy or borrow, can I pay? and when? and am I sure? Will this expense hold out? How shall I bring about the next quarter, or the next year?—If

young men would but have the patience to consider and ask themselves questions of the like nature, it would make them considerate in their expenses, and provident for the future; and these considerations will, in a special manner, concern you in respect of your father's great expenses for you, which, though I have forgiven and forgotten, I would have you remember with gratitude and caution.

14. The vanity of young men in loving fine clothes and new fashions, and valuing themselves by them, is one of the most childish pieces of folly that can be, and the occasion of great profuseness and undoing of young men. Avoid curiosity and too much expensiveness in your apparel: let your apparel be comely, plain, decent, cleanly, not curious or costly: it is the sign of a weak head-piece to be sick for every new fashion, or to think himself the better in it, or the worse without it.

15. Be careful what company you consort with; and much more careful what persons you grow intimate with. Choose sober, wise, learned, honest, religious company: you will

gain learning and wisdom, and improve yourself in virtue and goodness, by conversing with them. But avoid debauched, foolish, intemperate, prodigal, atheistical, profane company, as you would avoid a plague; they will corrupt and undo you; they are a sort of the most pitiful fools in the world; and familiar acquaintance and conversation with them will endanger to make you like them.

16. Weigh and consider your words, before you speak them; and do not talk at random, or at a venture. Let your words be few, and to the purpose. Be more ready to hear others, than to speak yourself. Accustom yourself to speak leisurely and deliberately: it will be a means to make you speak warily and considerately.

17. Be very careful to speak truth; and beware of lying. As lying is displeasing to God, so it is offensive to man: and always at the latter end returns to the reproach or disadvantage of him that useth it: it is an evidence of a weak and unmanly mind. Be careful that you believe not hastily strange news, and strange stories; and be much more careful that you do not re-

port them, though at the second hand; for if it prove an untruth (as commonly strange stories prove so), it brings an imputation of levity upon him that reports it, and possibly some disadvantage to others.

18. Take heed what you promise: see that it be just, and honest, and lawful, and what is in your power honestly and certainly to perform; and when you have so promised, be true to your word. It is for the most part the fashion of inconsiderate and young men, (especially that run in debt) they will with great asseverations promise precise payment, at this or that day, when either they certainly know they cannot perform, or at least have no probable assurance that they can do it; and when their turn is served, they are as backward in performance, as they were before liberal in their promises. Breach of promises and lying are much of a nature, and commonly go together, and are arguments of an impotent and unmanly mind.

19. Beware of gaming. It is the suddenest consumption of an estate that can be; and that vice seldom goes alone: commonly debauchery of all kinds accompanies it. Besides, it makes

a man of a wild, vast, and unsettled mind; and such men are impatient of an honest calling, or of moderate or honest gain.

20. Run not into debt either for wares sold, or money borrowed: be content to want things that are not of absolute necessity, rather than to run upon the score: such a man pays at the latter end a third part more than the principal comes to, and is in perpetual servitude to his creditors; lives uncomfortably; is necessitated to increase his debts to stop his creditors' mouths; and many times falls into desperate courses.

21. Be respectful to all, familiar and intimate with few: be grateful to your benefactors, especially to those who, under God, were instrumental for your good, in your late sickness, and return your thanks to them: to your father that spared no cost for your recovery; to your doctor, that was exceedingly diligent about you; to those that attended you in your sickness; to those that, together with your father, often prayed to God for your recovery, and for a blessing upon this affliction,—whose names you shall in due time particularly know; but, above all, to Almighty

God, who not only provided and blessed the means, but saved and delivered you above means, and when means failed.

22. Lastly, I shall conclude with one advice more, without the observance whereof my labour in writing this long epistle will be probably fruitless: be not wise in your own conceit. This is the unhappy error, and many times the ruin of young men especially: they are usually rash, giddy, and inconsiderate, and yet extremely confident of that which they have least reason to trust, namely, their own understanding, which renders them most reserved from them that are willing and best able to advise them; impatient of reproof, they love to be flattered, and so become incapable of good and wise counsel, till their follies have reduced them to extreme straits and inconveniences. Suspect, therefore, your own judgment: advise often with your father, especially in all things of moment: be glad of his counsel, and be contented and willing to follow it, and to guide your life according to it; at least till ripeness of age, observation, and experience, have enabled you better to advise yourself. This is an easy, and ready, and cheap

way of attaining wisdom, and avoiding of infinite inconveniences.

And thus I have, in this long epistle, given you the means how you may improve both your sickness, and recovery, to the glory of God, and your own benefit.

I shall therefore conclude with two considerations, that may the more engage you to this use of both these dispensations.

I. The danger is great, if afflictions make not a man more humble and dutiful: and the danger is yet greater, if great deliverances and mercies do not make a man more thankful and obedient to God; because it is the most obliging method that the gracious God can use towards the children of men, for that end, in this life; and the neglect of that invitation adds ingratitude and contempt to the neglect of it.

II. The benefit that you will receive by making a good use of these two dispensations, in improving your dutifulness and obedience to God, will be singular and excellent. 1. It will make you a wise man, by making you a good and religious man. Believe it from your father, who will not deceive you; nay, believe it from

a greater than your father, the very Spirit of Truth, who cannot deceive you :—the true fear of God is the only true wisdom. Read Deut. iv. 6. Job xxviii. 28. Psalm cxi. 10. Prov. i. 7. Prov. ix. 10. Eccles. xii. 13; and very many more declarations there are of this great truth.—2. It will make you a happy man: it will give you the favour and love of God, which is better than life itself. You shall have his mercy to pardon you, his providence to protect you, his wisdom to direct you, his goodness to bless you, and to forgive and forget whatsoever hath heretofore been done amiss by you: this will make all conditions comfortable to you, whether life or death, sickness or health. By this means you may be a comfort to your father, a support to your brothers and sisters, an instrument of good to your country, and attain an honest, creditable, and competent subsistence in this world, and an everlasting inheritance of glory and immortality in the world to come. Thus I have given you a large letter of sound and good counsel: set your heart to it, and observe and remember it. We see how unstable our lives are! You nor I know not how soon either or both

of us may leave this world: it may be, this may be the last paper of advice that your father may give you. But however it shall please God to deal with you or me, touching our continuance in this world, yet let me leave this with you, in the close of this letter:—If I shall find that these directions are dutifully observed, I shall be ready, from time to time, freely to advise and direct you; and as I have passed by your former extravagancies, so I shall thereby have great assurance that God hath blessed this visitation to you: but, on the other side, if I shall find that you neglect my counsels, that you make light of them, that you still pursue those courses that will certainly be bitterness in the end, I must then tell you, I shall pray for you, and be sorry for you with my heart; but I shall not easily be persuaded to give any more advice or counsels, where I find them despised or neglected. In this paper there are many things omitted which might have been inserted; but the constant reading of the Holy Scriptures will supply unto you that defect: I have chosen only in this paper to mention such things which are seasonable for you upon this occasion. (c) God

Almighty hath not been wanting to you in admonition, correction, mercy, and deliverance; neither hath your father been wanting to you in education, counsel, care, and expense: I pray God Almighty bless all unto you. This is the prayer of

Your loving Father,

MATTHEW HALE.

SIR MATTHEW HALE'S ADVICE TO HIS GRAND-CHILDREN.

Concerning Company, and the choice of it.

THERE is a certain magic or charm in company, for it will assimilate, and make you like to them, by much conversation with them; if they be good company, it is a great means to make you good, or confirm you in goodness; but if they be bad, it is twenty to one but they will infect and corrupt you. And therefore you must have a special care in the choice of your company, especially when you come abroad in the world, to Oxford, or the inns of court; for you must know that when a young gentleman or gentlewoman (especially if he or she have an estate or fortune) comes abroad in the world, especially to the inns of court, or Oxford, there are a sort

of beasts of prey that lie in wait for them, as wolves and foxes lie in wait for young lambs, namely, a sort of necessitous and indigent sharks, gamesters, drinkers, and debauched persons; and these will attack you under forty disguises, (if you be not aware of them) and will confound you; and therefore I must needs again and again give you warning hereof: for these are a sort of harpies and ravens, that pursue your very life, or at least your estates and reputations, and yet many times under pretence of love and kindness.

First. Therefore be very wary and shy in choosing, and entertaining, or frequenting any company or companions; be not too hasty in committing yourself to them: stand off awhile till you have enquired of some (that you know by experience to be faithful,) what they are; observe what company they keep; be not too easy to gain acquaintance, but stand off and keep a distance yet awhile, till you have observed and learnt touching them. Men or women that are greedy of acquaintance, or hasty in it, are oftentimes snared in ill company before they are aware, and entangled so that they cannot easily get loose from it after when they would.

When you are sent to Oxford, you will be put under a tutor that is able to advise you. The first thing I shall do with you, if I live to send you to the Inns of Court, is to enquire and find out some person with whose acquaintance I dare trust you; a man of discretion, fidelity, and prudence. Before you entertain any new acquaintance in the university, advise with your tutor, whether he thinks him fit for you, and the like you are to do with that person that I shall commend you to, when you come to the Inns of Court. For they having more experience, and more opportunity to satisfy themselves therein, than you can have, will be able better to advise you in the choice of your company than you can yourselves.

Secondly. Do not choose for your friends and familiar acquaintance those that are of an estate or quality too much above yours. The inconveniences thereof are these. 1. You will hereby accustom yourselves to live after their rate in clothes, in habit, and in expenses, whereby you will learn a fashion and rank of life above your degree and estate, which will in the end be your undoing. Or, 2. If you live not up to their rate

of clothes, diet, or expense, you shall be despised both by them and others; so that which way soever you take, you shall be a fool, or be esteemed so by all that observe you. Therefore give all persons of higher rank or greater estate than yourselves all due respect; but make not choice of such for your intimate acquaintance, or daily companions.

Thirdly. On the other side, consort not with beggary, base or necessitous companions; for these will be both to your discredit and disprofit; for it is a thousand to one but they will make a prey of you. It is true, they will flatter you, and give you goodly titles, (esquire at the least); they will set you up at the upper end of the table; but the design all the while is to shark upon you, to make you pay their reckonings, and supply their wants. Indeed you shall be honored by them (in outward appearance,) as the best man in the company, but you must pay for it, or in a little time they will despise you. It is a lamentable sight to see how young gentlemen, when they come to an university, or inns of court, lose themselves when they are listed companions with stage-players, tapsters, ostlers,

fiddlers, common gamesters, threadbare poets, serving-men, and such like. But if a man be ingenious, sober, virtuous, learned, it is no disparagement to have such a companion, though he be of a mean rank, or estate, or degree; for you will receive benefit, and no discredit, by such a person's conversation and acquaintance.

Fourthly. By all means avoid the company of quarrelsome or choleric persons, Hectors, and those that they call swordsmen; for if you keep company with such persons, it is a thousand to one but you shall be quarrelled with by them, or engaged in their quarrels with others. It is their business to make their companions like themselves, and to instruct them in the methods of quarrelling. I have very often seen young gentlemen, by being only in the company of such persons, have been miserably entangled thereby. If a person be killed or hurt by them, or by their means, all that are in the company, though possibly innocent of the fact itself, yet are liable to be questioned, and sometimes for their lives, for being in company where such disorders are committed; and it is scarce possible for you to be free from the danger of the law, if you are in

company of those that commit them; for most assuredly you will be necessarily engaged in the quarrel, and so your lives may come in danger by the quarrel itself, or by the law, that spares no man that is a party in such a fact; yea, though you are innocent of the fact itself, yet being in that company that committed it, you can neither avoid the suspicion of being a partner in it, but you must be put upon your trial to clear yourself. These are the common and necessary inconveniences of such company; and the only way to avoid these and the like inconveniences, is wholly to avoid such company.

Fifthly. And what I have said concerning your quarrelsome company, I say concerning intemperate drinkers, or debauched companions: you must avoid them, as you will avoid the company of him that is infected with the plague, and the reasons of it are these that follow. 1. It is a thousand to one but they will corrupt you into the same quality and ill condition with themselves: there is a kind of magic or witchcraft in evil company, that makes others like themselves. 2. They will use all the tricks and artifices imaginable to make you drink to excess, or de-

bauch you, and when they have once got but one such advantage upon you, you are for ever their slave, (without a miracle of divine providence and grace to deliver you from them) for they are masters of your credit, and if you at any time after refuse to consort with them, they will publish to your friends, to your relations, to your enemies, to the world, in what a condition you were once in their company. And the very fear of having your vices published by them will make you their slaves, and engage you to hold pace with them in many disorders. 3. When men are disordered with wine, or other liquor, they put themselves out of God's protection, and are laid open to the management of the devil; they lose the conduct of their own reason, and are more ungovernable than brute beasts; no villainy comes amiss, but they are qualified to commit it. The places of judicature which I have long held in this kingdom, have given me opportunity to observe the original cause of most of the enormities that have been committed for the space of near twenty years; and by a due observation I have found, that if the murders and manslaughters,

the burglaries and robberies, the riots and tumults, the adulteries, fornications, rapes, and other great enormities, that have happened in that time, were divided into five parts, four of them have been the issues and product of excessive drinking at taverns, or alehouse meetings. Therefore, if you meet any person given to excess of drinking, if he invite you to go to a tavern or alehouse, or any such house of disorder, or if he begin to set you, or any else, into a posture of drinking, remember that your grandfather tells you such a person is not for your company; you must avoid him and his company, for he is laying a snare for you, to betray you into all kind of villainy, to bereave you of your reputation, your estate, your innocence, to withdraw you from your duty to God, to put you out of his blessing and protection, to make you a perpetual slave, to expose you to all kind of enormities and mischiefs, and solicits you to unman yourself, and put you into a baser rank of beings than the very brutes themselves. If you yield to such solicitations, it is a thousand to one but you are undone.

But if you have that resolution and courage to

deny them at first, and to decline such companions and solicitations, these vermin and pests will give you over, as not for their purpose; and if they do persist in it, yet such are solute denial by you against their company and practices, will enable you with more and more courage and success to reject them thereafter, and to make their attempts to pervert you insignificant and ineffectual.

Sixthly. Avoid that company that you find or observe are given to profane swearing or cursing, to blaspheme God, or the holy Scriptures; that choose to make demonstration of their wit, by making jests of the Scripture phrases or passages, by deriding of religion or religious persons. This is a pitiful, sordid indication or employment of wit. Commonly such persons, whatever they pretend to, are indeed bold and confident enough, but yet of narrow, unfurnished understandings, and are the rankest fools in the world.

Seventhly. But make choice of those for your companions and confidants, that are sober, prudent, frugal, pious, and learned; such men's discourse, conversation, and example, will habi-

tuate you to virtue, wisdom, and goodness, as much and oftentimes much more than a man's own reading and observation. Such a conversation makes your time as profitably spent in their company as at your book, and will confirm and establish you in ways of piety and virtue.

I have observed among young men, that possibly are not vicious nor given to any ill course, the kinds of choice of company. 1. Some affect such company as are younger than themselves, and are such as have less learning, prudence, or understanding, than they themselves have; and this they do, not so much to inform and better them, (for then it is a worthy design,) but out of a natural desire to be the best, and the wisest, and the learnedest in the company they choose, and to overmatch any of them therein. But this is, though a harmless, yet an imprudent choice of company; for such a man shall never advance much in knowledge, wisdom, or goodness, that converseth only with such as are no proficients therein. 2. There be that choose such for their companions, that are equals in age, and parts, or education, to them; and this is a much better choice than the former;

because natural emulation in equals many times advanceth learning and wisdom, and goodness, especially if there be a wise inspector and superintendant to all the company; and besides, equality of age and education seems a common natural invitation to consortship and acquaintance, and therefore it is by no means wholly to be condemned, but rather much to be cherished, if they are no otherwise than good and virtuous. 3. Again, there be others that neither disdain the company of inferiors either in age or parts, nor decline conversation with their equals, and do yet choose a more intimate acquaintance and assiduity of conversation with those that are more ripe than themselves in learning, in age, in experience, in wisdom, prudence, piety, and virtue.

