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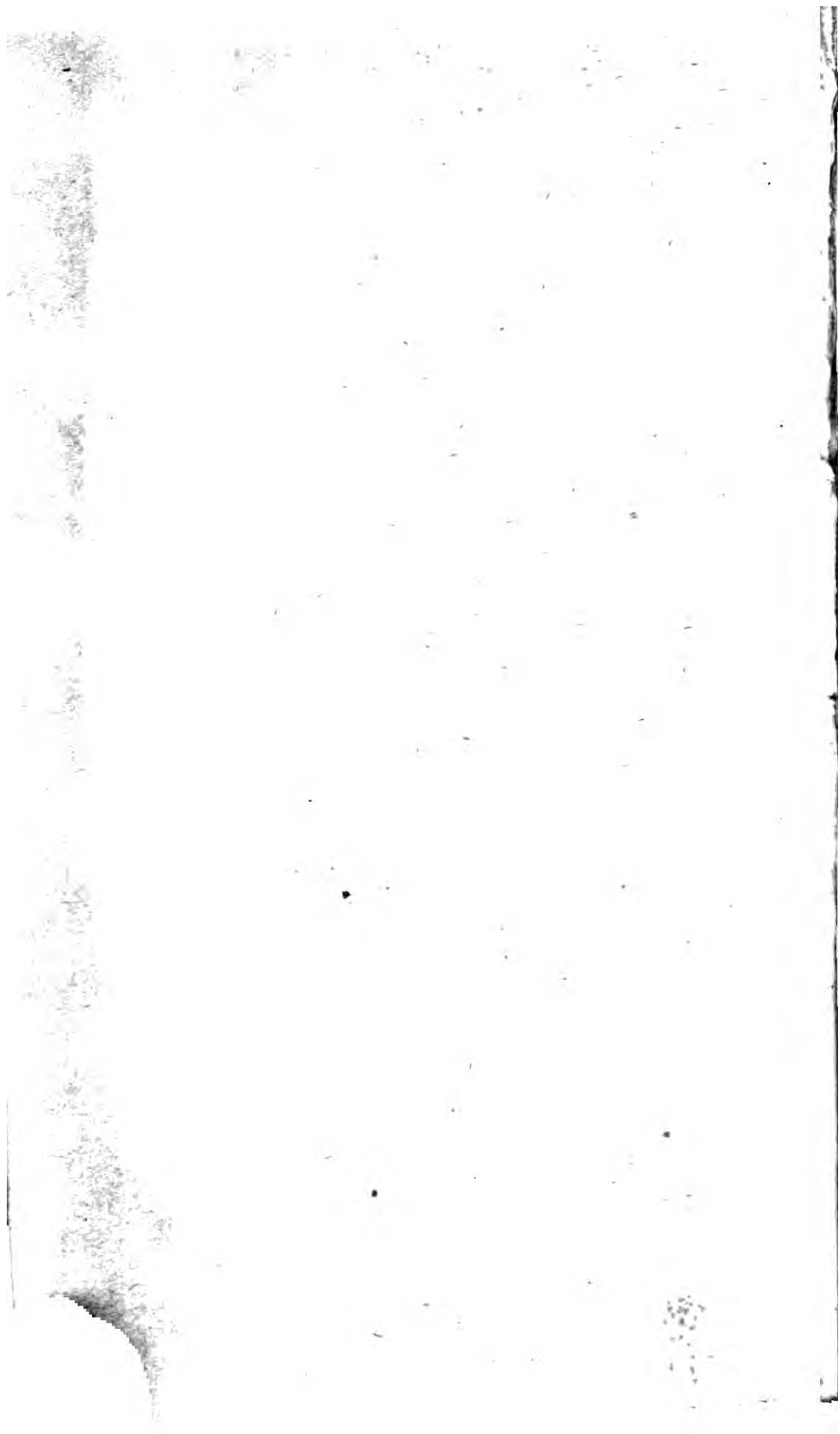
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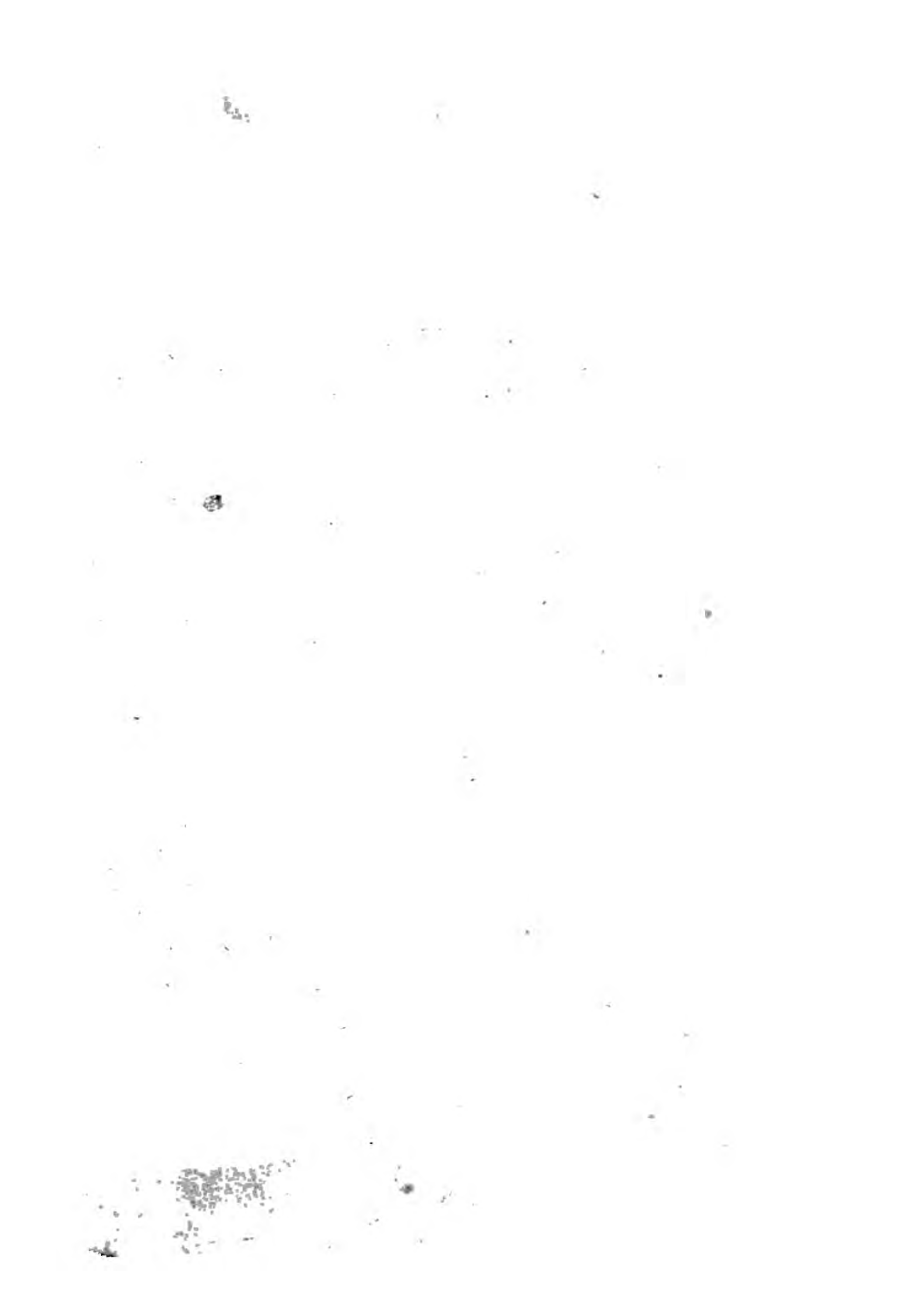


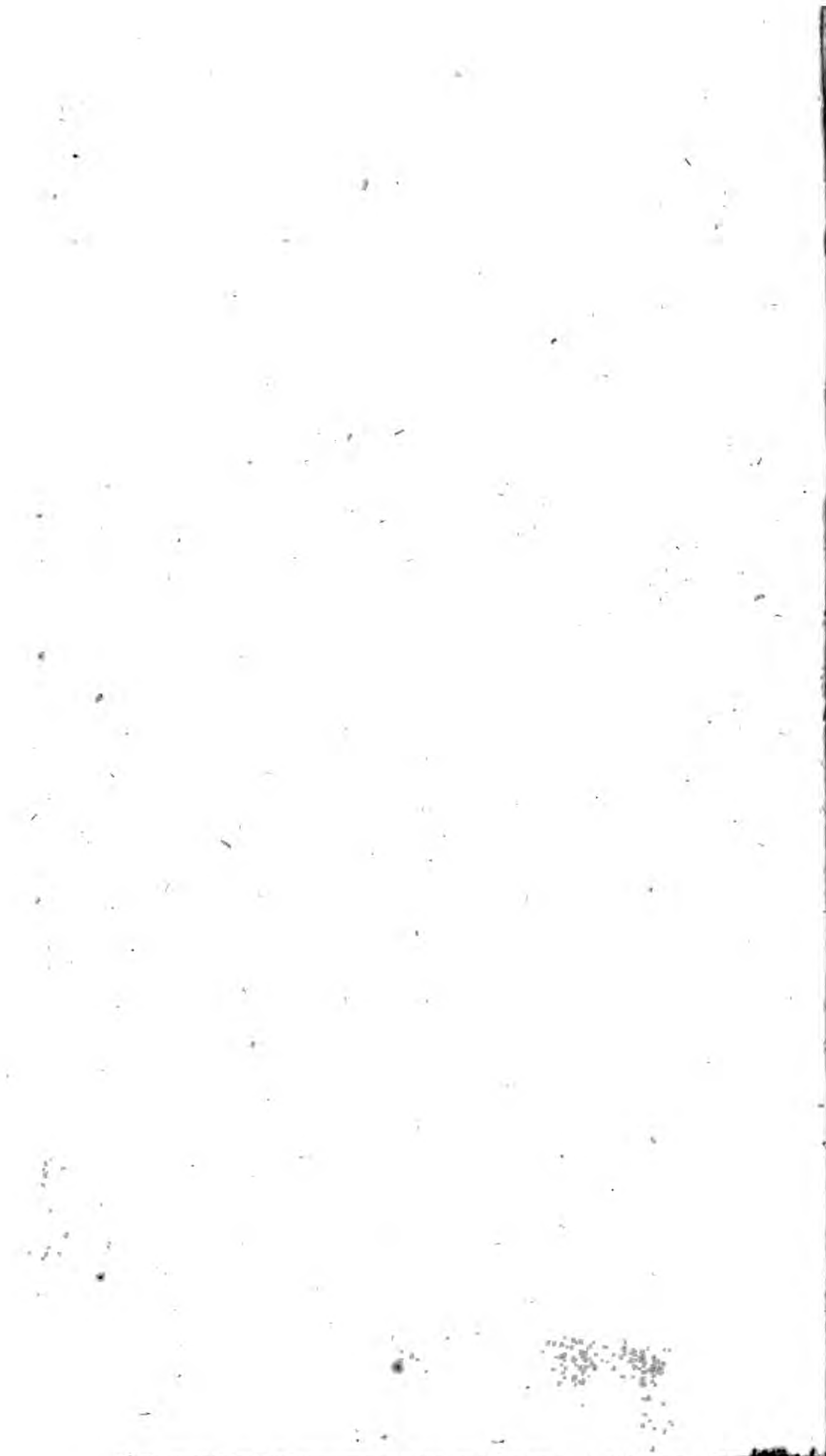
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THE  
RAMBLER.

In FOUR VOLUMES.

VOLUME THE FOURTH.

Nullius addictus jurare in verba magistri,  
Quo me cunque rapit tempestas, deferor hospes.  
Hon.

The SIXTH EDITION.

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THE  
RAMBLER.

NUMB. 160. SATURDAY, Sept. 28, 1751.

———*Inter se convenit urfis.*

Juv.

Beasts of each kind their fellows spare ;  
Bear lives in amity with bear.

“THE world,” says *Locke*, “has people of all  
“ sorts.” As in the general hurry produced  
by the superfluities of some, and necessities of others,  
no man needs to stand still for want of employment,  
so in the innumerable gradations of ability, and  
endless varieties of study and inclination, no em-  
ployment can be vacant for want of a man qualified  
to discharge it.

Such is probably the natural state of the universe,  
but it is so much deformed by interest and passion,  
that the benefit of this adaptation of men to things  
is not always perceived. The folly or indigence of  
those who set their services to sale, inclines them to  
boast of qualifications which they do not possess, and  
attempt business which they do not understand ; and  
they who have the power of assigning to others the  
task of life, are seldom honest or seldom happy in  
their nominations. Patrons are corrupted by avarice,  
cheated by credulity, or overpowered by resist-  
less solicitation. They are sometimes too strongly  
influenced by honest prejudices of friendship, or the  
prevalence of virtuous compassion. For, whatever  
cool reason may direct, it is not easy for a man of  
tender and scrupulous goodness to overlook the im-  
mediate effect of his own actions, by turning his eyes

VOL. IV.

B

upon

upon remoter consequences, and to do that which must give present pain, for the sake of obviating evil yet unfelt, or securing advantage in time to come. What is distant is in itself obscure, and, when we have no wish to see it, easily escapes our notice, or takes such a form as desire or imagination bestows upon it.

Every man might for the same reason in the multitudes that swarm about him, find some kindred mind with which he could unite in confidence and friendship; yet we see many straggling single about the world, unhappy for want of an associate, and pining with the necessity of confining their sentiments to their own bosoms.

This inconvenience arises in like manner from struggles of the will against the understanding. It is not often difficult to find a suitable companion, if every man would be content with such as he is qualified to please. But if vanity tempts him to forsake his rank, and post himself among those with whom no common interest or mutual pleasure can ever unite him, he must always live in a state of unsocial separation, without tenderness and without trust.

There are many natures which can never approach within a certain distance, and which when any irregular motive impels them towards contact, seem to start back from each other by some invincible repulsion. There are others which immediately cohere whenever they come into the reach of mutual attraction, and with very little formality of preparation mingle intimately as soon as they meet. Every man whom either business or curiosity has thrown at large into the world, will recollect many instances of fondness and dislike, which have forced themselves upon him without the intervention of his judgment; of dispositions, to court some and avoid others, when he could assign no reason for the preference, or none adequate to the violence of his passions; of influence  
that



that acted instantaneously upon his mind, and which no arguments or persuasions could ever overcome.

Among those with whom time and intercourse have made us familiar, we feel our affections divided in different proportions without much regard to moral or intellectual merit. Every man knows some whom he cannot induce himself to trust, though he has no reason to suspect that they would betray him; those to whom he cannot complain, though he never observed them to want compassion; those in whose presence he never can be gay, though excited by invitations to mirth and freedom; and those from whom he cannot be content to receive instruction, though they never insulted his ignorance by contempt or ostentation.

That much regard is to be had to those instincts of kindness and dislike, or that reason should blindly follow them, I am far from intending to inculcate: It is very certain that by indulgence we may give them strength which they have not from nature, and almost every example of ingratitude and treachery proves that by obeying them we may commit our happiness to those who are very unworthy of so great a trust. But it may deserve to be remarked, that since few contend much with their inclinations, it is generally vain to solicit the good will of those whom we perceive thus involuntarily alienated from us; neither knowledge nor virtue will reconcile antipathy, and though officiousness may for a time be admitted, and diligence applauded, they will at last be dismissed with coldness, or discouraged by neglect.

Some have indeed an occult power of stealing upon the affections, of exciting universal benevolence, and disposing every heart to fondness and friendship. But this is a felicity granted only to the favourites of nature. The greater part of mankind find a

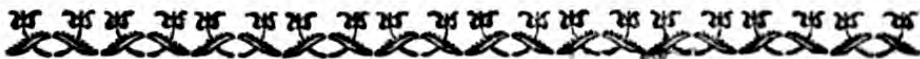
different reception from different dispositions; they sometimes obtain unexpected caresses from those whom they never flattered with uncommon regard, and sometimes exhaust all their arts of pleasing without effect. To these it is necessary to look round and attempt every breast in which they find virtue sufficient for the foundation of friendship; to enter into the croud, and try whom chance will offer to their notice, till they fix on some temper congenial to their own, as the magnet rolled in the dust collects the fragments of its kindred metal from a thousand particles of other substances.

Every man must have remarked the facility with which the kindness of others is sometimes gained by those to whom he never could have imparted his own. We are by our occupations, education and habits of life, divided almost into different species, which regard one another for the most part with scorn and malignity. Each of these classes of the human race has desires, fears, and conversation, vexations and merriment peculiar to itself; cares which another cannot feel; pleasures which he cannot partake; and modes of expressing every sensation which he cannot understand. That frolick which shakes one man with laughter will convulse another with indignation; the strain of jocularly which in one place obtains treats and patronage, would in another be heard with indifference, and in a third with abhorrence.

To raise esteem we must benefit others, to procure love we must please them. *Aristotle* observes, that old men do not readily form friendships, because they are not easily susceptible of pleasure. He that can contribute to the hilarity of the vacant hour, or partake with equal gust the favourite amusement, he whose mind is employed on the same objects, and who therefore never harrasses the understanding with unaccustomed ideas, will be welcomed with ar-  
dour,

dour, and left with regret, unless he destroys those recommendations by faults with which peace and security cannot consist.

It were happy if, in forming friendships, virtue could concur with pleasure; but the greatest part of human gratifications approach so nearly to vice, that few who make the delight of others their rule of conduct, can avoid disingenuous compliances; yet certainly he that suffers himself to be driven or allured from virtue, mistakes his own interest, since he gains succour by means, for which his friend, if ever he becomes wise, must scorn him, and for which at last he must scorn himself.



NUMB. 161. TUESDAY, October 1, 1751.

Οἴη γὰρ φύλλων γενεή, τοίηδε καὶ ἄνδρων. HOM.

Frail as the leaves that quiver on the sprays,  
Like them man flourishes, like them decays.

Mr. RAMBLER.

S I R,

YOU have formerly observed that curiosity often terminates in barren knowledge, and that the mind is prompted to study and enquiry rather by the uneasiness of ignorance, than the hope of profit. Nothing can be of less importance to any present interest than the fortune of those who have been long lost in the grave, and from whom nothing now can be hoped or feared. Yet to rouse the zeal of a true antiquary little more is necessary than to mention a name which mankind have conspired to forget; he will make his way to remote scenes of action through



obscurity and contradiction, as *Tully* fought amidst bushes and brambles the tomb of *Archimedes*.

It is not easy to discover how it concerns him that gathers the produce or receives the rent of an estate, to know through what families the land has passed, who is registered in the Conqueror's survey as its possessor, how often it has been forfeited by treason, or how often sold by prodigality. The power or wealth of the present inhabitants of a country cannot be much increased by an enquiry after the names of those barbarians, who destroyed one another twenty centuries ago, in contests for the shelter of woods or convenience of pasturage. Yet we see that no man can be at rest in the enjoyment of a new purchase till he has learned the history of his grounds from the antient inhabitants of the parish, and that no nation omits to record the actions of their ancestors, however bloody, savage and rapacious.

The same disposition, as different opportunities call it forth, discovers itself in great or little things. I have always thought it unworthy of a wise man to flumber in total inactivity only because he happens to have no employment equal to his ambition or genius; it is therefore my custom to apply my attention to the objects before me, and as I cannot think any place wholly unworthy of notice that affords a habitation to a man of letters, I have collected the history and antiquities of the several garrets in which I have resided.

*Quantulacunque estis, vos ego magna voco.*

How small to others, but how great to me!

Many of these narratives my industry has been able to extend to a considerable length; but the woman with whom I now lodge has lived only eighteen months in the house, and can give no account of its antient revolutions; the plaisterer having, at  
her

her entrance, obliterated, by his white-wash, all the smoky memorials which former tenants had left upon the ceiling, and perhaps drawn the veil of oblivion over politicians, philosophers, and poets.

When I first cheapened my lodgings, the landlady told me, that she hoped I was not an author, for the lodgers on the first floor had stipulated that the upper rooms should not be occupied by a noisy trade. I very readily promised to give no disturbance to her family, and soon dispatched a bargain on the usual terms.

I had not slept many nights in my new apartment before I began to enquire after my predecessors, and found my landlady, whose imagination is filled chiefly with her own affairs, very ready to give me information.

Curiosity, like all other desires, produces pain as well as pleasure. Before she began her narrative, I had heated my head with expectations of adventures and discoveries, of elegance in disguise, and learning in distress; and was somewhat mortified when I heard, that the first tenant was a taylor, of whom nothing was remembered but that he complained of his room for want of light; and, after having lodged in it a month, and paid only a week's rent, pawned a piece of cloth which he was trusted to cut out, and was forced to make a precipitate retreat from this quarter of the town.

The next was a young woman newly arrived from the country, who lived for five weeks with great regularity, and became by frequent treats very much the favourite of the family, but at last received visits so frequently from a cousin in *Cheapside*, that she brought the reputation of the house into danger, and was therefore dismissed with good advice.

The room then stood empty for a fortnight; my landlady began to think that she had judged hardly, and often wished for such another lodger. At last an elderly man of a grave aspect, read the bill, and bargained for the room, at the very first price that was asked. He lived in close retirement, seldom went out till evening, and then returned early, sometimes chearful, and at other times dejected. It was remarkable, that whatever he purchased, he never had small money in his pocket, and though cool and temperate on other occasions, was always vehement and stormy till he received his change. He paid his rent with great exactness, and seldom failed once a week to requite my landlady's civility with a supper. At last, such is the fate of human felicity, the house was alarmed at midnight by the constable, who demanded to search the garrets. My landlady assuring him that he had mistaken the door, conducted him up stairs, where he found the tools of a coiner; but the tenant had crawled along the roof to an empty house, and escaped; much to the joy of my landlady, who declares him a very honest man, and wonders why any body should be hanged for making money when such numbers are in want of it. She however confesses that she shall for the future always question the character of those who take her garret without beating down the price.

The bill was then placed again in the window, and the poor woman was teased for seven weeks by innumerable passengers, who obliged her to climb with them every hour up five stories, and then disliked the prospect, hated the noise of a publick street, thought the stairs narrow, objected to a low cieling, required the walls to be hung with fresher paper, asked questions about the neighbourhood, could not think of living so far from their acquaintance, wished the window had looked to the  
south

south rather than the west, told how the door and chimney might have been better disposed, bid her half the price that she asked, or promised to give her earnest the next day, and came no more.

At last, a short meagre man, in a tarnished waistcoat, desired to see the garret, and when he had stipulated for two long shelves, and a larger table, hired it at a low rate. When the affair was completed, he looked round him with great satisfaction, and repeated some words which the woman did not understand. In two days he brought a great box of books, took possession of his room, and lived very inoffensively, except that he frequently disturbed the inhabitants of the next floor by unseasonable noises. He was generally in bed at noon, but from evening to midnight he sometimes talked aloud with great vehemence, sometimes stamped as in rage, sometimes threw down his poker, then clattered his chairs, then sat down in deep thought, and again burst out into loud vociferations; sometimes he would sigh as oppressed with misery, and sometimes shake with convulsive laughter. When he encountered any of the family he gave way or bowed, but rarely spoke, except that as he went up stairs he often repeated,

— *Ὁς ὑπέρτατα δώματα νάνει,*

This habitant th' aerial regions boast.

hard words, to which his neighbours listened so often, that they learned them without understanding them. What was his employment she did not venture to ask him, but at last heard a printer's boy enquire for the author.

My landlady was very often advised to beware of this strange man, who, though he was quiet for the present, might perhaps become outrageous in the hot months; but as she was punctually paid, she could not find any sufficient reason for dismissing him, till one night he convinced her, by setting fire to his



curtains, that it was not safe to have an author for her inmate.

She had then for six weeks a succession of tenants, who left the house on Saturday, and instead of paying their rent, stormed at their landlady. At last she took in two sisters, one of whom had spent her little fortune in procuring remedies for a lingering disease, and was now supported and attended by the other: she climbed with difficulty to the apartment, where she languished eight weeks without impatience, or lamentation, except for the expence and fatigue which her sister suffered, and then calmly and contentedly expired. The sister followed her to the grave, paid the few debts which they had contracted, wiped away the tears of useless sorrow, and returning to the business of common life, resigned to me the vacant habitation.

Such, Mr. *Rambler*, are the changes which have happened in the narrow space where my present fortune has fixed my residence. So true it is that amusement and instruction are always at hand for those who have skill and willingness to find them; and so just is the observation of *Juvenal*, that a single house will shew whatever is done or suffered in the world.

*I am, Sir, &c.*

NUMB. 162. SATURDAY, October 5, 1751.

*Orbus es, & locuples, & Bruto consule natus,  
Esse tibi veras credis amicitias?  
Sunt veræ; sed quas juvenis, quas pauper habebas:  
Quis novus est, mortem diligit ille tuam.* MART.

What old, and rich, and childless too,  
And yet believe your friends are true?  
Truth might perhaps to those belong,  
To those who lov'd you poor and young;  
But trust me, for the new you have,  
They'll love you dearly—in your grave. F. LEWIS.

ONE of the complaints uttered by *Milton's Sampson*, in the anguish of blindness, is that he shall pass his life under the direction of others; that he cannot regulate his conduct by his own knowledge, but must lie at the mercy of those who undertake to guide him.

There is no state more contrary to the dignity of wisdom than perpetual and unlimited dependence, in which the understanding lies useless, and every motion is received from external impulse. Reason is the great distinction of human nature, the faculty by which we approach to some degree of association with celestial intelligencies; but as the excellence of every power appears only in its operations, not to have reason, and to have it useless and unemployed, is nearly the same.

Such is the weakness of man, that the essence of things is seldom so much regarded as external and accidental appendages. A small variation of trifling circumstances, a slight change of form by an artificial dress, or a casual difference of appearance, by a new light and situation, will conciliate affection or excite abhorrence, and determine us to pursue or to avoid. Every man considers a necessity of compli-



ance with any will but his own, as the lowest state of ignominy and meanness; few are so far lost in cowardice or negligence, as not to rouse at the first insult of tyranny, and exert all their force against him who usurps their property, or invades any privilege of speech or action. Yet we see often those who never wanted spirit to repel encroachment, or oppose violence, at last by a gradual relaxation of vigilance, delivering up, without capitulation, the fortrefs which they defended against assault, and laying down unbidden the weapons which they grasped the harder for every attempt to wrest them from their hands. Men eminent for spirit and wisdom often resign themselves to voluntary pupillage, and suffer their lives to be modelled by officious ignorance, and their choice to be regulated by presumptuous stupidity.

This unresisting acquiescence in the determination of others may be the consequence of application to some study remote from the beaten track of life, some employment which does not allow leisure for sufficient inspection of those petty affairs, by which nature has decreed a great part of our duration to be filled. To a mind thus withdrawn from common objects, it is more eligible to repose on the prudence of another, than to be exposed every moment to slight interruptions. The submission which such confidence requires, is paid without pain, because it implies no confession of inferiority. The business from which we withdraw our cognizance, is not above our abilities, but below our notice. We please our pride with the effects of our influence thus weakly exerted, and fancy ourselves placed in a higher orb, from which we regulate subordinate agents by a slight and distant superintendence. But, whatever vanity or abstraction may suggest, no man can safely do that by others which might be done by himself; he that indulges negligence

ligence will quickly become ignorant of his own affairs; and he that trusts without reserve will at last be deceived.

It is however impossible but that, as the attention tends strongly towards one thing, it must retire from another; and he that omits the care of domestick business, because he is engrossed by enquiries of more importance to mankind, has at least the merit of suffering in a good cause. But there are many who can plead no such extenuation of their folly; who shake off the burthen of their station, not that they may soar with less incumbrance to the heights of knowledge or virtue, but that they may loiter at ease and sleep in quiet; and who select for friendship and confidence not the faithful and the virtuous, but the soft, the civil, and compliant.

This openness to flattery is the common disgrace of declining life. When men feel weakness encreasing on them, they naturally desire to rest from the struggles of contradiction, the fatigue of reasoning, the anxiety of circumspection; when they are hourly tormented with pains and diseases, they are unable to bear any new disturbance, and consider all opposition as an addition to misery, of which they feel already more than they can patiently endure. Thus desirous of peace, and thus fearful of pain, the old man seldom enquires after any other qualities in those whom he caresses, than quickness in conjecturing his desires, activity in supplying his wants, dexterity in intercepting complaints before they approach near enough to disturb him, flexibility to his present humour, submission to hasty petulance, and attention to wearisome narrations. By these arts alone many have been able to defeat the claims of kindred and of merit, and to enrich themselves with presents and legacies.

*Tbra-*

*Thrasylbulus* inherited a large fortune, and augmented it by the revenues of several lucrative employments, which he discharged with honour and dexterity. He was at last wise enough to consider, that life should not be devoted wholly to accumulation, and therefore retiring to his estate, applied himself to the education of his children, and the cultivation of domestick happiness.

He passed several years in this pleasing amusement, and saw his care amply recompensed; his daughters were celebrated for modesty and elegance, and his sons for learning, prudence and spirit. In time the eagerness, with which the neighbouring gentlemen courted his alliance, obliged him to resign his daughters to other families; the vivacity and curiosity of his sons hurried them out of rural privacy into the open world, from whence they had not soon an inclination to return. This however he had always hoped; he pleased himself with the success of his schemes, and felt no inconvenience from solitude till an apoplexy deprived him of his wife.

*Thrasylbulus* had now no companion; and the maladies of encreasing years having taken from him much of the power of procuring amusement for himself, he thought it necessary to procure some inferior friend who might ease him of his economical solitudes, and divert him by chearful conversation. All these qualities he soon recollected in *Vafer*, a clerk in one of the offices over which he had formerly presided. *Vafer* was invited to visit his old patron, and being by his station acquainted with the present modes of life, and by constant practice dextrous in business, entertained him with so many novelties, and so readily disentangled his affairs, that he was desired to resign his clerkship, and accept a liberal salary in the house of *Thrasylbulus*.

*Vafer*

*Vafer* having always lived in a state of dependence, was well versed in the arts by which favour is obtained, and could without repugnance or hesitation accommodate himself to every caprice, and echo every opinion. He never doubted but to be convinced, nor attempted opposition but to flatter *Thrasylbulus* with the pleasure of a victory. By this practice he found his way into his patron's heart, and having first made himself agreeable, soon became important. His insidious diligence, by which the laziness of age was gratified, engrossed the management of affairs; and his petty offices of civility, and occasional intercessions, persuaded the tenants to consider him as their friend and benefactor, and to entreat his enforcement of their representations of hard years, and his countenance to petitions for abatement of rent.

*Thrasylbulus* had now banqueted on flattery, till he could no longer bear the harshness of remonstrance or the insipidity of truth. All contrariety to his own opinion shocked him like a violation of some natural right, and all recommendation of his affairs to his own inspection was dreaded by him as a summons to torture. His children were alarmed by the sudden riches of *Vafer*, but their complaints were heard by their father with impatience, as the result of a conspiracy against his quiet, and a design to condemn him, for their own advantage, to groan out his last hours in perplexity and drudgery. The daughters retired with tears in their eyes, but the son continued his importunities till he found his inheritance hazarded by his obstinacy. *Vafer* triumphed over all their efforts, and continuing to confirm himself in authority, at the death of his master purchased an estate, and bad defiance to enquiry and justice.



NUMB. 163. TUESDAY, October 8, 1751.

*Mitte superba pati fastidia, spemque caducam  
Despice; vive tibi, nam moriere tibi.*

SENECA.

Bow to no patron's insolence; rely  
On no frail hopes, in freedom live and die.

F. LEWIS.

**N**ONE of the cruelties exercised by wealth and power upon indigence and dependence, is more mischievous in its consequences, or more frequently practised with wanton negligence, than the encouragement of expectations which are never to be gratified, and the elation and depression of the heart by needless vicissitudes of hope and disappointment.

Every man is rich or poor, according to the proportion between his desires and enjoyments; any enlargement of wishes is therefore equally destructive to happiness with the diminution of possession, and he that teaches another to long for what he never shall obtain, is no less an enemy to his quiet than if he had robbed him of part of his patrimony.

But representations thus refined exhibit no adequate idea of the guilt of pretended friendship; of artifices by which followers are attracted only to decorate the retinue of pomp, and swell the shout of popularity, and to be dismissed with contempt and ignominy, when their leader has succeeded or miscarried, when he is sick of show and weary of noise. While a man, infatuated with the promises of greatness, wastes his hours and days in attendance and solicitation, the honest opportunities of improving his condition pass by without his notice; he neglects to cultivate his own barren soil, because he expects every moment to be placed in regions of spontaneous

taneous fertility, and is seldom roused from his delusion, but by the gripe of distress which he cannot resist, and the sense of evils which cannot be remedied.

The punishment of *Tantalus* in the infernal regions affords a just image of hungry servility, flattered with the approach of advantage, doomed to lose it before it comes into his reach, always within a few days of felicity, and always sinking back to his former wants.

Καὶ μὲν Τάνταλον εἰσεῖδον χαλεπ' ἄλγε' ἔχοντα  
 Ἐρμιότ, ἐν λίμνῃ, ἣ δὲ προσέπλαζε γενεῖω·  
 Στεῦτο δὲ διψάων· πῖεειν δ' οὐκ εἶχεν ἔλεσθαι.  
 Οσσαῖν γὰρ κῦψει ὁ γέρων πῖεειν μενεαίνων,  
 Τόσῳχ' ὕδωρ ἀχολέσκειτ' ἀναβροχθὲν ἀμφὶ δὲ ποσσὶ  
 Γαῖα μέλαινα φάνεσκε· καταζήνασκε δὲ δαίμων·  
 Δένδρεα δ' ὑψιπέτηλα καταχρηῖθεν χεῖς καρπῶν.  
 Ὀχναί, καὶ βόιαί, καὶ μηλέαι ἀγλαόκαρπον.  
 Συκαῖ τε γλυκεραὶ, καὶ ἑλαῖαι τηλεθόωσαι.  
 Τῶν ὀπὸτ' ἰθυσει ὁ γέρων ἐπὶ χερσὶ μάσασθαι  
 Τὰς δ' ἀνεμῶσι ρίπτασκε ποτὶ νεφέα σκιοέηλα.