And certainly there is a great advantage to young gentlemen and gentlewomen in this kind of choice; because it gives them many greater advantages, both by instruction and example, than the other choices; and the advances of virtue and goodness are attained hereby with greater security and stability, and with greater and readier opportunities.

And therefore, where the companies are inno-

cent and good, though I would not have you despise the conversation of your inferiors, nor neglect the conversation of your equals in age and proficiency, yet I do advise you to make that your most eligible company that exceed you in age, learning, and experience, and choose out of that number a person for your principal confidant, and intimate acquaintance, still taking care that he be a sober, pious, and virtuous man.

Eighthly. You must take notice that there is a great difference to be made between these three. 1. An acquaintance. 2. A companion. 3. An intimate friend. For I may choose such a man for my acquaintance, which yet I would not choose to make my ordinary companion; and such a man for my ordinary companion, which yet I would not make my choice and intimate friend; so that such a friendship is of a narrower consideration than an ordinary companion, and such a companion is of a narrower consideration than an acquaintance. Therefore, although I would not have you too hasty in being acquainted, nor yet to multiply your acquaintance too much, for that may be trouble-

some, chargeable, and inconvenient to you; and although in the choice of your acquaintance, I would have you avoid all such kind of persons as I have before in this chapter warned you to forbear, yet I cannot advise you better, especially when you come to some ripeness of age, than to propound to you that course, which I knew an excellent person to observe, who, though he made choice of few ordinary companions, and fewer intimate friends, yet did single out some for acquaintance, that might be useful to him in all the concerns and instances of his life: he selected such or such a person for his physician or apothecary; such or such a person for his lawyer or attorney: such a person for advice or assistance in building, surveying, planting, husbandry and the like; and in this used a great deal of prudence in his choice; and as any occasions offered themselves, so he applied severally to those men for their assistance, and was not to seek for advice or assistance upon any such emergency: and of these, as he made his choice with great consideration and prudence, so he rarely changed those he had thus chosen for their assistance

upon variety of occasions. And this may be convenient to be done by any man of estate and business in the world.

Concerning your carriage to your Inferiors, Superiors, and Equals.

BEFORE I shall fall to particulars, I shall spend a few words in general, touching your carriage *to all men.*

First. You must know, that there is no person that lives, but may, at some time or other, have occasion to make use of another's help and assistance or kindness; and there is not the meanest person in the world, but one time or other may have an opportunity of doing you a kindness or assistance.

Secondly. You must know there is no person in the world, though seemingly never so vile an object, but one time or other may have power or opportunity to do you a mischief, or procure you some notable inconvenience: these are truths that are most certain, though too little thought upon or minded by most men; therefore it will be your wisdom to keep a common fair carriage to all people of all ranks, and to make to your-

self as few enemies as you can; still remembering this saying of mine, that there is not the meanest person in the world, but once in your lifetime you may some way or other stand in need of his help, or that one time or other may have power and opportunity to do you a mischief; and therefore it will be your wisdom to oblige as many as you can, without detriment to yourself, and to disoblige none without great necessity. Esop's fables, though they seem but light and trivial, yet many of them contain excellent morals; I shall mention two to this purpose.

A little ant being fallen into the water, and like to be drowned, a pigeon flying by, and observing the ant's extremity, let fall a little branch into the water to relieve the ant, upon which she got, and so saved herself and got to the land A short time after, a fowler aimed to shoot the pigeon: the little ant being near hand, and remembering the kindness the pigeon had showed her, and observing the design of the fowler, bit him by the foot, whereby the fowler lost his aim and the pigeon escaped.

Again he tells us, that a lion sleeping in the

forest, a little mouse running up and down awakened and so angered the lion, that the lion in a rage clapped his paw upon the mouse, intending to have crushed him: the fable tells us the mouse entreated the lion to spare him; for (said he) if thou kill me, it is but an inglorious act for a lion to kill a mouse, but if thou spare me, it is possible it may be to thy advantage; the lion thereupon let him go. Shortly after the lion was taken in a net that the hunters laid for him, and could by no means extricate himself; but the mouse passing by, and remembering the former kindness of the lion, bit asunder the threads of the net, and so delivered the lion.

The fables shew us these few observables: 1. That many times small and inconsiderable instruments may procure great benefits to a person far above them; and 2. That an easy and cheap kindness may sit so close to the memory and mind of another, that it may procure from an inconsiderable instrument such a benefit as far exceeds such a kindness.

Therefore I would have you constantly observe these general rules:

First. Never provoke the most inconsiderable person in the world unnecessarily, or where you can possibly avoid it; for thereby you make an enemy which may have an opportunity to revenge himself, and to do you a great displeasure.

Secondly. And therefore use no contumelious words or language unnecessarily of any man, nor any reproachful, slighting, or despising carriage towards him, neither deal injuriously with him: remember the old proverb, "a dog will have a day."

Thirdly. Oblige as many as you can have occasion to converse withal, with such kindness as may well stand with your condition to bear or perform. There is a sort of kindness that does not cost a man much to do, which yet hath a great influence upon the affections of men, and a man shall be certainly a gainer and not a loser in doing them: as for instance, the putting off the hat to an inferior; kind words to him, or of him; forgiving and passing by some small trespass; lending a small matter to a man that wants, nay sometimes bestowing it freely; relieving a stranger or necessitous person with an

alms; and a hundred such small kindnesses may be performed without any damage to him that doth them, and yet many times it procures a return of far greater advantage. I do not mean those rank kindnesses that unreasonable men will expect, as to become bound for a man, or to lend or give him more than a man is able; for as touching such I shall give you a caution hereafter; but I speak of those ordinary, easy, familiar kindnesses and respects, which may be performed without any considerable damage to yourself.

And in showing of these kindnesses, I would have you perform them cheerfully and readily, and they will oblige the more. It is a true saying of old Sir Francis Bacon, that for the most part, men are more taken with unprofitable courtesies than with churlish benefits.

Fourthly. There is no one thing in the world that doth make a man more enemies, or doth disoblige more, than a proud and haughty carriage; it is a thing that gives a general distaste to all mankind, and to all dispositions; to poor and to rich, to great and to small, to them that are humble, and to them that are proud as they;

and as it makes a man many enemies, so it gives his enemies a great advantage against him, it makes a man ridiculous, and exposeth a man not only to hazard, but also to contempt and scorn.

On the other hand, a decent yet humble deportment, especially in a man of worth, place, and estate, makes almost every man his friend; but certainly it makes no man his enemy.

Therefore in all your deportment and carriage, avoid pride, haughtiness, arrogancy, contempt of others; and let your carriage be gentle, courteous, and with a decent and becoming humility to all men.

It is true, the demonstration of humility is not of one and the same standard or measure unto persons of differing qualities; namely, to superiors and inferiors. A man of a truly humble spirit and humble carriage is not bound to show the same external tokens of respect to a beggar as to a prince; to a servant, as to his master: but still there must be a real humility, and perfect avoiding of pride in every instance; though the external demonstration of that humility may, and must be varied, according to

the variety of the condition of the person whom it concerns. I stand bare in the presence-chamber of the king; but I do not so in the presence-chamber of a lord. I stand bare to a great man, I put off my hat only to an equal, but I do neither to one that begs an alms of me; yet I may in all use the same humility of mind, and also of deportment, though under a different ceremony and external gesture. Custom hath made a difference, and so may an humble man, and yet still be the same humble man in all those differing external postures, and as free from pride, not only in his mind but also in his carriage, when he talks with a beggar, as with a prince.

And you must take this always along with you as a great truth, that pride, or haughtiness of mind or carriage, is not only displeasing to men, but displeasing to the great God of heaven and earth. I do not in my remembrance find any expression in the holy Scriptures, declaring so much indignation of the glorious God against any one sin, as against pride. Prov. iii. 34, "Surely he scorneth the scorners, but he giveth grace unto the lowly:" which text is rendered

by St. James, (James, iv. 6,) and by St. Peter, (1 Peter, v. 5,) "God resisteth the proud, and giveth grace to the humble." The God of heaven sets himself against the proud, to abase and bring them down. A proud man hath the great God of heaven and earth for his enemy and opposer: and no man, no prince, no angel, can bear up against his opposition, which will most certainly overmatch him.

The short of all this general direction is this: I would have you have but few intimate familiar friends in whom you repose, especially, trust and confidence; but yet have as many friends at large as you can, and as few enemies, and order your conversation accordingly.

Now as to the *particular directions*. And first, in relation to your inferiors.

Avoid in an especial manner all contentions, as much as you can, with inferiors; rather forgive and pass by a small injury than use any revenge, even by court of law or otherwise; for if you prevail, you shall gain little by your victory where there is little to make recompense; and you shall be counted an oppressor, or at best, a very hard and cruel man; but if

you be worsted, it will cast a very great contempt upon you, to be overmatched by your inferior. But if the case be of such a nature that you are in a manner enforced to repair yourself against an injury committed by your inferior (or indeed by any person); 1. Observe that you make not yourself your own judge or avenger, but complain to the civil magistrate. 2. When you have gotten the better upon such a complaint, do not prosecute an inferior to the utmost extremity; but take a reasonable satisfaction; or if he be very poor, forgive it altogether: you have this great advantage by it, that by how much the more it was in your power to use your advantage upon him, by so much the more your mercy and goodness in forgiving him will appear and oblige him to you, and not only make him cautious of injuring you for the future, but also the more ready to serve you in all offices of kindness. 3. Overmuch familiarity will make them contemn and despise you, and on the other side too much superciliousness and strangeness to them will make them hate you; and therefore you must be careful to avoid both extremes, and to that end keep a decent distance; but yet

with demonstration of kindness, affability, and respect to them, according to their quality and condition.

For instance, in relation to your servants, if you be too familiar with them, they will quickly be your fellows; and on the other side, if you be over-imperious, insolent, and churlish to them, they will hate you, or at best will never love you, nor be very faithful to you; you must therefore take care that you carry yourselves towards them neither as your fellows nor your slaves, but with a distance, yet a decent and becoming distance, carrying with it a suitable respect to them; and by this means they will both fear and love you. Never use any words or carriage, that may savour of contumely, reproach, or scorn, to the most inferior persons in the world, no, not to a beggar. If you do not give them an alms, tell them so, but give no reproachful words to the meanest person in the world.

In relation to your equals observe these directions: 1. Be courteous and respectful to them both in words and gestures; offer them the precedence, and take not place of an equal, unless

it be earnestly pressed upon you; for such a small trifle will procure you many friends, and will not abate any thing of your respect. It is a foolish and ridiculous thing for any man or woman to be contending or shuffling for precedence. Give it to any, rather than take it against their mind. It will not abate the value that others will have of you, and among wise and discreet persons it will give you the reputation of a discreet person. 2. In your choice of a companion, rather choose an equal than an inferior or superior. But touching this, I shall say more in the next general head.

In relation therefore to superiors. Superiors are in several kinds: as superiors in age; superiors in estates; superiors in authority, as magistrates; superiors in place, as noblemen; superiors in relation, as parents, husbands, masters: and touching your carriage to all superiors, observe these directions.

First. Give all due respect and reverence to your superiors; as by uncovering the head, making obeisance, giving them the place and precedence, giving them leave to speak before you, not catching the words out of their mouths

before they have done speaking, as the fashion of some giddy people is. These, and the like demonstrations of respect, cost you nothing, and yet many times are of great advantage, and always are well taken.

Secondly. Contend not with a superior about a trifle, but rather pass it by without taking notice of it; neither willingly upon any account go to law with them, unless it be upon a great injury, and such as your condition or estate cannot well bear; and even in such cases use all due application, either by yourself or by the mediation of others, to compose the difference: for as always lawsuits are troublesome, and hazardous, and expensive, so they are much more such, where an inferior contends with a superior in estate, place, or authority; for if you are worsted, you are in danger to be over-run by the power of the adversary, and though you prevail and have the better in the suit, yet you make him an implacable enemy, that will be always watching an opportunity to be quits with you, and, one time or other, it is a thousand to one but he will do you a displeasure. Therefore let your suit at law, with a man greater or

more powerful than yourself, be your last refuge, and that in case of great and extreme necessity.

Thirdly. Never make a man that is much your superior in wealth or honor your ordinary companion, for the reasons given before in the foregoing chapter.

Fourthly. Visit your superior at his house sometimes, to testify your respect; but let it be very seldom, and that not at meals, but in an afternoon: for your often visits will be but troublesome; and your visiting at meals, besides other inconveniences, will draw you into this great one, that you will draw the like inconvenience upon yourself, in which if you do not equal his, it will make you ridiculous; and if it do equal his, it will be too chargeable for you to bear.

And what I say touching visits of superiors, I would have you observe as to equals; for one entertainment invites another, which if it fall out often, will be not only a perpetual trouble, but an occasion of excessive expense. If my friend come to me to eat with me uninvited, he must content himself with welcome, and what he

finds; but if it once come to an invitation, the preparation must be more costly than ordinary, or it answers not expectation.

Fifthly. And therefore never invite any great man to your house to an entertainment; for possibly his ordinary meals are as good as your feast, or better, and then you shall be laughed at for your parsimony; and if you go to exceed, you shall be laughed at for your prodigality; however your purse shall suffer beyond what it is well able to bear.

Sixthly. Never receive any kindness from any man, either superior or equal, which you are not able to repay without great charge and detriment to yourself; for then you are in very great danger to be made his slave or his enemy: and, many times, great kindnesses from great men are but preambles to some great kindness to be done to them, and if they are disappointed therein they become the most bitter enemies. I have oftentimes known, when extraordinary respect and favours or kindnesses are shewn from great men to their inferiors, that within a little time after, a message hath been sent, or desire made to be bound for him or to sell him

such a parcel of land that lies convenient for him, or to do him such piece of service as is either unseemly or dangerous; and then the man that received the kindness is either so taken or mollified by the kindness received, that he must perform that which is requested; or if he be so hardy as to deny it, the great man becomes his great enemy. Therefore be wary how you receive great kindnesses from great men, lest they be attended with an expectation of such services from you, as are either unfit, or unsafe, or inconvenient to be performed by you.

Seventhly. It is an excellent rule of Sir Francis Bacon to his son, that if there be occasion for an inferior to make a present to his superior, that it be not too costly, nor such as is in danger to be quickly forgotten; but the present to be small, and such as may have continuance and always in view, as some slight picture, or a staff, or a book: but never present a judge with any thing of what kind soever; for if he be wise and just, he will suspect your business, and reject your present as a bribe; and if he be unjust and receive your present, you may be

overcome by your adversary, and so lose your gift and your cause too: and bribery is a base offence, both in the giver and in the taker.

And thus much shall serve touching your civil deportment to your inferiors, equals, and superiors.

NOTES

ON

SIR M. HALE'S COUNSELS OF A FATHER.

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[a] THIS forcible representation of the miseries and lamentable effects attendant on a disorder which once was as much to be dreaded as the plague, ought to turn the mind of the reader with gratitude towards the providential discovery of the vaccine inoculation, and to stimulate him to promote it, by all the means in his power, as is the bounden duty of every member of civilized society, to which it is likely to prove so great a blessing.

[b] One of Sir Matthew Hale's favorite maxims was "begin to educate the old man betimes;" and surely if we are advised with mere reference to worldly interests to "live with a friend, as if he was to be one day an enemy," it is much more incumbent upon us, as far as prudence goes, and more consistent with amiable feeling, constantly to bear in mind, amid the enjoyments of youth, the imperceptible approach of age, which demands of us the sacrifice of every gratification except that of passive tranquillity, and the retrospect of a well spent life.

The devout and affectionate earnestness of this epistle, cannot be too much admired, and as the chastisements of the Lord are not only tempered with mercy, but are frequently the greatest of all mercies in themselves, it is fervently wished that this part of it in particular may come home to the bosoms of the young and inconsiderate, during some of those seasons, when bodily sickness, demanding retirement from worldly pleasures, and relief from worldly cares, may leave the mind at leisure to hold communion with itself, and to form such resolutions for future good conduct, as must inevitably be strengthened by due consideration of the precepts set forth in these exhortations by Sir Matthew Hale, and brightly illustrated by his own example.

WILLIAM, EARL OF BEDFORD.

THIS nobleman, the father of the illustrious patriot, Lord William Russell, possessed at once a love of liberty, and an ardent desire of peace: qualities which unfortunately could not subsist in the same character during the civil wars that steeped the reign of Charles the First in blood, without exposing him, in whom they might be combined, to the charge of irresolution and inconsistency. The Earl of Bedford alternately attached himself to the King and to the Parliament; and, as is always the case with persons of undecided principles, gave satisfaction to neither party; insomuch that he was slighted at court, and his estate for a time sequestered by the parliament. At last, he chose the wisest course which one of his tender feelings could adopt, and retired almost entirely from

public life until the Restoration, when he assisted at the crowning of King Charles the Second, by bearing St. Edward's sceptre during the ceremony; little thinking that the monarch whom he was attending at that moment would afterwards decree the death of a son who was the pride and hope of his old age!

Early in life, the Earl of Bedford formed an attachment to Lady Ann Carr, daughter of the Countess of Somerset, too well known in the page of history by her infamous participation in the murder of Sir Thomas Overbury. Lady Ann Carr had been brought up in happy ignorance of her mother's guilt, until she arrived at the years of maturity, when she accidentally met with an account of it in a pamphlet, and overcome by the horror and grief which such a detail was calculated to inspire in one who appears almost to have redeemed her mother's vices by her own virtues, life itself seemed ready to forsake her, and she was found senseless, with the book open by her side. The Earl of Bedford's father, with a natural abhorrence of a family, the heads of which were so dreadfully distinguished by their crimes, long opposed his son's connection with it; but the mutual and sincere attachment of the parties, added to the worth of the young lady herself, and the anxiety of her father to promote the match, finally triumphed over every obstacle, and the marriage took place in the year 1637.

The sons of William, Earl of Bedford, to whom his "advice" is particularly addressed, were, Francis Lord Russell, who unfortunately laboured under an hypochondriacal disorder, most of his life; and William, who became Lord Russell after his brother's death in 1678, and whose name has been deservedly handed down to posterity, as that of a man whose public spirit was only equalled by his private virtues; who, careless of the wealth and titles to which he was hereditary heir, thought only of preserving the rights of the people at large, and who attested even on the scaffold the sincerity and integrity of the principles which had brought him there, and which sustained him not only through all his trials, but likewise through the last awful moment of their close. The highest eulogium that can be made on the ensuing tract is to suppose that it had its share in forming such a character; nor is it too much to take this for granted, when we mark the excellence of its precepts, and the engaging picture which it sets forth of a virtuous, dignified, and accomplished nobleman.

ADVICE

OF

WILLIAM, EARL OF BEDFORD,

TO HIS SONS.

DEAR FRANK,

IGNORANCE and vice are the usual effects of an unlearned and undisciplined education. Of my passionate desire to free you and your brother from both these, I suppose I have given you and the world sufficient testimony, sure I am, I have satisfied myself; and you may guess how violent my longings are to advance your piety and understanding, that is, to render you perfect men, in that, death is only displeasing when I think of dying before I see this my desire accomplished, or at least so far as my hopes may be greater than my fears: and as death every day makes his approaches nearer and nearer, (God knows how soon he will make a long separation between us;) and in this other

regard too, that whilst I live I shall always be with thee. Be this, then, received, either as a legacy for the will of a dying, or the advice of a living father, if it be observed or obeyed in either capacity, I shall think myself neither dead nor absent; I put it into your hands with a prayer, that God will give it his blessing, and then you have mine.

It was the wisest saying of the wisest man, The fear of God is the beginning of wisdom. Holiness then is the introduction of all wisdom; so it shall be the first of my advice, fear God, and if holiness give knowledge, knowledge will give thee happiness, long life, riches, and honour. Length of days is in the right hand of wisdom, and in her left hand are riches and honour, (said the wise King:) how exalted a thing, then, is religion, which is the mother of so great blessings, and who will pity thy complaints for the want of any of these, if they be obtained by the pleasure of (that which will also crown thee with heaven) an holy life; be pious, and thou art all these; fear God, and thou shalt not fear man, or devil, for it will set thee above the reach of fortune, or malice.

Religion.

For thy religion, distinguish not thyself by, be not factious for, nor serve under any sect whatsoever; be thou a Christian, the most pure, certain, noblest worshipper of God of all others. But if thou art pressed to give up thy name to any one profession, enquire after and embrace that whose principles conduce most to piety, that which comes nearest the doctrine of Christ. And in the examination of questions in religion, though I am no divine, yet I dare venture to guide your conscience thus far. Be careful still to search into the consequences of a doctrine; rely upon the Scriptures, which are, without exposition, plain, and which, if they offer injury to the attributes of God, rendering them such as we should abhor ourselves to be, or if they open the gate to looseness and profaneness, by no means give them entertainment. Lastly, labour diligently to find the truth when God shall enable you with abilities for that great work, for I would not have you owe your religion to your education only; and for your encouragement to the search of this truth, heedfully remember the

most excellent saying of our blessed Saviour, John, vii. 1, 2, " If any man will do his will, he shall know of the doctrine whether it be of God or man." God never denied himself to him that sought him by prayer and holiness of life. And when you have thus happily found this divine truth, embrace it sincerely, and follow it constantly, and be sure to give it honour by your conversation.

Loyalty.

Next to the fear of God, the Apostle commands honour to the King, which if it be not the sum of the second table, as the other is of the first, it cannot be denied to be the principal and main pillar thereof. And let me tell thee, if thou dost honour thy father and thy mother, thou canst neither be rebel nor schismatic, disloyal to the sovereign power, or disobedient to the church.

Duty to Parents.

As for your duty to me, I doubt not but it will grow up with your understanding; and when you know how nice and curious my care hath been over your education, even to the least circum-

stance, my prying into your inclination, observing the bent of your soul, her very first putting forth, heightening the good, and checking the ill, placing guards upon your senses and conversation, not only pointing out the way to virtue, by putting your feet into it, and teaching you to tread it; (I speak not of fashioning or adorning your body, for I would not have you to measure my love and care by gay clothes, noble diet, and recreation, though you enjoyed these in some measure,) when you come to know and judge of this, I have reason to expect, and therefore may boldly challenge, that if you were to choose a father, you would seek me out. Should you now so behave yourself, that as if I were to choose a son, to adopt a gentleman into my family to inherit my name and fortunes, you only I should pitch upon; besides the joy of beholding it, I should have a requital even to my wish. Nor were it possible for you to die in my debt for your education, if you observe this, with like care to bring up your children also, (if it shall please God to give you that blessing;) and because I have an ambition to oblige posterity, I do here charge this duty upon you, that

you also lay the like charge upon yours, and they on their children successively. For ingenuous manners first made us noble, marked out and advanced our family first to honour;(a) with equal reason and more facility, will such manners preserve us noble, which is most certainly effected by education, otherwise the estate I leave you will be but as rich trappings upon an ass, and render you more ridiculous: wherefore, whatsoever you leave your heirs, (and now I speak to your posterity in you,) be sure to give them a learned and liberal education; there being, in my judgment, no other way to secure you from falling from honour, and the despite of fortune. This which I have said concerning your duty to me, is also applicable to the memory of your excellent mother, for a personal observance you cannot pay her. I most strictly charge you often to call to mind, that you and your brother have entered into a solemn engagement unto me, under your hands, to imitate the honours and excellencies of that dear saint, the best of wives, the best of mothers and friends. Be religious in the performance of it, as you expect my blessing. Remember, Frank, she had

more pangs in your bringing up, than bringing forth, and she hath been an excellent nurse to your mind, regarding more the health and straitness of that, than of your body, though this were cared for with the greatest tenderness imaginable. The truth is, you owe her so much, that you cannot clear your obligation by any other way; nothing can discharge you, and acquit you to her also, but by being such to yours, as she has been to you, and thus her memory is honoured, and I profess myself satisfied.

Affection to Brothers and Sisters.

As for your carriage towards your brothers and sisters, I must need say, that your natural kindness towards them now, gives me great hopes that you will be a loving brother hereafter. And be so, Frank, as you expect the blessing of God, and my favour. Besides, your interest will require this from you, because a numerous, wealthy, and ancient family, entire, and agreeing within itself with all its dependants and relatives, cannot easily be wronged in such a country as this. I know very well how little it can suffer, and how much it can do; but then it must be

as I said, entire. The dying father's bundle of arrows in the fable, has an excellent moral, to show how invincible love and union are. And that you may rightly understand me, this love of yours to them, must not only be in affectionate words, kind entertainment, and the like, but in a hearty real performance of all good offices that may tend to the advantage of their estates and reputation; study to do them good, and stay not for opportunities offered, snatch them rather and prevent their wishes. This is a noble way of obliging, and by this means you may make them your friends, a dearer name by far than that of brother or sister, and which, perhaps, may be repaid to yours, though yourself may not need the return; for I must tell you, kind offices have been remembered when the bestower has been rotten: and a grandchild hath been thanked, sometimes relieved, for the grandfather's kindness: insomuch as the courtesy to your brother may prove a charity to your child, think seriously of this, and remember it. But that I may be thoroughly understood in this advice, your love doth not end here, and I am not fully obeyed if you only love them in that man-

ner as I have expressed: you must endeavour that they love one another also; to this end, be sure to put out the fire of discontent, if any appear, or but the smoke thereof, presently, so soon as it doth appear, and be careful to put it quite out, for smothered discontents break out afterwards with more violence. And herein, after my decease, you are to show the authority of a father, as well as the love of a brother to your family; for which purpose, you ought to enable yourself with those abilities of understanding and judgment, that you may be a person fit to be sought unto, and to be relied upon. This will give you authority, and upon a presumption, these both sides will be inclined to rest and settle, being confident that your equal affection will not suffer you to deceive them, nor your sound reason to be deceived yourself.

Affection to Kindred.

This advice I must carry also into my next particular that concerns your kindred, which, for the former reasons, you must also labour to preserve in amity, at least the major and better part of them, and it will require a very good

skill, but once happily effected, it must needs bring you great reputation. Let your outward deportment be full of respect to all your kindred, but reserve to yourself a secret mark and character of each. And take heed of suffering them to come within you, yet thrust them not off; gentleness, but managed with discretion, will be sometimes necessary; yet distance and gravity must presently step in to secure it from presumption, and protect it from abuse. I should say more concerning this, but I refer you to my more secret instructions, where you shall have, God enabling me, a particular of those friends and servants to your family, whose counsels you may follow, and whose service you may trust.

Frank, you are now setting your foot into the world, but before you place it, look about you, and consider that you can hardly set it but upon a snare, or a thorn, which calls upon you both for care, and courage: with these, take my experience for your guide; and, if you follow not my directions exactly, which free you from all danger, yet tread as near as you can, you shall suffer the less; slip you may, fall you cannot.

Manners.

I have observed that the greatest mischief to our manners, proceedeth from a mistake of the nature of things; learn, therefore, first to make a right judgment of things; esteem not a feather, and slight a jewel; know that nothing is beautiful, great, or your own, but only virtue and piety; riches are not great revenues, noble houses, money, or plate; but not to want that which is necessary to support a moderate and ingenuous condition: that glory, is to be well spoken of for doing good; honour, a reverence for being virtuous; power and command, an ability to oblige noble persons; *nobility*, *heroic actions*, or *to be like noble ancestors:* generosity, a natural inclination to virtue; health, such a constitution of the body as renders the mind vigorous; beauty, a fair soul lodged in no unhandsome body; strength, not to be weary in virtuous actions; pleasure, those pure, firm, lasting delights, which arise from those things alone which belong to the understanding and soul. All which definitions of things are clean contrary to the vul-

gar conceptions, and, consequently, not to be expected in their practice.

Thy birth, Frank, hath separated thee from the people; let thy actions also carry thee, and raise thee above them; suspect all things they admire; neither think their opinion, nor live their manners. They know not how to set upon each thing its due price and value: learn you to do it, and accustom thyself betimes to entertain right and sound opinions, that they may grow up with thee, and by using thyself to think well, thou mayst soon come to do well; and by frequency of well doing it will, it may, at last become so habitual and natural, as that thou canst not but do well, thou canst not do otherwise; or if at any time you do ill, it may appear to be by constraint, or force, rather than from inclination. After you are able to judge of things, and have kept off the servile yoke which opinion hath laid upon most men, by imposing false names, and governing the world by that cheat, and that you can plainly see a rich man to want those things which he has, and a high content in poverty, discern a great man in all his liberty, chained like a slave to his lusts and idleness, and

another free in his fetters: this done, to fit you for conversation, receive these following directions. First, because the eye doth make the first report of the man, and as she tells her tale, so for the most part the presence is liked or disliked, (sometimes very unjustly.) To avoid prejudice, be sure to put yourself into good fashion; and, without flattery, I may tell you, but do not hear it without thankfulness to God, you have a body every way fit to bear a graceful presence, answerable to your rank and quality. But take heed of affectation and singularity, *lest you act the nobleman instead of being one.* And whether you stand, sit, or move, let it be with such a becoming, pleasing gravity, as that your very behaviour may commend you, and prevail for a good opinion with the beholder. Before you speak, let your mind be full of courtesy; the civility of the hat, a kind look, or a word from a person of honour, has bought that service which money could not. And he that can gain or preserve a friend, and the opinion of civility, for the moving of the hat, or a gentle look, and will not, is sillily severe; spare not to spend that which costs nothing; be liberal of them, but be not

prodigal, lest they become cheap. I remember Sir Francis Bacon calls behaviour the garment of the mind; it is well resembled, and rightly expresses the behaviour I would have in proportion to a garment. It must be fit, plain, and rich, useful and fashionable. Frank, I should not have advised you to such a regard of your outside, the most trifling part of man, did I not know how much the greatest part of the world are guided by it, and what notable advantages are gained thereby, even upon some very wise men; the request of an acceptable person being seldom, or at least unwillingly, denied. Yet take heed of minding your behaviour too much, lest it pilfer from your consideration, and hinder action. It is at best but a letter of commendation, or, like a master of ceremonies, presents you to have audience. If something be not well said or done, you are but a handsome picture, the pageant or show of a man.

Language.

The next thing that fits you for conversation, and is, indeed, chiefly to be laboured for, is a graceful manner of speaking in a distinct, well-

tuned voice without stammering, lisping, stopping, or repetition. And let these be your rules and caution in discourse; be sparing of speech; some do it to be suspected for wise men, yet do you speak sometimes that you may not be thought a fool. But let the little you utter be very much to the purpose, and, therefore, frame it within, before you set it forth, still observing the point of your discourse, and go to that directly. If it be a knot, untie it skilfully; always have respect to a grey-haired experience, and famed understanding, if such a one be present.