“ I saw,” says *Homer's Ulysses*, “ the severe punishment of *Tantalus*. In a lake whose waters approached to his lips, he stood burning with thirst, without the power to drink. Whenever he inclined his head to the stream, some deity commanded it to be dry, and the dark earth appeared at his feet. Around him lofty trees spread their fruits to view; the pear, the pomegranate, and the apple, the green olive, and the luscious fig quivered before him, which whenever he extended his hand to seize them, were snatched by the winds into clouds and obscurity.”

This image of misery was perhaps originally suggested to some poet by the conduct of his patron, by the daily contemplation of splendor which he never must partake, by fruitless attempts to catch at interdicted



dicted happiness, and by the sudden evanescence of his reward, when he thought his labours almost at an end. To groan with poverty, when all about him was opulence, riot, and superfluity, and to find the favours which he had long been encouraged to hope, and had long endeavoured to deserve, squandered at last on nameless ignorance, was to thirst with water flowing before him, and to see the fruits to which his hunger was hastening, scattered by the wind. Nor can my correspondent, whatever he may have suffered, express with more justness or force the vexation of dependence.

*To the R A M B L E R.*

S I R,

I AM one of those mortals who have been courted and envied as the favourites of the great. Having often gained the prize of composition at the university, I began to hope that I should obtain the same distinction in every other place, and determined to forsake the profession to which I was destined by my parents, and in which the interest of my family would have procured me a very advantageous settlement. The pride of wit fluttered in my heart, and when I prepared to leave the college, nothing entered my imagination but honours, caresses, and rewards, riches without labour, and luxury without expence.

I however delayed my departure for a time, to finish the performance by which I was to draw the first notice of mankind upon me. When it was completed I hurried to *London*, and considered every moment that passed before its publication, as lost in a kind of neutral existence, and cut off from the golden hours of happiness and fame. The piece was at last printed and disseminated by a rapid sale; I wandered from one place of concourse to another, feasted from morning to night on the repetition of my

my own praises, and enjoyed the various conjectures of criticks, the mistaken candour of my friends, and the impotent malice of my enemies. Some had read the manuscript, and rectified its inaccuracies; others had seen it in a state so imperfect, that they could not forbear to wonder at its present excellence; some had conversed with the author at the coffeehouse; and others gave hints that they had lent him money.

I knew that no performance is so favourably read as that of a writer who suppresses his name, and therefore resolved to remain concealed till those by whom literary reputation is established had given their suffrages too publickly to retract them. At length my bookseller informed me that *Aurantius*, the standing patron of merit, had sent enquiries after me, and invited me to his acquaintance.

The time, which I had long expected, was now arrived. I went to *Aurantius* with a beating heart, for I looked upon our interview as the critical moment of my destiny. I was received with civilities, which my academick rudeness made me unable to repay, but, when I had recovered from my confusion, I prosecuted the conversation with such liveliness and propriety, that I confirmed my new friend in his esteem of my abilities, and was dismissed with the utmost ardour of profession, and raptures of fondness.

I was soon summoned to dine with *Aurantius*, who had assembled the most judicious of his friends to partake of the entertainment. Again I exerted my powers of sentiment and expression, and again found every eye sparkling with delight, and every tongue silent with attention. I now became familiar at the table of *Aurantius*, but could never, in his most private or jocund hours, obtain more from him than general declarations of esteem, or endearments of tenderness, which included no particular promise,

promise, and therefore conferred no claim. This frigid reserve somewhat disgusted me, and when he complained of three days absence, I took care to inform him with how much importunity of kindness I had been detained by his rival *Pellio*.

*Aurantius* now considered his honour as endangered by the desertion of a wit, and lest I should have an inclination to wander, told me that I could never find a friend more constant or zealous than himself; that indeed he had made no promises, because he hoped to surprise me with advancement, but had been silently promoting my interest, and should continue his good offices, unless he found the kindness of others more desired.

If you, Mr. *Rambler*, have ever ventured your philosophy within the attraction of greatness, you know the force of such language introduced with a smile of gracious tenderness, and impressed at the conclusion with an air of solemn sincerity. From that instant I gave myself up wholly to *Aurantius*, and as he immediately resumed his former gaiety, expected every morning a summons to some employment of dignity and profit. One month succeeded another, and in defiance of appearances I still fancied myself nearer to my wishes, and continued to dream of success, and wake to disappointment. At last the failure of my little fortune compelled me to abate the finery which I hitherto thought necessary to the company with whom I associated, and the rank to which I should be raised. *Aurantius* from the moment in which he discovered my poverty, considered me as fully in his power, and afterwards rather permitted my attendance than invited it, thought himself at liberty to refuse my visits whenever he had other amusements within reach, and often suffered me to wait, without pretending any necessary business. When I was admitted to his table, if any man of rank equal to his own was present,

present, he took occasion to mention my writings, and commend my ingenuity, by which he intended to apologize for the confusion of distinctions and the improper assortment of his company; and often called upon me to entertain his friends with my productions, as a sportsman delights the squires of his neighbourhood with the curvets of his horse, or the obedience of his spaniels.

To complete my mortification, it was his practice to impose tasks upon me, by requiring me to write upon such subjects as he thought susceptible of ornament and illustration. With these extorted performances he was little satisfied, because he rarely found in them the ideas which his own imagination had suggested, and which he therefore thought more natural than mine.

When the pale of ceremony is broken, rudeness and insult-soon enter the breach. He now found that he might safely harrass me with vexation, that he had fixed the shackles of patronage upon me, and that I could neither resist him nor escape. At last, in the eighth year of my servitude, when the clamour of creditors was vehement, and my necessity known to be extreme, he offered me a small office, but hinted his expectations that I should marry a young woman with whom he had been acquainted.

I was not so far depressed by my calamities as to comply with his proposal; but knowing that complaints and expostulations would but gratify his insolence, I turned away with that contempt with which I shall never want spirit to treat the wretch who can outgo the guilt of a robber without the temptation of his profit, and who lures the credulous and thoughtless to maintain the show of his levee, and the mirth of his table, at the expence of honour, happiness, and life.

*I am, Sir, &c.*

LIBERALIS.



NUMB. 164. SATURDAY, *October 12, 1751.*

——— *Vitium, Gaure, Catonis babes.*

MART.

*Saurus* pretends to *Cato's* fame ;  
And proves, by *Cato's* vice, his claim.

**D**ISTINCTION is so pleasing to the pride of man, that a great part of the pain and pleasure of life arises from the gratification or disappointment of an incessant wish for superiority, from the success or miscarriage of secret competitions, from victories and defeats of which, though they appear to us of great importance, in reality none are conscious except ourselves.

Proportionate to the prevalence of this love of praise is the variety of means by which its attainment is attempted. Every man, however hopeless his pretensions may appear to all but himself, has some project by which he hopes to rise to reputation ; some art by which he imagines that the notice of the world will be attracted ; some quality, good or bad, which discriminates him from the common herd of mortals, and by which others may be persuaded to love, or compelled to fear him. The ascents of honour, however steep, never appear inaccessible ; he that despairs to scale the precipices by which valour and learning have conducted their favourites, discovers some by-path, or easier acclivity, which, though it cannot bring him to the summit, will yet enable him to overlook those with whom he is now contending for eminence ; and we seldom require more to the happiness of the present hour, than to surpass him that stands next before us.

As the greater part of human kind speak and act wholly by imitation, most of those who aspire to honour and applause propose to themselves some example

ample which serves as the model of their conduct, and the limit of their hopes. Almost every man, if closely examined, will be found to have enlisted himself under some leader whom he expects to conduct him to renown; to have some hero or other, living or dead, in his view, whose character he endeavours to assume, and whose performances he labours to equal.

When the original is well chosen and judiciously copied, the imitator often arrives at excellence, which he could never have attained without direction; for few are formed with abilities to discover new possibilities of excellence, and to distinguish themselves by means never tried before.

But folly and idleness often contrive to gratify pride at a cheaper rate: not the qualities which are most illustrious, but those which are of easiest attainment are selected for imitation; and the honours and rewards which publick gratitude has paid to the benefactors of mankind, are expected by wretches who can only imitate them in their vices and defects, or adopt some petty singularities, of which those from whom they are borrowed, were secretly ashamed.

No man rises to such a height as to become conspicuous, but he is on one side censured by undiscerning malice, which reproaches him for his best actions and flanders his apparent and incontestable excellencies; and idolized on the other by ignorant admiration, which exalts his faults and follies into virtues. It may be observed, that he by whose intimacy his acquaintances imagine themselves dignified, generally diffuses among them his mien and his habits; and indeed without more vigilance than is generally applied to the regulation of the minuter parts of behaviour, it is not easy, when we converse much with one whose general character excites our  
veneration;



veneration, to escape all contagion of his peculiarities, even when we do not deliberately think them worthy of our notice, and when they would have excited laughter or disgust had they not been protected by their alliance to nobler qualities, and accidentally conformed with knowledge or with virtue.

The faults of a man loved or honoured, sometimes steal secretly and imperceptibly upon the wise and virtuous, but by injudicious fondness or thoughtless vanity are adopted with design. There is scarce any failing of mind or body, any error of opinion, or depravity of practice, which instead of producing shame and discontent, its natural effects, has not at one time or other gladdened vanity with the hopes of praise, and been displayed with ostentatious industry by those who sought kindred minds among the wits or heroes, and could prove their relation only by similitude of deformity.

In consequence of this perverse ambition, every habit which reason condemns may be indulged and avowed. When a man is upbraided with his faults, he may indeed be pardoned if he endeavours to run for shelter to some celebrated name; but it is not to be suffered that, from the retreats to which he fled from infamy, he should issue again with the confidence of conquests, and call upon mankind for praise. Yet we see men that waste their patrimony in luxury, destroy their health with debauchery, and enervate their minds with idleness, because there have been some whom luxury never could sink into contempt, nor idleness hinder from the praise of genius.

This general inclination of mankind to copy characters in the gross, and the force which the recommendation of illustrious examples adds to the allurements of vice, ought to be considered by all whose character excludes them from the shades of secrecy,

as incitements to scrupulous caution and universal purity of manners. No man, however inflamed to his appetites, or hurried by his passions, can, while he preserves his intellects unimpaired, please himself with promoting the corruption of others. He whose merit has enlarged his influence, would surely wish to exert it for the benefit of mankind. Yet such will be the effect of his reputation, while he suffers himself to indulge any favourite fault, that they who have no hope to reach his excellence, will catch at his failings, and his virtues will be cited to justify the copiers of his vices.

It is particularly the duty of those who consign illustrious names to posterity, to take care lest their readers be misled by ambiguous examples. That writer may be justly condemned as an enemy to goodness who suffers fondness or interest to confound right with wrong, or to shelter the faults which even the wisest and the best have committed from that ignominy which guilt ought always to suffer, and with which it should be more deeply stigmatized when dignified by its neighbourhood to uncommon worth, since we shall be in danger of beholding it without abhorrence, unless its turpitude be laid open, and the eye secured from the deception of surrounding splendour.

NUMB. 165. TUESDAY, October 15, 1751.

\* Ἦν νέος, ἀλλὰ πένη; ; νῦν γηρῶν, πλούσιός εἶμι.

† Ω μόν' ἐκ πάντων οἰκτρὸς ἐν ἀμφοτέροις,

‡ Ὅς τότε μὲν χρῆσθαι δυνάμην, ὁπότε εἶδε ἐν εἶχον.

Νῦν δ' ὁπότε χρῆσθαι μὴ δυναμαί, τότε ἔχω.

ANTIPHILUS.

Young was I once and poor, now rich and old ;  
A harder case than mine was never told ;  
Blest with the pow'r to use them—I had none ;  
Loaded with *riches* now, the power is gone.

F. LEWIS.

To the R A M B L E R.

S I R,

**T**HE writers who have undertaken the unpromising task of moderating desire, exert all the power of their eloquence, to shew that happiness is not the lot of man, and have by many arguments and examples proved the instability of every condition by which envy or ambition are excited. They have set before our eyes all the calamities to which we are exposed from the frailty of nature, the influence of accident, or the stratagems of malice; they have terrified greatness with conspiracies, and riches with anxieties, wit with criticism, and beauty with disease.

All the force of reason and all the charms of language are indeed necessary to support positions which every man hears with a wish to confute them. Truth finds an easy entrance into the mind when she is introduced by desire, and attended by pleasure; but when she intrudes uncalled, and brings only fear and sorrow in her train, the passes of the intellect are barred against her by prejudice and passion; if she sometimes forces her way by the batteries of argument,

gument, she seldom long keeps possession of her conquests, but is ejected by some favoured enemy, or at best obtains only a nominal sovereignty, without influence and without authority.

That life is short we are all convinced, and yet suffer not that conviction to repress our projects or limit our expectations; that life is miserable we all feel, and yet we believe that the time is near when we shall feel it no longer. But to hope happiness and immortality is equally vain. Our state may indeed be more or less embittered, as our duration may be more or less contracted; yet the utmost felicity which we can ever attain, will be little better than alleviation of misery, and we shall always feel more pain from our wants than pleasure from our enjoyments. The incident which I am going to relate will shew, that to destroy the effect of all our success, it is not necessary that any signal calamity should fall upon us, that we should be harassed by implacable persecution, or excruciated by irremediable pains; the brightest hours of prosperity have their clouds, and the stream of life, if it is not ruffled by obstructions, will grow putrid by stagnation.

My father resolving not to imitate the folly of his ancestors, who had hitherto left the younger sons encumbrances on the eldest, destined me to a lucrative profession, and I being careful to lose no opportunity of improvement, was at the usual time in which young men enter the world, well qualified for the exercise of the business which I had chosen.

My eagerness to distinguish myself in publick, and my impatience of the narrow scheme of life to which my indigence confined me, did not suffer me to continue long in the town where I was born. I went away as from a place of confinement, with a resolution to return no more, till I should be able to



dazzle with my splendour those who now looked upon me with contempt, to reward those who had paid honours to my dawning merit, and to show all who had suffered me to glide by them unknown and neglected, how much they mistook their interest in omitting to propitiate a genius like mine.

Such were my intentions when I sallied forth into the unknown world, in quest of riches and honours, which I expected to procure in a very short time; for what could withhold them from industry and knowledge? He that indulges hope will always be disappointed. Reputation I very soon obtained, but as merit is much more cheaply acknowledged than rewarded, I did not find myself yet enriched in proportion to my celebrity.

I had however in time surmounted the obstacles by which envy and competition obstruct the first attempts of a new claimant, and saw my opponents and censurers tacitly confessing their despair of success, by courting my friendship and yielding to my influence. They who once pursued me, were now satisfied to escape from me; and they who had before thought me presumptuous in hoping to overtake them, had now their utmost wish, if they were permitted at no great distance quietly to follow me.

My wants were not madly multiplied as my acquisitions encreased, and the time came at length when I thought myself enabled to gratify all reasonable desires, and when, therefore, I resolved to enjoy that plenty and serenity which I had been hitherto labouring to procure, to enjoy them while I was yet neither crushed by age into infirmity, nor so habituated to a particular manner of life as to be unqualified for new studies or entertainments.

I now quitted my profession, and to set myself at once free from all importunities to resume it, changed



ged my residence, and devoted the remaining part of my time to quiet and amusement. Amidst innumerable projects of pleasure which restless idleness incited me to form, and of which most, when they came to the moment of execution, were rejected for others of no longer continuance, some accident revived in my imagination the pleasing ideas of my native place. It was now in my power to visit those from whom I had been so long absent, in such a manner as was consistent with my former resolution, and I wondered how it could happen that I had so long delayed my own happiness.

Full of the admiration which I should excite, and the homage which I should receive, I dressed my servants in a more ostentatious livery, purchased a magnificent chariot, and resolved to dazzle the inhabitants of the little town with an unexpected blaze of greatness.

While the preparations that vanity required were made for my departure, which, as workmen will not easily be hurried beyond their ordinary rate, I thought very tedious, I solaced my impatience with imagining the various censures that my appearance would produce, the hopes which some would feel from my bounty, the terror which my power would strike on others, the awkward respect with which I should be accosted by timorous officiousness, and the distant reverence with which others less familiar to splendour and dignity would be contented to gaze upon me. I deliberated a long time, whether I should immediately descend to a level with my former acquaintances, or make my condescension more grateful by a gentle transition from haughtiness and reserve. At length I determined to forget some of my companions, till they discovered themselves by some indubitable token, and to receive the congratulations of others upon my good fortune with indifference, to show that I always expected what I had now obtained.

tained. The acclamations of the populace I purposed to reward with six hogheads of ale, and a roasted ox, and then recommend to them to return to their work.

At last all the trappings of grandeur were fitted, and I began the journey of triumph, which I could have wished to have ended in the same moment, but my horses felt none of their master's ardour, and I was shaken four days upon rugged roads. I then entered the town, and having graciously let fall the glasses, that my person might be seen, passed slowly through the street. The noise of the wheels brought the inhabitants to their doors, but I could not perceive that I was known by them. At last I alighted, and my name, I suppose, was told by my servants, for the barber stepped from the opposite house, and seized me by the hand with honest joy in his countenance, which, according to the rule that I had prescribed to myself, I repressed with a frigid graciousness. The fellow, instead of sinking into dejection, turned away with contempt, and left me to consider how the second salutation should be received. The next friend was better treated, for I soon found that I must purchase by civility that regard which I had expected to enforce by insolence.

There was yet no smoke of bonfires, no harmony of bells, no shout of crowds, nor riot of joy; the business of the day went forward as before, and after having ordered a splendid supper, which no man came to partake, and which my chagrin hindered me from tasting, I went to bed, where the vexation of disappointment overpowered the fatigue of my journey, and kept me from sleep.

I rose so much humbled by those mortifications, as to enquire after the present state of the town, and found that I had been absent too long to obtain the triumph which had flattered my expectation. Of the

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the friends whose compliments I expected, some had long ago moved to distant provinces, some had lost in the maladies of age all sense of another's prosperity, and some had forgotten our former intimacy amidst care and distresses. Of three whom I had resolved to punish for their former offences by a longer continuance of neglect, one was, by his own industry, raised above my scorn, and two were sheltered from it in the grave. All those whom I loved, feared, or hated, all whose envy or whose kindness I had hopes of contemplating with pleasure, were swept away, and their place was filled by a new generation with other views and other competitions; and among many proofs of the impotence of wealth, I found that it conferred upon me very few distinctions in my native place.

*I am, Sir, &c.*

SEROTINUS.



NUMB. 166. SATURDAY, October 19, 1751.

*Pauper eris semper, si pauper es, Æmiliane,  
Dantur opes nullis nunc nisi divitibus.*

MART.

Once poor, my friend, still poor you must remain,  
The rich alone have all the means of gain.

EDW. CAVE.

**N**O complaint has been more frequently repeated in all ages than that of the neglect of merit associated with poverty, and the difficulty with which valuable or pleasing qualities force themselves into view, when they are obscured by indigence. It has been long observed that native beauty has little power to charm without the ornaments which fortune bestows, and that to want the favour of others is often sufficient to hinder us from obtaining it.

Every day discovers that mankind are not yet convinced of their error, or that their conviction is without power to influence their conduct; for poverty still continues to produce contempt, and still obstructs the claims of kindred and of virtue. The eye of wealth is elevated towards higher stations, and seldom descends to examine the actions of those who are placed below the level of its notice, and who in distant regions and lower situations are struggling with distress, or toiling for bread. Among the multitudes overwhelmed with insuperable calamity, it is common to find those whom a very little assistance would enable to support themselves with decency, and who yet cannot obtain from near relations what they see hourly lavished in ostentation, luxury, or frolick.

There are natural reasons why poverty does not easily conciliate affection. He that has been confined from his infancy to the conversation of the lowest classes of mankind, must necessarily want those accomplishments which are the usual means of attracting favour; and though truth, fortitude, and probity give an indisputable right to reverence and kindness, they will not be distinguished by common eyes, unless they are brightened by elegance of manners, but are cast aside like unpolished gems, of which none but the artist knows the intrinsic value, till their asperities are smoothed and their incrustations rubbed away.

The grossness of vulgar habits obstructs the efficacy of virtue, as impurity and harshness of stile impairs the force of reason, and rugged numbers turn off the mind from artifice of disposition, and fertility of invention. Few have strength of reason to over-rule the perceptions of sense; and yet fewer have curiosity or benevolence to struggle long against the first impression: he therefore who fails to please in his salutation and address is at once rejected, and  
never



never obtains an opportunity of showing his latent excellencies, or essential qualities.

It is indeed not easy to prescribe a successful manner of approach to the distressed or necessitous, whose condition subjects every kind of behaviour equally to miscarriage. He whose confidence of merit incites him to meet without any apparent sense of inferiority the eyes of those who flattered themselves with their own dignity, is considered as an insolent leveller, impatient of the just prerogatives of rank and wealth, eager to usurp the station to which he has no right, and to confound the subordinations of society; and who would contribute to the exaltation of that spirit, which even want and calamity are not able to restrain from rudeness and rebellion?

But no better success will commonly be found to attend servility and dejection, which often give pride the confidence to treat them with contempt. A request made with diffidence and timidity is easily denied, because the petitioner himself seems to doubt its fitness.

Kindness is generally reciprocal; we are desirous of pleasing others, because we receive pleasure from them; but by what means can the man please, whose attention is engrossed by his distresses, and who has no leisure to be officious; whose will is restrained by his necessities, and who has no power to confer benefits; whose temper is perhaps vitiated by misery, and whose understanding is impeded by ignorance?

It is yet a more offensive discouragement, that the same actions performed by different hands produce different effects, and instead of rating the man by his performances, we rate too frequently the performance by the man. It sometimes happens in the combinations of life, that important services are performed by inferiors; but though their zeal and acti-



vity may be paid by pecuniary rewards, they seldom excite that flow of gratitude, or obtain that accumulation of recompence with which all think it their duty to acknowledge the favour of those who descend to their assistance from a higher elevation. To be obliged, is to be in some respect inferior to another; and few willingly indulge the memory of an action which raises one whom they have always been accustomed to think below them, but satisfy themselves with faint praise and penurious payment, and then drive it from their own minds, and endeavour to conceal it from the knowledge of others.

It may be always objected to the services of those who can be supposed to want a reward, that they were produced not by kindness but interest; they are therefore, when they are no longer wanted, easily disregarded as arts of insinuation, or stratagems of selfishness. Benefits which are received as gifts from wealth, are exacted as debts from indigence; and he that in a high station is celebrated for superfluous goodness, would in a meaner condition have barely been confessed to have done his duty.

It is scarcely possible for the utmost benevolence to oblige, when exerted under the disadvantages of great inferiority, for by the habitual arrogance of wealth, such expectations are commonly formed as no zeal or industry can satisfy; and what regard can he hope, who has done less than was demanded from him?

There are indeed kindnesses conferred which were never purchased by precedent favours, and there is an affection not arising from gratitude or gross interest, by which similar natures are attracted to each other, without prospect of any other advantage than the pleasure of exchanging sentiments, and the hope of confirming their esteem of themselves by the approbation of each other. But this spontaneous fondness

ness seldom rises at the sight of poverty, which every one regards with habitual contempt, and of which the applause is no more courted by vanity, than the countenance is solicited by ambition. The most generous and disinterested friendship must be resolved at last into the love of ourselves; he therefore whose reputation or dignity inclines us to consider his esteem as a testimonial of desert, will always find our hearts open to his endearments. We every day see men of eminence followed with all the obsequiousness of dependance, and courted with all the blandishments of flattery, by those who want nothing from them but professions of regard, and who think themselves liberally rewarded by a bow, a smile, or an embrace.

But those prejudices which every mind feels more or less in favour of riches, ought, like other opinions which only custom and example have impressed upon us, to be in time subjected to reason. We must learn how to separate the real character from extraneous adhesions and casual circumstances, to consider closely him whom we are about to adopt or to reject; to regard his inclinations as well as his actions; to trace out those virtues which lie torpid in the heart for want of opportunity, and those vices that lurk unseen by the absence of temptation; that when we find worth faintly shooting in the shades of obscurity, we may let in light and sunshine upon it, and ripen barren volition into efficacy and power.

NUMB. 167. TUESDAY, October 22, 1751.

*Candida perpetuo reside concordia lecto,  
 Tamque pari semper sit Venus æqua jugo.  
 Diligat ipsa senem quondam, sed et ipsa marito  
 Tum quoque cum fuerit, non videatur anus.* MART.

Their nuptial bed may smiling concord dress,  
 And *Venus* still the happy union blefs!  
 Wrinkled with age, may mutual love and truth  
 To their dim eyes recall the bloom of youth.

F. LEWIS.

To the R A M B L E R.

S I R,

IT is not common to envy those with whom we cannot easily be placed in comparison. Every man sees without malevolence the progress of another in the tracks of life, which he has himself no desire to tread, and hears without inclination to cavils or contradiction the renown of those whose distance will not suffer them to draw the attention of mankind from his own merit. The sailor never thinks it necessary to contest the lawyer's abilities; nor would the *Rambler*, however jealous of his reputation, be much disturbed by the success of rival wits at *Agra* or *Ispahan*.

We do not therefore ascribe to you any superlative degree of virtue, when we believe that we may inform you of our change of condition without danger of malignant fascination; and that when you read of the marriage of your correspondents *Hymenæus* and *Tranquilla*, you will join your wishes to those of their other friends for the happy event of an union in which caprice and selfishness had so little part.

There is at least this reason why we should be less deceived in our connubial hopes than many who enter into the same state, that we have allowed our  
 minds

minds to form no unreasonable expectations, nor vitiated our fancies in the soft hours of courtship, with visions of felicity which human power cannot bestow, or of perfection which human virtue cannot attain. That impartiality with which we endeavoured to inspect the manners of all whom we have known was never so much overpowered by our passion, but that we discovered some faults and weaknesses in each other; and joined our hands in conviction, that as there are advantages to be enjoyed in marriage, there are inconveniencies likewise to be endured; and that, together with confederate intellects and auxiliar virtues, we must find different opinions and opposite inclinations.

We however flatter ourselves, for who is not flattered by himself as well as by others on the day of marriage, that we are eminently qualified to give mutual pleasure. Our birth is without any such remarkable disparity as can give either an opportunity of insulting the other with pompous names and splendid alliances, or of calling in upon any domestic controversy the overbearing assistance of powerful relations. Our fortune was equally suitable, so that we meet without any of those obligations which always produce reproach or suspicion of reproach, which, though they may be forgotten in the gaieties of the first month, no delicacy will always suppress, or of which the suppression must be considered as a new favour, to be repaid by tameness and submission, till gratitude takes the place of love, and the desire of pleasing degenerates by degrees into the fear of offending.

The settlements caused no delay; for we did not trust our affairs to the negociation of wretches who would have paid their court by multiplying stipulations. *Tranquilla* scorned to detain any part of her fortune from him into whose hands she delivered up her person; and *Hymenæus* thought no act of baseness  
more



more criminal than his who enslaves his wife by her own generosity, who by marrying without a jointure condemns her to all the dangers of accident and caprice, and at last boasts his liberality by granting what only the indiscretion of her kindness enabled him to withhold. He therefore received on the common terms the portion which any other woman might have brought him, and reserved all the exuberance of acknowledgment for those excellencies which he has yet been able to discover only in *Tranquilla*.

We did not pass the weeks of courtship like those who consider themselves as taking the last draught of pleasure, and resolve not to quit the bowl without a surfeit, or who know themselves about to set happiness to hazard, and endeavour to lose their sense of danger in the ebriety of perpetual amusement, and whirl round the gulph before they sink. *Hymenæus* often repeated a medical axiom, that *the succours of sickness ought not to be wasted in health*. We know that however our eyes may yet sparkle, and our hearts bound at the presence of each other, the time of listlessness and satiety, of peevishness and discontent must come at last, in which we shall be driven for relief to shews and recreations; that the uniformity of life must be sometimes diversified, and the vacuities of conversation sometimes supplied. We rejoice in the reflection that we have stores of novelty yet unexhausted, which may be opened when repletion shall call for change, and gratifications yet untasted, by which life when it shall become vapid or bitter may be restored to its former sweetness and sprightliness, and again irritate the appetite, and again sparkle in the cup.

Our time will probably be less tasteless than that of those whom the authority and avarice of parents unites almost without their consent in their early years, before they have accumulated any fund of

reflection, or collected materials for mutual entertainment. Such we have often seen rising in the morning to cards, and retiring in the afternoon to dose, whose happiness was celebrated by their neighbours, because they happened to grow rich by parsimony, and to be kept quiet by insensibility, and agreed to eat and to sleep together.

We have both mingled with the world, and are therefore no strangers to the faults and virtues, the designs and competitions, the hopes and fears of our cotemporaries. We have both amused our leisure with books, and can therefore recount the events of former times, or cite the dictates of ancient wisdom. Every occurrence furnishes us with some hint which one or the other can improve, and if it should happen that memory or imagination fail us, we can retire to no idle or unimproving solitude.

Though our characters beheld at a distance, exhibit this general resemblance, yet a nearer inspection discovers such a dissimilitude of our habitudes and sentiments, as leaves each some peculiar advantages, and affords that *concordia discors*, that suitable disagreement which is always necessary to intellectual harmony. There may be a total diversity of ideas which admits no participation of the same delight, and there may likewise be such a conformity of notions, as leaves neither any thing to add to the decisions of the other. With such contrariety there can be no peace, with such similarity there can be no pleasure. Our reasonings, though often formed upon different views, terminate generally in the same conclusion. Our thoughts, like rivulets issuing from distant springs, are each impregnated in its course with various mixtures, and tinged by infusions unknown to the other, yet at last easily unite into one stream, and purify themselves by the gentle effervescence of contrary qualities.

These

These benefits we receive in a greater degree as we converse without reserve, because we have nothing to conceal. We have no debts to be paid by imperceptible deductions from avowed expences, no habits to be indulged by the private subserviency of a favoured servant, no private interviews with needy relations, no intelligence with spies placed upon each other. We considered marriage as the most solemn league of perpetual friendship, a state from which artifice and concealment are to be banished for ever, and in which every act of dissimulation is a breach of faith.

The impetuous vivacity of youth, and that ardour of desire, which the first sight of pleasure naturally produces, have long ceased to hurry us into irregularity and vehemence; and experience has shewn us that few gratifications are too valuable to be sacrificed to complaisance. We have thought it convenient to rest from the fatigue of pleasure, and now only continue that course of life into which we had before entered, confirmed in our choice by mutual approbation, supported in our resolution by mutual encouragement, and assisted in our efforts by mutual exhortation.

Such, Mr. *Rambler*, is our prospect of life, a prospect which, as it is beheld with more attention, seems to open more extensive happiness, and spreads by degrees into the boundless regions of eternity. But if all our prudence has been vain, and we are doomed to give one instance more of the uncertainty of human discernment, we shall comfort ourselves amidst our disappointments, that we were not betrayed but by such delusions as caution could not escape, since we sought happiness only in the arms of virtue. We are,

S I R,  
 Your humble Servants,  
 HYMENÆUS,  
 TRANQUILLA.

NUMB. 168. SATURDAY, *October*, 26, 1751.

—————*Decipit*

*Frons prima multos, rara mens intelligit  
Quod interiore condidit cura angulo.*

PHÆDRUS.

The tinsel glitter, and the specious mien,  
Delude the most; few pry behind the scene.

**I**T has been observed by *Boileau*, that “ a mean  
“ or common thought expressed in pompous dic-  
“ tion, generally pleases more than a new or noble  
“ sentiment delivered in low and vulgar language;  
“ because the number is greater of those whom  
“ custom has enabled to judge of words, than  
“ whom study has qualified to examine things.”

This solution might satisfy, if such only were  
offended with meanness of expression as are unable  
to distinguish propriety of thought, and to separate  
propositions or images from the vehicles by which  
they are conveyed to the understanding. But this  
kind of disgust is by no means confined to the igno-  
rant or superficial; it operates uniformly and uni-  
versally upon readers of all classes; every man,  
however profound or abstracted, perceives himself  
irresistibly alienated by low terms; they who pro-  
fess the most zealous adherence to truth are forced  
to admit that she owes part of her charms to her  
ornaments, and loses much of her power over the  
soul, when she appears disgraced by a dress uncouth  
or ill-adjusted.

We are all offended by low terms, but are not  
disgusted alike by the same compositions, because  
we do not all agree to censure the same terms as  
low. No word is naturally or intrinsically meaner  
than another; our opinion therefore of words, as of  
other things arbitrarily and capriciously established,  
depends wholly upon accident and custom. The

cot-



cottager thinks those apartments splendid and spacious, which an inhabitant of palaces will despise for their inelegance; and to him who has passed most of his hours with the delicate and polite, many expressions will seem fordid, which another, equally acute, may hear without offence; but a mean term never fails to displease him to whom it appears mean, as poverty is certainly and invariably despised, though he who is poor in the eyes of some, may by others be envied for his wealth.

Words become low by the occasions to which they are applied, or the general character of them who use them; and the disgust which they produce, arises from the revival of those images with which they are commonly united. Thus if, in the most solemn discourse, a phrase happens to occur which has been successfully employed in some ludicrous narrative, the gravest auditor finds it difficult to refrain from laughter, when they who are not prepossessed by the same accidental association, are utterly unable to guess the reason of his merriment. Words which convey ideas of dignity in one age, are banished from elegant writing or conversation in another, because they are in time debased by vulgar mouths, and can be no longer heard without the involuntary recollection of unpleasing images.

When *Macbeth* is confirming himself in the horrid purpose of stabbing his king, he breaks out amidst his emotions into a wish natural to a murderer,

————— Come, thick night!  
 And pall thee in the dunnest smoke of hell,  
 That my keen knife see not the wound it makes;  
 Nor heav'n peep through the blanket of the dark,  
 To cry, hold, hold!

In this passage is exerted all the force of poetry, that force which calls new powers into being, which embodies sentiment, and animates matter; yet perhaps scarce any man now peruses it without some disturbance of his attention from the counteraction of the words to the ideas. What can be more dreadful than to implore the presence of night, invested not in common obscurity, but in the smoke of hell? Yet the efficacy of this invocation is destroyed by the insertion of an epithet now seldom heard but in the stable, and *dun* night may come or go without any other notice than contempt.