2. Let your language be clear, proper, significant, and intelligible, fitted to the subject, which, as near as you can, should be according to the humour of the persons you converse with. And this being various, it is requisite that your abilities be various also. As in all things else, so in this of speech, be a strict observer of decorum. Speak not scholastically to a lady, nor courtly to a plain man. And take heed of surfeiting the ears of your hearers, seeing that the best discourse, like sweatmeats, quickly cloys, if it become constant food; and like perpetual music, loses its charms. Therefore, still leave

your company in an appetite to hear more, baiting them sometimes with short offers, so cunningly as that they may invite you, and press you to speak on: did I fear in you a poverty of speech, or should you find at any time a slender stock, I should intreat you to a good husbandry; above all things avoid common places, they are fulsome and ridiculous.

3. If your genius leads you, and I hope it does, to affect a pleasantness of wit, this will charm and win upon all companies. And let me tell you, that a story, and a fit well-chosen tale, well told, has effected that which a more serious and wise debate could never accomplish. The Spanish are singular in this kind, which renders them the best company in the world. And you have often heard me say, that it was the best music I ever heard in Spain. Their gravity in the narration sets off a story exceedingly well; imitate it if it be possible, and if you can, get the apparelling the same tale in a various dress; that if you should chance to tell the same again, either it will not be known in its disguise, or it may again please, because of its variety; neither were it amiss if you sometimes seem to forget to

show your dexterity that way. By no means affect scurrility, and whet not your wit on a dull adversary. It is no way generous to raise mirth or triumph over a fool, whom to overcome can be no victory, when the contention itself was dishonourable. If you meet with a proud, vain, self-conceited man, it may become you well to put such a one out of countenance, so it be done handsomely, and like a person of honour, for all men are well pleased to see a vain man well rallied.

4. Be not dogmatical and peremptory in your opinion—it will be long before that become you; but having spoken, as you think, reason, if it be not allowed of, speak it again, and leave it calmly to censure. Be very careful of falling into passion: for why should you be angry, that another is not able or willing to understand you. Let me tell you, it is the sign of a very feeble spirit, not to be able to endure contradiction; and therefore, if you have a mind to gain reputation upon any by dispute, try if he can be moved: if he may be, then anger him, but without offence; you cannot wish for a greater advantage than his passion will give you; for anger, in dispute, is

like an unquiet horse in a dusty way,—it raises so much dust in the eyes of the understanding, that it blinds it, and puts it out. It will lay the enraged disputant so open, that you may hit him where you please, and he cannot put by one fallacy. Besides, many have overcome by suffering the enemy to beat himself out of breath. But if you would render yourself pleasing to any person you have a mind to oblige, propose then such a subject as you know he is very skilled in, most men being desirous and pleased to show their own excellency; and you will not lose by it neither; for the experienced soldier shall tell you more of the art of war, and a well-practised lawyer of a judged case in law, in half an hour, than all the books of both professions teach you in a month, if, perhaps, at all.([b]) Again, if you have a desire to make a show of yourself, to discourse of that you are best known in, take heed of rushing or breaking in upon it: it will appear pedantical, and discover an affectation which you should carefully avoid: the slight of this must be by degrees, approaches, and goings about to steal upon the argument, and draw some of the com-

pany insensibly to begin it. To shut up this particular, take notice, that some men are good at a short turn, or quick reply, who languish and are tired in a large discourse: others are nothing quick at hand, but yet their strength of reason brings them up at last. Could you join these both together, and make them one ability, you would soon appear a great master of language. I could wish you had the skill to maintain paradoxes; not to that purpose, as some cross humorous wits employ them, merely for contradiction and ostentation, but for the sharpening and stretching of your wit, which, if discreetly and modestly handled, they will afford a sharp tickling delight, set you off handsomely, and render you, to quick apprehensions, very acceptable. If to these you add modesty of countenance and speech, in one of your birth and parts, they will render your conversation sweet and charming. Therefore fail not, upon occasion, to be master of a great modesty; but withal know when to be high; and when you show it, let it be with gentle temper, in a sweet and well-commanded spirit. So that now, Frank, you

being thus fitted with comely presence, and furnished with good language, sufficiency, and dexterity of discourse:

Employment.

I will now oversee your employment, which at present is your study; and I shall be less careful herein, upon a presumption of your tutor's care and sufficiency in the kind hath prevented me; however, I shall tell you what I have heard a very learned man to speak concerning books and the true use of them.

1. You are to come to your study as to the table, with a sharp appetite, whereby that which you read may the better digest. He that has no stomach to his book will very hardly thrive upon it.

2. And because the rules of study do so exactly agree with those of the table, when you are from your tutor, take care that what you read be wholesome, and but sufficient. Not how much, but how good, is the best diet. Sometimes, for variety, and to refresh and please the palate of your understanding, you may read something that is choice and delicate; but make

no meal thereon. You may be allowed also the music of poetry, so it be clear, chaste, and not effeminate.

3. After you have read a little, make a stand upon it, and take not more in, nor that down, till it be well chewed and examined. Go not to another thing until the first be understood in some measure. If any thing stick with you, note down your doubts in a book for the purpose, and rest not till you be satisfied, then write that down too.

4. In your reading, use often to invert and apply that which you observe applicable to some purpose: and if this change be a robbery, God help late writers. Sure I am, nothing to my reason appears more effectual to raise your invention and enrich your understanding.

5. After reading, remember, as from the table, so you rise from your book, with an appetite; and being up, disturb not the concoction, which is infinitely improved by a rumination or chewing of the cud. To this end, recollection with yourself will do well, but a repetition with another far better; for thereby you will get a habit of readily expressing yourself, which is a

singular advantage to learning; and by the very discoursing of what you learn, you again teach yourself: besides, something new, and of your own, must of necessity stream in.

6. For your choice of your books, be advised by your tutor; but, by my consent, you should not have above one or two at the most in every science, but those very choice ones. I will commend one book to you,—we begin with it when we are boys, yet it will become the oldest and gravest man's hand,—it is Tully's Offices; a most wise and useful book, where you shall have excellent philosophy excellently dressed. And those that are skilful in the language say, that the whole Latin tongue is there with all its purity and propriety.

7. For the more orderly managing of your study, I would have you divide the day into several employments. Great and wise persons have given you the example. If you will have me dispose your time for you, I shall proportion it into three octaves: eight hours of which for sleep, comprehending dressing and undressing; eight hours for devotion, food, and recreation, in which I comprehend visits and your attendance

upon me; the other octave, give it constantly to your studies, unless business or like accident interrupt, which, if it shall, you must either recompence by the succeeding day's diligence, or borrow from your recreation. But by no means intrench upon your hours of devotion, which I would have you proportion into little and frequent offices, to sweeten the spirits and prevent wearisomeness. Possibly even these hours also of devotion may sometimes receive interruption by travel or employment of necessity; then your offices must be the less. You may likewise be deprived of the conveniency of place: if so, yet steal a retirement—nothing must hinder you from withdrawing yourself, and a good man makes any place an oratory. But be sure no merry-meeting, pastime, or humouring of others, make a breach upon your daily exercise of piety—nothing but evident necessity can dispense.

8. Be not ashamed to ask if you doubt; but be ashamed to be reproved for the same fault twice.

9. Be constant in your course of study; and although you proceed slowly, yet go on in your path: assiduity will make amends at last. He

that can but creep, if he keeps his way, will sooner come to his journey's end, than he that rides post out of it.

10. Endeavour at the highest perfection, not only at your studies, but in whatsoever you attempt: strive to excel in every thing, and you may perform many things worthy of praise, nothing meanly. He that aims further than he can shoot, and draws with his utmost strength, will hardly shoot short, at least deserves not to be blamed for short shooting.

11. Avoid night studies, if you will preserve your wit and health.

12. Whether thou dost read or hear any thing —indeed whatsoever you do—intend what thou art about, and let not thy mind wander, but compel it to be fixed and present. If any other thought comes across thee in thy study, keep it off, and refer it to some other time: this wandering of your spirit you know I have often reproved, therefore, whatsoever you do, do it, and nothing else.

13. Suffer not thy memory to rest; she loves exercise, and grows with it; every day commend something notable to her custody; the more she

receives, the better she keeps; and when you have trusted any thing to her care, let it rest with her awhile, then call for it again, especially if it be a fault corrected. You must not err twice; and by this frequent calling her to account, she will be always ready to give you satisfaction; and the sooner, if what she was entrusted with was laid up orderly, and put, as it were, in the several boxes of a cabinet.

14. If thou wouldst seem learned, the best way is to endeavour to be learned; for if thou dost not strive to be that which thou desirest to be, thou desirest to no purpose, which gives me occasion to recommend this following advice to your especial regard.

15. It is an extreme vanity to hope to be a scholar, and yet to be unwilling to take pains; for what excellent thing is there that is easily composed? Its very difficulty doth imply, and, as it were, doth invite us to something worthy and rare. Consider it is a rose that thorns do compass; and the forbidden object sharpens the desire in all other things. Thus a difficult mistress makes a lover more passionate; and that same man hates an offered and a prostitute love. I

dare say, if learning were easy and cheap, thou wouldst as much slight her; and, indeed, who would have any thing common with a carter or a cobbler? Something there is, doubtless, in it, that none but noble and unwearied spirits can attain her; and these are raised higher, and heightened by its difficulty, and would not gain her otherwise. Something there is in it, that no money or jewels can buy her. No, Frank, nothing can purchase learning but thy own sweat: obtain her, if thou canst, any other way. Not all my estate can buy thee the faculty of making but one quick epigram—the trifling part of her; wherefore I intreat thee, Frank, to raise thy spirit, and stretch thy resolution. And so often as thou goest to thy book, place before thy eyes what crowns, sceptres, mitres, and other ensigns of honour, learning hath conferred upon those that have courted her with labour and diligence; besides the rare pleasure of satisfaction, which, of itself, is an honorable reward. And let me tell thee, Frank, a learned holy man (and such a one would I fain have thee to be) looks like an angel in flesh—a mortal cherubim. And because letters are great discoverers of the man, there-

fore, when you write, let your style be genteel, clean, round, even, and plain, unless the subject or matter require a more manly and vigorous expression. I cannot allow you a curiosity, unless it be like a lady's dress, negligently neat. Go not to counsel for every word, yet neglect not to choose. Be more careful to think before you write than before you speak; because letters pass not away as words do; they remain upon record, are still under the examination of the eye, and tortured they are, sometimes, to confess that of which they were never guilty. That is rare, indeed, that can endure reading. Understand the person well to whom you write. If he be your inferior or equal, you may give your pen the more liberty, and play with it sometimes; but if to your superior, then regard is to be had to your interest with him, his leisure, and capacity; all which will be so many caveats and instructions to the humility, neatness, and brevity of your style. You shall do well if, like a skilful painter, you draw your sense, and the proportions of your business, in a plain draft first, and then give it colour, heightening, and beauty afterwards; and, if it be duly considered, it is no

such great commmendation to be praised for penning a letter without making a blot, not in my judgment: therefore, after you have pondered and penned, then examine and correct. A negligent manner of writing, methinks, is a kind of an affront and a challenge, not a letter, to a person of distinction. Avoid all roughness, swelling, poverty, and looseness in your style; let it be rather riotous than niggardly. The flowing pen may be helped, but the dry never. Especially shun obscurity, because it must go a-begging for an interpreter: and why should you write to intreat him to understand you if he can. Be this your general rule, both in your writing and speaking,—labour for sense, rather than words; and for your book, take this also, study men and things.

16. Perhaps you will expect, after all these instructions, I should commend unto you some copy or example to imitate. As for the Greek and Latin tongues, I leave it to your tutor's choice. In the English, I know no style I should sooner prefer to your imitation, than that of Sir Francis Bacon, that excellent unhappy man. And to give you direction for all imitation in ge-

neral, as well as of his style in particular, be careful so to imitate, as, by drawing forth the very spirits of the writer, you may, if possible, become himself. Imitate him, but do not mock him; for the face of a bull, or a horse, is more comely, than of an ape or a monkey, though the ape most resembles man, the most beautiful of all creatures: and, in that regard, your own genuine and natural style may show more comely than an imitation of Sir Francis Bacon, if it be not exactly done. I would have the imitator be as the son of the father, not the ape of a man; that is, to put on the likeness of a child, not of an ape: for the ape only imitates the deformities and the ridiculous actions of man, the son represents all the graces of the face, gesture, and every figure of his father; and, in this representation, he hath something of himself too. I shall add but one caution more, and that is this—as he can never run well who shall resolve to set his foot in the footsteps of one that went before, so neither shall any man write well, who precisely and superstitiously ties himself to another's words. And with this liberty I wish you still happy.

17. And such will all your studies be, if you

constantly put in practice this my last admonition, which I reserved purposely for this place. It is, that you be careful every night, before you go to bed, to perform your devotions, to withdraw yourself into your closet, or some private part of your chamber, and there call memory, your steward, to account what she has heard or read that day worthy of observation; what she hath laid up, what she spent; how the stock of knowledge improves, where and how she decays. A notable advantage will this bring to your studies at present, and hereafter (if that way employed) to your estate. But if this course be strictly observed each night between God and your soul, there will the true advantage appear. Fail not, therefore, Frank, what employment soever you have, every night, as in the presence of God and his holy angels, to pass an inquisition on your soul what ill it hath done, what good it hath left undone; what slips, what falls it hath had that day; what temptation hath prevailed upon it; and by what means, or after what manner. Ransack every corner of thy dark heart, and let not the least peccadillo, or kindness to a sin, lurk there, but bring it forth, bewail it, pro-

test against it, detest it, and scourge it by a severe sorrow. Thus each day's breach between God and your soul being made up, with more quiet and sweet hope thou mayst dispose thyself to rest. Certainly, at last, this inquisition (if steadily pursued) will vanquish all customary sins, whatever they be. I speak it upon this reason, because I presume thou wilt not have the face to appear before God every night confessing the same offence; and thou wilt forbear it, lest thou mayst seem to mock God, or despise him, which is dreadful but to imagine.(c) This finished, for a delightful close to the whole business of the day, cause your servant to read something that is excellently written or done, to lay you to sleep with it, that, if it may be, even your dreams may be profitable or learned. This you will find, by your own experience, true, that things will appear more naked to the eye of the soul, when the eye of the body is shut; which, together with the quiet of the night, that time is rendered a most fit season for contemplation and contrivance. As a great advantage, not only to your book, but health and business also, I cannot but advise and enjoin you to accustom your-

self to rise early; for, take it from me, no lover of his bed did ever yet form great and noble things. Now, though I allowed eight hours for your bed, with the preparation to it and from it, yet this was rather to point out the utmost limits beyond which you should not go, rather than to oblige you to observe such a proportion exactly. Borrow, therefore, of these golden morning flowers, and bestow them on your book. A noble person, of all others, has need of learning, and therefore should contribute most time to it; for, besides that it gilds his honour, and sets off his birth, it becomes his employment, which a nobleman, of all others, must not want, if he will secure his soul, honour, and estate, all which are in most certain danger from idleness, the rock of nobility, considering the plenty of his table, and society, with all sorts of temptation; if, therefore, he be a hard student, he is not at leisure to be vicious; the devil knows it is to no purpose to tempt a busy man; be always, therefore, employed; and because some are triflingly active, that you may not with them be idly busy, your book will instruct you how. O Frank! did you but hear the complaints of excellent personages,

for missing of that opportunity which you are now master of; or could you but suppose yourself old and ignorant, how tender would you be of the loss of one minute! what would you not give to return to these years you now enjoy! Let this consideration sink deep and settle in you. Be more curious of the expense of your time than of your gold: time being a jewel whose worth is invaluable, whose loss is irreparable; therefore secure the present time, that you may not hereafter lose more by a vain bewailing of the past. Now, because the best of learning is to study yourself, and I have reason to believe I have some skill in you, having so curiously observed your nature and inclination, I shall make some useful discourse in order to this knowledge, by which you may both see your defects and amend them.

Yourself.

The most profitable and necessary knowledge in the world is to know and study thyself; wherefore, with all the plainness, sincerity, and observation you can make in your best temper of mind and

body, lay yourself open to yourself; take an impartial survey of all your abilities and weaknesses, and spare not to expose them to your eye by writing, which I conceive is the best done by framing your own character, and so to draw the picture of your mind, which I recommend to your yearly practice during your life. This, Frank, if you flatter not yourself, will be your best looking-glass, and must needs have a singular influence upon your religion, and serve your soul extremely well to very high purposes; for, by this means, your growth or decay in virtue will be discovered, and, consequently, ways for the increase of that growth, or for repairing those decays and breaches in the soul, will more readily be found out, and more easily cured. When you have found both your forces and infirmities, then look with one eye upon them, and with the other on the realms you live in, whereby, comparing yourself with the general state of affairs, you shall soon discern whether there may be a correspondency and compliance between you and them, that you may thereupon either draw yourself within your private walls,

to enjoy the happiness of an holy, quiet, and innocent repose, in case the times are rough and dangerous to sail in; or else, if calm and suitable, to engage yourself in some public employment, for the service of your country and advancement of your family: though, if I may guess at the future constitution of your mind by what I observe at present, were the times never so calm and inviting, you should not be easily enticed to embark yourself into the world, or engage in busy and great employments. Your best course, in my judgment, Frank, were to say your prayers at home, manage your little affairs innocently and discreetly, and enjoy, with thankfulness, what God has bestowed upon me. But it may so happen that your inclinations may be active, and your parts correspondent, and that good fortune may find you out in your privacy, and court you to employment,—if she does, refuse her not, but embrace her with these cautions: First, be sure to ballast yourself well, by calling in to your aid all the advantages of learning, art, and experience: then consider to fit your sails to the bulk of your vessel, lest you

prove a slug, or overset. And because commonwealths have their shelves and rocks, therefore get the skill of coasting and shifting your sails: I mean, to arrive at your journey's end by compassing and an honest compliance. Yet, if honesty be the star you sail by, doubt not of a good voyage, at least be sure of a good harbour.

NOTES

ON THE

EARL OF BEDFORD'S ADVICE TO HIS SONS.

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[a] The family of Russell owed, as the Earl observes, in this place, the origin of all its greatness to the pleasing manners of one of his ancestors, who lived in the time of Henry VII. In the 21st year of that monarch's reign, Philip, Archduke of Austria, having encountered a violent storm on his passage from Flanders to Spain, was obliged to put into Weymouth. Sir Thomas Trenchard, who lived near that port, entertained him in the best manner he was able, until the king could be made acquainted with his highness's arrival, and in the meanwhile he sent for Mr. Russell, from Barwick, where he lived, about four miles from Bridport. This young gentleman was the son of Sir John Russell, who was Speaker of the House of Commons in the second and tenth years of the reign of Henry VI. He had travelled, and was well versed in foreign languages: and the Archduke was so much pleased with his address and accomplishments, that he took him with him to court, and recommended him warmly to the king; he was immediately made one of the gentlemen of the privy-chamber: fortunate in his

services, he was as fortunate in their rewards: honor after honor was heaped upon him. In 1522, he was knighted by the Earl of Surrey for his services at the taking of Morlaix, in Bretagne. He was created Lord Russell in 1539, and Earl of Bedford in 1549.

[b] Mr. Locke used to say, that of every ten things he knew, he had learnt nine in conversation; which might be attributed in a great measure to the happy art he had of always engaging persons to talk of their own peculiar professions and pursuits. Raleigh says of Bacon, that prodigy of learning and multifarious information, that "he would draw a man on, and allure him to speak upon such a subject wherein he was peculiarly skilful, and would delight to speak; and for himself, he contemned no man's observations, but would light his torch at every man's candle." Fuller in the same manner commends Lord Burleigh for being "pleasant and merry at meals," remarking that "he had a pretty wit-rack in himself, to make the dumb to speak, to draw speech out of the most sullen and silent guest at his table, to shew his disposition in any point he should propound." This is indeed a most delightful way to connect the relaxation of social intercourse, with the acquirement of useful knowledge, wresting the hours devoted to pleasure from the grasp of intemperance, and devoting them to the arts and sciences, in their most unassuming and attractive garb.

[c] That this excellent advice was not thrown away upon Lord William Russell, is evident from his conversations with Bishop Burnet, during the last week of his existence,

the solemn period that intervened between his condemnation, and his execution, wherein after speaking repeatedly of his peace of conscience, and the tranquillity with which he could contemplate death, supported as he was by an inward assurance of the mercy of God, he added, "he thanked God, that now for these many years, he had made great conscience of all that he did, so that the sins of omission were the chief things he had to answer for. God knew the sincerity of his heart, that he could not go into a thing he thought ill: nor could he tell a lie."

Life of William Lord Russell. By LORD JOHN RUSSELL. App. p. 321.

WILLIAM PENN.

In this most excellent man we have a striking example of the integrity of conduct and unshaken fortitude which are invariably produced by acting from motives of religion and morality, rather than of self-interest or political expediency. Susceptible from his childhood of religious impressions, William Penn, at an early period of his life, joined himself to the society of Quakers, at the risk of all his prospects of temporal advancement; and what was far more grievous to his dutiful and affectionate spirit, at the price of his father's displeasure, which was severe, though happily only temporary, at first carried so far as to cause him to be discarded from his parental roof, and cast friendless on the world. The fervour of his preaching, and the argumentative power of his writings subjected him to perpetual oppressions from government under Charles the Second. His great work, "No Cross, no Crown," was written in the Tower under circumstances of peculiar hardship, and

exhibits, more especially when the age of the author is considered, being then only in his twenty-fifth year, a rare display of reading, of scriptural examples, doctrinal precepts, and knowledge of the human heart. During thirteen years, William Penn endeavoured to spread not only in England and Ireland, but likewise through Germany and Holland, the cause of religion and morality, both by his preaching and writings, aided at all times by his own apostolical example of undaunted courage, joined to the humblest manners and the most blameless life. During a part of this time, his attention had been turned greatly towards America, in consequence of some benevolent assistance he had given to a friend who had become involved by having property there. The exceeding intolerance and oppression which at that time disgraced this country, induced William Penn earnestly to bend his thoughts towards some favored spot where the simple-minded, and the meek and lowly of heart, of all persuasions of christianity, might enjoy the blessings of civil and religious liberty, and subsist on the fruits of their own labour, in peace and brotherly love. This determined him to solicit a grant of lands in America from Government, in lieu of a sum of money for which it stood indebted to him at his father's death. His petition, after much illiberal opposition, was granted, and the King honored him by

commanding that the tract thus ceded to him should be called Pennsylvania, not less out of respect to him than the memory of his father, Admiral Penn, whom the King had ever accounted one of the bravest and ablest of his officers. William Penn, desirous to avoid the imputation of vanity, in suffering so extensive a country to be designated by his own name, would gladly have had it called Sylvania only, and that on account of its woods; but the King willed it to be Pennsylvania.

The principle of justice was, however, rooted too deeply in the breast of William Penn, for him to think that a property belonging originally to others, could ever be made lawfully his own, by any means except those of purchase or fair agreement. Accordingly, regarding the King's absolute grant merely as a license to pursue the line of conduct which his conscience dictated, he entered into amicable treaties with the natives, bargained with them on their own terms for the lands of their ancestors, and ratified his agreement in person, by the simplest yet most affecting treaty that ever found a place in the page of history, "the only one," says a celebrated author, "between the Christians and the Indians that was not ratified by an oath, and that was never broken." It was just before he left England, for the purpose of concluding this treaty, in the year 1682, that, his heart yearning with tender-

ness for the wife and children from whom he was about to be separated by the Atlantic, he wrote the letter which follows this brief sketch, and which breathes the very spirit of true wisdom, patriarchal simplicity, and christian love unspotted by the world.

As a lawgiver and a governor, William Penn's regulations and conduct were unexampled for their excellence; and the fruits of them were evident, in the rapid prosperity of his infant colony, and the respect in which he was held by individuals of all nations, and by none more than by the untutored Indians, who regarding him as their father, and all his followers as his children, hunted for them as for their brethren, and did all in their power to facilitate to these their new friends and allies the means of procuring subsistence.

The champion of liberty, the hope of the oppressed, the refuge of the destitute, William Penn found his whole life fully occupied between the growing interests of his new colony, and the attention which the political situation of his native country required. Like all those, however, who labour solely for the good of mankind at large, he continually found his efforts thwarted by the perverseness of those for whose welfare they were made; his motives doubted by such as could no more understand them than they could imitate his excellence; and his actions misrepresented by all who

were interested in denying to the most exalted virtue that influence and publicity which must cast all meaner feelings into shade. A kind husband, a tender father, a noble patriot, a wise legislator, and a devout Christian, William Penn exhausted his fortune, his time, his health, and spirits, in ceaseless efforts for the improvement and happiness of his fellow-creatures.—When we contemplate such a man exposed in his old age to poverty, lingering in imprisonment, and suffering under a helpless decay of nature, brought on by his incessant exertions, what can we say, but that he must have had that comfort in his own heart which "passeth all understanding." His soul seems to have held constant communion with God—his hopes were fixed upon the Rock of Ages. All his actions had a reference to eternity. What wonder, then, that their temporal consequences, as far as his personal interests were concerned in them, appeared to him unworthy of calculation—incapable of influencing his conduct. Reduced, by repeated apoplectic strokes, to a state which combined the innocence of childhood with its helplessness, he sank calmly into the grave in the seventy-seventh year of his age, prepared to reap the harvest of the precious seed which he had sown in humility and love, at every step of his toilsome pilgrimage through life.

FRUITS OF A FATHER'S LOVE.

MY DEAR WIFE AND CHILDREN,

MY love, which neither sea, nor land, nor death itself can extinguish or lessen toward you, most endearedly visits you with eternal embraces, and will abide with you for ever: and may the God of my life watch over you, and bless you, and do you good in this world and for ever!—— Some things are upon my spirit to leave with you in your respective capacities, as I am to one a husband, and to the rest a father, if I should never see you more in this world.

My dear wife! remember thou wast the love of my youth, and much the joy of my life; the most beloved, as well as most worthy of all my earthly comforts: and the reason of that love was more thy inward than thy outward excellences, which yet were many. God knows, and

thou knowest it, I can say it was a match of Providence's making; and God's image in us both was the first thing, and the most amiable and engaging ornament in our eyes. Now I am to leave thee, and that without knowing whether I shall ever see thee more in this world, take my counsel into thy bosom, and let it dwell with thee in my stead while thou livest.

First. Let the fear of the Lord and a zeal and love to his glory dwell richly in thy heart; and thou wilt watch for good over thyself and thy dear children and family, that no rude, light, or bad thing be committed: else God will be offended, and he will repent himself of the good he intends thee and thine.

Secondly. Be diligent in meetings for worship and business; stir up thyself and others herein; it is thy duty and place: and let meetings be kept once a day in the family to wait upon the Lord, who has given us much time for ourselves: and, my dearest, to make thy family matters easy to thee, divide thy time, and be regular—it is easy and sweet; thy retirement will afford thee to do it; as in the morning to view the business of the house, and fix it as

thou desirest, seeing all be in order; that by thy counsel all may move, and to thee render an account every evening. The time for work, for walking, for meals, may be certain, at least as near as may be: and grieve not thyself with careless servants—they will disorder thee; rather pay them, and let them go, if they will not be better by admonitions: this is best to avoid many words, which I know wound the soul and offend the Lord.

Thirdly. Cast up thy income, and see what it daily amounts to; by which thou mayest be sure to have it in thy sight and power to keep within compass: and I beseech thee to live low and sparingly, till my debts are paid; and then enlarge as thou seest it convenient. Remember thy mother's example, when thy father's public-spiritedness had worsted his estate (which is my case). I know thou lovest plain things, and art averse to the pomps of the world; a nobility natural to thee. I write not as doubtful, but to quicken thee, for my sake, to be more vigilant herein; knowing that God will bless thy care, and thy poor children and thee for it. My mind is wrapt up in a saying of thy father's, 'I

desire not riches, but to owe nothing;' and truly that is wealth, and more than enough to live is a snare attended with many sorrows. I need not bid thee be humble, for thou art so; not meek and patient, for it is much of thy natural disposition: but I pray thee be oft in retirement with the Lord, and guard against encroaching friendships. Keep them at arms end; for it is giving away our power, aye and self too, into the possession of another; and that which might seem engaging in the beginning may prove a yoke and burden too hard and heavy in the end. Wherefore keep dominion over thyself, and let thy children, good meetings, and friends, be the pleasure of thy life.

Fourthly. And now, my dearest, let me recommend to thy care my dear children—abundantly beloved of me, as the Lord's blessings, and the sweet pledges of our mutual and endeared affection. Above all things endeavour to breed them up in the love of virtue, and that holy plain way of it which we have lived in, that the world in no part of it get into my family. I had rather they were homely than

finely bred as to outward behaviour; yet I love sweetness mixed with gravity, and cheerfulness tempered with sobriety. Religion in the heart leads into this true civility, teaching men and women to be mild and courteous in their behaviour, an accomplishment worthy indeed of praise ([a]).

Fifthly. Next breed them up in a love one of another; tell them it is the charge I left behind me; and that it is the way to have the love and blessing of God upon them; also what his portion is, who hates, or calls his brother fool. Sometimes separate them, but not long; and allow them to send and give each other small things to endear one another with. Once more I say, tell them it was my counsel they should be tender and affectionate one to another. For their learning be liberal. Spare no cost; for by such parsimony all is lost that is saved: but let it be useful knowledge, such as is consistent with truth and godliness, not cherishing a vain conversation or idle mind, but ingenuity mixed with industry is good for the body and mind too. I recommend the useful parts of mathematics, as building houses or ships, mea-

suring, surveying, dialing, navigation; but agriculture is especially in my eye: let my children be husbandmen and housewives; it is industrious, healthy, honest, and of good example: like Abraham and the holy ancients, who pleased God, and obtained a good report. This leads to consider the works of God and nature, of things that are good, and diverts the mind from being taken up with the vain arts and inventions of a luxurious world. It is commendable in the princes of Germany, and the nobles of that empire, that they have all their children instructed in some useful occupation ([b]). Rather keep an ingenious person in the house to teach them, than send them to schools, too many evil impressions being commonly received there. Be sure to observe their genius, and do not cross it as to learning: let them not dwell too long on one thing; but let their change be agreeable, and all their diversions have some little bodily labour in them. When grown big, have most care for them; for then there are more snares both within and without. When marriageable, see that they have worthy persons

in their eye, of good life, and good fame for piety and understanding. I need no wealth, but sufficiency; and be sure their love be dear, fervent, and mutual, that it may be happy for them. I choose not they should be married to earthly, covetous kindred; and of cities and towns of concourse beware; the world is apt to stick close to those who have lived and got wealth there: a country life and estate I like best for my children. I prefer a decent mansion, of an hundred pounds per annum, before ten thousand pounds in London, or such like place, in a way of trade. In fine, my dear, endeavour to breed them dutiful to the Lord, and his blessed light, truth, and grace in their hearts, who is their Creator, and his fear will grow up with them. Teach a child (says the Wise Man) the way thou wilt have him to walk, and when he is old he will not forget it. Next, obedience to thee, their dear mother; and that not for wrath, but for conscience sake; liberal to the poor, pitiful to the miserable, humble and kind to all; and may my God make thee a blessing, and give thee comfort

in our dear children; and in age gather thee to the joy and blessedness of the just (where no death shall separate us) for ever!

And now, my dear children, these are the gifts and mercies of the God of your tender father, hear my counsel, and lay it up in your hearts; love it more than treasure, and follow it, and you shall be blessed here, and happy hereafter.