If we start into raptures when some hero of the Iliad tells us that δόρυ μάλιστα, his lance rages with eagerness to destroy; if we are alarmed at the terror of the soldiers commanded by *Cæsar* to hew down the sacred grove, who dreaded, says *Lucan*, lest the axe aimed at the oak should fly back upon the striker,

—*Si robora sacra ferirent,  
In sua credebant redituras membra secures,*

None dares with impious steel the grove to rend,  
Lest on himself the destin'd stroke descend.

we cannot surely but sympathise with the horrors of a wretch about to murder his master, his friend, his benefactor, who suspects that the weapon will refuse its office, and start back from the breast which he is preparing to violate. Yet this sentiment is weakened by the name of an instrument used by butchers and cooks in the meanest employments; we do not immediately conceive that any crime of importance is to be committed with a *knife*; or who does not, at last, from the long habit of connecting a knife with sordid offices, feel aversion rather than terror?

*Mack-*

*Mackbeth* proceeds to wish, in the madness of guilt, that the inspection of heaven may be intercepted, and that he may in the involutions of infernal darkness escape the eye of providence. This is the utmost extravagance of determined wickedness; yet this is so debased by two unfortunate words, that while I endeavour to impress on my reader the energy of the sentiment, I can scarce check my risibility, when the expression forces itself upon my mind; for who, without some relaxation of his gravity, can hear of the avengers of guilt *peeping through a blanket*?

These imperfections of diction are less obvious to the reader, as he is less acquainted with common usages; they are therefore wholly imperceptible to a foreigner, who learns our language from books, and will strike a solitary academick less forcibly than a modish lady.

Among the numerous requisites that must concur to complete an author, few are of more importance than an early entrance into the living world. The seeds of knowledge may be planted in solitude, but must be cultivated in publick. Argumentation may be taught in colleges, and theories formed in retirement, but the artifice of embellishment, and the powers of attraction, can be gained only by general converse.

An acquaintance with prevailing customs and fashionable elegance is necessary likewise for other purposes. The injury that grand imagery suffers from unsuitable language, personal merit may fear from rudeness and indelicacy. When the success of *Aeneas* depended on the favour of the queen upon whose coasts he was driven, his celestial protectress thought him not sufficiently secured against rejection by his piety or bravery, but decorated him for the interview with preternatural beauty. Whoever de-  
sires,

fires, for his writings or himself, what none can reasonably contemn, the favour of mankind, must add grace to strength, and make his thoughts agreeable as well as useful. Many complain of neglect who never tried to attract regard. It cannot be expected that the patrons of science or virtue should be solicitous to discover excellencies which they who possess them shade and disguise. Few have abilities so much needed by the rest of the world as to be carested on their own terms; and he that will not condescend to recommend himself by external embellishments, must submit to the fate of just sentiments meanly expressed, and be ridiculed and forgotten before he is understood,



NUMB. 169. TUESDAY, October 29, 1751.

*Nec pluteum cædit, nec demorsos sapit ungues.* PERSIUS.

No blood from bitten nails, those poems drew;  
But churn'd, like spittle from the lips they flew.

DRYDEN.

NATURAL historians assert, that whatever is formed for long duration arrives slowly to its maturity. Thus the firmest timber is of tardy growth, and animals generally exceed each other in longevity in proportion to the time between their conception and their birth.

The same observation may be extended to the offspring of the mind. Hasty compositions, however they please at first by flowery luxuriance, and spread in the sun-shine of temporary favour, can seldom endure the change of seasons, but perish at the first blast of criticism, or frost of neglect. When *Apelles* was reproached with the paucity of his productions,



ductions, and the incessant attention with which he retouched his pieces, he condescended to make no other answer, than that *he painted for perpetuity*.

No vanity can more justly incur contempt and indignation than that which boasts of negligence and hurry. For who can bear with patience the writer who claims such superiority to the rest of his species, as to imagine that mankind are at leisure for attention to his extemporary sallies, and that posterity will reposit his casual effusions among the treasures of ancient wisdom?

Men have sometimes appeared of such transcendent abilities, that their slightest and most cursory performances excel all that labour and study can enable meaner intellects to compose; as there are regions of which the spontaneous products cannot be equalled in other soils by care and culture. But it is no less dangerous for any man to place himself in this rank of understanding, and fancy that he is born to be illustrious without labour, than to omit the cares of husbandry, and expect from his ground the blossoms of *Arabia*.

The greatest part of those who congratulate themselves upon their intellectual dignity, and usurp the privileges of genius, are men whom only themselves would ever have marked out as enriched by uncommon liberalities of nature, or entitled to veneration and immortality on easy terms. This ardour of confidence is usually found among those, who having not enlarged their notions by books or conversation, are persuaded by the partiality which we all feel in our own favour, that they have reached the summit of excellence, because they discover none higher than themselves; and who acquiesce in the first thoughts that occur, because their scantiness of knowledge allows them little choice, and the narrowness of their views affords them no glimpse of perfection of that sublime idea which  
human

human industry has from the first ages been vainly toiling to approach. They see a little, and believe that there is nothing beyond their sphere of vision, as the *Patuecos* of *Spain*, who inhabited a small valley, conceived the surrounding mountains to be the boundaries of the world. In proportion as perfection is more distinctly conceived, the pleasure of contemplating our own performances will be lessened; it may therefore be observed, that they who most deserve praise, are often afraid to decide in favour of their own performances; they know how much is still wanting to their completion, and wait with anxiety and terror the determination of the publick. *I please every one else, says Tully, but never satisfy myself.*

It has often been enquired, why, notwithstanding the advances of latter ages in science, and the assistance which the infusion of so many new ideas has given us, we still fall below the ancients in the art of composition. Some part of their superiority may be justly ascribed to the graces of their language, from which the most polished of the present *European* tongues, are nothing more than barbarous degenerations. Some advantage they might gain merely by priority, which put them in possession of the most natural sentiments, and left us nothing but servile repetition or forced conceits. But the greater part of their praise seems to have been the just reward of modesty and labour. Their sense of human weakness confined them commonly to one study, which their knowledge of the extent of every science engaged them to prosecute with indefatigable diligence.

Among the writers of antiquity I remember none except *Statius*, who ventures to mention the speedy production of his writings, either as an extenuation of his faults, or a proof of his facility. Nor did

*Statius,*



*Statius*, when he considered himself as a candidate for lasting reputation, think a closer attention unnecessary, but amidst all his pride and indigence, the two great hasteners of modern poems, employed twelve years upon the *Thebaid*, and thinks his claim to renown proportionate to his labour.

*Thebais, multa cruciata lima,  
Tentat, audaci fide, Mantuanæ  
Gaudia famæ.*

Polish'd with endless toil, my lays  
At length aspire to *Mantuan* praise.

*Ovid* indeed apologizes in his banishment for the imperfection of his letters, but mentions his want of leisure to polish them as an addition to his calamities; and was so far from imagining revisals and corrections unnecessary, that at his departure from *Rome*, he threw his *Metamorphoses* into the fire, lest he should be disgraced by a book which he could not hope to finish.

It seems not often to have happened that the same writer aspired to reputation in verse and prose, and of those few that attempted such diversity of excellence, I know not that even one succeeded. Contrary characters they never imagined a single mind able to support, and therefore no man is recorded to have undertaken more than one kind of dramatick poetry.

What they had written they did not venture in their first fondness to thrust into the world, but considering the sending forth inconsiderately that which cannot be recalled, deferred the publication, if not nine years, according to the direction of *Horace*, yet till their fancy was cooled after the raptures of invention, and the glare of novelty had ceased to dazzle the judgment.

There

There were in those days no weekly or diurnal writers; *multa dies, & multa litura*, much time, and many rasures, were considered as indispensable requisites; and that no other method of attaining lasting praise has been yet discovered, may be conjectured from the blotted manuscripts of *Milton* now remaining, and from the tardy emission of *Pope's* compositions, delayed more than once till the incidents to which they alluded were forgotten, till his enemies were secure from his satire, and what to an honest mind must be more painful, his friends were deaf to his encomiums.

To him, whose eagerness of praise hurries his productions soon into the light, many imperfections are unavoidable, even where the mind furnishes the materials, as well as regulates their disposition, and nothing depends upon search or information. Delay opens new veins of thought, the subject dismissed for a time appears with a new train of dependent images, the accidents of reading or conversation supply new ornaments or allusions, or mere intermission of the fatigue of thinking enables the mind to collect new force, and make new excursions. But all those benefits come too late for him, who when he was weary with labour, snatched at the recompence, and gave his work to his friends and his enemies, as soon as impatience and pride persuaded him to conclude it.

One of the most pernicious effects of haste, is obscurity. He that teems with a quick succession of ideas, and perceives how one sentiment produces another, easily believes that he can clearly express what he so strongly comprehends; he seldom suspects his thoughts of embarrassment while he preserves in his own memory the series of connection, or his diction of ambiguity while only one sense is present to his mind. Yet if he has been employed on an abstruse or complicated argument, he will



find, when he has a while withdrawn his mind, and returns as a new reader to his work, that he has only a conjectural glimpse of his own meaning, and that to explain it to those whom he desires to instruct, he must open his sentiments, disentangle his method, and alter his arrangement.

Authors and lovers always suffer some infatuation, from which only absence can set them free; and every man ought to restore himself to the full exercise of his judgment, before he does that which he cannot do improperly, without injuring his honour and his quiet.



NUMB. 170. SATURDAY, *November 2, 1751.*

*Confiteor; si quid prodest delicta fateri.*

OVID.

I grant the charge; forgive the fault confess'd.

*To the R A M B L E R.*

S I R,

I AM one of those beings, from whom many, that melt at the sight of all other misery, think it meritorious to withhold relief; one whom the rigour of virtuous indignation dooms to suffer without complaint, and perish without regard; and whom I myself have formerly insulted in the pride of reputation and security of innocence.

I am of a good family, but my father was burthened with more children than he could decently support. A wealthy relation, as he travelled from *London* to his country seat, condescending to make him a visit, was touched with compassion of his narrow fortune, and resolved to ease him of part of his charge, by taking the care of a child upon himself.

Distress

Distress on one side and ambition on the other, were too powerful for parental fondness, and the little family passed in review before him, that he might make his choice. I was then ten years old, and without knowing for what purpose, I was called to my great cousin, endeavoured to recommend myself by my best courtesy, sung him my prettiest song, told the last story that I had read, and so much endeared myself by my innocence, that he declared his resolution to adopt me, and to educate me with his own daughters.

My parents felt the common struggles at the thought of parting, and *some natural tears they dropp'd, but wip'd them soon.* They considered, not without that false estimation of the value of wealth which poverty long continued always produces, that I was raised to higher rank than they could give me, and to hopes of more ample fortune than they could bequeath. My mother sold some of her ornaments to dress me in such a manner as might secure me from contempt at my first arrival; and when she dismissed me, pressed me to her bosom with an embrace that I still feel, gave me some precepts of piety which, however neglected, I have not forgotten, and uttered prayers for my final happiness, of which I have not yet ceased to hope, that they will at last be granted.

My sisters envied my new finery, and seemed not much to regret our separation; my father conducted me to the stage-coach with a kind of cheerful tenderness; and in a very short time, I was transported to splendid apartments, and a luxurious table, and grew familiar to show, noise and gaiety.

In three years my mother died, having implored a blessing on her family with her last breath. I had little opportunity to indulge a sorrow which there was none to partake with me, and therefore soon

ceased to reflect much upon my loss. My father turned all his care upon his other children, whom some fortunate adventures and unexpected legacies enabled him, when he died four years after my mother, to leave in a condition above their expectations.

I should have shared the increase of his fortune, and had once a portion assigned me in his will; but my cousin assuring him that all care for me was needless, since he had resolved to place me happily in the world, directed him to divide my part amongst my sisters.

Thus I was thrown upon dependence without resource. Being now at an age in which young women are initiated in company, I was no longer to be supported in my former character, but at considerable expence; so that partly lest I should waste money, and partly lest my appearance might draw too many compliments and assiduities, I was insensibly degraded from my equality, and enjoyed few privileges above the head servant, but that of receiving no wages.

I felt every indignity, but knew that resentment would precipitate my fall. I therefore endeavoured to continue my importance by little services and active officiousness, and for a time preserved myself from neglect, by withdrawing all pretences to competition, and studying to please rather than to shine. But my interest, notwithstanding this expedient, hourly declined, and my cousin's favourite maid began to exchange repartees with me, and consult me about the alterations of a cast gown.

I was now completely depressed, and though I had seen mankind enough to know the necessity of outward cheerfulness, I often withdrew to my chamber to vent my grief, or turn my condition in my mind, and examine by what means I might escape  
from

from perpetual mortification. At last, my schemes and sorrows were interrupted by a sudden change of my relation's behaviour, who one day took an occasion when we were left together in a room, to bid me suffer myself no longer to be insulted, but assume the place which he always intended me to hold in the family. He assured me, that his wife's preference of her own daughters should never hurt me; and, accompanying his professions with a purse of gold, ordered me to bespeak a rich suit at the mercer's, and to apply privately to him for money when I wanted it, and insinuate that my other friends supplied me, which he would take care to confirm.

By this stratagem, which I did not then understand, he filled me with tenderness and gratitude, compelled me to repose on him as my only support, and produced a necessity of private conversation. He often appointed interviews at the house of an acquaintance, and sometimes called on me with a coach, and carried me abroad. My sense of his favour, and the desire of retaining it, disposed me to unlimited complaisance, and though I saw his kindness grow every day more fond, I did not suffer any suspicion to enter my thoughts. At last the wretch took advantage of the familiarity which he enjoyed as my relation, and the submission which he exacted as my benefactor, to complete the ruin of an orphan whom his own promises had made indigent, whom his indulgence had melted, and his authority subdued.

I know not why it should afford subject of exultation, to overpower on any terms the resolution, or surprize the caution of a girl; but of all the boasters that deck themselves in the spoils of innocence and beauty, they surely have the least pretensions to triumph, who submit to owe their success to some casual influence. They neither employ the graces of fancy, nor the force of understanding, in their at-



tempts; they cannot please their vanity with the art of their approaches, the delicacy of their adulations, the elegance of their address, or the efficacy of their eloquence; nor applaud themselves as possessed of any qualities, by which affection is attracted. They surmount no obstacles, they defeat no rivals, but attack only those who cannot resist, and are often content to possess the body without any solicitude to gain the heart.

Many of these despicable wretches does my present acquaintance with infamy and wickedness enable me to number among the heroes of debauchery. Reptiles whom their own servants would have despised, had they not been their servants, and with whom beggary would have disdained intercourse, had she not been allured by hopes of relief. Many of the beings which are now rioting in taverns, or shivering in the streets, have been corrupted not by arts of gallantry which stole gradually upon the affections and laid prudence asleep, but by the fear of losing benefits which were never intended, or of incurring resentment which they could not escape; some have been frightened by masters, and some awed by guardians into ruin.

Our crime had its usual consequence, and he soon perceived that I could not long continue in his family. I was distracted at the thought of the reproach which I now believed inevitable. He comforted me with hopes of eluding all discovery, and often upbraided me with the anxiety, which perhaps none but himself saw in my countenance; but at last mingled his assurances of protection and maintenance with menaces of total desertion, if in the moments of perturbation I should suffer his secret to escape, or endeavour to throw on him any part of my infamy.

Thus

Thus passed the dismal hours till my retreat could no longer be delayed. It was pretended that my relations had sent for me to a distant country, and I entered upon a state which shall be described in my next letter.

*I am, S I R, &c.*

M I S E L L A.



NUMB. 171. TUESDAY, November 5, 1751.

*Tædet cæli convexa tueri.*

VIRG.

Dark is the sun, and loathsome is the day.

*To the R A M B L E R.*

*S I R,*

**M**ISELLA now sits down to continue her narrative. I am convinced that nothing would more powerfully preserve youth from irregularity, or guard inexperience from seduction, than a just description of the condition into which the wanton plunges herself, and therefore hope that my letter may be a sufficient antidote to my example.

After the distraction, hesitation and delays which the timidity of guilt naturally produces, I was removed to lodgings in a distant part of the town, under one of the characters commonly assumed upon such occasions. Here being, by my circumstances, condemned to solitude, I passed most of my hours in bitterness and anguish. The conversation of the people with whom I was placed, was not at all capable of engaging my attention or dispossessing the reigning ideas. The books which I carried to my retreat were such as heightened my abhorrence of myself; for I was not so far abandoned as to sink voluntarily into corruption, or endeavour to conceal from my own mind the enormity of my crime.

My relation remitted none of his fondness, but visited me so often that I was sometimes afraid lest his assiduity should expose him to suspicion. Whenever he came he found me weeping, and was therefore less delightfully entertained than he expected. After frequent expostulations upon the unreasonableness of my sorrow, and innumerable protestations of everlasting regard, he at last found that I was more affected with the loss of my innocence, than the danger of my fame, and that he might not be disturbed by my remorse, began to lull my conscience with the opiates of irreligion. His arguments were such as my course of life has since exposed me often to the necessity of hearing, vulgar, empty and fallacious; yet they at first confounded me by their novelty, filled me with doubt and perplexity, and interrupted that peace which I began to feel from the sincerity of my repentance, without substituting any other support. I listened a while to his impious gabble, but its influence was soon overpowered by natural reason and early education, and the convictions which this new attempt gave me of his baseness completed my abhorrence. I have heard of barbarians, who, when tempests drive ships upon their coast, decoy them to the rocks that they may plunder their lading, and have always thought that wretches thus merciless in their depredations, ought to be destroyed by a general insurrection of all social beings; yet how light is this guilt to the crime of him, who in the agitations of remorse cuts away the anchor of piety, and when he has drawn aside credulity from the paths of virtue, hides the light of heaven which would direct her to return! I had hitherto considered him as a man equally betrayed with myself by the concurrence of appetite and opportunity; but I now saw with horror that he was contriving to perpetuate his gratification, and was desirous to fit me to his purpose by complete and radical corruption.

To

To escape however, was not yet in my power. I could support the expences of my condition, only by the continuance of his favour. He provided all that was necessary, and, in a few weeks, congratulated me upon my escape from the danger which we had both expected with so much anxiety. I then began to remind him of his promise to restore me with my fame uninjured to the world. He promised me in general terms, that nothing should be wanting which his power could add to my happiness, but forbore to release me from my confinement. I knew how much my reception in the world depended upon my speedy return, and was therefore outrageously impatient of his delays, which I now perceived to be only artifices of lewdness. He told me, at last, with an appearance of sorrow, that all hopes of restoration to my former state were for ever precluded; that chance had discovered my secret, and malice divulged it; and that nothing now remained, but to seek a retreat more private, where curiosity or hatred could never find us.

The rage, anguish, and resentment, which I felt at this account, are not to be expressed. I was in so much dread of reproach and infamy, which he represented as pursuing me with full cry, that I yielded myself implicitly to his disposal, and was removed with a thousand studied precautions through by-ways and dark passages, to another house, where I harrassed him with perpetual solicitations for a small annuity, that might enable me to live in the country with obscurity and innocence.

This demand he at first evaded with ardent professions, but in time appeared offended at my importunity and distrust; and having one day endeavoured to sooth me with uncommon expressions of tenderness, when he found my discontent immoveable,



left me with some inarticulate murmurs of anger. I was pleased that he was at last roused to sensibility, and expecting that at his next visit he would comply with my request, lived with great tranquillity upon the money in my hands, and was so much pleased with this pause of persecution, that I did not reflect how much his absence had exceeded the usual intervals, till I was alarmed with the danger of wanting subsistence. I then suddenly contracted my expences, but was unwilling to supplicate for assistance. Necessity, however, soon overcame my modesty or my pride, and I applied to him by a letter, but had no answer. I writ in terms more pressing, but without effect. I then sent an agent to enquire after him, who informed me, that he had quitted his house, and was gone with his family to reside for some time upon his estate in *Ireland*.

However shocked at this abrupt departure, I was yet unwilling to believe that he could wholly abandon me, and therefore by the sale of my clothes I supported myself, expecting that every post would bring me relief. Thus I passed seven months between hope and dejection, in a gradual approach to poverty and distress, emaciated with discontent and bewildered with uncertainty. At last, my landlady, after many hints of the necessity of a new lover, took the opportunity of my absence to search my boxes, and missing some of my apparel, seized the remainder for rent, and led me to the door.

To remonstrate against legal cruelty, was vain; to supplicate obdurate brutality, was hopeless. I went away I knew not whither, and wandered about without any settled purpose, unacquainted with the usual expedients of misery, unqualified for laborious offices, afraid to meet an eye that had seen me before, and hopeless of relief from those who were strangers to my former condition. Night came on  
in

in the midst of my distraction, and I still continued to wander till the menaces of the watch obliged me to shelter myself in a covered passage.

Next day, I procured a lodging in the backward garret of a mean house, and employed my landlady to enquire for a service. My applications were generally rejected for want of a character. At length, I was received at a draper's; but when it was known to my mistress that I had only one gown, and that of silk, she was of opinion, that I looked like a thief, and without warning, hurried me away. I then tried to support myself by my needle, and by my landlady's recommendation, obtained a little work from a shop, and for three weeks lived without repining; but when my punctuality had gained me so much reputation, that I was trusted to make up a head of some value, one of my fellow-lodgers stole the lace, and I was obliged to fly from a prosecution.

Thus driven again into the streets, I lived upon the least that could support me, and at night accommodated myself under pent-houses as well as I could. At length I became absolutely penniless; and having strolled all day without sustenance, was at the close of evening accosted by an elderly man, with an invitation to a tavern. I refused him with hesitation; he seized me by the hand, and drew me into a neighbouring house, where when he saw my face pale with hunger, and my eyes swelling with tears, he spurned me from him, and bad me cant and whine in some other place; he for his part would take care of his pockets.

I still continued to stand in the way, having scarcely strength to walk farther, when another soon addressed me in the same manner. When he saw the same tokens of calamity, he considered that I might be obtained at a cheap rate, and therefore quickly made overtures, which I had no longer

firmness to reject. By this man I was maintained four months in penurious wickedness, and then abandoned to my former condition, from which I was delivered by another keeper.

In this abject state I have now passed four years, the drudge of extortion and the sport of drunkenness; sometimes the property of one man, and sometimes the common prey of accidental lewdness; at one time tricked up for sale by the mistress of a brothel, at another begging in the streets to be relieved from hunger by wickedness; without any hope in the day but of finding some whom folly or excess may expose to my allurements, and without any reflections at night, but such as guilt and terror impress upon me.

If those who pass their days in plenty and security, could visit for an hour the dismal receptacles to which the prostitute retires from her nocturnal excursions, and see the wretches that lie crowded together, mad with intemperance, ghastly with famine, nauseous with filth, and noisome with disease; it would not be easy for any degree of abhorrence to harden them against compassion, or to repress the desire which they must immediately feel to rescue such numbers of human beings from a state so dreadful.

It is said that in *France* they annually evacuate their streets, and ship their prostitutes and vagabonds to their colonies. If the women that infest this city had the same opportunity of escaping from their miseries, I believe very little force would be necessary; for who among them can dread any change? Many of us indeed are wholly unqualified for any but the most servile employments, and those perhaps would require the care of a magistrate to hinder them from following the same practices in another country; but others are only precluded by infamy from reformation, and would gladly be delivered on any terms

terms from the necessity of guilt and the tyranny of chance. No place but a populous city can afford opportunities for open prostitution, and where the eye of justice can attend to individuals, those who cannot be made good may be restrained from mischief. For my part I should exult at the privilege of banishment, and think myself happy in any region that should restore me once again to honesty and peace.

*I am, Sir, &c.*

MISELLA.



NUMB. 172. SATURDAY, November 9, 1751.

*Sæpe rogare soles qualis sim, Prisce, futurus  
Si fiam locuples, simque repente potens.  
Quemquam posse putas mores narrare futuros?  
Dic mihi, si fias tu leo, qualis eris.*

MART.

*Priscus, you've often ask'd me how I'd live,  
Should fate at once both wealth and honour give.  
What soul his future conduct can foresee?  
Tell me what sort of lion you wou'd be.*

F. LEWIS.

**N**OTHING has been longer observed, than that a change of fortune causes a change of manners; and that it is difficult to conjecture from the conduct of him whom we see in a low condition, how he would act, if wealth and power were put into his hands. But it is generally agreed, that few men are made better by affluence or exaltation; and that the powers of the mind, when they are unbound and expanded by the sun-shine of felicity, more frequently luxuriate into follies, than blossom into goodness.

Many



Many observations have concurred to establish this opinion, and it is not likely soon to become obsolete, for want of new occasions to revive it. The greater part of mankind are corrupt in every condition, and differ in high and in low stations, only as they have more or fewer opportunities of gratifying their desires, or as they are more or less restrained by human censures. Many vitiate their principles in the acquisition of riches; and who can wonder that what is gained by fraud and extortion is enjoyed with tyranny and excess?

Yet I am willing to believe that the depravation of the mind by external advantages, though certainly not uncommon, yet approaches not so nearly to universality, as some have asserted in the bitterness of resentment, or heat of declamation.

Whoever rises above those who once pleased themselves with equality, will have many malevolent gazers at his eminence. To gain sooner than others that which all pursue with the same ardour, and to which all imagine themselves entitled, will for ever be a crime. When those who started with us in the race of life, leave us so far behind, that we have little hope to overtake them, we revenge our disappointment by remarks on the arts of supplantation by which they gained the advantage, or on the folly and arrogance with which they possess it. Of them, whose rise we could not hinder, we solace ourselves by prognosticating the fall.

It is impossible for human purity not to betray to an eye thus sharpened by malignity, some stains which lay concealed and unregarded while none thought it their interest to discover them; nor can the most circumspect attention or steady rectitude, escape blame from censurers, who have no inclination to approve. Riches therefore perhaps do not so often produce crimes as incite accusers.

The common charge against those who rise above their original condition, is that of pride. It is certain, that success naturally confirms us in a favourable opinion of our own abilities. Scarce any man is willing to allot to accident, friendship, and a thousand causes which concur in every event without human contrivance or interposition, that part which they may justly claim in his advancement. We rate ourselves by our fortune rather than our virtues, and exorbitant claims are quickly produced by imaginary merit. But captiousness and jealousy are likewise easily offended, and to him who studiously looks for an affront, every mode of behaviour will supply it; freedom will be rudeness, and reserve fullness; mirth will be negligence, and seriousness formality: when he is received with ceremony, distance and respect are inculcated; if he is treated with familiarity, he concludes himself insulted by condescensions.

It must however be confessed that as all sudden changes are dangerous, a quick transition from poverty to abundance can seldom be made with safety. He that has long lived within sight of pleasures, which he could not reach, will need more than common moderation, not to lose his reason in unbounded riot, when they are first put into his power.

Every possession is endeared by novelty; every gratification is exaggerated by desire. It is difficult not to estimate what is lately gained above its real value; it is impossible not to annex greater happiness to that condition from which we are unwillingly excluded, than nature has qualified us to obtain. For this reason, the remote inheritor of an unexpected fortune may be generally distinguished from those who are enriched in the common course of lineal descent, by his greater haste to enjoy his wealth  
by

by the finery of his dress, the pomp of his equipage, the splendour of his furniture, and the luxury of his table.

A thousand things which familiarity discovers to be of little value, have power for a time to seize the imagination. A *Virginian* king, when the *Europeans* had fixed a lock on his door, was so delighted to find his subjects admitted or excluded with such facility, that it was from morning to evening his whole employment to turn the key. We among whom locks and keys have been longer in use, are inclined to laugh at this *American* amusement; yet I doubt whether this paper will have a single reader that may not apply the story to himself, and recollect some hours of his life in which he has been equally overpowered by the transitory charms of trifling novelty.

Some indulgence is due to him whom a happy gale of fortune has suddenly transported into new regions, where unaccustomed lustre dazzles his eyes, and untasted delicacies solicit his appetite. Let him not be considered as lost in hopeless degeneracy, though he for a while forgets the regard due to others, to indulge the contemplation of himself, and in the extravagance of his first raptures expects that his eye should regulate the motions of all that approach him, and his opinion be received as decisive and oraculous. His intoxication will give way to time; the madness of joy will fume imperceptibly away; the sense of his insufficiency will soon return; he will remember, that the co-operation of others is necessary to his happiness, and learn to conciliate their regard by reciprocal beneficence.

There is, at least, one consideration which ought to alleviate our censures of the powerful and rich. To imagine them chargeable with all the  
guilt

guilt and folly of their own actions, is to be very little acquainted with the world.

*De l'absolu pouvoir vous ignorez l'yvresse,  
Et du lâche flatteur la voix enchanteresse.*

Thou hast not known the giddy whirls of fate,  
Nor servile flatteries which enchant the great.

Miss A. W.

He that can do much good or harm, will not find many whom ambition or cowardice will suffer to be sincere. While we live upon the level with the rest of mankind we are reminded of our duty by the admonitions of friends, and reproaches of enemies; but men who stand in the highest ranks of society, seldom hear of their faults; if by any accident an opprobrious clamour reaches their ears, flattery is always at hand to pour in her opiates, to quiet conviction and obtund remorse.

Favour is seldom gained but by conformity in vice. Virtue can stand without assistance, and considers herself as very little obliged by countenance and approbation; but vice, spiritless and timorous, seeks the shelter of crowds, and support of confederacy. The sycophant, therefore, neglects the good qualities of his patron, and employs all his art on his weaknesses and follies, regales his reigning vanity, or stimulates his prevalent desires.

Virtue is sufficiently difficult with any circumstances, but the difficulty is increased when reproof and advice are frightened away. In common life, reason and conscience have only the appetites and passions to encounter; but in higher stations, they must oppose artifice and adulation. He, therefore, that yields to such temptations, cannot give those who look upon his miscarriage much reason for exultation, since few can justly presume that from the same snare they should have been able to escape.

NUMB.



NUMB. 173. TUESDAY, *November 12, 1751.*

*Quo virtus, quo ferat error ?*

HOR.

Now say, where virtue stops, and vice begins ?

**A**S any action or posture, long continued, will distort and disfigure the limbs ; so the mind likewise is crippled and contracted by perpetual application to the same set of ideas. It is easy to guess the trade of an artizan by his knees, his fingers, or his shoulders ; and there are few among men of the more liberal professions, whose minds do not carry the brand of their calling, or whose conversation does not quickly discover to what class of the community they belong.

These peculiarities have been of great use, in the general hostility which every part of mankind exercises against the rest, to furnish insults and sarcasms. Every art has its dialect, uncouth and ungrateful to all whom custom has not reconciled to its sound, and which therefore becomes ridiculous by a slight misapplication, or unnecessary repetition.

The general reproach with which ignorance revenges the superciliousness of learning, is that of pedantry ; a censure which every man incurs, who has at any time the misfortune to talk to those who cannot understand him, and by which the modest and timorous are sometimes frightened from the display of their acquisitions, and the exertion of their powers.

The name of a pedant is so formidable to young men when they first sally from their colleges, and is so liberally scattered by those who mean to boast their elegance of education, easiness of manners, and knowledge of the world, that it seems to require particular consideration ; since perhaps if it were  
once

once understood, many a heart might be freed from painful apprehensions, and many a tongue delivered from restraint.

Pedantry is the unseasonable ostentation of learning. It may be discovered either in the choice of a subject, or in the manner of treating it. He is undoubtedly guilty of pedantry, who, when he has made himself master of some abstruse and uncultivated part of knowledge, obtrudes his remarks and discoveries upon those whom he believes unable to judge of his proficiency, and from whom as he cannot fear contradiction, he cannot properly expect applause.

To this error the student is sometimes betrayed, by the natural recurrence of the mind to its common employment, by the pleasure which every man receives from the recollection of pleasing images, and the desire of dwelling upon topicks, on which he knows himself able to speak with justness. But because we are seldom so far prejudiced in favour of each other, as to search out for palliations, this failure of politeness is imputed always to vanity; and the harmless collegiate, who, perhaps, intended entertainment and instruction, or at worst only spoke without sufficient reflection upon the character of his hearers, is censured as arrogant or overbearing, and eager to extend his renown, in contempt of the convenience of society, and the laws of conversation.

All discourse of which others cannot partake, is not only an irksome usurpation of the time devoted to pleasure and entertainment, but, what never fails to excite very keen resentment, an insolent assertion of superiority, and a triumph over less enlightened understandings. The pedant is, therefore, not only heard with weariness, but malignity; and those who conceive themselves insulted by his knowledge, never fail to tell with acrimony how injudiciously it was exerted.

To

To avoid this dangerous imputation, scholars sometimes divest themselves with too much haste of their academical formality, and in their endeavours to accommodate their notions and their style to common conceptions, talk rather of any thing than of that which they understand, and sink into insipidity of sentiment and meanness of expression.

There prevails among men of letters an opinion, that all appearance of science is particularly hateful to women; and that therefore whoever desires to be well received in female assemblies, must qualify himself by a total rejection of all that is serious, rational, or important; must consider argument or criticism as perpetually interdicted; and devote all his attention to trifles, and all his eloquence to compliment.

Students often form their notions of the present generation from the writings of the past, and are not very early informed of those changes which the gradual diffusion of knowledge, or the sudden caprice of fashion, produces in the world. Whatever might be the state of female literature in the last century, there is now no longer any danger lest the scholar should want an adequate audience at the tea-table; and whoever thinks it necessary to regulate his conversation by antiquated rules, will be rather despised for his futility than cared for his politeness.

To talk intentionally in a manner above the comprehension of those whom we address, is unquestionable pedantry; but surely complaisance requires, that no man should, without proof, conclude his company incapable of following him to the highest elevation of his fancy, or the utmost extent of his knowledge. It is always safer to err in favour of others than of ourselves, and therefore we seldom hazard much by endeavouring to excel.

It

It ought at least to be the care of learning, when she quits her exaltation, to descend with dignity. Nothing is more despicable than the airiness and jocularities of a man bred to severe science, and solitary meditation. To trifle agreeably, is a secret which schools cannot impart; that gay negligence and vivacious levity, which charm down resistance wherever they appear, are never attainable by him who having spent his first years among the dust of libraries, enters late into the gay world with an unpliant attention and established habits.