In the first place, remember your Creator in the days of your youth. It was the glory of Israel in the second of Jeremiah; and how did God bless Josiah because he feared him in his youth! and so he did Jacob, Joseph, and Moses. O my dear children, remember, and fear and serve Him who made you, and gave you to me and your dear mother; that you may live to him and glorify him in your generations!

To do this, in your youthful days seek after the Lord, that you may find him; remembering his great love in creating you; that you are not beasts, plants, or stones, but that he has kept you, and given you his grace within, and substance without, and provided plentifully for you. This remember in your youth, that you

may be kept from the evil of the world; for in age it will be harder to overcome the temptations of it.

Wherefore, my dear children, eschew the appearance of evil, and love and cleave to that in your hearts which shows you evil from good, and tells you when you do amiss, and reproves you for it. It is the light of Christ that he has given you for your salvation. If you do this, and follow my counsel, God will bless you in this world, and give you an inheritance in that which shall never have an end. For the light of Jesus is of a purifying nature; it seasons those who love it and take heed to it; and never leaves such, till it has brought them to the city of God, that has foundations. O that ye may be seasoned with the gracious nature of it; hide it in your hearts, and flee, my dear children, from all youthful lusts; the vain sports, pastimes, and pleasures of the world; redeeming the time, because the days are evil!——You are now beginning to live——What would some give for your time? Oh! I could have lived better, were I, as you, in the flower of youth. ——Therefore love and fear the Lord, keep

close to meetings, and delight to wait on the Lord God of your father and mother, among his despised people, as we have done; and count it your honour to be members of that Society, and heirs of that living fellowship which is enjoyed among them, for the experience of which your father's soul blesseth the Lord for ever.

Next, be obedient to your dear mother—a woman whose virtue and good name is an honour to you; for she hath been exceeded by none in her time for her plainness, integrity, industry, humanity, virtue, and good understanding; qualities not usual among women of her worldly condition and quality. Therefore honour and obey her, my dear children, as your mother, and your father's love and delight; nay love her too, for she loved your father with a deep and upright love, choosing him before all her many suitors: and though she be of a delicate constitution and noble spirit, yet she descended to the utmost tenderness and care for you, performing the painfullest acts of service to you in your infancy, as a mother and a nurse

too. I charge you, before the Lord, honour and obey, love and cherish your dear mother.

Next, betake yourselves to some honest, industrious course of life, and that not of sordid covetousness, but for example and to avoid idleness. And if you change your condition and marry, choose, with the knowledge and consent of your mother if living, or of guardians, or those that have the charge of you. Mind neither beauty nor riches, but the fear of the Lord, and a sweet and amiable disposition, such as you can love above all this world, and that may make your habitations pleasant and desireable to you.

And being married be tender, affectionate, patient, and meek. Live in the fear of the Lord, and he will bless you and your offspring. Be sure to live within compass; borrow not, neither be beholden to any. Ruin not yourselves by kindness to others; for that exceeds the due bounds of friendship, neither will a true friend expect it. Small matters I heed not.

Let your industry and parsimony go no further than for a sufficiency for life, and to

make a provision for your children, and that in moderation, if the Lord gives you any. I charge you help the poor and needy; let the Lord have a voluntary share of your income for the good of the poor, both in our Society and others; for we are all his creatures; remembering that 'he that giveth to the poor lendeth to the Lord.'

Know well your in-comings, and your out-goings may be better regulated. Love not money nor the world: use them only, and they will serve you; but if you love them you serve them, which will debase your spirits as well as offend the Lord.

Pity the distressed, and hold out a hand of help to them; it may be your case; and as you mete to others God will mete to you again.

Be humble and gentle in your conversation; of few words, I charge you; but always pertinent when you speak, hearing out before you attempt to answer, and then speaking as if you would persuade, not impose.

Affront none, neither revenge the affronts that are done to you; but forgive, and you shall be forgiven of your Heavenly Father.

In making friends consider well first; and when you are fixed be true, not wavering by reports nor deserting in affliction, for that becomes not the good and virtuous.

Watch against anger, neither speak nor act in it; for, like drunkenness, it makes a man a beast, and throws people into desperate inconveniences.

Avoid flatterers, for they are thieves in disguise; their praise is costly, designing to get by those they bespeak: they are the worst of creatures; they lie to flatter, and flatter to cheat; and, which is worse, if you believe them you cheat yourselves most dangerously. But the virtuous, though poor, love, cherish, and prefer. Remember David, who asking the Lord, 'Who shall abide in thy tabernacle? who shall dwell upon thy holy hill?' answers, 'He that walketh uprightly, worketh righteousness, and speaketh the truth in his heart; in whose eyes the vile person is contemned, but honoureth them who fear the Lord.'

Next, my children, be temperate in all things: in your diet, for that is physic by prevention; it keeps, nay, it makes people healthy, and their

generation sound. This is exclusive of the spiritual advantage it brings. Be also plain in your apparel; keep out that lust which reigns too much over some; let your virtues be your ornaments, remembering life is more than food, and the body than raiment. Let your furniture be simple and cheap. Avoid pride, avarice, and luxury. Read my 'No Cross, no Crown.' There is instruction. Make your conversation with the most eminent for wisdom and piety; and shun all wicked men as you hope for the blessing of God and the comfort of your father's living and dying prayers. Be sure you speak no evil of any, no, not of the meanest; much less of your superiors, as magistrates, guardians, tutors, teachers, and elders in Christ.

Be no busybodies; meddle not with other folk's matters, but when in conscience and duty pressed; for it procures trouble, and is ill-manners, and very unseemly to wise men.

In your families remember Abraham, Moses, and Joshua, their integrity to the Lord; and do as you have them for your examples.

Let the fear and service of the Living God be encouraged in your houses, and that plain-

ness, sobriety, and moderation in all things as becometh God's chosen people; and as I advise you, my beloved children, do you counsel your's, if God should give you any. Yea, I counsel and command them as my posterity, that they love and serve the Lord God with an upright heart, that he may bless you and your's from generation to generation.

And as for you, who are likely to be concerned in the government of Pennsylvania and my parts of East Jersey, especially the first, I do charge you before the Lord God and his holy angels, that you be lowly, diligent, and tender, fearing God, loving the people, and hating covetousness. Let justice have its impartial course, and the law free passage. Though to your loss, protect no man against it; for you are not above the law, but the law above you. Live therefore the lives yourselves you would have the people live, and then you have right and boldness to punish the transgressor. Keep upon the square, for God sees you: therefore do your duty, and be sure you see with your own eyes, and hear with your own ears. Entertain no lurchers, cherish no informers for gain

or revenge; use no tricks; fly to no devices to support or cover injustice; but let your hearts be upright before the Lord, trusting in him above the contrivances of men; and none shall be able to hurt or supplant.

Oh! the Lord is a strong God, and he can do whatsoever he pleases; and though men consider it not, it is the Lord that rules and over-rules in the kingdoms of men, and he builds up and pulls down. I, your father, am the man that can say, He that trusts in the Lord shall not be confounded. But God, in due time, will make his enemies be at peace with him.

If you thus behave yourselves, and so become a terror to evil doers and a praise to them that do well, God, my God, will be with you in wisdom and a sound mind, and make you blessed instruments in his hand for the settlements of some of those desolate parts of the world, which my soul desires above all worldly honours and riches, both for you that go and you that stay; you that govern and you that are governed; that in the end you may be gathered with me to the rest of God.

Finally, my children, love one another with a true endeared love, and your dear relations on both sides, and take care to preserve tender affection in your children to each other, often marrying within themselves, so as it be without the bounds forbidden in God's law, that so they may not, like the forgetting unnatural world, grow out of kindred and as cold as strangers; but, as becomes a truly natural and Christian stock, you and your's after you may live in the pure and fervent love of God towards one another, as becometh brethren in the spiritual and natural relation.

So, my God, that hath blessed me with his abundant mercies, both of this and the other and better life, be with you all, guide you by his counsel, bless you, and bring you to his eternal glory! that you may shine, my dear children, in the firmament of God's power with the blessed spirits of the just, that celestial family, praising and admiring him, the God and Father of it, for ever. For there is no God like unto him; the God of Isaac and of Jacob, the God of the Prophets, the Apostles, and Martyrs of Jesus, in whom I live for ever.

So farewell to my thrice dearly beloved wife and children!

Your's, as God pleaseth, in that which no waters can quench, no time forget, nor distance wear away, but remains for ever,

WILLIAM PENN.

Worminghurst, fourth of
sixth month, 1682.

NOTES

ON

WILLIAM PENN'S FRUITS OF A FATHER'S LOVE.

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[a] "Christianity," says the Rev. William Jones, "is the best foundation of what we call good manners, and of two persons who have equal knowledge of the world, he that is the best christian will be the best gentleman." And certainly if we attend to the description which the Apostle Paul gives of that surpassing virtue, without which, he declares all eloquence, all knowledge, and all alms-giving to be of no avail, and substitute the word politeness for charity, we shall find how entirely the practice of it would include every rule of the most polished breeding, and gain on the most laudable and delightful grounds that universal deference and esteem, which is too often paid to the mere assumption, from the most worldly motives, of an amiable deportment. Great therefore is the injustice which religious persons do themselves and their cause by neglecting such graces of behaviour and agreeableness of conversation as may recommend it to the world.

[b] This remark ought to be impressed on the attention of parents, who, in their anxiety to instil every frivolous accomplishment into the minds of their children at that time

of life, when they are most susceptible of good and noble impressions, leave them in total ignorance of things really useful. The wisest part of Rousseau's Theory of Education, so visionary and impracticable in many points, was his injunction that every child should be taught a trade; and a nobleman lately deceased, distinguished for his ingenuity, and wise in some at least of the eccentricities which accompanied his genius, had his son taught to make shoes; holding it as a maxim, that no man could be deemed really independent, whatever might be his rank or fortune, who did not possess within himself the means of procuring a livelihood, in the event of being thrown on his own resources. The French Revolution afforded abundant instances of the wisdom of this opinion.

BENJAMIN FRANKLIN.

THERE is nothing more delightful to a reflective and benevolent mind, than to see a person raise himself by his own merits, from a humble station in life, to that eminence which he may be calculated, by his virtues or his talents, to adorn. In this point of view there is no character that can be contemplated with more interest than that of Benjamin Franklin, who, intended originally for the sordid employment of a tallow-chandler, by the mere force of native genius, guided by prudence, and strengthened by integrity, became the first philosopher, and the first legislator, of the age in which he lived; who kept the eyes of both the Old and the New World fixed on his discoveries and his politics; whose life was a pattern for imitation, and whose death was a subject of general mourning, not only throughout the United States of America, but likewise in the politer circles of France.

This admirable man has left a Memoir of himself, written with the most engaging simplicity, and with

exemplary candour. From this narrative it appears, that although intended for his father's business of a tallow-chandler, at Boston, in America, from ten years old, he entertained such an unconquerable aversion to it, that his father, fearing it might drive him to a seafaring life, for which he had always shewn a predilection, gave up the prospect of being assisted by him, and at the end of two years suffered him to be bound apprentice to his elder brother, who was a printer.

This avocation was much more congenial to Franklin's taste, and greatly tended to foster in him the passion for books, and love of composition, which had characterized him from a child; but finding his brother a somewhat more tyrannical master than suited his early notions of independence and justice, he left him clandestinely, and went to Philadelphia in search of employment.

At that city, into which, at a subsequent period of his life, he made an almost triumphal entry, hailed on all sides as the great founder of American independence, he first landed, with only five shillings in his pocket. His first meal in it was of dry bread, which he ate as he wandered up and down the streets, and when he had finished it, he quenched his thirst with the waters of the Delaware. To one of such simple habits, poverty itself can hold out no cause of alarm; before his little fund was exhausted, Franklin procured

the employment he desired, and soon gained the esteem of his master and his associates, by his temperance, industry, and amiable frankness.

Deceived by some visionary promises held out to him by Sir William Keith, Franklin came to London at eighteen years of age, without a single friend, either to counsel or assist him. Happily his principles were so far fixed, and his pursuits of so laudable a nature, that a situation which to almost any other youth would have been fraught with danger, to him only proved the means of increasing his knowledge, by enlarging the sphere of his observation. After a residence of eighteen months in England, he returned to his native country, unimpaired in the simplicity of his character, though refined in mental cultivation by his voyage across the Atlantic.

He now settled at Philadelphia, as a printer; and his active and speculating mind immediately began to shew itself. He published newspapers and periodical works, one of which was the famous almanack, called "Poor Richard's," ten thousand copies of which were for many years sold annually in America: it is replete with the most excellent rules of conduct, and is written in so engaging yet impressive a style, that in Pennsylvania, in particular, the effects of the frugality and industry which it enforced were long observable in the habits of the people, and the consequent ease which

their circumstances exhibited. He likewise formed clubs and circulating libraries, directed scientific enquiries to the purposes of domestic comfort, and transfused into every thing he projected or organised such a spirit of rational liberty, temperate philosophy, and useful information, as speedily procured him the notice of government. In 1736 he was chosen clerk of the General Assembly, which he regarded as his first entrance into public life: his next step was to become a justice of the peace and a legislator, and in the latter capacity he was re-elected every year for ten years, without his ever asking an elector for a vote, or signifying either directly or indirectly any desire of being chosen.

Franklin's philosophical and political fame began now equally to diffuse themselves over the world. His attention to that branch of natural philosophy in which he afterwards became so eminently distinguished by his ingenious discoveries, was originally excited by an accidental acquaintance with a Doctor Spence from Scotland, who shewed him some experiments in electricity, the first he had ever seen. To a mind like his this opened a field of enquiry, which he investigated with equal ardour and acuteness. His theories, new as they were bold, gained him the honour of a gold medal from the Royal Society of London. The Uni-

versity of St. Andrew's conferred on him the degree of Doctor of Laws; that of Edinburgh and of Oxford followed its example, and most of the other learned bodies of Europe were equally ambitious of calling him a member who first entertained the daring thought, like the fabled Prometheus, of stealing fire from heaven, in attracting its lightnings by means of pointed rods, and thus conducting them harmless to the earth.

The unhappy misunderstandings between America and the mother country, which preceded their final rupture, were but too well calculated to draw forth Doctor Franklin's political talents; and as he was in England during much of the time when party disputes were at the highest, and his extensive influence in his native country was universally acknowledged, his opinions were eagerly looked for, and jealously scrutinized on both sides of the Atlantic, as likely to have considerable weight in determining the question whether America should assert her independence as a country, or submit, unrepresented, to the taxation imposed upon her as a colony. The justice and moderation of Franklin's counsels, at such an eventful crisis, drew upon him the discontent of all parties less rational than himself. Whilst in America, the people reproached him with being almost lukewarm in their cause; in England he was accused of endeavouring to sow dis-

sensions between the countries, regardless of the horrors of civil war, and to alienate the affections of subjects from their lawful governors.

Amidst all the clash of parties and the outcries of calumny, Doctor Franklin, however, remained unmoved; though, as he has himself declared, in a letter to his son, nothing could have supported him so firmly under such trying circumstances, but the soothing assurances of his own conscience, that he was endeavouring, to the utmost of his ability, to promote the social rights and happiness of mankind; and the conviction, that sooner or later, the true motives of every person's actions must be made manifest to the world, and their real value impartially appreciated. Nor was his consolation drawn from a source that could deceive him: within a very few months from the period when he had been most injured by suspicion, and loaded with reproach, England did him the justice to regret that she had not been guided by his advice, and America to acknowledge that she was indebted for her independence to the wisdom of him, who first taught her to assert her own rights, and trust to her own resources. On the commencement of the war between America and this country, Doctor Franklin was sent from Philadelphia to France, in the important character of envoy. He was presented to the king in the gallery of Versailles, and was received in the most gracious manner. He was accompanied on

the occasion by a great number of Americans and individuals of foreign states, who were collected together by curiosity, to see so venerable a character; and his years and the simplicity of his dress, added to the respect which his talents had before inspired. His influence at the court of France, and the personal esteem in which he was held by the literary and scientific classes in its society, were so great, that he was enabled to obtain assistance from that kingdom which greatly contributed to bring the war with England to a favourable conclusion, and establish the American independence on a basis not to be shaken so long as it remains true to itself. After representing his native country for nine years in France, Doctor Franklin at length returned to Philadelphia, and entered it amidst the shouts and acclamations of thousands who had flocked from all parts to testify their esteem and veneration.

"The warriors who had shed their blood for an independence insured by means of his sagacity," says one of his historians, "were eager to exhibit to him their glorious wounds. He was surrounded by old men who had petitioned Heaven to live long enough to behold his return; and by a new generation, eager to survey the features of a great man, whose talents, whose services, and whose virtues had excited in their hearts the first raptures of enthusiasm. Having advanced from a port henceforth open to all nations, to a city, the model

of all future capitals, he beheld the public school which he had founded, in a state of splendour; and saw the hospital, the establishment of which had been one of his first services, and the increase of which was owing to his foresight, now fully commensurate to all his wishes: the latter by solacing suffering humanity; the former by aiding the progress of reason." In about three years after his return to Philadelphia, Dr. Franklin withdrew himself entirely from public life, having long been desirous of the tranquillity which his increasing years and declining health required. He still however, served his country occasionally with his pen, but for the last twelve months of his existence, his infirmities confined him almost entirely to his bed, without, however, impairing either his mental faculties, or his cheerfulness of disposition; and he finally resigned with the utmost calmness, a long and useful life of eighty-four years, uniformly spent in the service of his fellow-creatures. "Franklin's life," says one of his countrymen and cotemporaries, "affords one of the finest moral lessons that can be offered up to the admiration, the applause, or the imitation of mankind.

"As a man, we have beheld him practising and inculcating the virtues of frugality, temperance, and industry.

"As a citizen, we have seen him repelling the efforts

of tyranny, and asserting the liberty of his countrymen.

"As a legislator, he affords a bright example of genius soaring above corruption, and continually aiming at the happiness of his constituents.

"As a politician, we survey him on one hand acquiring the aid of a powerful nation, by means of his skilful negociations; and on the other, calling forth the common strength of a congress of republics, by fixing a central point to which they could all look up, and concentrating their common force for the purpose of union, harmony, legislation, and defence.

"As a philosopher, his labours and his discoveries are calculated to advance the best interests of humanity. He might, indeed have been justly termed the friend of man, the benefactor of the universe.

"The pursuits and occupations of his early path, afford a most excellent and instructive example to the young; his middle life, to the adult; his advanced years to the aged. From him the poor may learn to acquire wealth, and the rich to adapt it to the purposes of beneficence."

ADVICE TO A YOUNG TRADESMAN.

To my Friend, A. B.

As you have desired it of me, I write the following hints, which have been of service to me, and may, if observed, be so to you.

Remember, that time is money. He that can earn ten shillings a-day by his labour, and goes abroad, or sits idle one half of that day, though he spends but sixpence during his diversion or idleness, ought not to reckon that the only expense; he has really spent, or rather thrown away, five shillings besides.

Remember, that credit is money. If a man lets his money lie in my hands after it is due, he gives me the interest, or so much as I can make of it during that time. This amounts to a considerable sum where a man has good and large credit, and makes good use of it.

Remember, that money is of the prolific ge-

nerating nature. Money can beget money, and its offspring can beget more, and so on. Five shillings turned is six, turned again it is seven and three-pence, and so on till it becomes an hundred pounds. The more there is of it, the more it produces every turning, so that the profits rise quicker and quicker. He that kills a breeding sow, destroys all her offspring to the thousandth generation. He that murders a crown, destroys all that it might have produced, even scores of pounds.

Remember, that six-pounds a-year is but a groat a-day. For this little sum (which may be daily wasted either in time or expence unperceived) a man of credit may, on his own security, have the constant possession and use of an hundred pounds. So much in stock, briskly turned by an industrious man, produces great advantage.

Remember this saying, "The good paymaster is lord of another man's purse." He that is known to pay punctually and exactly to the time he promises, may at any time, and on any occasion, raise all the money his friends can spare. This is sometimes of great use. After

industry and frugality, nothing contributes more to the raising of a young man in the world than punctuality and justice in all his dealings: therefore, never keep borrowed money an hour beyond the time you promised, lest a disappointment shut up your friend's purse for ever.

The most trifling actions that effect a man's credit are to be regarded. The sound of your hammer at five in the morning, or nine at night, heard by a creditor, makes him easy six months longer: but if he sees you at a billiard-table, or hears your voice at a tavern, when you should be at work, he sends for his money the next day; demands it before he can receive it in a lump.

It shows, besides, that you are mindful of what you owe; it makes you appear a careful as well as an honest man, and that still increases your credit.

Beware of thinking all your own that you possess, and of living accordingly. It is a mistake that many people who have credit fall into. To prevent this, keep an exact account for some time, both of your expences and your income.

If you take the pains at first to mention particulars, it will have this good effect; you will discover how wonderfully small trifling expences mount up to large sums, and will discern what might have been, and may for the future be saved, without occasioning any great inconvenience.

In short, the way to wealth, if you desire it, is as plain as the way to market. It depends chiefly on two words, industry and frugality; that is, waste neither time nor money, but make the best use of both. Without industry and frugality nothing will do, and with them every thing. He that gets all he can honestly, and saves all he gets (necessary expences excepted), will certainly become rich—if that Being who governs the world, to whom all should look for a blessing on their honest endeavours, doth not, in his wise providence, otherwise determine.

AN OLD TRADESMAN.

Necessary Hints to those that would be Rich.

The use of money is all the advantage there is in having money.

For six pounds a-year you may have the use

of one hundred pounds, provided you are a man of known prudence and honesty.

He that spends a groat a-day idly, spends idly above six pounds a-year, which is the price for the use of one hundred pounds.

He that wastes idly a groat's worth of his time per day, one day with another, wastes the privilege of using one hundred pounds each day.

He that idly loses five shillings' worth of time, loses five shillings, and might as prudently throw five shillings into the sea.

He that loses five shillings, not only loses that sum, but all the advantage that might be made by turning it in dealing, which, by the time that a young man becomes old, will amount to a considerable sum of money.

Again: he that sells upon credit, asks a price for what he sells equivalent to the principal and interest of his money for the time he is to be kept out of it; therefore, he that buys upon credit, pays interest for what he buys, and he that pays ready money, might let that money out to use; so that he that possesses any thing he has bought, pays interest for the use of it.

Yet, in buying goods, it is best to pay ready money, because he that sells upon credit, expects to lose five per cent. by bad debts; therefore he charges on all he sells upon credit, an advance that shall make up that deficiency.

Those who pay for what they buy upon credit, pay their share of this advance.

He that pays ready money, escapes, or may escape, that charge.

A penny sav'd is two-pence clear;
A pin a-day 's a groat a-year.

The Way to make Money plenty in every Man's Pocket.

At this time, when the general complaint is that "money is scarce," it will be an act of kindness to inform the moneyless how they may reinforce their pockets. I will acquaint them with the true secret of money-catching, the certain way to fill empty purses, and how to keep them always full. Two simple rules, well observed, will do the business.

First, let honesty and industry be thy constant companions; and

Secondly, spend one penny less than thy clear gains.

Then shall thy hide-bound pocket soon begin to thrive, and will never again cry with the empty belly-ache: neither will creditors insult thee, nor want oppress, nor hunger bite, nor nakedness freeze thee. The whole hemisphere will shine brighter, and pleasure spring up in every corner of thy heart. Now, therefore, embrace these rules and be happy. Banish the bleak winds of sorrow from thy mind, and live independent. Then shalt thou be a man, and not hide thy face at the approach of the rich, nor suffer the pain of feeling little when the sons of fortune walk at thy right hand; for independency, whether with little or much, is good fortune, and placeth thee on even ground with the proudest of the golden fleece. Oh, then, be wise, let industry walk with thee in the morning, and attend thee until thou reachest the evening hour for rest. Let honesty be as the breath of thy soul, and never forget to have a penny when all thy expences are enumerated and paid; then shalt thou reach the point of happiness, and independence shall be thy shield and buck-

ler, thy helmet and crown; then shall thy soul walk upright, nor stoop to the silken wretch because he hath riches, nor pocket an abuse because the hand which offers it wears a ring set with diamonds. ([a])

The way to Wealth, as clearly shewn in the Preface of an old Pennsylvanian Almanac, intitled, "Poor Richard Improved."

COURTEOUS READER,

I have heard that nothing gives an author so great pleasure as to find his works respectfully quoted by others. Judge, then, how much I must have been gratified by an incident I am going to relate to you. I stopped my horse lately, where a great number of people were collected at an auction of merchants' goods. The hour of the sale not being come, they were conversing on the badness of the times; and one of the company called to a plain clean old man with white locks, "Pray, Father Abraham, what think you of the times? Will not these heavy taxes quite ruin the country? How shall we ever be able to pay them? What would

you advise us to?"—Father Abraham stood up, and replied, "If you would have my advice, I will give it you in short; For a word to the wise is enough, as poor Richard says." They joined in desiring him to speak his mind, and gathering round him, he proceeded as follows:

"Friends," said he, "the taxes are indeed very heavy, and if those laid on by the government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioners cannot ease or deliver us, by allowing an abatement. However, let us hearken to good advice, and something may be done for us; God helps them that help themselves, as Poor Richard says.

1. "It would be thought a hard government that should tax its people one-tenth part of their time, to be employed in its service: but idleness taxes many of us much more; sloth, by bringing on diseases, absolutely shortens life. Sloth, like rust, consumes faster than labour wears;

while the used key is always bright, as Poor Richard says. But dost thou love life, then do not squander time, for that is the stuff life is made of, as Poor Richard says. How much more than is necessary do we spend in sleep! forgetting, that The sleeping fox catches no poultry, and that there will be sleeping enough in the grave, as Poor Richard says.

"If time be of all things the most precious, wasting time must be, as Poor Richard says, the greatest prodigality; since, as he elsewhere tells us, Lost time is never found again; and what we call time enough always proves little enough: let us then be up and be doing, and doing to the purpose; so by diligence shall we do more and with less perplexity. Sloth makes all things difficult, but industry all easy; and he that riseth late must trot all day, and shall scarce overtake his business at night; while laziness travels so slowly, that poverty soon overtakes him. Drive thy business, let not that drive thee; and early to bed, and early to rise, makes a man healthy, wealthy, and wise, as Poor Richard says.

"So what signifies wishing and hoping for

better times? We may make these times better if we bestir ourselves. Industry need not wish, and he that lives upon hopes will die fasting. There are no gains without pains; then help hands, for I have no lands; or, if I have, they are smartly taxed. He that hath a trade, hath an estate; and he that hath a calling, hath an office of profit and honor, as Poor Richard says; but then the trade must be worked at, and the calling followed, or neither the estate nor the office will enable us to pay our taxes. It we are industrious we shall never starve; for, at the working man's house, hunger looks in, but dares not enter. Nor will the bailiff or the constable enter, for industry pays debts, while despair increaseth them. What though you have found no treasure, nor has any rich relation left you a legacy, diligence is the mother of good luck, and God gives all things to industry. Then plough deep, while sluggards sleep, and you shall have corn to sell and to keep. Work while it is called to-day, for you know not how much you may be hindered to-morrow. One to-day is worth two to-morrows, as Poor Richard says; and further, never leave

that till to-morrow which you can do to-day. If you were a servant, would you not be ashamed that a good master should catch you idle? Are you then your own master? be ashamed to catch yourself idle, when there is so much to be done for yourself, your family, your country and your king. Handle your tools without mittens; remember that the cat in gloves catches no mice, as Poor Richard says. It is true there is much to be done, and perhaps you are weak-handed; but stick to it steadily, and you will see great effects: for constant dropping wears away stones; and by diligence and patience the mouse ate in two the cable; and little strokes fell great oaks.

"Methinks I hear some of you say, 'Must a man afford himself no leisure?'—I will tell thee, my friend, what Poor Richard says,—employ thy time well, if thou meanest to gain leisure; and since thou art not sure of a minute, throw not away an hour. Leisure is time for doing something useful; this leisure the diligent man will obtain, but the lazy man never: for a life of leisure and a life of laziness are two things. Many, without labor, would live by their wits

only, but they break for want of stock: whereas industry gives comfort, and plenty, and respect. Fly pleasures, and they will follow you. The diligent spinner has a large shift: and now I have a sheep and a cow, every body bids me good morrow.

2. "But with our industry we must likewise be steady, settled, and careful, and oversee our own affairs with our own eyes, and not trust too much to others; for, as Poor Richard says,—

> I never saw an oft-removed tree,
> Nor yet an oft-removed family,
> That throve so well as those that settled be.

And again,—three removes are as bad as a fire; and again,—keep thy shop, and thy shop will keep thee; and again,—if you would have your business done, go; if not, send. And again,—

> He that by the plough would thrive,
> Himself must either hold or drive.

And again,—the eye of a master will do more work than both his hands: and again,—want of care does us more damage than want of knowledge; and again,—not to oversee workmen, is to leave them your purse open. Trusting too much to others' care is the ruin of many; for,

in the affairs of this world men are saved, not by faith, but by the want of it; but a man's own care is profitable; for, if you would have a faithful servant, and one that you like, serve yourself. A little neglect may breed great mischief: for want of a nail the shoe was lost; for want of a shoe the horse was lost; and for want of a horse the rider was lost, being overtaken and slain by the enemy; all for want of a little care about a horse-shoe nail.

3. "So much for industry, my friends, and attention to one's own business; but to these we must add frugality, if we would make our industry more certainly successful. A man may, if he knows not how to save as he gets, keep his nose all his life to the grindstone, and die not worth a groat at last. A fat kitchen makes a lean will; and,

> Many estates are spent in the getting,
> Since women for tea forsook spinning and knitting,
> And men for punch forsook hewing and splitting.

If you would be wealthy, think of saving as well as of getting. The Indies have not made Spain rich, because her out goes are greater than her incomes.

"Away then with your expensive follies, and you will not then have so much cause to complain of hard times, heavy taxes, and chargeable families; for—

Women and wine, game and deceit,
Make the wealth small and the want great.

And further,—what maintains one vice, would bring up two children. You may think, perhaps, that a little tea, or a little punch now and then, diet a little more costly, clothes a little finer, and a little entertainment now and then, can be no great matter; but remember,—many a little makes a mickle. Beware of little expences; a small leak will sink a great ship, as Poor Richard says; and again,—who dainties love, shall beggars prove; and moreover,—fools make feasts, and wise men eat them.