It is observed in the panegyrick on *Fabricius* the mechanist, that, though forced by publick employments into mingled conversation, he never lost the modesty and seriousness of the convent, nor drew ridicule upon himself by an affected imitation of fashionable life. To the same praise every man devoted to learning ought to aspire. If he attempts the softer arts of pleasing, and endeavours to learn the graceful bow and the familiar embrace, the insinuating accent and the general smile, he will lose the respect due to the character of learning, without arriving at the envied honour of doing nothing with elegance and facility.

*Theophrastus* was discovered not to be a native of *Athens*, by so strict an adherence to the *Attic* dialect as shewed that he had learned it not by custom, but by rule. A man not early formed to habitual elegance, betrays in like manner the effects of his education, by an unnecessary anxiety of behaviour. It is possible to become pedantick by fear of pedantry, as to be troublesome by ill-timed civility. There is no kind of impertinence more justly censurable, than his who is always labouring to level thoughts to intellects higher than his own; who apologizes for every word which his own narrowness of converse inclines him to think unusual; keeps the exuberance of his faculties under visible restraint;



strait; is solicitous to anticipate enquiries by needless explanations; and endeavours to shade his own abilities, lest weak eyes should be dazzled with their lustre.



NUMB. 174. SATURDAY, Nov. 16, 1751.

*Fœnum habet in cornu, longe fuge, dummodo risum  
Excutiat sibi, non hic cuiquam parcat amico.*

HOR.

Yonder he drives—avoid that furious beast:  
If he may have his jest, he never cares  
At whose expence; nor friend, nor patron spares.

FRANCIS.

To the R A M B L E R.

Mr. RAMBLER,

THE laws of social benevolence require, that every man should endeavour to assist others by his experience. He that has at last escaped into port from the fluctuations of chance, and the gulls of opposition, ought to make some improvements in the chart of life, by marking the rocks on which he has been dashed, and the shallows where he has been stranded.

The error into which I was betrayed, when custom first gave me up to my own direction, is very frequently incident to the quick, the sprightly, the fearless, and the gay; to all whose ardour hurries them into precipitate execution of their designs, and imprudent declaration of their opinions; who seldom count the cost of pleasure, or examine the distant consequences of any practice that flatters them with immediate gratification.

I came forth into the crowded world with the usual juvenile ambition, and desired nothing beyond  
the

the title of a wit. Money I considered as below my care; for I saw such multitudes grow rich without understanding, that I could not forbear to look on wealth as an acquisition easy to industry directed by genius, and therefore threw it aside as a secondary convenience, to be procured when my principal wish should be satisfied, and my claim to intellectual excellence universally acknowledged.

With this view I regulated my behaviour in publick, and exercised my meditations in solitude. My life was divided between the care of providing topicks for the entertainment of my company, and that of collecting company worthy to be entertained; for I soon found, that wit, like every other power, has its boundaries; that its success depends upon the aptitude of others to receive impressions; and that as some bodies, indissoluble by heat, can set the furnace and crucible at defiance, there are minds upon which the rays of fancy may be pointed without effect, and which no fire of sentiment can agitate or exalt.

It was, however, not long before I fitted myself with a set of companions, who knew how to laugh, and to whom no other recommendation was necessary than the power of striking out a jest. Among those I fixed my residence, and for a time enjoyed the felicity of disturbing the neighbours every night with the obstreperous applause which my sallies forced from the audience. The reputation of our club every day increased, and as my flights and remarks were circulated by my admirers, every day brought new solicitations for admission into our society.

To support this perpetual fund of merriment, I frequented every place of concourse, cultivated the acquaintance of all the fashionable race, and passed the day in a continual succession of visits, in which I collected a treasure of pleasantry for the expences  
of

of the evening. Whatever error of conduct I could discover, whatever peculiarity of manner I could observe, whatever weakness was betrayed by confidence, whatever lapse was suffered by neglect, all was drawn together for the diversion of my wild companions, who, when they had been taught the art of ridicule, never failed to signalize themselves by a zealous imitation, and filled the town on the ensuing day with scandal and vexation, with merriment and shame.

I can scarcely believe, when I recollect my own practice, that I could have been so far deluded with petty praise, as to divulge the secrets of trust, and to expose the levities of frankness; to waylay the walks of the cautious, and surprise the security of the thoughtless. Yet it is certain, that for many years I heard nothing but with design to tell it, and saw nothing with any other curiosity than after some failure that might furnish out a jest.

My heart, indeed, acquits me of deliberate malignity, or interested insidiousness. I had no other purpose than to heighten the pleasure of laughter by communication, nor ever raised any pecuniary advantage from the calamities of others. I led weakness and negligence into difficulties, only that I might divert myself with their perplexities and distresses; and violated every law of friendship, with no other hope than that of gaining the reputation of smartness and waggery.

I would not be understood to charge myself with any crimes of the atrocious or destructive kind. I never betrayed an heir to gamesters, or a girl to debauchees; never intercepted the kindness of a patron, or sported away the reputation of innocence. My delight was only in petty mischief, and momentary vexations; and my acuteness was employed not upon fraud and oppression which it had been meritorious

torious to detect, but upon harmless ignorance or absurdity, prejudice or mistake.

This enquiry I pursued with so much diligence and sagacity, that I was able to relate of every man whom I knew some blunder or miscarriage; to betray the most circumspect of my friends into follies, by a judicious flattery of his predominant passion; or expose him to contempt, by placing him in circumstances which put his prejudices into action, brought to view his natural defects, or drew the attention of the company on his airs of affectation.

The power had been possessed in vain if it had never been exerted; and it was not my custom to let any arts of jocularly remain unemployed. My impatience of applause brought me always early to the place of entertainment; and I seldom failed to lay a scheme with the small knot that first gathered round me, by which some of those whom we expected might be made subservient to our sport. Every man has some favourite topick of conversation, on which, by a feigned seriousness of attention, he may be drawn to expatiate without end. Every man has some habitual contortion of body, or established mode of expression, which never fails to raise mirth if it be pointed out to notice. By premonitions of these particularities I secured our pleasantry. Our companion entered with his usual gaiety, and began to partake of our noisy cheerfulness, when the conversation was imperceptibly diverted to a subject which pressed upon his tender part, and extorted the expected shrug, the customary exclamation, or the predicted remark. A general clamour of joy then burst from all that were admitted to the stratagem. Our mirth was often increased by the triumph of him that occasioned it; for as we do not hastily form conclusions against ourselves, seldom any one sus-



pected, that he had exhilarated us otherwise than by his wit.

You will hear, I believe, with very little surprise, that by this conduct I had in a short time united mankind against me, and that every tongue was diligent in prevention or revenge. I soon perceived myself regarded with malevolence or distrust, but wondered what had been discovered in me either terrible or hateful. I had invaded no man's property; I had rivalled no man's claims; nor had ever engaged in any of those attempts which provoke the jealousy of ambition, or the rage of faction. I had lived but to laugh, and make others laugh; and believed that I was loved by all who caressed, and favoured by all who applauded me. I never imagined, that he who, in the mirth of a nocturnal revel, concurred in ridiculing his friend, would consider in a cooler hour, that the same trick might be played against himself; or that, even where there is no sense of danger, the natural pride of human nature rises against him, who by general censures lays claim to general superiority.

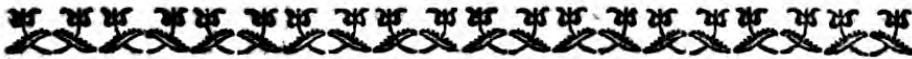
I was convinced, by a total desertion, of the impropriety of my conduct; every man avoided and cautioned others to avoid me. Wherever I came, I found silence and dejection, coldness and terror. No one would venture to speak, lest he should lay himself open to unfavourable representations; the company however numerous dropped off, at my entrance, upon various pretences; and if I retired to avoid the shame of being left, I heard confidence and mirth revive at my departure.

If those whom I had thus offended, could have contented themselves with repaying one insult for another, and kept up the war only by a reciproca-  
tion

tion of sarcasms, they might have perhaps vexed, but would never much have hurt me; for no man heartily hates him at whom he can laugh. But these wounds which they give me as they fly, are without cure; this alarm which they spread by their solicitude to escape me, excludes me from all friendship and from all pleasure: I am condemned to pass a long interval of my life in solitude, as a man suspected of infection is refused admission into cities; and must linger in obscurity, till my conduct shall convince the world, that I may be approached without hazard.

*I am, &c.*

DICACULUS.



NUMB. 175. TUESDAY, Nov. 19, 1751.

*Rari quippe boni, numero vix sunt totidem quot  
Thebarum portæ, vel divitis ostia Nili.*

JUV.

Good men are scarce, the just are thinly sown;  
They thrive but ill, nor can they last when grown.  
And should we count them, and our store compile;  
Yet *Thebes* more gates could show, more mouths the *Nile*.

CREECH.

**N**ONE of the axioms of wisdom which recommend the antient sages to veneration, seems to have required less extent of knowledge or perspicacity of penetration than the remark of *Bias*, that *οἱ πλείονες κακοὶ*, *the majority are wicked*.

The depravity of mankind is so easily discoverable, that nothing but the desert or the cell can exclude it from notice. The knowledge of crimes intrudes uncalled and undesired. They whom their abstraction from common occurrences hinders from

seeing iniquity, will quickly have their attention awakened by feeling it. Even he who ventures not into the world, may learn its corruption in his closet. For what are treatises of morality, but persuasives to the practice of duties, for which no arguments would be necessary, but that we are continually tempted to violate or neglect them? What are all the records of history, but narratives of successive villainies, of treasons and usurpations, massacres and wars?

But, perhaps, the excellence of aphorisms consists not so much in the expression of some rare or abstruse sentiment, as in the comprehension of some obvious and useful truth in a few words. We frequently fall into error and folly, not because the true principles of action are not known, but because, for a time, they are not remembered; and he may therefore be justly numbered among the benefactors of mankind, who contracts the great rules of life into short sentences, that may be easily impressed on the memory, and taught by frequent recollection to recur habitually to the mind.

However those who have passed through half the life of man, may now wonder that any should require to be cautioned against corruption, they will find, that they have themselves purchased their conviction by many disappointments and vexations, which an earlier knowledge would have spared them; and may see, on every side, some entangling themselves in perplexities, and some sinking into ruin, by ignorance or neglect of the maxim of *Bias*.

Every day sends out, in quest of pleasure and distinction, some heir fondled in ignorance, and flattered into pride. He comes forth with all the confidence of a spirit unacquainted with superiors, and all the benevolence of a mind not irritated by opposition, alarmed by fraud, or imbit-

imbittered by cruelty. He loves all, because he imagines himself the universal favourite. Every exchange of salutation produces new acquaintance, and every acquaintance kindles into friendship.

Every season brings a new flight of beauties into the world, who have hitherto heard only of their own charms, and imagine that the heart feels no passion but that of love. They are soon surrounded by admirers whom they credit, because they tell them only what is heard with delight. Whoever gazes upon them is a lover; and whoever forces a sigh, is pining in despair.

He surely is a useful monitor, who inculcates to these thoughtless strangers, that the *majority are wicked*; who informs them, that the train which wealth and beauty draw after them, is lured only by the scent of prey; and that, perhaps, among all those who crowd about them with professions and flatteries, there is not one who does not hope for some opportunity to devour or betray them, to glut himself by their destruction, or to share their spoils with a stronger savage.

Virtue presented singly to the imagination or the reason, is so well recommended by its own graces, and so strongly supported by arguments, that a good man wonders how any can be bad; and they who are ignorant of the force of passion and interest, who never observed the arts of seduction, the contagion of example, the gradual descent from one crime to another, or the insensible depravation of the principles by loose conversation, naturally expect to find integrity in every bosom, and veracity on every tongue.

It is indeed impossible not to hear from those who have lived longer, of wrongs and falsehoods, of violence and circumvention; but such narratives are commonly regarded by the young, the heady, and



the confident, as nothing more than the murmurs of peevishness, or the dreams of dotage; and notwithstanding all the documents of hoary wisdom, we commonly plunge into the world fearless and credulous, without any foresight of danger, or apprehension of deceit.

I have remarked, in a former paper, that credulity is the common failing of unexperienced virtue; and that he who is spontaneously suspicious, may be justly charged with radical corruption; for if he has not known the prevalence of dishonesty by information, nor had time to observe it with his own eyes, whence can he take his measures of judgment but from himself?

They who best deserve to escape the snares of artifice, are most likely to be entangled. He that endeavours to live for the good of others, must always be exposed to the arts of them who live only for themselves, unless he is taught by timely precepts the caution required in common transactions, and shown at a distance the pitfalls of treachery.

To youth, therefore, it should be carefully inculcated, that to enter the road of life without caution or reserve, in expectation of general fidelity and justice, is to launch on the wide ocean without the instruments of steerage, and to hope, that every wind will be prosperous, and that every coast will afford a harbour.

To enumerate the various motives to deceit and injury would be to count all the desires that prevail among the sons of men; since there is no ambition however petty, no wish however absurd, that by indulgence will not be enabled to overpower the influence of virtue. Many there are, who openly and almost professedly regulate all their conduct by their love of money; who have no reason for action or forbearance, for compliance or refusal, than that

that they hope to gain more by one than by the other. These are indeed the meanest and cruellest of human beings, a race with whom, as with some pestiferous animals, the whole creation seems to be at war; but who, however detested or scorned, long continue to add heap to heap, and when they have reduced one to beggary, are still permitted to fasten on another.

Others, yet less rationally wicked, pass their lives in mischief, because they cannot bear the sight of success, and mark out every man for hatred, whose fame or fortune they believe encreasing.

Many, who have not advanced to these degrees of guilt, are yet wholly unqualified for friendship, and unable to maintain any constant or regular course of kindness. Happiness may be destroyed not only by union with the man who is apparently the slave of interest, but with him whom a wild opinion of the dignity of perseverance in whatever cause disposes to pursue every injury with unwearied and perpetual resentment; with him whose vanity inclines him to consider every man as a rival in every pretension; with him whose airy negligence puts his friends affairs or secrets in continual hazard, and who thinks his forgetfulness of others excused by his inattention to himself; and with him whose inconstancy ranges without any settled rule of choice through varieties of friendship, and who adopts and dismisses favourites by the sudden impulse of caprice.

Thus numerous are the dangers to which the converse of mankind exposes us, and which can be avoided only by prudent distrust. He therefore that remembering this salutary maxim learns early to withhold his fondness from fair appearances, will have reason to pay some honours to *Bias of Priene*, who enabled him to become wise without the cost of experience.

NUMB. 176. SATURDAY, Nov. 23, 1751.

—*Naso suspendere adunco.*

HOR.

On me you turn the nose—

**T**HERE are many vexatious accidents and uneasy situations which raise little compassion for the sufferer, and which no man but those whom they immediately distress, can regard with seriousness. Petty mischiefs, that have no influence on futurity, nor extend their effects to the rest of life, are always seen with a kind of malicious pleasure. A mistake or embarrassment, which for the present moment fills the face with blushes, and the mind with confusion, will have no other effect upon those who observe it than that of convulsing them with irresistible laughter. Some circumstances of misery are so powerfully ridiculous, that neither kindness nor duty can withstand them; they bear down love, interest, and reverence, and force the friend, the dependent, or the child, to give way to instantaneous motions of merriment.

Among the principal of comick calamities, may be reckoned the pain which an author, not yet hardened into insensibility, feels at the onset of a furious critick, whose age, rank or fortune gives him confidence to speak without reserve; who heaps one objection upon another, and obtrudes his remarks, and enforces his corrections without tenderness or awe.

The author, full of the importance of his work, and anxious for the justification of every syllable, starts and kindles at the slightest attack; the critick, eager to establish his superiority, triumphing in every discovery of failure, and zealous to impress the cogency of his arguments, pursues him from line to line without cessation or remorse. The critick,

critick, who hazards little, proceeds with vehemence, impetuosity and fearlessness; the author, whose quiet and fame, and life and immortality are involved in the controversy, tries every art of subterfuge and defence; maintains modestly what he resolves never to yield, and yields unwillingly what cannot be maintained. The critick's purpose is to conquer, the author only hopes to escape; the critick therefore knits his brow, and raises his voice, and rejoices whenever he perceives any tokens of pain excited by the pressure of his assertions, or the point of his sarcasms. The author, whose endeavour is at once to mollify and elude his persecutor, composes his features, and softens his accent, breaks the force of assault by retreat, and rather steps aside than flies or advances.

As it very seldom happens that the rage of extemporary criticism inflicts fatal or lasting wounds, I know not that the laws of benevolence entitle this distress to much sympathy. The diversion of baiting an author has the sanction of all ages and nations, and is more lawful than the sport of teasing other animals, because for the most part he comes voluntarily to the stake, furnished, as he imagines, by the patron powers of literature, with resistless weapons, and impenetrable armour, with the mail of the boar of *Erymanth*, and the paws of the lion of *Nemea*.

But the works of genius are sometimes produced by other motives than vanity; and he whom necessity or duty enforces to write, is not always so well satisfied with himself, as not to be discouraged by censorious impudence. It may therefore be necessary to consider how they whom publication lays open to the insults of such as their obscurity secures against reprisals, may extricate themselves from unexpected encounters.



*Vida*, a man of considerable skill in the politics of literature, directs his pupil wholly to abandon his defence, and even when he can irrefragably refute all objections, to suffer tamely the exultations of his antagonist.

This rule may perhaps be just, when advice is asked, and severity solicited, because no man tells his opinion so freely as when he imagines it received with implicit veneration; and criticks ought never to be consulted but while errors may yet be rectified or insipidity suppressed. But when the book has once been dismissed into the world, and can be no more retouched, I know not whether a very different conduct should not be prescribed, and whether firmness and spirit may not sometimes be of use to overpower arrogance and repel brutality. Softness, diffidence and moderation will often be mistaken for imbecillity and dejection; they lure cowardice to the attack by the hopes of easy victory, and it will soon be found that he whom every man thinks he can conquer, shall never be at peace.

The animadversions of criticks are commonly such as may easily provoke the sedatest writer to some quickness of resentment and asperity of reply. A man who by long consideration has familiarised a subject to his own mind, carefully surveyed the series of his thoughts, and planned all the parts of his composition into a regular dependence on each other, will often start at the sinistrous interpretations, or absurd remarks of haste and ignorance, and wonder by what infatuation they have been led away from the obvious sense, and upon what peculiar principles of judgment they decide against him.

The eye of the intellect, like that of the body, is not equally perfect in all, nor equally adapted in any to all objects; the end of criticism is to supply  
its

its defects; rules are the instruments of mental vision, which may indeed assist our faculties when properly used, but produce confusion and obscurity by unskilful application.

Some seem always to read with the microscope of criticism, and employ their whole attention upon minute elegance, or faults scarcely visible to common observation. The dissonance of a syllable, the recurrence of the same sound, the repetition of a particle, the smallest deviation from propriety, the slightest defect in construction or arrangement, swell before their eyes into enormities. As they discern with great exactness, they comprehend but a narrow compass, and know nothing of the justness of the design, the general spirit of the performance, the artifice of connection, or the harmony of the parts; they never conceive how small a proportion that which they are busy in contemplating bears to the whole, or how the petty inaccuracies with which they are offended, are absorbed and lost in general excellence.

Others are furnished by criticism with a telescope. They see with great clearness whatever is too remote to be discovered by the rest of mankind, but are totally blind to all that lies immediately before them. They discover in every passage some secret meaning, some remote allusion, some artful allegory, or some occult imitation which no other reader ever suspected; but they have no perception of the cogency of arguments, the force of pathetick sentiments, the various colours of diction, or the flowery embellishments of fancy; of all that engages the attention of others, they are totally insensible, while they pry into worlds of conjecture, and amuse themselves with phantoms in the clouds.

In criticism, as in every other art, we fail sometimes by our weakness, but more frequently by our fault.

fault. We are sometimes bewildered by ignorance, and sometimes by prejudice, but we seldom deviate far from the right, but when we deliver ourselves up to the direction of vanity.



NUMB. 177. TUESDAY, Nov. 26, 1751.

*Turpe est difficiles habere nugas.*

MART.

Those things which now seem frivolous and slight,  
Will be of serious consequence to you,  
When they have made you once ridiculous.

ROSCOMMON.

*To the R A M B L E R.*

S I R,

WHEN I was, at the usual time, about to enter upon the profession to which my friends had destined me, being summoned, by the death of my father, into the country, I found myself master of an unexpected sum of money, and of an estate, which, though not large, was, in my opinion, sufficient to support me in a condition far preferable to the fatigue, dependence, and uncertainty of any gainful occupation. I therefore resolved to devote the rest of my life wholly to curiosity, and without any confinement of my excursions or termination of my views, to wander over the boundless regions of general knowledge.

This scheme of life seemed pregnant with inexhaustible variety, and therefore I could not forbear to congratulate myself upon the wisdom of my choice. I furnished a large room with all conveniences for study; collected books of every kind; quitted every science at the first perception of disgust; returned to it again as soon as my former ardour happened to revive; and having no rival to depress

depress me by comparison, nor any critick to alarm me with objections, I spent day after day in profound tranquillity, with only so much complacence in my own improvements, as served to excite and animate my application.

Thus I lived for some years with complete acquiescence in my own plan of conduct, rising early to read, and dividing the latter part of the day between œconomy, exercise and reflection. But in time, I began to find my mind contracted and stiffened by solitude. My ease and elegance were sensibly impaired; I was no longer able to accommodate myself with readiness to the accidental current of conversation, my notions grew particular and paradoxical, and my phraseology formal and unfashionable; I spoke, on common occasions, the language of books. My quickness of apprehension, and celerity of reply, had entirely deserted me: when I delivered my opinion, or detailed my knowledge, I was bewildered by an unseasonable interrogatory, disconcerted by any slight opposition, and overwhelmed and lost in dejection, when the smallest advantage was gained against me in dispute. I became decisive and dogmatical, impatient of contradiction, perpetually jealous of my character, insolent to such as acknowledged my superiority, and fullen and malignant to all who refused to receive my dictates.

This I soon discovered to be one of those intellectual diseases which a wise man should make haste to cure. I therefore resolved for a time to shut my books, and learn again the art of conversation; to defecate and clear my mind by brisker motions and stronger impulses; and to unite myself once more to the living generation.

For this purpose I hastened to *London*, and entreated one of my academical acquaintances, to introduce



duce me into some of the little societies of literature which are formed in taverns and coffee-houses. He was pleased with an opportunity of showing me to his friends, and soon obtained me admission among a select company of curious men, who met once a week to exhilarate their studies, and compare their acquisitions.

The eldest and most venerable of this society was *Hirsutus*, who after the first civilities of my reception, found means to introduce the mention of his favourite studies, by a severe censure of those who want the due regard for their native country. He informed me, that he had early withdrawn his attention from foreign trifles, and that since he begun to addict his mind to serious and manly studies, he had very carefully amassed all the *English* books that were printed in the black character. This search he had pursued so diligently, that he was able to show the deficiencies of the best catalogues. He had long since completed his *Caxton*, had three sheets of *Treveris* unknown to the antiquaries, and wanted to a perfect *Pynson* but two volumes, of which one was promised him as a legacy by its present possessor, and the other he was resolved to buy, at whatever price, when *Quisquilius's* library should be sold. *Hirsutus* had no other reason for the valuing or slighting a book, than that it was printed in the *Roman* or the *Gothick* letter, nor any ideas but such as his favourite volumes had supplied; when he was serious, he expatiated on the narratives of *Johan de Trevisa*, and, when he was merry, regaled us with a quotation from the *Shippe of Foles*.

While I was listening to this hoary student, *Ferratus* entered in a hurry, and informed us with the abruptness of extasy, that his set of half-pence was now complete; he had just received, in a handful of

change, the piece that he had so long been seeking, and could now defy mankind to outgo his collection of *English* copper.

*Chartaphylax* then observed how fatally human sagacity was sometimes baffled, and how often the most valuable discoveries are made by chance. He had employed himself and his emissaries seven years at great expence, to perfect his series of *Gazettes*, but had long wanted a single paper, which, when he despaired of obtaining it, was sent him wrapped round a parcel of tobacco.

*Cantilenus* turned all his thoughts upon old ballads, for he considered them as the genuine records of the national taste. He offered to show me a copy of *The Children in the Wood*, which he firmly believed to be of the first edition, and by the help of which, the text might be freed from several corruptions, if this age of barbarity had any claim to such favours from him.

Many were admitted into this society, as inferior members, because they had collected old prints and neglected pamphlets, or possessed some fragment of antiquity, as the seal of an antient corporation, the charter of a religious house, the genealogy of a family extinct, or a letter written in the reign of *Elizabeth*.

Every one of these virtuofos looked on all his associates as wretches of depraved taste and narrow notions. Their conversation was, therefore, fretful and waspish, their behaviour brutal, their merriment bluntly sarcastick, and their seriousness gloomy and suspicious. They were totally ignorant of all that passes, or has lately passed, in the world; unable to discuss any question of religious, political, or military knowledge; equally strangers to science and politer learning, and without any wish to improve their minds, or any other pleasure than that  
of

of displaying rarities, of which they would not suffer others to make the proper use.

*Hirfutus* graciously informed me, that the number of their society was limited, but that I might sometimes attend as an auditor. I was pleased to find myself in no danger of an honour, which I could not have willingly accepted, nor gracefully refused, and left them without any intention of returning, for I soon found, that the suppression of those habits with which I was vitiated, required association with men very different from this solemn race.

*I am,*

*S I R, &c.*

VIVACULUS.

It is natural to feel grief or indignation, when any thing, necessary or useful, is wantonly wasted, or negligently destroyed; and therefore my correspondent cannot be blamed for looking with uneasiness on the waste of life. Leisure and curiosity might soon make great advances in useful knowledge, were they not diverted by minute emulation and laborious trifles. It may, however, somewhat mollify his anger to reflect, that perhaps none of the assembly which he describes, was capable of any nobler employment, and that he who does his best, however little, is always to be distinguished from him who does nothing. Whatever busies the mind without corrupting it, has at least this use, that it rescues the day from idleness, and he that is never idle will not often be vitious.

NUMB.

NUMB. 178. SATURDAY, *November 30, 1751.*

*Pars sanitatis velle sanari fuit.*

SENECA.

To yield to remedies is half the cure.

**P**YTHAGORAS is reported to have required from those whom he instructed in philosophy a probationary silence of five years. Whether this prohibition of speech extended to all the parts of this time, as seems generally to be supposed, or was to be observed only in the school or in the presence of their master, as is more probable, it was sufficient to discover the pupil's disposition; to try whether he was willing to pay the price of learning, or whether he was one of those whose ardour was rather violent than lasting, and who expected to grow wise on other terms than those of patience and obedience.

Many of the blessings universally desired, are very frequently wanted, because most men, when they should labour, content themselves to complain, and rather linger in a state in which they cannot be at rest, than improve their condition by vigour and resolution.

Providence has fixed the limits of human enjoyment by immoveable boundaries, and has set different gratifications at such a distance from each other, that no art or power can bring them together. This great law it is the business of every rational being to understand, that life may not pass away in an attempt to make contradictions consistent, to combine opposite qualities, and to unite things which the nature of their being must always keep asunder.

Of two objects tempting at a distance on contrary sides it is impossible to approach one but by receding



ding from the other; by long deliberation and dilatory projects, they may be both lost, but can never be both gained. It is, therefore, necessary to compare them, and when we have determined the preference, to withdraw our eyes and our thoughts at once from that which reason directs us to reject. This is more necessary, if that which we are forsaking has the power of delighting the senses, or firing the fancy. He that once turns aside to the allurements of unlawful pleasure, can have no security that he shall ever regain the paths of virtue.

The philosophick goddess of *Boethius*, having related the story of *Orpheus*, who, when he had recovered his wife from the dominions of death, lost her again by looking back upon her in the confines of light, concludes, with a very elegant and forcible application, *Whoever you are that endeavour to elevate your minds to the illuminations of Heaven, consider yourselves as represented in this fable; for he that is once so far overcome as to turn back his eyes towards the infernal caverns, loses at the first sight all that influence which attracted him on high.*

Vos hæc fabula respicit,  
 Quicunque in superum diem  
 Mentem ducere quæritis.  
 Nam qui *Tartareum* in specus  
 Victus lumina flexerit,  
 Quid quid præcipuum trahit,  
 Perdit, dum videt inferos.

It may be observed in general, that the future is purchased by the present. It is not possible to secure distant or permanent happiness but by the forbearance of some immediate gratification. This is so evidently true with regard to the whole of our existence, that all the precepts of theology have no other tendency than to enforce a life of faith; a  
 life

life regulated not by our senses, but our belief; a life in which pleasures are to be refused for fear of invisible punishments, and calamities sometimes to be sought, and always endured, in hope of rewards that shall be obtained in another state.

Even if we take into our view only that particle of our duration which is terminated by the grave, it will be found that we cannot enjoy one part of life beyond the common limitations of pleasure, but by anticipating some of the satisfaction which should exhilarate the following years. The heat of youth may spread happiness into wild luxuriance, but the radical vigour requisite to make it perennial is exhausted, and all that can be hoped afterwards is languor and sterility.

The reigning error of mankind is, that we are not content with the conditions on which the goods of life are granted. No man is insensible of the value of knowledge, the advantages of health, or the convenience of plenty, but every day shows us those on whom their conviction is without effect.

Knowledge is praised and desired by multitudes whom her charms could never rouse from the couch of sloth; whom the faintest invitation of pleasure draws away from their studies; to whom any other method of wearing out the day is more eligible than the use of books, and who are more easily engaged by any conversation than such as may rectify their notions or enlarge their comprehension.

Every man that has felt pain knows how little all other comforts can gladden him to whom health is denied. Yet who is there does not sometimes hazard it for the enjoyment of an hour? All assemblies of jollity, all places of publick entertainment, exhibit examples of strength wasting in riot, and beauty withering in irregularity; nor is it easy to enter a house in which part of the family is not groaning in repentance of past intemperance, and  
part

part admitting disease by negligence, or soliciting it by luxury.

There is no pleasure which men of every age and sect have more generally agreed to mention with contempt, than the gratifications of the palate; an entertainment so far removed from intellectual happiness that scarcely the most shameless of the sensual herd have dared to defend it; yet even to this, the lowest of our delights, to this, though neither quick nor lasting, is health with all its activity and sprightliness daily sacrificed; and for this are half the miseries endured which urge impatience to call on death.

The whole world is put in motion by the wish for riches, and the dread of poverty. Who, then, would not imagine that such conduct as will inevitably destroy what all are thus labouring to acquire, must generally be avoided? That he who spends more than he receives, must in time become indigent, cannot be doubted; but how evident soever this consequence may appear, the spendthrift moves in the whirl of pleasure with too much rapidity to keep it before his eyes, and in the intoxication of gaiety grows every day poorer without any such sense of approaching ruin as is sufficient to wake him into caution.

Many complaints are made of the misery of life; and indeed it must be confessed that we are subject to calamities by which the good and bad, the diligent and slothful, the vigilant and heedless, are equally afflicted. But surely, though some indulgence may be allowed to groans extorted by inevitable misery, no man has a right to repine at evils which, against warning, against experience, he deliberately and leisurely brings upon his own head; or to consider himself as debarred from happiness by such obstacles as resolution may break, or dexterity may put aside.

Great

Great numbers who quarrel with their condition have wanted not the power but the will to obtain a better state. They have never contemplated the difference between good and evil sufficiently to quicken aversion, or invigorate desire; they have indulged a drowsy thoughtlessness or giddy levity; have committed the balance of choice to the management of caprice; and when they have long accustomed themselves to receive all that chance offered them, without examination, lament at last that they find themselves deceived.



NUMB. 179. TUESDAY, December 3, 1751.

*Perpetuo risu pulmonem agitare solebat.*

JUV.

*Democritus would feed his spleen, and shake  
His sides and shoulders till he felt them ake.*

DRYDEN.

EVERY man, says *Tully*, has two characters; one which he partakes with all mankind, and by which he is distinguished from brute animals; another which discriminates him from the rest of his own species, and impresses on him a manner and temper peculiar to himself; this particular character, if it be not repugnant to the laws of general humanity, it is always his business to cultivate and preserve.

Every hour furnishes some confirmation of *Tully's* precept. It seldom happens, that an assembly of pleasure is so happily selected, but that some one finds admission, with whom the rest are deservedly offended; and it will appear, on a close inspection, that scarce any man becomes eminently disagreeable but by a departure from his real character, and an attempt



attempt at something for which nature or education have left him unqualified.

Ignorance or dulness have indeed no power of affording delight, but they never give disgust except when they assume the dignity of knowledge, or ape the sprightliness of wit. Aukwardness and inelegance have none of those attractions by which ease and politeness take possession of the heart; but ridicule and censure seldom rise against them, unless they appear associated with that confidence which belongs only to long acquaintance with the modes of life, and to consciousness of unfailing propriety of behaviour. Deformity itself is regarded with tenderness rather than aversion, when it does not attempt to deceive the sight by dress and decoration, and to seize upon fictitious claims the prerogatives of beauty.

He that stands to contemplate the crowds that fill the streets of a populous city, will see many passengers whose air and motion it will be difficult to behold without contempt and laughter; but if he examines what are the appearances that thus powerfully excite his risibility, he will find among them neither poverty nor disease, nor any involuntary or painful defect. The disposition to derision and insult is awakened by the softness of foppery, the swell of insolence, the liveliness of levity, or the solemnity of grandeur; by the sprightly trip, the stately stalk, the formal strut, and the lofty mien; by gestures intended to catch the eye, and by looks elaborately formed as evidences of importance.

It has, I think, been sometimes urged in favour of affectation, that it is only a mistake of the means to a good end, and that the intention with which it is practised is always to please. If all attempts to innovate the constitutional or habitual character have really proceeded from publick spirit and love of others, the world has hitherto been sufficiently ungrateful,  
since

since no return but scorn has yet been made to the most difficult of all enterprizes, a contest with nature; nor has any pity been shown to the fatigues of labour which never succeeded, and the uneasiness of disguise by which nothing was concealed.