"Here you are all got together at this sale of fineries and nick-nacks. You call them goods; but, if you do not take care, they will prove evils to some of you. You expect they will be sold cheap, and perhaps they may for less than they cost; but if you have no occasion for them, they must be dear to you. Remember what Poor Richard says,—buy what thou hast no need of,

and ere long thou shalt sell thy necessaries. And again,—at a great pennyworth pause awhile. He means that perhaps the cheapness is apparent only, and not real; or the bargain, by straitening thee in thy business, may do thee more harm than good. For in another place he says, —many have been ruined by buying good pennyworths. Again,—it is foolish to lay out money in a purchase of repentance; and yet this folly is practised every day at auctions, for want of minding the almanack. Many a one, for the sake of finery on the back, have gone with a hungry belly and half-starved their families: silks and satins, scarlet and velvets, put out the kitchen fire, as Poor Richard says. These are not the necessaries of life; they can scarcely be called the conveniences; and yet, only because they look pretty, how many want to have them! By these, and other extravagances, the genteel are reduced to poverty, and forced to borrow of those whom they formerly despised, but who, through industry and frugality, have maintained their standing; in which case it appears plainly, that, a ploughman on his legs is higher than a gentleman on his knees, as

Poor Richard says. Perhaps they have had a small estate left them, which they knew not the getting of; they think it is day, and will never be night; that a little to be spent out of so much is not worth minding; but always taking out of the meal-tub, and never putting in, soon comes to the bottom, as Poor Richard says; and then, —when the well is dry, they know the worth of water. But this they might have known before if they had taken his advice:—If you would know the value of money, go and try to borrow some; for he that goes a borrowing goes a sorrowing, as Poor Richard says; and indeed so does he that lends to such people, when he goes to get it in again.—Poor Dick further advises, and says,

> Fond pride of dress is sure a very curse;
> Ere fancy you consult, consult your purse.

And again,—pride is as loud a beggar as want, and a great deal more saucy. When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but Poor Dick says,—it is easier to suppress the first desire, than to satisfy all that follow it. And

it is as truly folly for the poor to ape the rich, as for the frog to swell in order to equal the ox.

> Vessels large may venture more,
> But little boats should keep near shore.

It is, however, a folly soon punished; for, as Poor Richard says,—Pride that dines on vanity, sups on contempt; pride breakfasted with plenty, dined with poverty, and supped with infamy. And, after all, of what use is this pride of appearance, for which so much is risked, so much is suffered? It cannot promote health, nor ease pain; it makes no increase of merit in the person; it creates envy; it hastens misfortune.

"But what madness must it be to run in debt for these superfluities! We are offered by the terms of this sale, six months' credit; and that, perhaps, has induced some of us to attend it, because we cannot spare the ready money, and hope now to be fine without it. But, ah! think what you do when you run in debt; you give to another power over your liberty. If you cannot pay at the time, you will be ashamed to see your creditor: you will be in fear when you speak to him; you will make poor pitiful sneaking excuses, and, by degrees, come to lose your veracity, and sink

into base downright lying; for, the second vice is lying, the first is running in debt, as Poor Richard says; and again, to the same purpose, —lying rides upon debt's back: whereas a free-born Englishman ought not to be ashamed nor afraid to see or speak to any man living. But poverty often deprives a man of all spirit and virtue. It is hard for an empty bag to stand upright. What would you think of that prince, or of that government, who should issue an edict forbidding you to dress like a gentleman or gentlewoman, on pain of imprisonment or servitude? Would you not say that you were free, have a right to dress as you please, and that such an edict would be a breach of your privileges, and such a government tyrannical? And yet you are about to put yourself under such tyranny, when you run in debt for such dress! Your creditor has authority, at his pleasure, to deprive you of your liberty, by confining you in gaol till you shall be able to pay him. When you have got your bargain, you may, perhaps, think little of payment; but, as Poor Richard says,—creditors have better memories than debtors; creditors are a superstitious sect, great

observers of set days and times. The day comes round before you are aware, and the demand is made before you are prepared to satisfy it: or, if you bear your debt in mind, the term, which at first seemed so long, will, as it lessens, appear extremely short: time will seem to have added wings to his heels as well as shoulders. Those have a short Lent who owe money to be paid at Easter. At present, perhaps, you may think yourselves in thriving circumstances, and that you can bear a little extravagance without injury; but

> For age and want save while you may,
> No morning sun lasts a whole day.

Gain may be temporary and uncertain, but ever, while you live, expense is constant and certain; and, it is easier to build two chimnies, than to keep one in fuel, as Poor Richard says: so, rather go to bed supperless, than rise in debt.

> Get what you can, and what you get hold:
> 'Tis the stone that will turn all your lead into gold.

And, when you have got the philosopher's stone, sure you will no longer complain of bad times, or the difficulty of paying taxes.(b)

4. " This doctrine, my friends, is reason and wisdom: but, after all, do not depend too much upon your own industry, and frugality, and prudence, though excellent things; for they may all be blasted, without the blessing of Heaven; and therefore, ask that blessing humbly, and be not uncharitable to those that at present seem to want it, but comfort and help them. Remember, Job suffered, and was afterwards prosperous.

" And now, to conclude,—experience keeps a dear school, but fools will learn in no other, as Poor Richard says, and scarce in that; for, it is true, we may give advice, but we cannot give conduct. However, remember this,—they that will not be counselled, cannot be helped; and further, that if you will not hear Reason, she will surely rap your knuckles, as Poor Richard says."

Thus the old gentleman ended his harangue. The people heard it and approved the doctrine; and immediately practised the contrary, just as if it had been a common sermon; for the auction opened, and they began to buy extravagantly.——I found the good man had thoroughly studied my almanacks, and digested all I had

dropt on these topics during the course of twenty-five years. The frequent mention he made of me must have tired any one else: but my vanity was wonderfully delighted with it, though I was conscious that not a tenth part of the wisdom was my own which he had ascribed to me, but rather the gleanings that I had made of the sense of all ages and nations. However, I resolved to be the better for the echo of it; and though I had at first determined to buy stuff for a new coat, I went away resolved to wear my old one a little longer. Reader, if thou wilt do the same, thy profit will be as great as mine. I am, as ever, thine to serve thee,

RICHARD SAUNDERS. (c)

NOTES

ON

FRANKLIN'S ADVICE.

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[3] Of poverty and its sad companion debt, Johnson, who knew almost every change of "many coloured life," and whose comprehensive mind could include the minutest matters with as much ease as he could grasp the largest, thus speaks to Mr. Boswell, whose sanguine temper and social habits were continually leading him into expenses beyond his actual means of supplying, and for the liquidating of which he was too frequently contented to look forward to some imaginary good, which was to befall him at some indefinite time. "You want to know what you shall do now; I do not think this time of bustle and confusion likely to produce any advantage to you. Every man has those to reward and gratify who have contributed to his advancement. To come hither with such expectations at the expence of borrowed money, which I find you know

not where to borrow, can hardly be considered prudent. I am sorry to find what your solicitations seem to imply, that you have already gone the whole length of your credit. *This is to set the quiet of your whole life at hazard.* If you anticipate your inheritance, you can at last inherit nothing; all that you receive must pay for the past. You must get a place, or pine in penury with the empty name of a great estate. Poverty, my dear friend, is so great an evil, and pregnant with so much temptation, and so much misery, that I cannot but earnestly enjoin you to avoid it. Live on what you have; live, if you can, on less: do not borrow either for vanity or pleasure; the vanity will end in shame, and the pleasure in regret: stay therefore at home till you have saved money for your journey hither." *Boswell's Life of Johnson, v. 5. p. 35.*

And again he says, "Do not accustom yourself to consider debt only as an inconvenience: you will find it a calamity. Poverty takes away so many means of doing good, and produces so much inability to resist evil, both natural and moral, that it is by all virtuous means to be avoided. Consider a man whose fortune is very narrow, whatever be his rank by birth, or whatever his reputation by intellectual excellence, what can he do? or what evil can he prevent? That he cannot help the needy is evident; he has nothing to spare. But perhaps his advice or admonition may be useful. His poverty will destroy his influence; many more can find that he is poor, than that he is wise; and few will reverence the understanding that is of so

little advantage to its owner. I say nothing of the personal wretchedness of a debtor, which, however, has passed into a proverb. Of riches it is not necessary to write the praise, let it however be remembered, that he who has money to spare has it always in his power to benefit others, and of such power a good man must always be desirous." *v. 5. p.* 39.

[b] Poverty in itself is merely a comparative evil, and any degree of it that can be cheered by hope, may be borne with fortitude, until it leads to debt; for the burden of which nothing can atone to a susceptible mind, but the exquisite delight of getting free again. To say that the pleasure of paying is greater than the pain of borrowing, is saying all that can be said on the subject. But if there be one species of debt that is more miserable than another, it is that which is sometimes unwarily incurred of those who call themselves friends, but whose behaviour the moment they have got the person they have ostentatiously offered to serve into their power, shews that they are not capable of conferring an obligation with the generosity in which all the real kindness consists. Indelicate hints, impertinent intrusion of advice, altered manners, and impatience ill-disguised, to have their money back again, are generally the fruits of these proffered services on the part of the lender; surprise, disappointment, wounded feelings of every description, and resentment, keen in proportion to the injuries that inspire it, on those of the borrower. Let not then the unfortunate subject themselves in addition to their

other mortifications, to the risk of having to alter their opinion of those whom they have long esteemed, and on whose good offices they have believed they could rely. Let them enjoy the delusion as long as they can, and borrow, when they are compelled to do so at all, of plain men of business, who lend on a fair calculation of proportionate profit, and who as they affect no particular wish to serve their debtor, cannot reproach him with conferring on him any particular favor.

c The excellence of these remarks, however simple, and even homely the guise, in which they appear, cannot be too forcibly pointed out at the present time; when persons who cannot save such large sums as may promise them a speedy independence, or gather the means of greatly increased expenditure, disdain to save any thing. They spend as much on frivolous pleasures for themselves, and a showy and useless education for their children, as would, if laid aside for each child at its birth, secure it the means of procuring a comfortable and honorable livelihood; and at their death they have no other inheritance to bequeath their families, but habits of idleness and indulgence, which fill the world with discontented youths, and helpless young women, whose pride can reconcile them to every degradation, except that, as they imagine it, of being known to maintain themselves by honest industry. Let the young keep it incessantly in mind that ere they can be generous, they must be careful; and, that to be truly honorable and independent, the first step is to know that they can maintain

themselves whenever occasion may require, by their own exertions, and be contented to live within their means; which is, after all, the only real test of comfortable circumstances. How often do we hear those, who are called rich, and who are most anxious to be thought so, imputing it as a reproach to the poor that they save nothing out of their wages, and take no thought for either themselves or their families beyond the present moment. Yet ask these very persons, amidst their showy establishments, and idle lives, if they save out of their incomes, or abstract any thing from their present pleasures, for casual emergencies—how few can answer in the affirmative. Many can talk of their *gains*, of those sudden influxes of wealth, caused by some unexpected turn in commerce, which may bring ruin to perhaps their next door neighbour, or by the lucky result of some speculation, which in its failure might have brought beggary on themselves, and distress on all connected with them; but as for regular systematic *savings*, purchased by privations, and persevered in through principle, they are as rarely to be met with, as is the blessed consciousness of independence and comfort, by which they are invariably accompanied, and for which the affected gaiety of those who wear fine clothes with empty pockets, is but a sorry substitute.

Were the precepts of Franklin acted on for only one year, by all ranks unanimously, what a different picture would society present! The voice of discontent would not be heard at the end of that time; for people would

find that the remedy for the inconveniences of the times rest with themselves. It is the happiness of infant states, that with them frugality is deemed a virtue; simplicity a grace. To such it was, that Doctor Franklin addressed those incomparable precepts, every one of which is a text for a discourse upon economy and contentment; by such they were received as the dictates of wisdom and benevolence, and adopted as rules of conduct; and may they be so by us, likewise; for rarely can happiness exist without that independence which secures the comforts of life, devoid of personal obligation, and which in the present state of society, can only be hoped for through the exertions of the most active industry, and the practice of well directed economy. But lest persons of rank, or hereditary property, should think themselves no way included in the homely though impressive precepts which Franklin doubtless addressed chiefly to that class in life, to which he had himself originally belonged, we will conclude with the remarks of Francis Osborn on the same subject; in order to convince our readers that it appeared of no less importance in the eyes of a gentleman of good family, and plentiful estate, than it did in those of the frugal and industrious printer, as Franklin was at the time of his giving his excellent precepts to the world.

" I find the economists, though most useful to being, the least esteemed with our gallants, looked upon by some as trivial, by others as dishonorable and unbecoming a masculine employment; yet a total neglect of them may be

found in experience the ruin of the greatest families in England, as their more exact prosecution keeps up men's estates in Italy, where the inhabitants are celebrated as most generally wise, and therefore not unfitly proposed in this for an universal pattern, but where they border too near the confines of penury and baseness, most unbecoming the custom and plenty of England; and where, in this particular (till the sword received a commission from God to devour all things good and honorable in the land) our noblemen equalled the princes, and our king exceeded in hospitality all the monarchs in the known world; and might yet have done more, had the true elements of thrift been maintained in an equal proportion, by providing all things at the best hand, and making use of times and seasons; in which I confess so much as purely belongs to housewifery, ought, if not in discretion, yet in reverence to custom, to be left to women, provided they own abilities competent for the employment; which is yet sometimes so far contradicted by experience, as the first leak of a husband's fortune is found to rise in the kitchen, and such rooms as a man of quality cannot decently visit. Nor is there a better way patent to obviate this falling into a hectic, through such a dysentery, than by an equal balancing all weekly accounts, never noted by wisdom any more blemish to honour than to know how many horses he keeps in the stable, a place that cannot be denied to be made, by use rather than reason, more becoming his presence than the pantry or larder; nor is the keeping of a regulated expence (magnified rather than decried in the highest courts of wisdom) neglected so much

out of scorn as defect, fathers, especially rich ones, being so far to learn themselves what is most fit their children should be taught, as they keep them so long in their Latin school, till the time is lapsed most proper for reading, and to make a perfect accountant, the most necessary part of the mathematics, and so much as cannot be in any commerce spared. It remaining indubitable, that none so industrious as to call himself to a weekly, or at least to an annual reckoning, did ever through his own default spend an estate. Whereas the want of this first rudiment of thrift, hath within the compass of my experience, brought divers to a bit of bread, and demolished the houses of the most antient gentry of England. Now, if any desire to understand how our more illiterate fathers came to escape this curse, an answer lies ready, that the greatest part of their revenues did consist in provisions of all sorts, paid punctually at a day, and so easily accounted for and remembered. And this abundance they enjoyed, kept them pleased and in friendship with their estates, wanting neither company nor respect, through which they became less lickerish after the glory and small delights of London and the court, towards which they did seldom look but upon constraint, having never tasted them in youth, as now they do, the only time to contract an affection to any place or thing. So as what we call the breeding of our gentry is the main reason of their undoing; the glorious aspects the city affords rendering the more solid pleasures of the country contemptible and distasteful. And thus infatuated, from the hope of a redemption by an office or wife, they drop

into an ocean of debts, between the Scylla and the Charibdis of a London and country-house, which, for want of moderating their expence (a thing arithmetic is the readiest, if not the only means to reform), it becomes no less terrible to look upon in relation to solitude and dilapidations, than unsafe to abide in, for fear of the sheriff. But however this may prove good counsel to others, it is of small concernment to you, who, I thank God, are of another temper and a more mathematical education.

" Great wealth is not seldom the birth-right of fools, being for the most part a result of the father's covetousness, and therefore found more easy for such heirs to double, than to expend with honour, decency, and moderation, so much of it as is fit to be allotted for hospitality, out of vast revenues: the most likely reason why the families of citizens are consumed through prodigality, or bear to posterity the marks of baseness, because unacquainted with the true elements of house-keeping, through an equal mixture and moderate temper of which honour comes to be generated in the opinion of the world; there appearing as wide a difference, for the most part, betwixt a gentleman of blood and one of fortune, as lies between the confines of moderation and excess; from whence it often chanceth that mechanic wealth doth become rather a misfortune than a blessing, by procuring not only diseases, but bringing bravos and trepanners like drones and wasps into the houses of such ignorant gallants, as, by reason of a low breeding are not able to apprehend what is convenient, or take the true height of their acquaintance, and an exact

survey of what company may with decency and safety be kept. From whence we may conclude it easier to attain wealth, than the wisdom to spend it without transgressing the rules of moderation, or falling upon the extremes of baseness and excess."

THE END.

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