It seems therefore to be determined by the general suffrage of mankind, that he who decks himself in adscititious qualities rather purposes to command applause than impart pleasure; and he is therefore treated as a man who by an unreasonable ambition usurps the place in society to which he has no right. Praise is seldom paid with willingness even to incontestable merit, and it can be no wonder that he who calls for it without desert is repulsed with universal indignation.

Affectation naturally counterfeits those excellencies which are placed at the greatest distance from possibility of attainment. We are conscious of our own defects, and eagerly endeavour to supply them by artificial excellence; nor would such efforts be wholly without excuse, were they not often excited by ornamental trifles, which he, that thus anxiously struggles for the reputation of possessing them, would not have been known to want, had not his industry quickened observation.

*Gelasimus* passed the first part of his life in academical privacy and rural retirement, without any other conversation than that of scholars, grave, studious, and abstracted as himself. He cultivated the mathematical sciences with indefatigable diligence, discovered many useful theorems, discussed with great accuracy the resistance of fluids, and though his priority was not generally acknowledged, was the first who fully explained all the properties of the catenarian curve.

Learning, when it rises to eminence, will be observed in time, whatever mists may happen to surround it. *Gelasimus*, in his forty-ninth year, was distinguished

distinguished by those who have the rewards of knowledge in their hands, and called out to display his acquisitions for the honour of his country, and add dignity by his presence to philosophical assemblies. As he did not suspect his unfitness for common affairs, he felt no reluctance to obey the invitation, and what he did not feel he had yet too much honesty to feign. He entered into the world as a larger and more populous college, where his performances would be more publick, and his renown farther extended; and imagined that he should find his reputation universally prevalent, and the influence of learning every where the same.

His merit introduced him to splendid tables and elegant acquaintance, but he did not find himself always qualified to join in the conversation. He was distressed by civilities, which he knew not how to repay, and entangled in many ceremonial perplexities, from which his books and diagrams could not extricate him. He was sometimes unluckily engaged in disputes with ladies, with whom algebraick axioms had no great weight, and saw many whose favour and esteem he could not but desire, to whom he was very little recommended by his theories of the tides, or his approximations to the quadrature of the circle.

*Gelasimus* did not want penetration to discover that no charm was more generally irresistible than that of easy facetiousness and flowing hilarity. He saw that diversion was more frequently welcome than improvement, that authority and seriousness were rather feared than loved, and that the grave scholar was a kind of imperious ally, hastily dismissed when his assistance was no longer necessary. He came to a sudden resolution of throwing off those cumbrous ornaments of learning, which hindered his reception, and commenced a man of wit and jocularity. Utterly unacquainted with every topick of merriment,  
ignorant

ignorant of the modes and follies, the vices and virtues of mankind, and unfurnished with any ideas but such as *Pappus* and *Archimedes* had given him, he began to silence all enquiries with a jest instead of a solution, extended his face with a grin, which he mistook for a smile, and in the place of a scientific discourse, retailed in a new language formed between the college and the tavern, the intelligence of the news-paper.

Laughter, he knew, was a token of alacrity, and, therefore, whatever he said, or heard, he was careful not to fail in that great duty of a wit. If he asked or told the hour of the day, if he complained of heat or cold, stirred the fire, or filled a glass, removed his chair, or snuffed a candle, he always found some occasion to laugh. The jest was indeed a secret to all but himself, but habitual confidence in his own discernment hindered him from suspecting any weakness or mistake. He wondered that his wit was so little understood, but expected that his audience would comprehend it by degrees, and persisted all his life to show by gross buffoonery, how little the strongest faculties can perform beyond the limits of their own province.



NUMB. 180. SATURDAY, Dec. 7, 1751.

Τὰς εἰδῶς σοφός, ἰσθμὸν μάτην δ' Ἐπίκροτον ἔασον  
 Πῆ τὸ κενὸν ζητεῖν, ἢ τίνες αἰ μονάδες.

AUTOMEDON.

On life, on morals, be thy thoughts employ'd ;  
 Leave to the schools their atoms and their void.

**I**T is somewhere related by *Le Clerc*, that a wealthy trader of good understanding, having the common ambition to breed his son a scholar, car-



ried him to an university, resolving to use his own judgment in the choice of a tutor. He had been taught, by whatever intelligence, the nearest way to the heart of an academick, and at his arrival entertained all who came about him with such profusion, that the professors were lured by the smell of his table from their books, and flocked round him with all the cringes of awkward complaisance. This eagerness answered the merchant's purpose; he glutted them with delicacies, and softened them with caresses, till he prevailed upon one after another to open his bosom, and make a discovery of his competitions, jealousies, and resentments. Having thus learned each man's character, partly from himself, and partly from his acquaintances, he resolved to find some other education for his son, and went away convinced, that a scholastick life has no other tendency than to vitiate the morals, and contract the understanding: Nor would he afterwards hear with patience the praises of the ancient authors, being persuaded that scholars of all ages must have been the same, and that *Xenophon* and *Cicero* were professors of some former university, and therefore mean and selfish, ignorant and servile, like those whom he had lately visited and forsaken.

Envy, curiosity, and a sense of the imperfection of our present state, inclines us to estimate the advantages which are in the possession of others above their real value. Every one must have remarked, what powers and prerogatives the vulgar imagine to be conferred by learning. A man of science is expected to excel the unlettered and unenlightened, even on occasions where literature is of no use, and among weak minds, loses part of his reverence by discovering no superiority in those parts of life, in which all are unavoidably equal; as when a monarch makes a progress to the remoter provinces, the

the rusticks are said sometimes to wonder that they find him of the same size with themselves.

These demands of prejudice and folly can never be satisfied; and therefore, many of the imputations which learning suffers from disappointed ignorance, are without reproach. But there are some failures to which men of study are peculiarly exposed. Every condition has its disadvantages. The circle of knowledge is too wide for the most active and diligent intellect, and while science is pursued, other accomplishments are neglected; as a small garrison must leave one part of an extensive fortress naked, when an alarm calls them to another.

The learned, however, might generally support their dignity with more success, if they suffered not themselves to be misled by the desire of superfluous attainments. *Raphael*, in return to *Adam's* enquiries into the courses of the stars and the revolutions of heaven, counsels him to withdraw his mind from idle speculations, and employ his faculties upon nearer and more interesting objects, the survey of his own life, the subjection of his passions, the knowledge of duties which must daily be performed, and the detection of dangers which must daily be incurred.

This angelick counsel every man of letters should always have before him. He that devotes himself to retired study, naturally sinks from omission to forgetfulness of social duties; he must be therefore sometimes awakened, and recalled to the general condition of mankind.

I am far from any intention to limit curiosity, or confine the labours of learning to arts of immediate and necessary use. It is only from the various essays of experimental industry, and the vague excursions of minds sent out upon discovery, that any advancement of knowledge can be expected; and though many must be disappointed in their labours, yet

they are not to be charged with having spent their time in vain; their example contributed to inspire emulation, and their miscarriages taught others the way to success.

But the distant hope of being one day useful or eminent, ought not to mislead us too far from that study which is equally requisite to the great and mean, to the celebrated and obscure; the art of moderating the desires, of repressing the appetites, and of conciliating or retaining the favour of mankind.

No man can imagine the course of his own life, or the conduct of the world around him, unworthy his attention; yet among the sons of learning many seem to have thought of every thing rather than of themselves, and to have observed every thing but what passes before their eyes: Many who toil through the intricacy of complicated systems, are insuperably embarrassed with the least perplexity in common affairs; many who compare the actions, and ascertain the characters of ancient heroes, let their own days glide away without examination, and suffer vitious habits to encroach upon their minds without resistance or detection.

The most frequent reproach of the scholastick race is the want of fortitude, not martial but philosophick. Men bred in shades and silence, taught to immure themselves at sunset, and accustomed to no other weapon than syllogism, may be allowed to feel terror at personal danger, and to be disconcerted by tumult and alarm. But why should he whose life is spent in contemplation, and whose business is only to discover truth, be unable to rectify the fallacies of imagination, or contend successfully against prejudice and passion? To what end has he read and meditated, if he gives up his understanding to false appearances, and suffers himself to be enslaved by fear of evils to which  
only

only folly or vanity can expose him, or elated by advantages to which, as they are equally conferred upon the good and bad, no real dignity is annexed?

Such, however, is the state of the world, that the most obsequious of the slaves of pride, the most rapturous of the gazers upon wealth, the most officious of the whisperers of greatness, are collected from seminaries appropriated to the study of wisdom and of virtue, where it was intended, that appetite should learn to be content with little, and that hope should aspire only to honours which no human power can give or take away.

The student, when he comes forth into the world, instead of congratulating himself upon his exemption from the errors of those whose opinions have been formed by accident or custom, and who live without any certain principles of conduct, is commonly in haste to mingle with the multitude, and show his sprightliness and ductility by an expeditious compliance with fashions or vices. The first smile of a man, whose fortune gives him power to reward his dependents, commonly enchants him beyond resistance; the glare of equipage, the sweets of luxury, the liberality of general promises, the softness of habitual affability, fill his imagination; and he soon ceases to have any other wish than to be well received, or any measure of right and wrong but the opinion of his patron.

A man flattered and obeyed, learns to exact grosser adulation, and enjoin lower submission. Neither our virtues nor vices are all our own. If there were no cowardice, there would be little insolence; pride cannot rise to any great degree, but by the concurrence of blandishment or the sufferance of tameness. The wretch who would shrink and crouch before one that should dart his eyes upon him with the spirit of natural equality, becomes capricious and tyrannical when he sees himself approached with a downcast



look, and hears the soft address of awe and servility. To those who are willing to purchase favour by cringes and compliance, is to be imputed the haughtiness that leaves nothing to be hoped by firmness and integrity.

If, instead of wandering after the meteors of philosophy which fill the world with splendour for a while, and then sink and are forgotten, the candidates of learning fixed their eyes upon the permanent lustre of moral and religious truth, they would find a more certain direction to happiness. A little plausibility of discourse, and acquaintance with unnecessary speculations, is dearly purchased when it excludes those instructions which fortify the heart with resolution, and exalt the spirit to independence.



NUMB. 181. TUESDAY, Dec. 10, 1751.

— *Neu fuisse dubiæ spe pendulus horæ.*      HOR.

Nor let me float in fortune's pow'r,  
Dependent on the future hour.      FRANCIS.

To the R A M B L E R.

S I R,

**A**S I have passed much of my life in disquiet and suspense, and lost many opportunities of advantage by a passion which I have reason to believe prevalent in different degrees over a great part of mankind, I cannot but think myself well qualified to warn those who are yet uncaptivated, of the danger which they incur by placing themselves without its influences.

I served an apprenticeship to a linen-draper with common reputation for diligence and fidelity;  
and

and at the age of three and twenty opened a shop for myself, with a large stock; and such credit among all the merchants who were acquainted with my master, that I could command whatever was imported curious or valuable. For five years I proceeded with success proportionate to close application and untainted integrity; was a daring bidder at every sale; always paid my notes before they were due; and advanced so fast in commercial reputation, that I was proverbially marked out as the model of young traders, and every one expected that a few years would make me an alderman.

In this course of even prosperity, I was one day persuaded to buy a ticket in the lottery. The sum was inconsiderable, part was to be repaid though fortune might fail to favour me, and therefore my established maxims of frugality did not restrain me from so trifling an experiment. The ticket lay almost forgotten till the time at which every man's fate was to be determined; nor did the affair even then seem of any importance, till I discovered by the publick papers that the number next to mine had conferred the great prize.

My heart leaped at the thought of such an approach to sudden riches, which I considered myself, however contrarily to the laws of computation, as having missed by a single chance; and I could not forbear to revolve the consequences which such a bounteous allotment would have produced, if it had happened to me. This dream of felicity, by degrees took possession of my imagination. The great delight of my solitary hours was to purchase an estate, and form plantations with money which once might have been mine, and I never met my friends but I spoiled all their merriment by perpetual complaints of my ill luck.

At length another lottery was opened, and I had now so heated my imagination with the prospect of

a prize, that I should have pressed among the first purchasers, had not my ardour been withheld by deliberation upon the probability of success from one ticket rather than another. I hesitated long between even and odd; considered the square and cubick numbers through the lottery; examined all those to which good luck had been hitherto annexed; and at last fixed upon one which by some secret relation to the events of my life I thought predestined to make me happy. Delay in great affairs is often mischievous; the ticket was sold, and its possessor could not be found.

I returned to my conjectures, and after many arts of prognostication, fixed upon another chance, but with less confidence. Never did captive, heir, or lover feel so much vexation from the slow pace of time, as I suffered between the purchase of my ticket and the distribution of the prizes. I so- laced my uneasiness as well as I could, by frequent contemplations of approaching happiness; when the sun rose I knew it would set, and congratulated myself at night that I was so much nearer to my wishes. At last the day came, my ticket appeared, and rewarded all my care and sagacity with a despicable prize of fifty pounds.

My friends, who honestly rejoiced upon my success, were very coldly received; I hid myself a fortnight in the country, that my chagrin might fume away without observation, and then returning to my shop, began to listen after another lottery.

With the news of a lottery I was soon gratified, and having now found the vanity of conjecture and inefficacy of computation, I resolved to take the prize by violence, and therefore bought forty tickets, not omitting however to divide them between the even and odd numbers, that I might not miss the lucky class. Many conclusions did I form, and many experiments did I try to determine from which of those  
tickets

tickets I might most reasonably expect riches. At last, being unable to satisfy myself by any modes of reasoning, I wrote the numbers upon dice, and allotted five hours every day to the amusement of throwing them in a garret ; and examining the event by an exact register, found, on the evening before the lottery was drawn, that one of my numbers had been turned up five times more than any of the rest in three hundred and thirty thousand throws.

This experiment was fallacious ; the first day presented the hopeful ticket, a detestable blank. The rest came out with different fortune, and in conclusion I lost thirty pounds by this great adventure.

I had now wholly changed the cast of my behaviour and the conduct of my life. The shop was for the most part abandoned to my servants, and, if I entered it, my thoughts were so engrossed by my tickets, that I scarcely heard or answered a question, but considered every customer as an intruder upon my meditations, whom I was in haste to dispatch. I mistook the price of my goods, committed blunders in my bills, forgot to file my receipts, and neglected to regulate my books. My acquaintances by degrees began to fall away, but I perceived the decline of my business with little emotion, because whatever deficiency there might be in my gains I expected the next lottery to supply.

Miscarriage naturally produces diffidence ; I began now to seek assistance against ill luck, by an alliance with those that had been more successful. I enquired diligently, at what office any prize had been sold, that I might purchase of a propitious vender ; solicited those who had been fortunate in former lotteries, to partake with me in my new tickets ; and, whenever I met with one that had in any event of his life been eminently prosperous, I invited him to take a larger share. I had, by this rule of conduct, so diffused my interest, that I had a



fourth part of fifteen tickets, an eighth of forty, and a sixteenth of ninety.

I waited for the decision of my fate with my former palpitations, and looked upon the business of my trade with the usual neglect. The wheel at last was turned, and its revolutions brought me a long succession of sorrows and disappointments. I indeed often partook of a small prize, and the loss of one day was generally balanced by the gain of the next; but my desires yet remained unsatisfied, and when one of my chances had failed, all my expectation was suspended on those which remained yet undetermined. At last a prize of five thousand pounds was proclaimed; I caught fire at the cry, and enquiring the number found it to be one of my own tickets, which I had divided among those on whose luck I depended, and of which I had retained only a sixteenth part.

You will easily judge, with what detestation of himself, a man thus intent upon gain reflected that he had sold a prize which was once in his possession. It was to no purpose, that I represented to my mind, the impossibility of recalling the past, or the folly of condemning an act, which only its event, an event which no human intelligence could foresee, proved to be wrong. The prize which, though put in my hands, had been suffered to slip from me, filled me with anguish, and knowing that complaint would only expose me to ridicule, I gave myself up silently to grief, and lost by degrees my appetite and my rest.

My indisposition soon became visible; I was visited by my friends, and among them by *Eumathes*, a clergyman, whose piety and learning gave him such an ascendant over me, that I could not refuse to open my heart. There are, said he, few minds sufficiently firm to be trusted in the hands of chance. Whoever finds himself inclined to anticipate futu-  
rity,

rity, and exalt possibility to certainty, should avoid every kind of casual adventure, since his grief must be always proportionate to his hope. You have long wasted that time which, by a proper application, would have certainly, though moderately, encreased your fortune, in a laborious and anxious pursuit of a species of gain, which no labour or anxiety, no art or expedient can secure or promote. You are now fretting away your life in repentance of an act, against which repentance can give no caution, but to avoid the occasion of committing it. Rouse from this lazy dream of fortuitous riches, which, if obtained, you could scarcely have enjoyed, because they could confer no consciousness of desert; return to rational and manly industry, and consider the mere gift of luck as below the care of a wise man.

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NUMB. 182. SATURDAY, Dec. 14, 1751.

——— *Dives qui feri vult,  
Et cito vult fieri.*

JUV.

The lust of wealth can never bear delay.

**I**T has been observed in a late paper, that we are unreasonably desirous to separate the goods of life from those evils which providence has connected with them, and to catch advantages without paying the price at which they are offered us. Every man wishes to be rich, but very few have the powers necessary to raise a sudden fortune, either by new discoveries, or by superiority of skill in any necessary employment; and among lower understandings, many want the firmness and industry requisite to regular gain and gradual acquisitions.

From the hope of enjoying affluence by methods more compendious than those of labour, and more

generally practicable than those of genius, proceeds the common inclination to experiment and hazard, and that willingness to snatch all opportunities of growing rich by chance, which, when it has once taken possession of the mind, is seldom driven out either by time or argument, but continues to waste life in perpetual delusion, and generally ends in wretchedness and want.

The folly of untimely exultation and visionary prosperity, is by no means peculiar to the purchasers of tickets; there are multitudes whose life is nothing but a continual lottery; who are always within a few months of plenty and happiness, and how often soever they are mocked with blanks, expect a prize from the next adventure.

Among the most resolute and ardent of the votaries of chance, may be numbered the mortals whose hope is to raise themselves by a wealthy match; who lay out all their industry on the assiduities of courtship, and sleep and wake with no other ideas than of treats, compliments, guardians, and rivals.

One of the most indefatigable of this class, is my old friend *Leviculus*, whom I have never known for thirty years without some matrimonial project of advantage. *Leviculus* was bred under a merchant, and by the graces of his person, the sprightliness of his prattle, and the neatness of his dress, so much enamoured his master's second daughter, a girl of sixteen, that she declared her resolution to have no other husband. Her father, after having chidden her for undutifulness, consented to the match, not much to the satisfaction of *Leviculus*, who was sufficiently elated with his conquest to think himself entitled to a larger fortune. He was, however, soon rid of his perplexity, for his mistress died before their marriage.

He was now so well satisfied with his own accomplishments, that he determined to commence fortune-hunter, and when his apprenticeship expired, instead of beginning, as was expected, to walk the exchange with a face of importance, or associating himself with those who were most eminent for their knowledge of the stocks, he at once threw off the solemnity of the counting-house, equipped himself with a modish wig, listened to wits in coffee-houses, passed his evenings behind the scenes in the theatres, learned the names of beauties of quality, hummed the last stanzas of fashionable songs, talked with familiarity of high play, boasted of his achievements upon drawers and coachmen, was often brought to his lodgings at midnight in a chair, told with negligence and jocularly of bilking a taylor, and now and then let fly a shrewd jest at a sober citizen.

Thus furnished with irresistible artillery, he turned his batteries upon the female world, and in the first warmth of self-approbation, proposed no less than the possession of riches and beauty united. He therefore paid his civilities to *Flavilla*, the only daughter of a wealthy shopkeeper, who not being accustomed to amorous blandishments, or respectful addresses, was delighted with the novelty of love, and easily suffered him to conduct her to the play, and to meet her where she visited. *Leviculus* did not doubt but her father, however offended by a clandestine marriage, would soon be reconciled by the tears of his daughter, and the merit of his son-in-law, and was in haste to conclude the affair. But the lady liked better to be courted than married, and kept him three years in uncertainty and attendance. At last she fell in love with a young ensign at a ball, and having danced with him all night, married him in the morning.

*Levi-*



*Leviculus*, to avoid the ridicule of his companions, took a journey to a small estate in the country, where, after his usual enquiries concerning the nymphs in the neighbourhood, he found it proper to fall in love with *Altilia*, a maiden lady, twenty years older than himself, for whose favour fifteen nephews and nieces were in perpetual contention. They hovered round her with such jealous officiousness, as scarcely left a moment vacant for a lover. *Leviculus*, nevertheless, discovered his passion in a letter, and *Altilia* could not withstand the pleasure of hearing vows and sighs, and flatteries and protestations. She admitted his visits, enjoyed, for five years, the happiness of keeping all her expectants in perpetual alarms, and amused herself with the various stratagems which were practised to disengage her affections. Sometimes she was advised with great earnestness to travel for her health, and sometimes entreated to keep her brother's house. Many stories were spread to the disadvantage of *Leviculus*, by which she commonly seemed affected for a time, but took care soon afterwards to express her conviction of their falshood. But being at last satiated with this ludicrous tyranny, she told her lover, when he pressed for the reward of his services, that she was very sensible of his merit, but was resolved not to impoverish an antient family.

He then returned to the town, and soon after his arrival became acquainted with *Latronia*, a lady distinguished by the elegance of her equipage, and the regularity of her conduct. Her wealth was evident in her magnificence and her prudence in her oeconomy, and therefore *Leviculus*, who had scarcely confidence to solicit her favour, readily acquitted fortune of her former debts, when he found himself distinguished by her with such marks of preference as a woman of modesty is allowed

allowed to give. He now grew bolder, and ventured to breathe out his impatience before her. She heard him without resentment, in time permitted him to hope for happiness, and at last fixed the nuptial day, without any distrustful reserve of pin-money, or fordid stipulations for jointure, and settlements.

*Leviculus* was triumphing on the eve of marriage, when he heard on the stairs the voice of *Latronia's* maid, whom frequent bribes had secured in his service. She soon burst into his room, and told him, that she could not suffer him to be longer deceived; that her mistress was now spending the last payment of her fortune, and was only supported in her expence by the credit of his estate. *Leviculus* shuddered to see himself so near a precipice, and found that he was indebted for his escape to the resentment of the maid, who having assisted *Latronia* to gain the conquest, quarrelled with her at last about the plunder.

*Leviculus* was now hopeless and disconsolate, till one Sunday he saw a lady in the Mall, whom her dress declared a widow, and whom, by the jolting prance of her gait, and the broad resplendence of her countenance, he guessed to have lately buried some prosperous citizen. He followed her home, and found her to be no less than the relict of *Prune*, the grocer, who having no children, had bequeathed to her all his debts and dues, and his estates real and personal. No formality was necessary in addressing madam *Prune*, and therefore *Leviculus* went next morning without an introducer. His declaration was received with a loud laugh; she then collected her countenance, wondered at his impudence, asked if he knew to whom he was talking, then showed him the door, and again laughed to find him confused. *Leviculus* discovered that this coarseness was nothing more than the coquetry of

*Cornhill*, and next day returned to the attack. He soon grew familiar to her dialect, and in a few weeks heard, without any emotion, hints of gay cloaths with empty pockets; concurred in many sage remarks on the regard due to people of property; and agreed with her in detestation of the ladies at the other end of the town, who pinched their bellies to buy fine laces, and then pretended to laugh at the city.

He sometimes presumed to mention marriage; but was always answered with a flap, a hoot, and a founce. At last he began to press her closer, and thought himself more favourably received; but going one morning, with a resolution to trifle no longer, he found her gone to church with a young journeyman from the neighbouring shop, of whom she had become enamoured at her window.

In these, and a thousand intermediate adventures, has *Leviculus* spent his time, till he is now grown grey with age, fatigue and disappointment. He begins at last to find, that success is not to be expected, and being unfit for any employment that might improve his fortune, and unfurnished with any arts that might amuse his leisure, is condemned to wear out a tasteless life in narratives which few will hear, and complaints which none will pity.



NUMB. 183. TUESDAY, Dec. 17, 1751.

*Nulla fides regni sociis, omnisque potestas  
Impatiens consortis erat.*

LUCAN.

No faith of partnership dominion owns;  
Still discord hovers o'er divided thrones.

**T**HE hostility perpetually exercised between one man and another, is caused by the desire of many for that which only few can possess. Every man

man would be rich, powerful, and famous; yet fame, power, and riches, are only the names of relative conditions, which imply the obscurity, dependence, and poverty of greater numbers.

This universal and incessant competition, produces injury and malice by two motives, interest, and envy; the prospect of adding to our possessions what we can take from others, and the hope of alleviating the sense of our disparity by lessening others, though we gain nothing to ourselves.

Of these two malignant and destructive powers, it seems probable, at the first view, that interest has the strongest and most extensive influence. It is easy to conceive that opportunities to seize what has been long wanted, may excite desires almost irresistible; but surely, the same eagerness cannot be kindled by an accidental power of destroying that which gives happiness to another. It must be more natural to rob for gain, than to ravage only for mischief.

Yet I am inclined to believe, that the great law of mutual benevolence is oftener violated by envy than by interest, and that most of the misery which the defamation of blameless actions, or the obstruction of honest endeavours brings upon the world, is inflicted by men that propose no advantage to themselves but the satisfaction of poisoning the banquet which they cannot taste, and blasting the harvest which they have no right to reap.

Interest can diffuse itself but to a narrow compass. The number is never large of those who can hope to fill the posts of degraded power, catch the fragments of shattered fortune, or succeed to the honours of depreciated beauty. But the empire of envy has no limits, as it requires to its influence very little help from external circumstances. Envy  
may



may always be produced by idleness and pride, and in what place will not they be found?

Interest requires some qualities not universally bestowed. The ruin of another will produce no profit to him, who has not discernment to mark his advantage, courage to seize, and activity to pursue it; but the cold malignity of envy may be exerted in a torpid and quiescent state, amidst the gloom of stupidity, in the coverts of cowardice. He that falls by the attacks of interest, is torn by hungry tigers; he may discover and resist his enemies. He that perishes in the ambushes of envy, is destroyed by unknown and invisible assailants, and dies like a man suffocated by a poisonous vapour, without knowledge of his danger, or possibility of contest.

Interest is seldom pursued but at some hazard. He that hopes to gain much, has commonly something to lose, and when he ventures to attack superiority, if he fails to conquer, is irrecoverably crushed. But envy may act without expence, or danger. To spread suspicion, to invent calumnies, to propagate scandal, requires neither labour nor courage. It is easy for the author of a lye, however malignant, to escape detection, and infamy needs very little industry to assist its circulation.

Envy is almost the only vice which is practicable at all times, and in every place the only passion which can never lie quiet for want of irritation: its effects therefore are every where discoverable, and its attempts always to be dreaded.

It is impossible to mention a name which any advantageous distinction has made eminent, but some latent animosity will burst out. The wealthy trader, however he may abstract himself from publick affairs, will never want those who hint, with *Shylock*, that ships are but boards. The beauty adorned only with the unambitious graces of innocence and  
modesty,

modesty, provokes, whenever she appears, a thousand murmurs of detraction. The genius, even when he endeavours only to entertain or instruct, yet suffers persecution from innumerable criticks, whose acrimony is excited merely by the pain of seeing others pleased, and of hearing applauses which another enjoys.

The frequency of envy makes it so familiar, that it escapes our notice; nor do we often reflect upon its turpitude or malignity, till we happen to feel its influence. When he that has given no provocation to malice, but by attempting to excel, finds himself pursued by multitudes whom he never saw, with all the implacability of personal resentment; when he perceives clamour and malice let loose upon him as a publick enemy, and incited by every stratagem of defamation; when he hears the misfortunes of his family, or the follies of his youth exposed to the world, and every failure of conduct, or defect of nature aggravated and ridiculed; he then learns to abhor those artifices at which he only laughed before, and discovers how much the happiness of life would be advanced by the eradication of envy from the human heart.

Envy is, indeed, a stubborn weed of the mind, and seldom yields to the culture of philosophy. There are, however, considerations, which if carefully implanted and diligently propagated, might in time overpower and repress it, since no one can nurse it for the sake of pleasure, as its effects are only shame, anguish, and perturbation.

It is above all other vices inconsistent with the character of a social being, because it sacrifices truth and kindness to very weak temptations. He that plunders a wealthy neighbour, gains as much as he takes away, and may improve his own condition in the same proportion as he impairs another's; but he that blasts a flourishing reputation, must be content

tent with a small dividend of additional fame, so small as can afford very little consolation to balance the guilt by which it is obtained.

I have hitherto avoided that dangerous and empirical morality, which cures one vice by means of another. But envy is so base and detestable, so vile in its original, and so pernicious in its effects, that the predominance of almost any other quality is to be preferred. It is one of those lawless enemies of society, against which poisoned arrows may honestly be used. Let it therefore be constantly remembered, that whoever envies another, confesses his superiority, and let those be reformed by their pride who have lost their virtue.

It is no slight aggravation of the injuries which envy incites, that they are committed against those who have given no intentional provocation; and that the sufferer is often marked out for ruin, not because he has failed in any duty, but because he has dared to do more than was required.

Almost every other crime is practised by the help of some quality which might have produced esteem or love, if it had been well employed; but envy is mere unmixed and genuine evil; it pursues a hateful end by despicable means, and desires not so much its own happiness as another's misery. To avoid depravity like this, it is not necessary that any one should aspire to heroism or sanctity, but only, that he should resolve not to quit the rank which nature assigns him, and wish to maintain the dignity of a human being.

NUMB. 184. SATURDAY, Dec, 21, 1751.

*Permites ipsis expendere numinibus, quid  
Conveniat nobis, rebusque sit utile nostris.*

JUV.

Intrust thy fortune to the pow'rs above ;  
Leave them to manage for thee, and to grant  
What their unerring wisdom sees thee want.

DRYDEN.

**A**S every scheme of life, so every form of writing has its advantages and inconveniencies, though not mingled in the same proportions. The writer of essays escapes many embarrassments to which a large work would have exposed him; he seldom harrasses his reason with long trains of consequence, dims his eyes with the perusal of antiquated volumes, or burthens his memory with great accumulations of preparatory knowledge. A careless glance upon a favourite author, or transient survey of the varieties of life, is sufficient to supply the first hint or seminal idea, which enlarged by the gradual accretion of matter stored in the mind, is by the warmth of fancy easily expanded into flowers, and sometimes ripened into fruit.

The most frequent difficulty, by which the authors of these petty compositions are distressed, arises from the perpetual demand of novelty and change. The compiler of a system of science lays his invention at rest, and employs only his judgment, the faculty exerted with least fatigue. Even the relator of feigned adventures, when once the principal characters are established, and the great events regularly connected, finds incidents and episodes crowding upon his mind; every change opens new views, and the latter part of the story grows without labour out of the former. But he that attempts to entertain his reader with unconnected pieces, finds the irksomeness of his task rather encreased than lessened



lessened by every production. The day calls afresh upon him for a new topick, and he is again obliged to choose without any principle to regulate his choice.

It is indeed true, that there is seldom any necessity of looking far, or enquiring long for a proper subject. Every diversity of art or nature, every publick blessing or calamity, every domestick pain or gratification, every folly of caprice, blunder of absurdity, or stratagem of affectation, may supply matter to him whose only rule is to avoid uniformity. But it often happens, that the judgment is distracted with boundless multiplicity, the imagination ranges from one design to another, and the hours pass imperceptibly away till the composition can be no longer delayed, and necessity enforces the use of those thoughts which then happen to be at hand. The mind rejoicing at deliverance on any terms from perplexity and suspense, applies herself vigorously to the work before her, collects embellishments and illustrations, and sometimes finishes with great elegance and happiness what in a state of ease and leisure she never had begun.

It is not commonly observed, how much, even of actions considered as particularly subject to choice, is to be attributed to accident, or some cause out of our own power, by whatever name it be distinguished. To close tedious deliberations with hasty resolves, and after long consultations with reason to refer the question to caprice, is by no means peculiar to the essayist. Let him that peruses this paper, review the series of his life, and enquire how he was placed in his present condition. He will find that of the good or ill which he has experienced, a great part came unexpected, without any visible gradations of approach; that every event has been influenced by causes acting without his intervention; and that whenever he pretended to the prerogative  
of

of foresight, he was mortified with new conviction of the shortness of his views.

The busy, the ambitious, the inconstant, and the adventurous, may be said to throw themselves by design into the arms of fortune, and voluntarily to quit the power of governing themselves; they engage in a course of life in which little can be ascertained by previous measures; nor is it any wonder that their time is past between elation and despondency, hope and disappointment.

Some there are who appear to walk the road of life with more circumspection, and make no step till they think themselves secure from the hazard of a precipice; when neither pleasure nor profit can tempt them from the beaten path; who refuse to climb lest they should fall, or to run lest they should stumble, and move slowly forward without any compliance with those passions by which the heady and vehement are seduced and betrayed.

Yet even the timorous prudence of this judicious class is far from exempting them from the dominion of chance, a subtle and insidious power, who will intrude upon privacy and embarrass caution. No course of life is so prescribed and limited, but that many actions must result from arbitrary election. Every one must form the general plan of his conduct by his own reflections; he must resolve whether he will endeavour at riches or at content; whether he will exercise private or publick virtues; whether he will labour for the general benefit of mankind, or contract his beneficence to his family and dependents.

This question has long exercised the schools of philosophy, but remains yet undecided; and what hope is there that a young man, unacquainted with the arguments on either side, should determine his own destiny otherwise than by chance?

When

When chance has given him a partner of his bed, whom he prefers to all other women, without any proof of superior desert, chance must again direct him in the education of his children; for, who was ever able to convince himself by arguments, that he had chosen for his son that mode of instruction to which his understanding was best adapted, or by which he would most easily be made wise or virtuous?

Whoever shall enquire by what motives he was determined on these important occasions, will find them such, as his pride will scarcely suffer him to confess; some sudden ardour of desire, some uncertain glimpse of advantage, some petty competition, some inaccurate conclusion, or some example implicitly revered. Such are often the first causes of our resolves; for it is necessary to act, but impossible to know the consequences of action, or to discuss all the reasons which offer themselves on every part to inquisitiveness and solicitude.

Since life itself is uncertain, nothing which has life for its basis, can boast much stability. Yet this is but a small part of our perplexity. We set out on a tempestuous sea, in quest of some port, where we expect to find rest, but where we are not sure of admission; we are not only in danger of sinking in the way, but of being misled by meteors mistaken for stars, of being driven from our course by the changes of the wind, and of losing it by unskillful steering; yet it sometimes happens, that cross winds blow us to a safer coast, that meteors draw us aside from whirlpools, and that negligence or error contributes to our escape from mischiefs to which a direct course would have exposed us. Of those that by precipitate conclusions, involve themselves in calamities without guilt, very few, however they may reproach themselves, can be certain that other measures would have been more successful.

In

In this state of universal uncertainty, where a thousand dangers hover about us, and none can tell whether the good that he pursues is not evil in disguise, or whether the next step will lead him to safety or destruction, nothing can afford any rational tranquillity, but the conviction that, however we amuse ourselves with unideal sounds, nothing in reality is governed by chance, but that the universe is under the perpetual superintendence of him who created it; that our being is in the hands of omnipotent goodness, by whom what appears casual to us is directed for ends ultimately kind and merciful; and that nothing can finally hurt him who debars not himself from the divine favour.



NUMB. 185. TUESDAY, Dec. 24, 1751.

*At vindicta bonum vita jucundius ipsa,  
Nempe hoc indocti. —————  
Chryſippus non dicit idem, nec mite Thaletis  
Ingenium, dulcique ſenex vicinus Hymetto,  
Qui partem acceptæ ſæva inter vincla cicuta  
Accuſatori nollet dare. — Quippe minuti  
Semper, & infirmi eſt animi, exiguique voluptas  
Ultio.*

JUV.

*But O! revenge is ſweet.  
Thus think the croud; who, eager to engage,  
Take quickly fire, and kindle into rage.  
Not ſo mild Thales, nor Chryſippus thought,  
Nor that good man, who drank the poiſ'nous draught  
With mind ſerene; and could not wiſh to ſee  
His vile accuſer drink as deep as he:  
Exalted Socrates! divinely brave!  
Injur'd he fell, and dying he forgave,  
Too noble for revenge; which ſtill we find  
The weakeſt frailty of a feeble mind.*

DRYDEN.

**N**O vicious diſpoſitions of the mind more obſtinately reſiſt both the counſels of philoſophy and the injunctions of religion, than thoſe which are complicated with an opinion of dignity; and which we cannot diſmiſs without leaving in the hands of oppoſition ſome advantage iniquitouſly obtained, or ſuffering from our own prejudices ſome imputation of puſillanimity.

For this reaſon ſcarcely any law of our REDEEMER is more openly tranſgreſſed, or more induſtriouſly evaded, than that by which he commands his followers to forgive injuries, and prohibits, under the ſanction of eternal miſery, the gratification of the deſire which every man feels to return pain upon him that inflicts it. Many who could have conquered

quered their anger, are unable to combat pride, and pursue offences to extremity of vengeance, lest they should be insulted by the triumph of an enemy.

But certainly no precept could better become him, at whose birth *peace* was proclaimed to the earth. For, what would so soon destroy all the order of society, and deform life with violence and ravage, as a permission to every one to judge his own cause, and to apportion his own recompence for imagined injuries?

It is difficult for a man of the strictest justice not to favour himself too much, in the calmest moments of solitary meditation. Every one wishes for the distinctions for which thousands are wishing at the same time, in their own opinion, with better claims. He that, when his reason operates in its full force, can thus, by the mere prevalence of self-love, prefer himself to his fellow-beings, is very unlikely to judge equitably when his passions are agitated by a sense of wrong, and his attention wholly engrossed by pain, interest, or danger. Whoever arrogates to himself the right of vengeance, shows how little he is qualified to decide his own claims, since he certainly demands what he would think unfit to be granted to another.

Nothing is more apparent than that, however injured, or however provoked, some must at last be contented to forgive. For it can never be hoped, that he who first commits an injury, will contentedly acquiesce in the penalty required: the same haughtiness of contempt, or vehemence of desire, that prompt the act of injustice, will more strongly incite its justification; and resentment can never so exactly balance the punishment with the fault, but there will remain an overplus of vengeance which even he who condemns his first action will think himself entitled to retaliate. What then can ensue but a

continual exacerbation of hatred, an unextinguishable feud, an incessant reciprocation of mischief, a mutual vigilance to entrap, and eagerness to destroy?

Since then the imaginary right of vengeance must be at last remitted, because it is impossible to live in perpetual hostility, and equally impossible that of two enemies, either should first think himself obliged by justice to submission, it is surely eligible to forgive early. Every passion is more easily subdued before it has been long accustomed to possession of the heart; every idea is obliterated with less difficulty, as it has been more slightly impressed, and less frequently renewed. He who has often brooded over his wrongs, pleased himself with schemes of malignity, and glutted his pride with the fancied supplications of humbled enmity, will not easily open his bosom to amity and reconciliation, or indulge the gentle sentiments of benevolence and peace.

It is easiest to forgive, while there is yet little to be forgiven. A single injury may be soon dismissed from the memory; but a long succession of ill offices by degrees associates itself with every idea, a long contest involves so many circumstances, that every place and action will recal it to the mind, and fresh remembrance of vexation must still enkindle rage, and irritate revenge.

A wise man will make haste to forgive, because he knows the true value of time, and will not suffer it to pass away in unnecessary pain. He that willingly suffers the corrosions of inveterate hatred, and gives up his days and nights to the gloom of malice, and perturbations of stratagem, cannot surely be said to consult his ease. Resentment is an union of sorrow with malignity, a combination of a passion which all endeavour to avoid, with a passion which all concur to detest. The man who retires to meditate mischief, and to exasperate his own rage; whose

whose thoughts are employed only on means of distress and contrivances of ruin; whose mind never pauses from the remembrance of his own sufferings, but to indulge some hope of enjoying the calamities of another, may justly be numbered among the most miserable of human beings, among those who are guilty without reward, who have neither the gladness of prosperity, nor the calm of innocence.

Whoever considers the weakness both of himself and others, will not long want persuasives to forgiveness. We know not to what degree of malignity any injury is to be imputed; or how much its guilt, if we were to inspect the mind of him that committed it, would be extenuated by mistake, precipitance, or negligence; we cannot be certain how much more we feel than was intended to be inflicted, or how much we encrease the mischief to ourselves by voluntary aggravations. We may charge to design the effects of accident; we may think the blow violent only because we have made ourselves delicate and tender; we are on every side in danger of error and of guilt, which we are certain to avoid only by speedy forgiveness.

From this pacifick and harmless temper, thus propitious to others and ourselves, to domestick tranquillity and to social happiness, no man is withheld but by pride, by the fear of being insulted by his adversary or despised by the world.

It may be laid down as an unfailing and universal axiom, that "all pride is abject and mean." It is always an ignorant, lazy, or cowardly acquiescence in a false appearance of excellence, and proceeds not from consciousness of our attainments, but insensibility of our wants.

Nothing can be great which is not right. Nothing which reason condemns can be suitable to the dignity of the human mind. To be driven by ex-



ternal motives from the path which our own heart approves, to give way to any thing but conviction, to suffer the opinion of others to rule our choice, or overpower our resolves, is to submit tamely to the lowest and most ignominious slavery, and to resign the right of directing our own lives.

The utmost excellence at which humanity can arrive, is a constant and determinate pursuit of virtue, without regard to present dangers or advantage; a continual reference of every action to the divine will; an habitual appeal to everlasting justice; and an unvaried elevation of the intellectual eye to the reward which perseverance only can obtain. But that pride which many who presume to boast of generous sentiments, allow to regulate their measures, has nothing nobler in view than the approbation of men, of beings whose superiority we are under no obligation to acknowledge, and who, when we have courted them with the utmost assiduity, can confer no valuable or permanent reward; of beings who ignorantly judge of what they do not understand, or partially determine what they never have examined; and whose sentence is therefore of no weight till it has received the ratification of our own conscience.

He that can descend to bribe suffrages like these, at the price of his innocence; he that can suffer the delight of such acclamations to withhold his attention from the commands of the universal sovereign, has little reason to congratulate himself upon the greatness of his mind; whenever he awakes to seriousness and reflection, he must become despicable in his own eyes, and shrink with shame from the remembrance of his cowardice and folly.

Of him that hopes to be forgiven it is indispensably required, that he forgive. It is therefore superfluous to urge any other motive. On this great  
duty

duty eternity is suspended, and to him that refuses to practise it, the throne of mercy is inaccessible, and the SAVIOUR of the world has been born in vain.



NUMB. 186. SATURDAY, Dec. 28, 1751.

*Pone me, pigris ubi nulla campis  
Arbor aestiva recreatur Aura—  
Dulce ridentem Lalagen amabo,  
Dulce loquentem.*

HOR.

Place me, where never summer breeze  
Unbinds the glebe, or warms the trees ;  
Where ever lowring clouds appear,  
And angry *Jove* deforms th' inclement year :  
Love and the nymph shall charm my toils,  
The nymph, who sweetly speaks and sweetly smiles.

FRANCIS.

**O**F the happiness and misery of our present state, part arises from our sensations, and part from our opinions ; part is distributed by nature, and part is in a great measure apportioned by ourselves. Positive pleasure we cannot always obtain, and positive pain we often cannot remove. No man can give to his own plantations the fragrance of the *Indian* groves ; nor will any precepts of philosophy enable him to withdraw his attention from wounds or diseases. But the negative infelicity which proceeds, not from the pressure of sufferings, but the absence of enjoyments, will always yield to the remedies of reason.

One of the great arts of escaping superfluous uneasiness, is to free our minds from the habit of comparing our condition with that of others on whom the blessings of life are more bountifully bestowed, or with imaginary states of delight and security, per-

haps unattainable by mortals. Few are placed in a situation so gloomy and distressful, as not to see every day beings yet more forlorn and miserable, from whom they may learn to rejoice in their own lot.

No inconvenience is less superable by art or diligence than the inclemency of climates, and therefore none affords more proper exercise for this philosophical abstraction. A native of *England*, pinched with the frosts of *December*, may lessen his affection for his own country, by suffering his imagination to wander in the vales of *Asia*, and sport among woods that are always green, and streams that always murmur; but if he turns his thoughts towards the polar regions, and considers the nations to whom a great portion of the year is darkness, and who are condemned to pass weeks and months amidst mountains of snow, he will soon discover his tranquillity, and while he stirs his fire, or throws his cloak about him, reflect how much he owes to providence, that he is not placed in *Greenland* or *Siberia*.

The barrenness of the earth, and the severity of the skies in these dreary countries, are such as might be expected to confine the mind wholly to the contemplation of necessity and distress, so that the care of escaping death from cold and hunger should leave no room for those passions which, in lands of plenty, influence conduct, or diversify characters; the summer should be spent only in providing for the winter, and the winter in longing for the summer.

Yet learned curiosity is known to have found its way into these abodes of poverty and gloom: *Lapland* and *Iceland* have their historians, their criticks, and their poets; and love, that extends his dominion wherever humanity can be found, perhaps exerts the same power in the *Greenlander's* hut as in the palaces of eastern monarchs.

In

In one of the large caves to which the families of *Greenland* retire together, to pass the cold months, and which may be termed their villages or cities, a youth and maid, who came from different parts of the country, were so much distinguished for their beauty, that they were called by the rest of the inhabitants *Anningait* and *Ajut*, from a supposed resemblance to their ancestors of the same names, who had been transformed of old into the sun and moon.

*Anningait* for some time heard the praises of *Ajut* with little emotion, but at last, by frequent interviews, became sensible of her charms, and first made a discovery of his affection, by inviting her with her parents to a feast, where he placed before *Ajut* the tail of a whale. *Ajut* seemed not much delighted by this gallantry, yet, however, from that time, was observed rarely to appear, but in a vest made of the skin of a white deer; she used frequently to renew the black dye upon her hands and forehead, to adorn her sleeves with coral and shells, and to braid her hair with great exactness.

The elegance of her dress, and the judicious disposition of her ornaments, had such an effect upon *Anningait*, that he could no longer be restrained from a declaration of his love. He therefore composed a poem in her praise, in which, among other heroick and tender sentiments, he protested, that  
 “ She was beautiful as the vernal willow, and fragrant as thyme upon the mountains; that her fingers were white as the teeth of the morse, and her smile grateful as the dissolution of the ice; that he would pursue her, though she should pass the snows of the midland cliffs, or seek shelter in the caves of the eastern canibals; that he would tear her from the embraces of the genius of the rocks, snatch her from the paws of *Amaroc*, and rescue her from the ravine of *Hafgufa*.” He concluded



cluded with a wish, that "whoever shall attempt to hinder his union with *Ajut*, might be buried without his bow, and that in the land of souls his skull might serve for no other use than to catch the droppings of the starry lamps."

This ode being universally applauded, it was expected that *Ajut* would soon yield to such fervour and accomplishments; but *Ajut*, with the natural haughtiness of beauty, expected all the forms of courtship; and before she would confess herself conquered, the sun returned, the ice broke, and the season of labour called all to their employments.

*Anningait* and *Ajut* for a time always went out in the same boat, and divided whatever was caught. *Anningait*, in the sight of his mistress, lost no opportunity of signaling his courage; he attacked the sea-horses on the ice; pursued the seals into the water; and leaped upon the back of the whale, while he was yet struggling with the remains of life. Nor was his diligence less to accumulate all that could be necessary to make winter comfortable; he dried the roe of fishes, and the flesh of seals; he entrapped deer and foxes, and dressed their skins to adorn his bride; he feasted her with eggs from the rocks, and strewed her tent with flowers.

It happened that a tempest drove the fish to a distant part of the coast, before *Anningait* had completed his store; he therefore entreated *Ajut*, that she would at last grant him her hand, and accompany him to that part of the country whither he was now summoned by necessity. *Ajut* thought him not yet entitled to such condescension, but proposed, as a trial of his constancy, that he should return at the end of summer to the cavern where their acquaintance commenced, and there expect the reward of his assiduities. "O virgin, beautiful as the sun shining on the water, consider," said *Anningait*, "what thou

" thou has required. How easily may my return  
 " be precluded by a sudden frost or unexpected fogs!  
 " then must the night be past without my *Ajut*. We  
 " live not, my fair, in those fabled countries, which  
 " lying strangers so wantonly describe; where the  
 " whole year is divided into short days and nights;  
 " where the same habitation serves for summer and  
 " winter; where they raise houses in rows above the  
 " ground; dwell together from year to year, with  
 " flocks of tame animals grazing in the fields about  
 " them; can travel at any time from one place to  
 " another, through ways enclosed with trees, or  
 " over walls raised upon the inland waters; and di-  
 " rect their course through wide countries by the  
 " sight of green hills or scattered buildings. Even  
 " in summer, we have no means of crossing the  
 " mountains, whose snows are never dissolved; nor  
 " can remove to any distant residence, but in our  
 " boats coasting the bays. Consider, *Ajut*; a few  
 " summer days, and a few winter nights, and the  
 " life of man is at an end. Night is the time of  
 " ease and festivity, of revels and gaiety; but what  
 " will be the flaming lamp, the delicious seal, or  
 " the soft oil, without the smile of *Ajut*?"

The eloquence of *Anningait* was vain; the maid  
 continued inexorable, and they parted with ardent  
 promises to meet again before the night of winter.

NUMB. 187. TUESDAY, Dec. 31, 1751.

*Non illum nostri possunt mutare labores,  
 Non si frigoribus medijs Hebrumque bibamus,  
 Sithoniasque nives hiemis subeamus aquosæ—  
 Omnia vincit Amor.*

VIRG.

Love alters not for us his hard decrees ;  
 Not tho' beneath the *Thracian* clime we freeze,  
 Or the mild bliss of temperate skies forego,  
 And in mid winter tread *Sithonian* snow :  
 Love conquers all.—

DRYDEN.

**A** NNINGAIT, however discomposed by the dilatory coyness of *Ajut*, was yet resolved to omit no tokens of amorous respect; and therefore presented her at his departure with the skins of seven white fawns, of five swans and eleven seals, with three marble lamps, ten vessels of seal oil, and a large kettle of brass, which he had purchased from a ship at the price of half a whale, and two horns of sea unicorns.

*Ajut* was so much affected by the fondness of her lover, or so much overpowered by his magnificence, that she followed him to the seaside; and, when she saw him enter the boat, wished aloud, that he might return with plenty of skins and oil; that neither the mermaids might snatch him into the deeps, nor the spirits of the rocks confine him in their caverns.

She stood a while to gaze upon the departing vessel, and then returning to her hut, silent and dejected, laid aside, from that hour, her white deer skin, suffered her hair to spread unbraided on her shoulders, and forbore to mix in the dances of the maidens. She endeavoured to divert her thoughts by continual application to feminine employments, gathered moss for the winter lamps, and dried grass to line the boots of *Anningait*. Of the skins which he had bestowed upon her, she made a fishing-coat, a small

a small boat and tent, all of exquisite manufacture; and while she was thus busied, solaced her labours with a song, in which she prayed, “ that her lover  
 “ might have hands stronger than the paws of the  
 “ bear, and feet swifter than the feet of the rain-  
 “ deer; that his dart might never err, and that his  
 “ boat might never leak; that he might never  
 “ stumble on the ice, nor faint in the water; that  
 “ the seal might rush on his harpoon, and the  
 “ wounded whale might dash the waves in vain.”

The large boats in which the *Greenlanders* transport their families, are always rowed by women, for a man will not debase himself by work, which requires neither skill nor courage. *Anningait* was therefore exposed by idleness to the ravages of passion. He went thrice to the stern of the boat, with an intent to leap into the water, and swim back to his mistress; but recollecting the misery which they must endure in the winter, without oil for the lamp, or skins for the bed, he resolved to employ the weeks of absence in provision for a night of plenty and felicity. He then composed his emotions as he could, and expressed in wild numbers and uncouth images, his hopes, his sorrows, and his fears. “ O life,” says he, “ frail and uncertain! where shall wretched  
 “ man find thy resemblance but in ice floating on  
 “ the ocean? It towers on high, it sparkles from  
 “ afar, while the storms drive and the waters beat  
 “ it, the sun melts it above, and the rocks shatter it  
 “ below. What art thou, deceitful pleasure, but a  
 “ sudden blaze streaming from the north, which  
 “ plays a moment on the eye, mocks the traveller  
 “ with the hopes of light, and then vanishes for  
 “ ever? What, love, art thou but a whirlpool, which  
 “ we approach without knowledge of our danger,  
 “ drawn on by imperceptible degrees, till we have  
 “ lost all power of resistance and escape? Till I  
 “ fixed



“ fixed my eyes on the graces of *Ajut*, while I had  
 “ yet not called her to the banquet, I was careless  
 “ as the sleeping morse, I was merry as the singers  
 “ in the stars. Why, *Ajut*, did I gaze upon thy  
 “ graces? why, my fair, did I call thee to the ban-  
 “ quet? Yet, be faithful, my love, remember *An-*  
 “ *ningait*, and meet my return with the smile of vir-  
 “ ginity. I will chase the deer, I will subdue the  
 “ whale, resistless as the frost of darkness, and un-  
 “ wearied as the summer sun. In a few weeks, I  
 “ shall return prosperous and wealthy; then shall  
 “ the roefish and the porpoise feast thy kindred;  
 “ the fox and hare shall cover thy couch; the tough  
 “ hide of the seal shall shelter thee from cold; and  
 “ the fat of the whale illuminate thy dwelling.”

*Anningait* having with these sentiments consoled  
 his grief, and animated his industry, found that they  
 had now coasted the headland, and saw the whales  
 spouting at a distance. He therefore placed himself  
 in his fishing-boat, called his associates to their  
 several employments, plied his oar and harpoon with  
 incredible courage and dexterity; and, by dividing  
 his time between the chace and fishery, suspended  
 the miseries of absence and suspicion.

*Ajut*, in the mean time, notwithstanding her  
 neglected dress, happened; as she was drying some  
 skins in the sun, to catch the eye of *Norngsuk*, on his  
 return from hunting. *Norngsuk* was of birth truly  
 illustrious. His mother had died in childbirth, and  
 his father, the most expert fisher of *Greenland*, had  
 perished by too close pursuit of the whale. His dig-  
 nity was equalled by his riches; he was master of  
 four mens and two womens boats, had ninety tubs  
 of oil in his winter habitation, and five and twenty  
 seals buried in the snow against the season of dark-  
 ness. When he saw the beauty of *Ajut*, he imme-  
 diately threw over her the skin of a deer that he had  
 taken,

taken, and soon after presented her with a branch of coral. *Ajut* refused his gifts, and determined to admit no lover in the place of *Anningait*.

*Norngsuk*, thus rejected, had recourse to stratagem. He knew that *Ajut* would consult an *Angekkok*, or diviner, concerning the fate of her lover, and the felicity of her future life. He therefore applied himself to the most celebrated *Angekkok* of that part of the country, and by a present of two seals and a marble kettle, obtained a promise, that when *Ajut* should consult him, he would declare that her lover was in the land of souls. *Ajut*, in a short time, brought him a coat made by herself, and enquired what events were to befall her, with assurances of a much larger reward at the return of *Anningait*, if the prediction should flatter her desires. The *Angekkok* knew the way to riches, and foretold that *Anningait*, having already caught two whales, would soon return home with a large boat laden with provisions.

This prognostication she was ordered to keep secret, and *Norngsuk* depending upon his artifice, renewed his addresses with greater confidence; but finding his suit still unsuccessful, applied himself to her parents with gifts and promises. The wealth of *Greenland* is too powerful for the virtue of a *Greenlander*; they forgot the merit and the presents of *Anningait*, and decreed *Ajut* to the embrace of *Norngsuk*. She entreated; she remonstrated; she wept, and raved; but finding riches irresistible, fled away into the uplands, and lived in a cave upon such berries as she could gather, and the birds or hares which she had the fortune to ensnare, taking care at an hour when she was not likely to be found, to view the sea every day, that her lover might not miss her at his return.

At last she saw the great boat in which *Anningait* had departed, stealing slow and heavy laden along  
the

the coast. She ran with all the impatience of affection to catch her lover in her arms, and relate her constancy and sufferings. When the company reached the land, they informed her, that *Anningait*, after the fishery was ended, being unable to support the slow passage of the vessel of carriage, had set out before them in his fishing-boat, and they expected at their arrival to have found him on shore.

*Ajut*, distracted at this intelligence, was about to fly into the hills, without knowing why, though she was now in the hands of her parents who forced her back to their own hut, and endeavoured to comfort her; but when at last they retired to rest, *Ajut* went down to the beach; where, finding a fishing-boat, she entered it without hesitation, and telling those who wondered at her rashness, that she was going in search of *Anningait*, rowed away with great swiftness, and was seen no more.

The fate of these lovers gave occasion to various fictions and conjectures. Some are of opinion, that they were changed into stars; others imagine, that *Anningait* was seized in his passage by the genius of the rocks, and that *Ajut* was transformed into a mermaid, and still continues to seek her lover in the deserts of the sea. But the general persuasion is, that they are both in that part of the land of souls where the sun never sets, where oil is always fresh, and provisions always warm. The virgins sometimes throw a thimble and a needle into the bay, from which the hapless maid departed; and when a *Greenlander* would praise any couple for virtuous affection, he declares, that they love like *Anningait* and *Ajut*.

NUMB. 188. SATURDAY, Jan. 4, 1752.

———— *Si te colo, Sexte, non amabo.*

MART.

The more I honour thee, the less I love.

**N**ONE of the desires dictated by vanity is more general, or less blameable, than that of being distinguished for the arts of conversation. Other accomplishments may be possessed without opportunity of exerting them, or wanted without danger that the defect can often be remarked; but as no man can live otherwise than in an hermitage, without hourly pleasure or vexation, from the fondness or neglect of those about him, the faculty of giving pleasure is of continual use. Few are more frequently envied than those who have the power of forcing attention wherever they come, whose entrance is considered as a promise of felicity, and whose departure is lamented, like the recess of the sun from northern climates, as a privation of all that enlivens fancy, or inspirits gaiety.

It is apparent, that to excellence in this valuable art, some peculiar qualifications are necessary; for every one's experience will inform him, that the pleasure which men are able to give in conversation holds no stated proportion to their knowledge or their virtue. Many find their way to the tables and the parties of those who never consider them as of the least importance in any other place; we have all, at one time or other, been content to love those whom we could not esteem, and been persuaded to try the dangerous experiment of admitting him for a companion whom we knew to be too ignorant for a counsellor, and too treacherous for a friend.

I question whether some abatement of character is not necessary to general acceptance. Few  
spend



spend their time with much satisfaction under the eye of uncontested superiority; and therefore, among those whose presence is courted at assemblies of jollity, there are seldom found men eminently distinguished for powers or acquisitions. The wit whose vivacity condemns slower tongues to silence, the scholar whose knowledge allows no man to fancy that he instructs him, the critick who suffers no fallacy to pass undetected, and the reasoner who condemns the idle to thought, and the negligent to attention, are generally praised and feared, revered and avoided.

He that would please must rarely aim at such excellence as depresses his hearers in their own opinion, or debars them from the hope of contributing reciprocally to the entertainment of the company. Merriment, extorted by sallies of imagination, sprightliness of remark, or quickness of reply, is too often what the *Latins* call, the *Sardinian Laughter*, a distortion of the face without gladness of heart.

For this reason, no stile of conversation is more extensively acceptable than the narrative. He who has stored his memory with slight anecdotes, private incidents, and personal particularities, seldom fails to find his audience favourable. Almost every man listens with eagerness to contemporary history; for almost every man has some real or imaginary connection with a celebrated character, some desire to advance, or oppose a rising name. Vanity often co-operates with curiosity. He that is a hearer in one place qualifies himself to become a speaker in another; for though he cannot comprehend a series of argument, or transport the volatile spirit of wit without evaporation, he yet thinks himself able to treasure up the various incidents of a story, and pleases his hopes with the information which he shall give to some inferior society.

Nar-

Narratives are for the most part heard without envy, because they are not supposed to imply any intellectual qualities above the common rate. To be acquainted with facts not yet echoed by plebeian mouths, may happen to one man as well as to another, and to relate them when they are known, has in appearance so little difficulty, that every one concludes himself equal to the task.

But it is not easy, and in some situations of life not possible, to accumulate such a stock of materials as may support the expence of continual narration; and it frequently happens, that they who attempt this method of ingratiating themselves, please only at the first interview; and, for want of new supplies of intelligence, wear out their stories by continual repetition.

There would be, therefore, little hope of obtaining the praise of a good companion, were it not to be gained by more compendious methods; but such is the kindness of mankind to all, except those who aspire to real merit and rational dignity, that every understanding may find some way to excite benevolence; and whoever is not envied, may learn the art of procuring love. We are willing to be pleased, but are not willing to admire; we favour the mirth or officiousness that solicits our regard, but oppose the worth or spirit that enforces it.

The first place among those that please, because they desire only to please, is due to the *merry fellow*, whose laugh is loud, and whose voice is strong; who is ready to echo every jest with obstreperous approbation, and countenance every frolick with vociferations of applause. It is not necessary to a merry fellow to have in himself any fund of jocularities, or force of conception; it is sufficient that he always appears in the highest exaltations of gladness, for the greater part of mankind are gay or serious by infection,

fection, and follow without resistance the attraction of example.

Next to the merry fellow is the *good-natured man*, a being generally without benevolence, or any other virtue, than such as indolence and insensibility confer. The characteristick of a good-natured man is to bear a joke; to sit unmoved and unaffected amidst noise and turbulence, profaneness and obscenity; to hear every tale without contradiction; to endure insult without reply; and to follow the stream of folly, whatever course it shall happen to take. The good-natured man is commonly the darling of the petty wits, with whom they exercise themselves in the rudiments of raillery; for he never takes advantage of failings, nor disconcerts a puny satirist with unexpected sarcasms; but while the glass continues to circulate, contentedly bears the expence of uninterrupted laughter, and retires rejoicing at his own importance.

The *modest man* is a companion of a yet lower rank, whose only power of giving pleasure is not to interrupt it. The modest man satisfies himself with peaceful silence, which all his companions are candid enough to consider as proceeding not from inability to speak, but willingness to hear.

Many, without being able to attain any general character of excellence, have some single art of entertainment which serves them as a passport through the world. One I have known for fifteen years the darling of a weekly club, because every night, precisely at eleven, he begins his favourite song, and during the vocal performance, by correspondent motions of his hand, chalks out a giant upon the wall. Another has endeared himself to a long succession of acquaintances by sitting among them with his wig reversed; another by contriving to smut the nose of any stranger who was to be initiated in the club;

club; another by purring like a cat, and then pretending to be frightened; and another by yelping like a hound, and calling to the drawers to drive out the dog.

Such are the arts by which cheerfulness is promoted, and sometimes friendship established: arts, which those who despise them should not rigorously blame, except when they are practised at the expence of innocence; for it is always necessary to be loved, but not always necessary to be revered.



NUMB. 189. TUESDAY, Jan. 7, 1752.

*Quod tam grande sophos clamat tibi turba togata,  
Non tu, Pomponi, cæna diserta tua est.* MART.

Resounding plaudits tho' the croud have rung;  
Thy treat is eloquent, and not thy tongue. F. LEWIS.

**T**HE world scarcely affords opportunities of making any observation more frequently, than on false claims to commendation. Almost every man wastes part of his life in attempts to display qualities which he does not possess, and to gain applause which he cannot keep; so that scarcely can two persons casually meet, but one is offended or diverted by the ostentation of the other.

Of these pretenders it is fit to distinguish those who endeavour to deceive from them who are deceived; those who by designed impostures promote their interest, or gratify their pride, from them who mean only to force into regard their latent excellencies and neglected virtues; who believe themselves qualified to instruct or please, and therefore invite the notice of mankind.

The artful and fraudulent usurpers of distinction deserve greater severities than ridicule and contempt,  
since



since they are seldom content with empty praise, but are instigated by passions more pernicious than vanity. They consider the reputation which they endeavour to establish as necessary to the accomplishment of some subsequent design, and value praise only as it may conduce to the success of avarice or ambition.

The commercial world is very frequently put into confusion by the bankruptcy of merchants, that assumed the splendour of wealth only to obtain the privilege of trading with the stock of other men, and of contracting debts which nothing but lucky casualties could enable them to pay; till after having supported their appearance a while by a tumultuary magnificence of boundless traffick, they sink at once, and drag down into poverty those whom their equipages had induced to trust them.

Among wretches that place their happiness in the favour of the great, of beings whom only high titles or large estates set above themselves, nothing is more common than to boast of confidence which they do not enjoy; to sell promises which they know their interest unable to perform; and to reimburse the tribute which they pay to an imperious master, from the contributions of meaner dependents, whom they can amuse with tales of their influence, and hopes of their solicitation.

Even among some too thoughtless and volatile for avarice or ambition, may be found a species of falsehood more detestable than the levee or exchange can show. There are men that boast of debaucheries, of which they never had address to be guilty; ruin, by lewd tales, the characters of women to whom they are scarcely known, or by whom they have been rejected; destroy in a drunken frolick the happiness of families; blast the bloom of beauty; and intercept the reward of virtue.

Other

Other artifices of falshood, though utterly unworthy of an ingenuous mind, are not yet to be ranked with flagitious enormities, nor is it necessary to incite sanguinary justice against them, since they may be adequately punished by detection and laughter. The traveller who describes cities which he has never seen; the squire who, at his return from London, tells of his intimacy with nobles to whom he has only bowed in the park, or coffee-house; the author who entertains his admirers with stories of the assistance which he gives to wits of a higher rank; the city dame who talks of her visits at great houses, where she happens to know the cookmaid, are surely such harmless animals as truth herself may be content to despise without desiring to hurt them.

But of the multitudes who struggle in vain for distinction, and display their own merits only to feel more acutely the sting of neglect, a great part are wholly innocent of deceit, and are betrayed by infatuation and credulity to that scorn with which the universal love of praise incites us all to drive feeble competitors out of our way.

Few men survey themselves with so much severity, as not to admit prejudices in their own favour, which an artful flatterer may gradually strengthen, till wishes for a particular qualification are improved to hopes of attainment, and hopes of attainment to belief of possession. Such flatterers every one will find, who has power to reward their assiduities. Wherever there is wealth, there will be dependence and expectation, and wherever there is dependence, there will be an emulation of servility.

Many of the follies which provoke general censure, are the effects of such vanity as, however it might have wantoned in the imagination, would scarcely have dared the publick eye, had it not been animated and emboldened by flattery. Whatever  
difficulty

difficulty there may be in the knowledge of ourselves, scarcely any one fails to suspect his own imperfections, till he is elevated by others to confidence. We are almost all naturally modest and timorous, but fear and shame are uneasy sensations, and whosoever helps to remove them is received with kindness.

*Turpicula* was the heiress of a large estate, and having lost her mother in her infancy, was committed to a governess whom misfortunes had reduced to suppleness and humility. The fondness of *Turpicula's* father would not suffer him to trust her at a publick school, but he hired domestick teachers, and bestowed on her all the accomplishments that wealth could purchase. But how many things are necessary to happiness which money cannot obtain! Thus secluded from all with whom she might converse on terms of equality, she heard none of those intimations of her defects which envy, petulance, or anger produce among children, where they are not afraid of telling what they think.

*Turpicula* saw nothing but obsequiousness, and heard nothing but commendations. None are so little acquainted with the heart, as not to know that woman's first wish is to be handsome, and that consequently the readiest method of obtaining her kindness is to praise her beauty. *Turpicula* had a distorted shape and a dark complexion; yet, when the impudence of adulation had ventured to tell her of the commanding dignity of her motion, and the soft enchantment of her smile, she was easily convinced, that she was the delight or torment of every eye, and that all who gazed upon her felt the fire of envy or love. She therefore neglected the culture of an understanding which might have supplied the defects of her form, and applied all her care to the decoration of her person; for she considered that more could judge of beauty than of wit, and was, like the rest of human beings, in haste to be admired.

The

The desire of conquest naturally led her to the lists in which beauty signalizes her power. She glittered at court, fluttered in the park, and talked loud in the front-box ; but, after a thousand experiments of her charms, was at last convinced that she had been flattered, and that her glass was honefter than her maid.



NUMB. 190. SATURDAY, Jan. 11, 1752.

*Ploravere suis non respondere favorem  
Quæsitum meritis.*

HOR.

*Henry and Alfred—*

Clos'd their long glories with a sigh, to find  
Th' unwilling gratitude of base mankind.

POPE.

**A** MONG the emirs and visiers, the sons of valour and of wisdom, that stand at the corners of the *Indian* throne, to assist the counsels or conduct the wars of the posterity of *Timur*, the first place was long held by *Morad* the son of *Hanuth*. *Morad* having signalized himself in many battles and sieges, was rewarded with the government of a province, from which the fame of his wisdom and moderation was waisted to the pinnacles of *Agra*, by the prayers of those whom his administration made happy. The emperor called him into his presence, and gave into his hand the keys of riches, and the sabre of command. The voice of *Morad* was heard from the cliffs of *Taurus* to the *Indian* ocean, every tongue faltered in his presence, and every eye was cast down before him.

*Morad* lived many years in prosperity ; every day encreased his wealth, and extended his influence. The sages repeated his maxims, the captains of thousands waited his commands. Competition withdrew into the cavern of envy, and discontent



trembled at her own murmurs. But human greatness is short and transitory, as the odour of incense in the fire. The sun grew weary of gilding the palaces of *Morad*, the clouds of sorrow gathered round his head, and the tempest of hatred roared about his dwelling.

*Morad* saw ruin hastily approaching. The first that forsook him were his poets; their example was followed by all those whom he had rewarded for contributing to his pleasures, and only a few, whose virtue had entitled them to favour, were now to be seen in his hall or chambers. He felt his danger, and prostrated himself at the foot of the throne. His accusers were confident and loud, his friends stood contented with frigid neutrality, and the voice of truth was overborn by clamour. He was divested of his power, deprived of his acquisitions, and condemned to pass the rest of his life on his hereditary estate.

*Morad* had been so long accustomed to crowds and business, supplicants and flattery, that he knew not how to fill up his hours in solitude; he saw with regret the sun rise to force on his eye a new day for which he had no use; and envied the savage that wanders in the desert, because he has no time vacant from the calls of nature; but is always chasing his prey, or sleeping in his den.

His discontent in time vitiated his constitution, and a slow disease seized upon him. He refused physick, neglected exercise, and lay down on his couch peevish and restless, rather afraid to die than desirous to live. His domesticks, for a time, redoubled their assiduities; but finding that no officiousness could sooth, no exactness satisfy, they soon gave way to negligence and sloth, and he that once commanded nations, often languished in his chamber without an attendant.

In

In this melancholy state, he commanded messengers to recal his eldest son *Abouzaid* from the army. *Abouzaid* was alarmed at the account of his father's sickness, and hasted by long journeys to his place of residence. *Morad* was yet living, and felt his strength return at the embraces of his son, then commanding him to sit down at his bedside, "*Abouzaid*," says he, "thy father has no more to hope or fear  
 " from the inhabitants of the earth, the cold hand of  
 " the angel of death is now upon him, and the voracious grave is howling for his prey. Hear therefore the precepts of ancient experience, let not my  
 " last instruction issue forth in vain. Thou hast seen  
 " me happy and calamitous, thou hast beheld my  
 " exaltation and my fall. My power is in the hands  
 " of my enemies, my treasures have rewarded my  
 " accusers; but my inheritance the clemency of the  
 " emperor has spared, and my wisdom his anger  
 " could not take away. Cast thine eyes round thee,  
 " whatever thou beholdest will, in a few hours, be  
 " thine; apply thine ear to my dictates, and these  
 " possessions will promote thy happiness. Aspire not  
 " to publick honours, enter not the palaces of kings;  
 " thy wealth will set thee above insult, let thy moderation keep thee below envy. Content thyself  
 " with private dignity, diffuse thy riches among thy  
 " friends, let every day extend thy beneficence, and  
 " suffer not thy heart to be at rest till thou art loved  
 " by all to whom thou art known. In the height of  
 " my power, I said to defamation, Who will hear  
 " thee? and to artifice, What canst thou perform?  
 " But, my son, despise not thou the malice of the  
 " weakest, remember that venom supplies the want  
 " of strength, and that the lion may perish by the  
 " puncture of an asp."

*Morad* expired in a few hours. *Abouzaid*, after the months of mourning, determined to regulate

his conduct by his father's precepts, and cultivate the love of mankind by every art of kindness and endearment. He wisely considered, that domestick happiness was first to be secured, and that none have so much power of doing good or hurt, as those who are present in the hour of negligence, hear the bursts of thoughtless merriment, and observe the starts of unguarded passion. He therefore augmented the pay of all his attendants, and requited every exertion of uncommon diligence by supernumerary gratuities. While he congratulated himself upon the fidelity and affection of his family, he was in the night alarmed by robbers, who being pursued and taken, declared that they had been admitted by one of his servants; the servant immediately confessed, that he unbarred the door, because another not more worthy of confidence was entrusted with the keys.

*Abouzaid* was thus convinced that a dependent could not easily be made a friend; and that while many were soliciting for the first rank of favour, all those would be alienated whom he disappointed. He therefore resolved to associate with a few equal companions selected from among the chief men of the province. With these he lived happily for a time, till familiarity set them free from restraint, and every man thought himself at liberty to indulge his own caprice, and advance his own opinions. They then disturbed each other with contrariety of inclinations, and difference of sentiments, and *Abouzaid* was necessitated to offend one party by concurrence, or both by indifference.

He afterwards determined to avoid a close union with beings so discordant in their nature, and to diffuse himself in a larger circle. He practised the smile of universal courtesy, and invited all to his table, but admitted none to his retirements. Many who had been rejected in his choice of friendship,

ship, now refused to accept his acquaintance ; and of those whom plenty and magnificence drew to his table, every one pressed forward toward intimacy, thought himself overlooked in the croud, and murmured because he was not distinguished above the rest. By degrees all made advances, and all resented repulse. The table was then covered with delicacies in vain ; the musick sounded in empty rooms ; and *Abouzaid* was left to form in solitude some new scheme of pleasure or security.

Resolving now to try the force of gratitude, he enquired for men of science, whose merit was obscured by poverty. His house was soon crouded with poets, sculptors, painters, and designers, who wantoned in unexperienced plenty, and employed their powers in celebration of their patron. But in a short time they forgot the distress from which they had been rescued, and began to consider their deliverer as a wretch of narrow capacity, who was growing great by works which he could not perform, and whom they overpaid by condescending to accept his bounties. *Abouzaid* heard their murmurs and dismissed them, and from that hour continued blind to colours, and deaf to panegyrick.

As the sons of art departed, muttering threats of perpetual infamy, *Abouzaid*, who stood at the gate, called to him *Hamet* the poet. “ *Hamet*,” said he, “ thy ingratitude has put an end to my hopes and  
 “ experiments ; I have now learned the vanity of  
 “ those labours that wish to be rewarded by human  
 “ benevolence ; I shall henceforth do good, and  
 “ avoid evil, without respect to the opinion of men ;  
 “ and resolve to solicit only the approbation of that  
 “ being whom alone we are sure to please by en-  
 “ deavouring to please him.”



NUMB. 191. TUESDAY, Jan. 14, 1752.

*Cereus in vitium flecti, monitoribus asper.*      HOR.

The youth—  
 Yielding like wax, th' impressivè folly bears;  
 Rough to reproof, and slow to future cares.

FRANCIS.

To the R A M B L E R.

Dear Mr. R A M B L E R,

I HAVE been four days confined to my chamber by a cold, which has already kept me from three plays, nine sales, five shows, and six card-tables, and put me seventeen visits behind-hand; and the doctor tells my mamma, that if I fret and cry, it will settle in my head, and I shall not be fit to be seen these six weeks. But, dear Mr. Rambler, how can I help it? at this very time *Melissa* is dancing with the prettiest gentleman;—she will breakfast with him to-morrow, and then run to two auctions, and hear compliments, and have presents; then she will be dress'd, and visit, and get a ticket to the play; then go to cards and win, and come home with two flambeaus before her chair. Dear Mr. Rambler, who can bear it?

My aunt has just brought me a bundle of your papers for my amusement. She says, you are a philosopher, and will teach me to moderate my desires, and look upon the world with indifference. But, dear sir, I do not wish, nor intend to moderate my desires, nor can I think it proper to look upon the world with indifference, till the world looks with indifference on me. I have been forced, however, to sit this morning a whole quarter of an hour with your paper before my face; but just as my aunt came in, *Phyllida* had brought me a letter from Mr. Trip, which I put within the leaves, and read about *absence*

*sence* and *inconsolableness*, and *ardour*, and *irresistible passion*, and *eternal constancy*, while my aunt imagined, that I was puzzling myself with your philosophy, and often cried out, when she saw me look confused, "If there is any word that you do not understand, child, I will explain it."

Dear soul! how old people that think themselves wise may be imposed upon! But it is fit that they should take their turn, for I am sure, while they can keep poor girls close in the nursery, they tyrannize over us in a very shameful manner, and fill our imaginations with tales of terror, only to make us live in quiet subjection, and fancy that we can never be safe but by their protection.

I have a mamma and two aunts, who have all been formerly celebrated for wit and beauty, and are still generally admired by those that value themselves upon their understanding, and love to talk of vice and virtue, nature and simplicity, and beauty, and propriety; but if there was not some hope of meeting me, scarcely a creature would come near them that wears a fashionable coat. These ladies, Mr. *Rambler*, have had me under their government fifteen years and a half, and have all that time been endeavouring to deceive me by such representations of life as I now find not to be true; but I knew not whether I ought to impute them to ignorance or malice, as it is possible the world may be much changed since they mingled in general conversation.

Being desirous that I should love books, they told me, that nothing but knowledge could make me an agreeable companion to men of sense, or qualify me to distinguish the superficial glitter of vanity from the solid merit of understanding; and that a habit of reading would enable me to fill up the vacuities of life without the help of silly or dangerous

amusements, and preserve me from the snares of idleness and the inroads of temptation.

But their principal intention was to make me afraid of men, in which they succeeded so well for a time, that I durst not look in their faces, or be left alone with them in a parlour; for they made me fancy, that no man ever spoke but to deceive, or looked but to allure; that the girl who suffered him that had once squeezed her hand, to approach her a second time, was on the brink of ruin; and that she who answered a billet, without consulting her relations, gave love such power over her, that she would certainly become either poor or infamous.

From the time that my leading-strings were taken off, I scarce heard any mention of my beauty but from the millener, the mantua-maker, and my own maid; for my mamma never said more, when she heard me commended, but "the girl is very well," and then endeavoured to divert my attention by some enquiry after my needle, or my book.

It is now three months since I have been suffered to pay and receive visits, to dance at publick assemblies, to have a place kept for me in the boxes, and to play at lady *Racket's* rout; and you may easily imagine what I think of those who have so long cheated me with false expectations, disturbed me with fictitious terrors, and concealed from me all that I have found to make the happiness of woman.

I am so far from perceiving the usefulness or necessity of books, that if I had not dropped all pretensions to learning, I should have lost Mr. *Trip*, whom I once frightened into another box, by retailing some of *Dryden's* remarks upon a tragedy; for Mr. *Trip* declares, that he hates nothing like hard words, and I am sure, there is not a better partner to be found; his very walk is a dance. I have talked  
once

once or twice among ladies about principles and ideas, but they put their fans before their faces, and told me I was too wise for them, who for their part never pretended to read any thing but the blay-bill, and then asked me the price of my best head.

Those vacancies of time which are to be filled up with books, I have never yet obtained; for, consider, Mr. *Rambler*, I go to bed late, and therefore cannot rise early; as soon as I am up, I dress for the gardens; then walk in the park; then always go to some sale or show, or entertainment at the little theatre; then must be dressed for dinner; then must pay my visits; then walk in the park; then hurry to the play; and from thence to the card-table. This is the general course of the day, when there happens nothing extraordinary; but sometimes I ramble into the country and come back again to a ball; sometimes I am engaged for a whole day and part of the night. If, at any time, I can gain an hour by not being at home, I have so many things to do, so many orders to give to the millener, so many alterations to make in my clothes, so many visitants names to read over, so many invitations to accept or refuse, so many cards to write, and so many fashions to consider, that I am lost in confusion, forced at last to let in company or step into my chair, and leave half my affairs to the direction of my maid.

This is the round of my day, and when shall I either stop my course, or so change it as to want a book? I suppose it cannot be imagined, that any of these diversions will be soon at an end. There will always be gardens, and a park, and auctions, and shows, and play-houses, and cards; visits will always be paid, and clothes always be worn; and how can I have time unemployed upon my hands?



But I am most at a loss to guess for what purpose they related such tragick stories of the cruelty, perfidy, and artifices of men, who, if they ever were so malicious and destructive, have certainly now reformed their manners. I have not, since my entrance into the world, found one who does not profess himself devoted to my service, and ready to live or die, as I shall command him. They are so far from intending to hurt me, that their only contention is, who shall be allowed most closely to attend, and most frequently to treat me; when different places of entertainment, or schemes of pleasure are mentioned, I can see the eye sparkle and the cheeks glow of him whose proposals obtain my approbation; he then leads me off in triumph, adores my condescension, and congratulates himself that he has lived to the hour of felicity. Are these, Mr. *Rambler*, creatures to be feared? Is it likely that any injury will be done me by those who can enjoy life only while I favour them with my presence?

As little reason can I yet find to suspect them of stratagems and fraud. When I play at cards, they never take advantage of my mistakes, nor exact from me a rigorous observation of the game. Even Mr. *Shuffle*, a grave gentleman, who has daughters older than myself, plays with me so negligently, that I am sometimes inclined to believe he loses his money by design, and yet he is so fond of play, that he says, he will one day take me to his house in the country, that we may try by ourselves who can conquer. I have not yet promised him; but when the town grows a little empty, I shall think upon it, for I want some trinkets, like *Letitia's*, to my watch. I do not doubt my luck, but must study some means of amusing my relations.

For all these distinctions I find myself indebted to that beauty which I was never suffered to hear  
praised,

praised, and of which, therefore, I did not before know the full value. This concealment was certainly an intentional fraud, for my aunts have eyes like other people, and I am every day told, that nothing but blindness can escape the influence of my charms. Their whole account of that world which they pretend to know so well, has been only one fiction entangled with another; and though the modes of life oblige me to continue some appearances of respect, I cannot think that they, who have been so clearly detected in ignorance or imposture, have any right to the esteem, veneration, or obedience of,

*S I R, Yours,*

BELLARIA.

NUMB. 192. SATURDAY, Jan. 18, 1752.

Γένθ' ἔδεν εἰς ἔρωτα,  
 Σοφίη, τροπθ' καλεῖται·  
 Μόνον ἄργυρον βλέπουσιν.  
 Απόλοιτο πρῶτθ' αὐτῶς  
 Ὅ τόν ἄργυρον φιλήσας,  
 Διὰ τῆτον ἔκ ἀδελφῶς,  
 Διὰ τῆτον ἔ τοκῆς  
 Πόλεμοι, φόνου δὲ αὐτόν.  
 Τὸ δὲ χεῖρον, ολλύμεσθα  
 Διὰ τῆτον οἱ φιλεῖτες.

ANACREON.

Vain the noblest birth would prove,  
 Nor worth nor wit avail in love;  
 'Tis gold alone succeeds—by gold  
 The venal sea is bought and sold.  
 Accurs'd be he who first of yore  
 Discover'd the pernicious ore!  
 This sets a brother's heart on fire,  
 And arms the son against the fire;  
 And what, alas! is worse than all,  
 To this the lover owes his fall.

F. LEWIS.

*To the RAMBLER.*

S I R,

I AM the son of a gentleman, whose ancestors, for many ages, held the first rank in the county; till at last one of them, too desirous of popularity, set his house open, kept a table covered with continual profusion, and distributed his beef and ale to such as chose rather to live upon the folly of others, than their own labour, with such thoughtless liberality, that he left a third part of his estate mortgaged. His successor, a man of spirit, scorned to impair his dignity by parsimonious retrenchments, or to admit, by a sale of his lands, any participation of the rights of his manor; he therefore made another mortgage to pay the interest of the former, and pleased himself

self with the reflection, that his son would have the hereditary estate without the diminution of an acre.

Nearly resembling this, was the practice of my wife progenitors for many ages. Every man boasted the antiquity of his family, resolved to support the dignity of his birth, and lived in splendour and plenty at the expence of his heir, who, sometimes by a wealthy marriage, and sometimes by lucky legacies, discharged part of the incumbrances, and thought himself entitled to contract new debts, and to leave to his children the same inheritance of embarrassment and distress.

Thus the estate perpetually decayed; the woods were felled by one, the park ploughed by another, the fishery let to farmers by a third; at last the old hall was pulled down to spare the cost of reparation, and part of the materials sold to build a small house with the rest. We were now openly degraded from our original rank, and my father's brother was allowed with less reluctance to serve an apprenticeship, though we never reconciled ourselves heartily to the sound of haberdasher, but always talked of ware-houses and a merchant, and when the wind happened to blow loud, affected to pity the hazards of commerce, and to sympathize with the solicitude of my poor uncle, who had the true retailer's terror of adventure, and never exposed himself or his property to any wider water than the *Thames*.

In time, however, by continual profit and small expences he grew rich, and began to turn his thoughts towards rank. He hung the arms of the family over his parlour-chimney; pointed at a chariot decorated only with a cypher; became of opinion that money could not make a gentleman; resented the petulance of upstarts; told stories of alderman *Puff*'s grandfather the porter; wondered that there was no better method for regulating precedence;



cedence; wished for some dress peculiar to men of fashion; and when his servant presented a letter, always enquired whether it came from his brother the esquire.

My father was careful to send him game by every carrier, which, though the conveyance often cost more than the value, was well received, because it gave him an opportunity of calling his friends together, describing the beauty of his brother's feat, and lamenting his own folly, whom no remonstrances could withhold from polluting his fingers with a shop-book.

The little presents which we sent were always returned with great munificence. He was desirous of being the second founder of his family, and could not bear that we should be any longer outshone by those whom we considered as climbers upon our ruins, and usurpers of our fortune. He furnished our house with all the elegance of fashionable expence, and was careful to conceal his bounties, lest the poverty of his family should be suspected.

At length it happened that by misconduct like our own, a large estate, which had been purchased from us, was again exposed to the best bidder. My uncle, delighted with an opportunity of reinstating the family in their possessions, came down with treasures scarcely to be imagined in a place where commerce has not made large sums familiar, and at once drove all the competitors away, expedited the writings, and took possession. He now considered himself as superior to trade, disposed of his stock, and as soon as he had settled his œconomy, began to show his rural sovereignty, by breaking the hedges of his tenants in hunting, and seizing the guns or nets of those whose fortunes did not qualify them for sportsmen. He soon afterwards solicited the office of sheriff, from which all his  
neighbours

neighbours were glad to be reprieved, but which he regarded as a resumption of ancestral claims, and a kind of restoration to blood after the attainder of a trade.

My uncle, whose mind was so filled with this change of his condition, that he found no want of domestick entertainment, declared himself too old to marry, and resolved to let the newly-purchased estate fall into the regular channel of inheritance. I was therefore considered as heir apparent, and courted with officiousness and careffes, by the gentlemen who had hitherto coldly allowed me that rank which they could not refuse, depressed me with studied neglect, and irritated me with ambiguous insults.

I felt not much pleasure from the civilities for which I knew myself indebted to my uncle's industry, till by one of the invitations which every day now brought me, I was induced to spend a week with *Lucius*, whose daughter *Flavilla* I had often seen and admired like others, without any thought of nearer approaches. The inequality which had hitherto kept me at a distance being now levelled, I was received with every evidence of respect; *Lucius* told me the fortune which he intended for his favourite daughter, many odd accidents obliged us to be often together without company, and I soon began to find that they were spreading for me the nets of matrimony.

*Flavilla* was all softness and complaisance. I, who had been excluded by a narrow fortune from much acquaintance with the world, and never been honoured before with the notice of so fine a lady, was easily enamoured. *Lucius* either perceived my passion, or *Flavilla* betrayed it; care was taken, that our private meetings should be less frequent, and my charmer confessed by her eyes how much pain she

suffered from our restraint. I renewed my visit upon every pretence, but was not allowed one interview without witness; at last I declared my passion to *Lucius*, who received me as a lover worthy of his daughter, and told me that nothing was wanting to his consent, but that my uncle should settle his estate upon me. I objected the indecency of encroaching on his life, and the danger of provoking him by such an unseasonable demand. *Lucius* seemed not to think decency of much importance, but admitted the danger of displeasing, and concluded that as he was now old, and sickly, we might, without any inconvenience, wait for his death.

With this resolution I was better contented, as it procured me the company of *Flavilla*, in which the days passed away amidst continual rapture; but in time, I began to be ashamed of sitting idle, in expectation of growing rich by the death of my benefactor, and proposed to *Lucius* many schemes of raising my own fortune by such assistance as I knew my uncle willing to give me. *Lucius*, afraid lest I should change my affection in absence, diverted me from my design by dissuaves to which my passion easily listened. At last my uncle died, and considering himself as neglected by me, from the time that *Flavilla* took possession of my heart, left his estate to my younger brother, who was always hovering about his bed, and relating stories of my pranks and extravagance, my contempt of the commercial dialect, and my impatience to be selling stock.

My condition was soon known, and I was no longer admitted by the father of *Flavilla*. I repeated the protestations of regard, which had been formerly returned with so much ardour, in a letter which she received privately, but returned by her father's footman. Contempt has driven out my love, and I am content to have purchased, by the loss of fortune,

fortune, an escape from a harpy who has joined the artifices of age to the allurements of youth. I am now going to pursue my former projects with a legacy which my uncle bequeathed me, and if I succeed, shall expect to hear of the repentance of *Flavilla*. I am,

S I R, Yours, &c.

CONSTANTIUS.



NUMB. 193. TUESDAY, Jan. 21, 1752.

*Laudis amore tumes? sunt certa piacula quæ te  
Ter pure lecto poterunt recreare libello.*

HOR.

Or art thou vain? books yield a certain spell,  
To stop thy tumour; you shall cease to swell  
When you have read them thrice, and studied well.

CREECH.

**W**HATEVER is universally desired, will be sought by industry and artifice, by merit and crimes, by means good or bad, rational and absurd, according to the prevalence of virtue or vice, of wisdom or folly. Some will always mistake the degree of their own desert, and some will desire that others may mistake it. The cunning will have recourse to stratagem, and the powerful to violence, for the attainment of their wishes; some will stoop to theft, and others venture upon plunder.

Praise is so pleasing to the mind of man, that it is the original motive of almost all our actions. The desire of commendation, as of every thing else, is varied indeed by innumerable differences of temper, capacity, and knowledge; some have no higher wish than for the applause of a club; some expect the acclamations of a county; and some have hoped to fill the mouths of all ages and nations with their names. Every man pants for the highest eminence within



within his view ; none, however mean, ever sinks below the hope of being distinguished by his fellow-beings, and very few have, by magnanimity or piety, been so raised above it, as to act wholly without regard to censure or opinion.

To be praised, therefore, every man resolves, but resolutions will not execute themselves. That which all think too parsimoniously distributed to their own claims, they will not gratuitously squander upon others, and some expedient must be tried, by which praise may be gained before it can be enjoyed.

Among the innumerable bidders for praise, some are willing to purchase at the highest rate, and offer ease and health, fortune and life. Yet even of these only a small part have gained what they so earnestly desired ; the student wastes away in meditation, and the soldier perishes on the ramparts, but unless some accidental advantage co-operates with merit, neither perseverance nor adventure attract attention, and learning and bravery sink into the grave, without honour or remembrance.

But ambition and vanity generally expect to be gratified on easier terms. It has been long observed, that what is procured by skill or labour to the first possessor, may be afterwards transferred for money ; and that the man of wealth may partake all the acquisitions of courage without hazard, and all the products of industry without fatigue. It was easily discovered, that riches would obtain praise among other conveniencies, and that he whose pride was unluckily associated with laziness, ignorance, or cowardice, needed only to pay the hire of a panegyrist, and he might be regaled with periodical eulogies ; might determine, at leisure, what virtue or science he would be pleased to appropriate, and be lulled in the evening with soothing serenades, or waked in the morning by sprightly gratulations.

The

The happiness which mortals receive from the celebration of beneficence which never relieved, eloquence which never persuaded, or elegance which never pleased, ought not to be envied or disturbed, when they are known honestly to pay for their entertainment. But there are unmerciful exactors of adulation, who withhold the wages of venality; retain their encomiast from year to year by general promises and ambiguous blandishments; and when he has run through the whole compass of flattery, dismiss him with contempt, because his vein of fiction is exhausted.

A continual feast of commendation is only to be obtained by merit or by wealth; many are therefore obliged to content themselves with single morsels, and recompense the infrequency of their enjoyment by excess and riot, whenever fortune sets the banquet before them. Hunger is never delicate; they who are seldom gorged to the full with praise, may be safely fed with gross compliments, for the appetite must be satisfied before it is disgusted.

It is easy to find the moment at which vanity is eager for sustenance, and all that impudence or servility can offer will be well received. When any one complains of the want of what he is known to possess in an uncommon degree, he certainly waits with impatience to be contradicted. When the trader pretends anxiety about the payment of his bills, or the beauty remarks how frightfully she looks, then is the lucky moment to talk of riches or of charms, of the death of lovers, or the honour of a merchant.

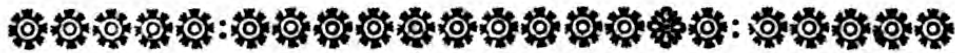
Others there are yet more open and artless, who, instead of suborning a flatterer, are content to supply his place, and, as some animals impregnate themselves, swell with the praises which they hear from their own tongues. *Recte is dicitur laudare sese, cui nemo alius contigit laudator.* "It is right," says *Erasmus*,  
 " that

“ that he, whom no one else will commend, should  
 “ bestow commendations on himself.” Of all the  
 sons of vanity, these are surely the happiest and  
 greatest; for, what is greatness or happiness but in-  
 dependence on external influences, exemption from  
 hope or fear, and the power of supplying every want  
 from the common stores of nature, which can neither  
 be exhausted nor prohibited? Such is the wise man  
 of the stoicks; such is the divinity of the epicureans;  
 and such is the flatterer of himself. Every other en-  
 joyment malice may destroy; every other panegyrick  
 envy may with-hold; but no human power can deprive  
 the boaster of his own encomiums. Infamy may hiss,  
 or contempt may growl, the hirelings of the great  
 may follow fortune, and the votaries of truth may  
 attend on virtue; but his pleasures still remain the  
 same; he can always listen with rapture to himself,  
 and leave those who dare not repose upon their own  
 attestation, to be elated or depressed by chance, and  
 toil on in the hopeless task of fixing caprice, and pro-  
 pitiating malice.

This art of happiness has been long practised by  
 periodical writers, with little apparent violation of  
 decency. When we think our excellencies overlook-  
 ed by the world, or desire to recall the attention of  
 the publick to some particular performance, we sit  
 down with great composure and write a letter to our-  
 selves. The correspondent whose character we as-  
 sume, always addresses us with the deference due to  
 a superior intelligence; proposes his doubts with a  
 proper sense of his own inability; offers an objec-  
 tion with trembling diffidence; and at last has no  
 other pretensions to our notice than his profundity  
 of respect, and sincerity of admiration, his submis-  
 sion to our dictates, and zeal for our success. To  
 such a reader, it is impossible to refuse regard, nor  
 can it easily be imagined with how much alacrity we  
 snatch

snatch up the pen which indignation or despair had condemned to inactivity, when we find such candour and judgment yet remaining in the world.

A letter of this kind I had lately the honour of perusing, in which, though some of the periods were negligently closed, and some expressions of familiarity were used, which I thought might teach others to address me with too little reverence, I was so much delighted with the passages in which mention was made of—universal learning—unbounded genius—soul of *Homer*, *Pythagoras*, and *Plato*—solidity of thought—accuracy of distinction—elegance of combination—vigour of fancy—strength of reason—and regularity of composition—that I had once determined to lay it before the publick. Three times I sent it to the printer, and three times I fetched it back. My modesty was on the point of yielding, when reflecting that I was about to waste panegyricks on myself, which might be more profitably reserved for my patron, I locked it up for a better hour, in compliance with the farmer's principle, who never eats at home what he can carry to the market.



NUMB. 194. SATURDAY, Jan. 25, 1752.

*Si damnosa senem juvat alea, ludit et hæres  
Bullaius, parvoque eadem quatit arma fritillo.* JUV.

If gaming does an aged fire entice,  
Then my young master swiftly learns the vice,  
And shakes in hanging sleeves the little box and dice. }  
J. DRYDEN, jun.

To the R A M B L E R.

S I R,

THAT vanity which keeps every man important in his own eyes, inclines me to believe, that neither you nor your readers have yet forgotten



the name *Eumathes*, who sent you a few months ago an account of his arrival at *London* with a young nobleman his pupil. I shall therefore continue my narrative, without preface or recapitulation.

My pupil, in a very short time, by his mother's countenance and direction, accomplished himself with all those qualifications which constitute puerile politeness. He became in a few days a perfect master of his hat, which with a careless nicety he could put off or on, without any need to adjust it by a second motion. This was not attained but by frequent consultations with his dancing-master, and constant practice before the glass, for he had some rustick habits to overcome; but, what will not time and industry perform? A fortnight more furnished him with all the airs and forms of familiar and respectful salutation, from the clap on the shoulder to the humble bow; he practises the stare of strangeness, and the smile of condescension, the solemnity of promise, and the graciousness of encouragement, as if he had been nursed at a levee; and pronounces, with no less propriety than his father, the monosyllables of coldness, and sonorous periods of respectful profession.

He immediately lost the reserve and timidity which solitude and study are apt to impress upon the most courtly genius; was able to enter a crowded room with airy civility; to meet the glances of a hundred eyes without perturbation; and address those whom he never saw before with ease and confidence. In less than a month his mother declared her satisfaction at his proficiency by a triumphant observation, that she believed *nothing would make him blush*.

The silence with which I was contented to hear my pupil's praises, gave the lady reason to suspect me not much delighted with his acquisitions; but she attributed my discontent to the diminution of my influence, and my fears of losing the patronage of the family;

family; and though she thinks favourably of my learning and morals, she considers me as wholly unacquainted with the customs of the polite part of mankind; and therefore not qualified to form the manners of a young nobleman, or communicate the knowledge of the world. This knowledge she comprises in the rules of visiting, the history of the present hour, and early intelligence of the change of fashions, an extensive acquaintance with the names and faces of persons of rank, and a frequent appearance in places of resort.

All this my pupil pursues with great application. He is twice a day in the mall, where he studies the dress of every man splendid enough to attract his notice, and never comes home without some observation upon sleeves, button-holes, and embroidery. At his return from the theatre, he can give an account of the gallantries, glances, whispers, smiles, sighs, flirts, and blushes of every box, so much to his mother's satisfaction, that when I attempted to resume my character, by enquiring his opinion of the sentiments and diction of the tragedy, she at once repressed my criticism, by telling me, that *she hoped he did not go to lose his time in attending to the creatures on the stage.*

But his acuteness was most eminently signalized at the masquerade, where he discovered his acquaintance through their disguises, with such wonderful facility, as has afforded the family an inexhaustible topick of conversation. Every new visitor is informed how one was detected by his gait, and another by the swing of his arms, a third by the toss of his head, and another by his favourite phrase; nor can you doubt but these performances receive their just applause, and a genius thus hastening to maturity is promoted by every art of cultivation.

Such

Such have been his endeavours, and such his assistances, that every trace of literature was soon obliterated. He has changed his language with his dress, and instead of endeavouring at purity or propriety, has no other care than to catch the reigning phrase and current exclamation, till by copying whatever is peculiar in the talk of all those whose birth or fortune entitle them to imitation, he has collected every fashionable barbarism of the present winter, and speaks a dialect not to be understood among those who form their stile by poring upon authors.

To this copiousness of ideas, and felicity of language, he has joined such eagerness to lead the conversation, that he is celebrated among the ladies as the prettiest gentleman that the age can boast of, except that some who love to talk themselves think him too forward, and others lament that, with so much wit and knowledge, he is not taller.

His mother listens to his observations with her eyes sparkling and her heart beating, and can scarcely contain in the most numerous assemblies the expectations which she has formed for his future eminence. Women, by whatever fate, always judge absurdly of the intellects of boys. The vivacity and confidence which attract female admiration, are seldom produced in the early part of life, but by ignorance at least, if not by stupidity; for they proceed not from confidence of right, but fearlessness of wrong. Whoever has a clear apprehension, must have quick sensibility, and where he has no sufficient reason to trust his own judgment, will proceed with doubt and caution, because he perpetually dreads the disgrace of error. The pain of miscarriage is naturally proportionate to the desire of excellence; and, therefore, till men are hardened by long familiarity with reproach, or have attained, by frequent struggles, the art of suppressing their emotions, diffidence

Full of this perplexity, I read the lines of *Abraham* to a friend, who advised me not to expose my life by a mad indulgence of the love of fame; he warned me by the fate of *Orpheus*, that knowledge or genius could give no protection to the invader of female prerogatives; assured me that neither the armour of *Achilles*, nor the antidote of *Mithridates*, would be able to preserve me; and counselled me, if I could not live without renown, to attempt the acquisition of universal empire, in which the honour would perhaps be equal, and the danger certainly be less.

I, a solitary student, pretend not to much knowledge of the world, but am unwilling to think it so generally corrupt, as that a scheme for the detection of incontinence, should bring any danger upon its inventor. My friend has indeed told me, that all the women will be my enemies, and that however I flatter myself with hopes of defence from the men, I shall certainly find myself deserted in the hour of danger. Of the young men, said he, some will be afraid of sharing the disgrace of their mothers, and some the danger of their mistresses; of those who are married, part are already convinced of the falshood of their wives, and part shut their eyes to avoid conviction; few ever sought for virtue in marriage, and therefore few will try whether they have found it. Almost every man is careless or timorous, and to trust is easier and safer than to examine.

These observations discouraged me, till I began to consider what reception I was likely to find among the ladies, whom I have reviewed under the three classes of maids, wives, and widows, and cannot but hope that I may obtain some countenance among them. The single ladies I suppose universally ready to patronize my method, by which connubial wickedness may be detected, since no woman marries



with a previous design to be unfaithful to her husband. And to keep them steady in my cause, I promise never to sell one of my magnets to a man who steals a girl from school; marries a woman forty years younger than himself; or employs the authority of parents to obtain a wife without her own consent.

Among the married ladies, notwithstanding the insinuations of slander, I yet resolve to believe, that the greater part are my friends, and am at least convinced, that they who demand the test and appear on my side, will supply, by their spirit, the deficiency of their numbers, and that their enemies will shrink and quake at the sight of a magnet, as the slaves of *Scythia* fled from the scourge.

The widows will be confederated in my favour by their curiosity, if not by their virtue; for it may be observed, that women who have outlived their husbands, always think themselves entitled to superintend the conduct of young wives; and as they are themselves in no danger from this magnetick trial, I shall expect them to be eminently and unanimously zealous in recommending it.

With these hopes I shall, in a short time, offer to sale magnets armed with a particular metallick composition, which concentrates their virtue, and determines their agency. It is known that the efficacy of the magnet, in common operations, depends much upon its armature, and it cannot be imagined, that a stone, naked or cased only in the common manner, will discover the virtues ascribed to it by Rabbi *Abraham*. The secret of this metal I shall carefully conceal, and, therefore, am not afraid of imitators, nor shall trouble the offices with solicitations for a patent.

I shall sell them of different sizes, and various degrees of strength. I have some of a bulk proper to be hung at the bed's head, as scare-crows, and  
some

some so small that they may be easily concealed. Some I have ground into oval forms to be hung at watches; and some, for the curious, I have set in wedding-rings, that ladies may never want an attestation of their innocence. Some I can produce so sluggish and inert, that they will not act before the third failure; and others so vigorous and animated, that they exert their influence against unlawful wishes, if they have been willingly and deliberately indulged. As it is my practice, honestly to tell my customers the properties of my magnets, I can judge, by their choice, of the delicacy of their sentiments. Many have been contented to spare cost by purchasing only the lowest degree of efficacy, and all have started with terror from those which operate upon the thoughts. One young lady only fitted on a ring of the strongest energy, and declared that she scorned to separate her wishes from her acts, or allow herself to think what she was forbidden to practise.

*I am, &c.*

HERMETICUS.

NUMB. 200. SATURDAY, Feb. 15, 1752.

*Nemo petit modicis quæ mittebantur amicis  
A Seneca, quæ Piso bonus, quæ Cotta solebat  
Largiri, nempe et titulis et fascibus olim  
Major habebatur donandi gloria; solum  
Poscimus ut cænes civiliter; hoc face, et esto  
Esto, ut nunc multi, dives tibi, pauper amicis.*

JUV.

No man expects (for who so much a sot,  
Who has the times he lives in so forgot?)  
What Seneca, what Piso us'd to send,  
To raise or to support a sinking friend.  
Those godlike men, to wanting virtue kind,  
Bounty well-plac'd preferr'd, and well design'd,  
To all their titles, all that height of pow'r,  
Which turns the brains of fools, and fools alone adore.  
When your poor client is condemn'd t'attend,  
'Tis all we ask, receive him as a friend;  
Descend to this, and then we ask no more;  
Rich to yourself, to all beside be poor.

BOWLES.

To the R A M B L E R.

Mr. RAMBLER,

**S**UCH is the tenderneſs or infirmity of many minds, that when any affliction oppreſſes them, they have immediate recourſe to lamentation and complaint, which, though it can only be allowed reaſonable when evils admit of remedy, and then only when addreſſed to thoſe from whom the remedy is expected, yet ſeems even in hopeleſs and incurable diſtreſſes to be natural, ſince thoſe by whom it is not indulg'd, imagine that they give a proof of extraordinary fortitude by ſuppreſſing it.

I am one of thoſe who, with the *Sancho* of *Cervantes*, leave to higher characters the merit of ſuffering in ſilence, and give vent without ſcruple to any ſorrow that ſwells in my heart. It is therefore to me a ſevere aggravation of a calamity, when it is ſuch

such as in the common opinion will not justify the acerbity of exclamation, or support the solemnity of vocal grief. Yet many pains are incident to a man of delicacy, which the unfeeling world cannot be persuaded to pity, and which, when they are separated from their peculiar and personal circumstances, will never be considered as important enough to claim attention, or deserve redress.

Of this kind will appear to gross and vulgar apprehensions, the miseries which I endured in a morning visit to *Prospero*, a man lately raised to wealth by a lucky project, and too much intoxicated by sudden elevation, or too little polished by thought and conversation, to enjoy his present fortune with elegance and decency.

We set out in the world together; and for a long time mutually assisted each other in our exigencies, as either happened to have money or influence beyond his immediate necessities. You know that nothing generally endears men so much as participation of dangers and misfortunes; I therefore always considered *Prospero* as united with me in the strongest league of kindness, and imagined that our friendship was only to be broken by the hand of death. I felt at his sudden shoot of success an honest and disinterested joy; but as I want no part of his superfluities, am not willing to descend from that equality in which we hitherto have lived.

Our intimacy was regarded by me as a dispensation from ceremonial visits; and it was so long before I saw him at his new house, that he gently complained of my neglect, and obliged me to come on a day appointed. I kept my promise, but found that the impatience of my friend arose not from any desire to communicate his happiness, but to enjoy his superiority.



When I told my name at the door, the footman went to see if his master was at home, and, by the tardiness of his return, gave me reason to suspect that time was taken to deliberate. He then informed me, that *Prospero* desired my company, and showed the staircase carefully secured by mats from the pollution of my feet. The best apartments were ostentatiously set open, that I might have a distant view of the magnificence which I was not permitted to approach; and my old friend receiving me with all the insolence of condescension at the top of the stairs, conducted me to a back room, where he told me he always breakfasted when he had not great company.

On the floor where we sat, lay a carpet covered with a cloth, of which *Prospero* ordered his servant to lift up a corner, that I might contemplate the brightness of the colours, and the elegance of the texture, and asked me whether I had ever seen any thing so fine before? I did not gratify his folly with any outcries of admiration, but coldly bad the footman let down the cloth.

We then sat down, and I began to hope that pride was glutted with persecution, when *Prospero* desired that I would give the servant leave to adjust the cover of my chair, which was slipt a little aside to show the damask; he informed me that he had bespoke ordinary chairs for common use, but had been disappointed by his tradesman. I put the chair aside with my foot, and drew another so hastily, that I was entreated not to rumple the carpet.

Breakfast was at last set, and as I was not willing to indulge the peevishness that began to seize me, I commended the tea; *Prospero* then told me, that another time I should taste his finest sort, but that he had only a very small quantity remaining,  
and

and reserved it for those whom he thought himself obliged to treat with particular respect.

While we were conversing upon such subjects as imagination happened to suggest, he frequently digressed into directions to the servant that waited, or made a slight enquiry after the jeweller or silversmith; and once as I was pursuing an argument with some degree of earnestness, he started from his posture of attention, and ordered, that if lord *Lofty* called on him that morning, he should be shown into the best parlour.

My patience was not yet wholly subdued. I was willing to promote his satisfaction, and therefore observed, that the figures on the china were eminently pretty. *Prospero* had now an opportunity of calling for his *Dresden* china, which, says he, I always associate with my chased tea-kettle. The cups were brought: I once resolved not to have looked upon them, but my curiosity prevailed. When I had examined them a little, *Prospero* desired me to set them down, for they who were accustomed only to common dishes, seldom handled china with much care. You will, I hope, commend my philosophy, when I tell you that I did not dash his baubles to the ground.

He was now so much elevated with his own greatness, that he thought some humility necessary to avert the glance of envy, and therefore told me with an air of soft composure, that I was not to estimate life by external appearance, that all these shining acquisitions had added little to his happiness, that he still remembered with pleasure the days in which he and I were upon the level, and had often, in the moment of reflection, been doubtful, whether he should lose much by changing his condition for mine.

I began now to be afraid lest his pride should, by silence and submission, be emboldened to insults that could not easily be borne, and, therefore, coolly considered, how I should repress it without such bitterness of reproof as I was yet unwilling to use. But he interrupted my meditation, by asking leave to be dressed, and told me, that he had promised to attend some ladies in the park, and, if I was going the same way, would take me in his chariot. I had no inclination to any other favours, and, therefore, left him without any intention of seeing him again, unless some misfortune should restore his understanding.

*I am, &c.*

*A S P E R.*

Though I am not wholly insensible of the provocations which my correspondent has received, I cannot altogether commend the keenness of his resentment, nor encourage him to persist in his resolution of breaking off all commerce with his old acquaintance. One of the golden precepts of *Pythagoras* directs that *a friend should not be hated for little faults*; and surely, he, upon whom nothing worse can be charged, than that he mats his stairs, and covers his carpet, and sets out his finery to show before those whom he does not admit to use it, has yet committed nothing that should exclude him from common degrees of kindness. Such improprieties often proceed rather from stupidity than malice. Those who thus shine only to dazzle, are influenced merely by custom and example, and neither examine, nor are qualified to examine, the motives of their own practice, or to state the nice limits between elegance and ostentation. They are often innocent of the pain which their vanity produces, and insult others when they have no worse purpose than to please themselves.

He that too much refines his delicacy will always endanger his quiet. Of those with whom nature  
and

and virtue oblige us to converse, some are ignorant of the arts of pleasing, and offend when they design to caress; some are negligent, and gratify themselves without regard to the quiet of another; some, perhaps, are malicious, and feel no greater satisfaction in prosperity, than that of raising envy and trampling inferiority. But whatever be the motive of insult, it is always best to overlook it, for folly scarcely can deserve resentment, and malice is punished by neglect.



NUMB. 201. TUESDAY, Feb. 18, 1752.

—————*Sanctus haberi*  
*Promissique tenax dictis factisque mereris?*  
*Agnosco procerem.*

JUV.

Convince the world that you're devout and true,  
 Be just in all you say, and all you do;  
 Whatever be your birth, you're sure to be  
 A peer of the first magnitude to me.

STEPNEY.

**B**OYLE has observed, that the excellency of manufactures, and the facility of labour, would be much promoted, if the various expedients and contrivances which lie concealed in private hands, were by reciprocal communications made generally known; for there are few operations that are not performed by one or other with some peculiar advantages, which, though singly of little importance, would by conjunction and concurrence open new inlets to knowledge, and give new powers to diligence.

There are, in like manner, several moral excellencies distributed among the different classes of a community. It was said by *Cujacius*, that he never read more than one book, by which he was not instructed; and he that shall enquire after virtue with ar-



dour and attention, will seldom find a man by whose example or sentiments he may not be improved.

Every profession has some essential and appropriate virtue, without which there can be no hope of honour or success, and which, as it is more or less cultivated, confers within its sphere of activity different degrees of merit and reputation. As the astrologers range the subdivisions of mankind under the planets which they suppose to influence their lives, the moralist may distribute them according to the virtues which they necessarily practise, and consider them as distinguished by prudence or fortitude, diligence or patience.

So much are the modes of excellence settled by time and place, that men may be heard boasting in one street of that which they would anxiously conceal in another. The grounds of scorn and esteem, the topics of praise and satire are varied according to the several virtues or vices which the course of life has disposed men to admire or abhor; but he who is solicitous for his own improvement, must not be limited by local reputation, but select from every tribe of mortals their characteristic virtues, and constellate in himself the scattered graces which shine single in other men.

The chief praise to which a trader aspires is that of punctuality, or an exact and rigorous observance of commercial engagements; nor is there any vice of which he so much dreads the imputation, as of negligence and instability. This is a quality which the interest of mankind requires to be diffused through all the ranks of life, but which many seem to consider as a vulgar and ignoble virtue, below the ambition of greatness or attention of wit, scarcely requisite among men of gaiety and spirit, and sold at its highest rate when it is sacrificed to a frolick or a jest.

Every

Every man has daily occasion to remark what vexations arise from this privilege of deceiving one another. The active and vivacious have so long disdained the restraints of truth, that promises and appointments have lost their cogency, and both parties neglect their stipulations, because each concludes that they will be broken by the other.

Negligence is first admitted in small affairs, and strengthened by petty indulgencies. He that is not yet hardened by custom, ventures not on the violation of important engagements, but thinks himself bound by his word in cases of property or danger, though he allows himself to forget at what time he is to meet ladies in the park, or at what tavern his friends are expecting him.

This laxity of honour would be more tolerable, if it could be restrained to the play-house, the ball-room, or the card-table; yet even there it is sufficiently troublesome, and darkens those moments with expectation, suspense, and resentment, which are set aside for pleasure, and from which we naturally hope for unmingled enjoyment, and total relaxation. But he that suffers the slightest breach in his morality, can seldom tell what shall enter it, or how wide it shall be made; when a passage is opened, the influx of corruption is every moment wearing down opposition, and by slow degrees deluges the heart.

*Aliger* entered the world a youth of lively imagination, extensive views, and untainted principles. His curiosity incited him to range from place to place, and try all the varieties of conversation; his elegance of address and fertility of ideas, gained him friends wherever he appeared; or at least he found the general kindness of reception always shown to a young man whose birth and fortune give him a claim to notice, and who has neither by vice or folly destroyed his privileges. *Aliger* was pleased

with this general smile of mankind, and was industrious to preserve it by compliance and officiousness, but did not suffer his desire of pleasing to vitiate his integrity. It was his established maxim, that a promise is never to be broken; nor was it without long reluctance that he once suffered himself to be drawn away from a festal engagement by the importunity of another company.

He spent the evening, as is usual, in the rudiments of vice, in perturbation and imperfect enjoyment, and met his disappointed friends in the morning, with confusion and excuses. His companions, not accustomed to such scrupulous anxiety, laughed at his uneasiness, compounded the offence for a bottle, gave him courage to break his word again, and again levied the penalty. He ventured the same experiment upon another society, and found them equally ready to consider it as a venial fault, always incident to a man of quickness and gaiety; till, by degrees, he began to think himself at liberty to follow the last invitation, and was no longer shocked at the turpitude of falsehood. He made no difficulty to promise his presence at distant places, and if listlessness happened to creep upon him, would sit at home with great tranquillity, and has often sunk to sleep in a chair, while he held ten tables in continual expectations of his entrance.

It was so pleasant to live in perpetual vacancy, that he soon dismissed his attention as an useless incumbrance, and resigned himself to carelessness and dissipation, without any regard to the future or the past, or any other motive of action than the impulse of a sudden desire, or the attraction of immediate pleasure. The absent were immediately forgotten, and the hopes or fears felt by others, had no influence upon his conduct. He was in speculation completely just, but never kept his promise to a creditor; he

he was benevolent, but always deceived those friends whom he undertook to patronize or assist; he was prudent, but suffered his affairs to be embarrassed for want of regulating his accounts at stated times. He courted a young lady, and when the settlements were drawn, took a ramble into the country on the day appointed to sign them. He resolved to travel, and sent his chests on shipboard, but delayed to follow them till he lost his passage. He was summoned as an evidence in a cause of great importance, and loitered on the way till the trial was past. It is said, that when he had, with great expence, formed an interest in a borough, his opponent contrived, by some agents, who knew his temper, to lure him away on the day of election.

His benevolence draws him into the commission of a thousand crimes, which others less kind or civil would escape. His courtesy invites application; his promises produce dependence; he has his pockets filled with petitions, which he intends some time to deliver and enforce, and his table covered with letters of request, with which he purposes to comply; but time slips imperceptibly away, while he is either idle or busy; his friends lose their opportunities, and charge upon him their miscarriages and calamities.

This character, however contemptible, is not peculiar to *Aliger*. They whose activity of imagination is often shifting the scenes of expectation, are frequently subject to such sallies of caprice as make all their actions fortuitous, destroy the value of their friendship, obstruct the efficacy of their virtues, and set them below the meanest of those that persist in their resolutions, execute what they design, and perform what they have promised.



NUMB. 202. SATURDAY, Feb. 22, 1752.

Πρὸς ἅπαντα δειλὸς ἐστὶν πένης πράγματα,  
 Καὶ πάντας αὐτῆ καταφρονεῖν ὑπολαμβάνει.  
 Ὅ δὲ μετρίως πράττων περισκελέστερον  
 Ἐπαντα τ' ἀννιαρὰ, Δαμπρία, Φέρει.

CALLIMACHUS.

From no affliction is the poor exempt;  
 He thinks each eye surveys him with contempt.  
 Unmanly poverty subdues the heart,  
 Cankers each wound, and sharpens ev'ry dart.

F. LEWIS.

**A**MONG those who have endeavoured to promote learning, and rectify judgment, it has been long customary to complain of the abuse of words, which are often admitted to signify things so different, that, instead of assisting the understanding as vehicles of knowledge, they produce error, dissent, and perplexity, because what is affirmed in one sense, is received in another.

If this ambiguity sometimes embarrasses the most solemn controversies, and obscures the demonstrations of science, it may well be expected to infest the pompous periods of declaimers, whose purpose is often only to amuse with fallacies, and change the colours of truth and falsehood; or the musical compositions of poets, whose stile is professedly figurative, and whose art is imagined to consist in distorting words from their original meaning.

There are few words of which the reader believes himself better to know the import than of *poverty*; yet whoever studies either the poets or philosophers, will find such an account of the condition expressed by that term, as his experience or observation will not easily discover to be true. Instead of the meanness, distress, complaint, anxiety, and dependence,

dependence, which have hitherto been combined in his ideas of poverty, he will read of content, innocence, and chearfulness; of health and safety, tranquillity and freedom; of pleasures not known but to men unencumbered with possessions; and of sleep that sheds his balsamick anodynes only on the cottage. Such are the blessings to be obtained by the resignation of riches, that kings might descend from their thrones, and generals retire from a triumph, only to slumber undisturbed in the elysium of poverty.

If these authors do not deceive us, nothing can be more absurd than that perpetual contest for wealth which keeps the world in commotion; nor any complaints more justly censured than those which proceed from want of the gifts of fortune, which we are taught by the great masters of moral wisdom to consider as golden shackles, by which the wearer is at once disabled and adorned; as luscious poisons, which may for a time please the palate, but soon betray their malignity by languor and by pain.

It is the great privilege of poverty to be happy unenvied, to be healthful without physick, and secure without a guard; to obtain from the bounty of nature, what the great and wealthy are compelled to procure by the help of artists and attendants, of flatterers and spies.

But it will be found upon a nearer view, that they who extol the happiness of poverty, do not mean the same state with those who deplore its miseries. Poets have their imaginations filled with ideas of magnificence; and being accustomed to contemplate the downfall of empires, or to contrive forms of lamentation for monarchs in distress, rank all the classes of mankind in a state of poverty, who make no approaches to the dignity of crowns. To be poor in the epick language, is only not to command  
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the wealth of nations, not to have fleets and armies in pay.

Vanity has perhaps contributed to this impropriety of stile. He that wishes to become a philosopher at a cheap rate, easily gratifies his ambition by submitting to poverty when he does not feel it, and by boasting his contempt of riches, when he has already more than he enjoys. He who would show the extent of his views, and grandeur of his conceptions, or discover his acquaintance with splendour and magnificence, may talk like *Cowley* of an humble station and quiet obscurity, of the paucity of nature's wants, and the inconveniencies of superfluity, and at last, like him, limit his desires to five hundred pounds a-year; a fortune indeed not exuberant when we compare it with the expences of pride and luxury, but to which it little becomes a philosopher to affix the name of poverty, since no man can, with any propriety, be termed poor, who does not see the greater part of mankind richer than himself.

As little is the general condition of human life understood by panegyrists and historians, who amuse us with accounts of the poverty of heroes and sages. Riches are of no value in themselves, their use is discovered only in that which they procure. They are not coveted, unless by narrow understandings, which confound the means with the end, but for the sake of power, influence, and esteem; or, by some of less elevated and refined sentiments, as necessary to sensual enjoyment.

The pleasures of luxury, many have, without uncommon virtue, been able to despise, even when affluence and idleness have concurred to tempt them; and therefore he who feels nothing from indigence but the want of gratifications which he could not in any other condition make consistent with inno-

cence, has given no proof of eminent patience. Esteem and influence every man desires, but they are equally pleasing, and equally valuable, by whatever means they are obtained; and whoever has found the art of securing them without the help of money, ought, in reality, to be accounted rich, since he has all that riches can purchase to a wise man. *Cincinnatus*, though he lived upon a few acres, cultivated by his own hand, was sufficiently removed from all the evils generally comprehended under the name of poverty, when his reputation was such, that the voice of his country called him from his farm to take absolute command into his hand; nor was *Diogenes* much mortified by his residence in a tub, where he was honoured with the visit of *Alexander* the great.

The same fallacy has conciliated veneration to the religious orders. When we behold a man abdicating the hope of terrestrial possessions, and precluding himself by an irrevocable vow from the pursuit and acquisition of all that his fellow-beings consider as worthy of wishes and endeavours, we are immediately struck with the purity, abstraction, and firmness of his mind, and regard him as wholly employed in securing the interests of futurity, and devoid of any other care than to gain at whatever price the surest passage to eternal rest.

Yet, what can the votary be justly said to have lost of his present happiness? If he resides in a convent, he converses only with men whose condition is the same with his own; he has from the munificence of the founder all the necessaries of life, and is safe from that *destitution*, which Hooker declares to be *such an impediment to virtue as, till it be removed, suffereth not the mind of man to admit any other care*. All temptations to envy and competition are shut out from his retreat; he is not pained with the sight of unattainable dignity, nor insulted with  
the



the bluster of insolence, or the smile of forced familiarity. If he wanders abroad, the sanctity of his character amply compensates all other distinctions, he is seldom seen but with reverence, nor heard but with submission.

It has been remarked, that death, though often defied in the field, seldom fails to terrify when it approaches the bed of sickness in its natural horror; so poverty may easily be endured, while associated with dignity and reputation, but will always be shunned and dreaded, when it is accompanied with ignominy and contempt.



NUMB. 203. TUESDAY, Feb. 25, 1752.

*Cum volet illa dies, quæ nil nisi corporis hujus  
Jus habet, incerti spatium mihi finiat ævi.*

OVID.

Come, soon or late, death's undetermin'd day,

This mortal being only can decay.

WELSTED.

**I**T seems to be the fate of man to seek all his consolations in futurity. The time present is seldom able to fill desire or imagination with immediate enjoyment, and we are forced to supply its deficiencies by recollection or anticipation.

Every one has so often detected the fallaciousness of hope, and the inconvenience of teaching himself to expect what a thousand accidents may preclude, that, when time has abated the confidence with which youth rushes out to take possession of the world, we endeavour, or wish, to find entertainment in the review of life, and to repose upon real facts, and certain experience. This is perhaps one reason, among many, why age delights in narratives.

But

But so full is the world of calamity, that every source of pleasure is polluted, and every retirement of tranquillity disturbed. When time has supplied us with events sufficient to employ our thoughts, it has mingled them with so many disasters, that we shrink from their remembrance, dread their intrusion upon our minds, and fly from them as from enemies that pursue us with torture.

No man past the middle point of life can sit down to feast upon the pleasures of youth without finding the banquet imbittered by the cup of sorrow; he may revive lucky accidents, and pleasing extravagancies; many days of harmless frolick, or nights of honest festivity, will perhaps recur; or, if he has been engaged in scenes of action, and acquainted with affairs of difficulty and vicissitudes of fortune, he may enjoy the nobler pleasure of looking back upon distresses firmly supported, dangers resolutely encountered, and opposition artfully defeated. *Aeneas* properly comforts his companions, when after the horrors of a storm they have landed on an unknown and desolate country, with the hope that their miseries will be at some distant time recounted with delight. There are few higher gratifications than that of reflection on surmounted evils, when they were not incurred nor protracted by our fault, and neither reproach us with cowardice, nor guilt.

But this felicity is almost always abated by the reflection, that they, with whom we should be most pleased to share it, are now in the grave. A few years make such havock in human generations, that we soon see ourselves deprived of those with whom we entered the world, and whom the participation of pleasures or fatigues had endeared to our remembrance. The man of enterprise recounts his adventures and expedients, but is forced at the close of the relation to pay a sigh to the names of those that contributed to his success; he that passes his  
life

life among the gayer part of mankind, has his remembrance stored with remarks and repartees of wits, whose sprightliness and merriment are now lost in perpetual silence; the trader whose industry has supplied the want of inheritance, repines in solitary plenty at the absence of companions, with whom he had planned out amusements for his latter years; and the scholar, whose merit, after a long series of efforts, raises him from obscurity, looks round in vain from his exaltation for his old friends or enemies, whose applause or mortification would heighten his triumph.

Among *Martial's* requisites to happiness is, *Res non parata labore sed relicta*, an estate not gained by industry, but left by inheritance. It is necessary to the completion of every good, that it be timely obtained; for whatever comes at the close of life, will come too late to give much delight; yet all human happiness has its defects. Of what we do not gain for ourselves we have only a faint and imperfect fruition, because we cannot compare the difference between want and possession, or at least can derive from it no conviction of our own abilities, nor any encrease of self-esteem; what we acquire by bravery or science, by mental or corporal diligence, comes at last when we cannot communicate, and therefore cannot enjoy it.

Thus every period of life is obliged to borrow its happiness from the time to come. In youth we have nothing past to entertain us, and in age, we derive little from retrospect but hopeless sorrow. Yet the future likewise has its limits, which the imagination dreads to approach, but which we see to be not far distant. The loss of our friends and companions, impresses hourly upon us the necessity of our own departure: we know that the schemes of man are quickly at an end, that we must soon lie down in the grave with the forgotten multitudes of former ages,

ages, and yield our place to others, who, like us, shall be driven a while, by hope or fear, about the surface of the earth, and then like us be lost in the shades of death.

Beyond this termination of our material existence, we are therefore obliged to extend our hopes; and almost every man indulges his imagination with something, which is not to happen till he has changed his manner of being: Some amuse themselves with entails and settlements, provide for the perpetuation of families and honours, or contrive to obviate the dissipation of the fortunes, which it has been their business to accumulate; others more refined or exalted, congratulate their own hearts upon the future extent of their reputation, the reverence of distant nations, and the gratitude of unprejudiced posterity.

They whose souls are so chained down to coffers and tenements, that they cannot conceive a state in which they shall look upon them with less solicitude, are seldom attentive or flexible to arguments; but the votaries of fame are capable of reflection, and, therefore, may be called to reconsider the probability of their expectations.

Whether to be remembered in remote times be worthy of a wise man's wish, has not yet been satisfactorily decided; and indeed, to be long remembered, can happen to so small a number, that the bulk of mankind has very little interest in the question. There is never room in the world for more than a certain quantity, or measure of renown. The necessary business of life, the immediate pleasures or pains of every condition, leave us not leisure beyond a fixed proportion for contemplations which do not forcibly influence our present welfare. When this vacuity is filled, no characters can be admitted into the circulation of fame, but by occupying the place  
of



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of some that must be thrust into oblivion. The eye of the mind, like that of the body, can only extend its view to new objects, by losing sight of those which are now before it.

Reputation is therefore a meteor which blazes a while and disappears for ever; and if we except a few transcendent and invincible names, which no revolutions of opinion or length of time is able to suppress, all those that engage our thoughts, or diversify our conversation, are every moment hastening to obscurity, as new favourites are adopted by fashion.

It is not therefore from this world, that any ray of comfort can proceed, to cheer the gloom of the last hour. But futurity has still its prospects; there is yet happiness in reserve, which, if we transfer our attention to it, will support us in the pains of disease, and the languor of decay. This happiness we may expect with confidence, because it is out of the power of chance, and may be attained by all that sincerely desire and earnestly pursue it. On this therefore every mind ought finally to rest. Hope is the chief blessing of man, and that hope only is rational, of which we are certain that it cannot deceive us.



NUMB. 204. SATURDAY, *Feb. 29, 1752.*

*Nemo tam divos habuit faventes,  
Crastinum ut possit sibi polliceri.*

SENECA.

Of heav'n's protection who can be  
So confident to utter this—?  
To-morrow I will spend in bliss.

F. LEWIS.

**S**E G E D, lord of *Ethiopia*, to the inhabitants of the world: To the sons of *presumption*, humility, and fear; and to the daughters of *sorrow*, content, and acquiescence.                      Thus,

Thus, in the twenty-seventh year of his reign, spoke *Seged*, the monarch of forty nations, the distributor of the waters of the *Nile*. “ At length,  
 “ *Seged*, thy toils are at an end, thou hast reconciled  
 “ disaffection, thou hast suppressed rebellion, thou  
 “ hast pacified the jealousies of thy courtiers, thou  
 “ hast chased war from thy confines, and erected  
 “ fortresses in the lands of thy enemies. All who  
 “ have offended thee, tremble in thy presence, and  
 “ wherever thy voice is heard, it is obeyed. Thy  
 “ throne is surrounded by armies, numerous as the  
 “ locusts of the summer, and resistless as the blasts  
 “ of pestilence. Thy magazines are stored with  
 “ ammunition, thy treasuries overflow with the tri-  
 “ bute of conquered kingdoms. Plenty waves upon  
 “ thy fields, and opulence glitters in thy cities.  
 “ Thy nod is as the earthquake that shakes the  
 “ mountains, and thy smile as the dawn of the ver-  
 “ nal day. In thy hand is the strength of thousands,  
 “ and thy health is the health of millions. Thy  
 “ palace is gladdened by the song of praise, and  
 “ thy path perfumed by the breath of benediction.  
 “ Thy subjects gaze upon thy greatness, and think  
 “ of danger or misery no more. Why, *Seged*, wilt  
 “ not thou partake the blessings thou bestowest?  
 “ Why shouldst thou only forbear to rejoice in this  
 “ general felicity? Why should thy face be clouded  
 “ with anxiety, when the meanest of those who call  
 “ thee sovereign, gives the day to festivity, and the  
 “ night to peace? At length, *Seged*, reflect and be  
 “ wise. What is the gift of conquest but safety,  
 “ why are riches collected but to purchase happi-  
 “ ness?”

*Seged* then ordered the house of pleasure, built in an island of the lake *Dambea*, to be prepared for his reception. “ I will retire,” says he, “ for ten  
 “ days from tumult and care, from counsels and de-  
 “ crees.

“ crees. Long quiet is not the lot of the governors  
 “ of nations, but a cessation of ten days cannot be  
 “ denied me. This short interval of happiness may  
 “ surely be secured from the interruption of fear or  
 “ perplexity, sorrow or disappointment. I will ex-  
 “ clude all trouble from my abode, and remove from  
 “ my thoughts whatever may confuse the harmony  
 “ of the concert, or abate the sweetness of the ban-  
 “ quet. I will fill the whole capacity of my soul  
 “ with enjoyment, and try what it is to live with-  
 “ out a wish unsatisfied.”

In a few days the orders were performed, and *Seged* hastened to the palace of *Dambea*, which stood in an island cultivated only for pleasure, planted with every flower that spreads its colours to the sun, and every shrub that sheds fragrance in the air. In one part of this extensive garden, were open walks for excursions in the morning; in another, thick groves and silent arbours, and bubbling fountains for repose at noon. All that could solace the sense, or flatter the fancy, all that industry could extort from nature or wealth furnish to art, all that conquest could seize, or beneficence attract, was collected together, and every perception of delight was excited and gratified.

Into this delicious region *Seged* summoned all the persons of his court, who seemed eminently qualified to receive, or communicate pleasure. His call was readily obeyed; the young, the fair, the vivacious, and the witty, were all in haste to be sated with felicity. They sailed jocund over the lake, which seemed to smooth its surface before them: their passage was cheered with musick, and their hearts dilated with expectation.

*Seged* landing here with his band of pleasure, determined from that hour to break off all acquaintance with discontent, to give his heart for ten  
 days

days to ease and jollity, and then fall back to the common state of man, and suffer his life to be diversified, as before, with joy and sorrow.

He immediately entered his chamber, to consider where he should begin his circle of happiness. He had all the artists of delight before him, but knew not whom to call, since he could not enjoy one, but by delaying the performance of another. He chose and rejected, he resolved and changed his resolution, till his faculties were harrassed, and his thoughts confused; then returned to the apartment where his presence was expected, with languid eyes and clouded countenance, and spread the infection of uneasiness over the whole assembly. He observed their depression, and was offended, for he found his vexation increased by those whom he expected to dissipate and relieve it. He retired again to his private chamber, and sought for consolation in his own mind; one thought flowed in upon another; a long succession of images seized his attention; the moments crept imperceptibly away through the gloom of pensiveness, till having recovered his tranquillity, he lifted up his head, and saw the lake brightened by the setting sun. "Such," said *Seged*, sighing, "is the longest day of human existence: Before we have learned to use it, we find it at an end."

The regret which he felt for the loss of so great a part of his first day, took from him all disposition to enjoy the evening; and, after having endeavoured, for the sake of his attendants, to force an air of gaiety, and excite that mirth which he could not share, he resolved to refer his hopes to the next morning, and lay down to partake with the slaves of labour and poverty the blessing of sleep.

He rose early the second morning, and resolved now to be happy. He therefore fixed upon the gate of the palace an edict, importing, that whoever,



during nine days, should appear in the presence of the king with dejected countenance, or utter any expression of discontent or sorrow, should be driven for ever from the palace of *Dambea*.

This edict was immediately made known in every chamber of the court, and bower of the gardens. Mirth was frightened away, and they who were before dancing in the lawns, or singing in the shades, were at once engaged in the care of regulating their looks, that *Seged* might find his will punctually obeyed, and see none among them liable to banishment.

*Seged* now met every face settled in a smile; but a smile that betrayed solicitude, timidity, and constraint. He accosted his favourites with familiarity and softness; but they durst not speak without premeditation, lest they should be convicted of discontent or sorrow. He proposed diversions, to which no objection was made, because objection would have implied uneasiness; but they were regarded with indifference by the courtiers, who had no other desire than to signalize themselves by clamorous exultation. He offered various topics of conversation, but obtained only forced jests, and laborious laughter, and after many attempts to animate his train to confidence and alacrity, was obliged to confess to himself the impotence of command, and resign another day to grief and disappointment.

He at last relieved his companions from their terrors, and shut himself up in his chamber to ascertain, by different measures, the felicity of the succeeding days. At length, he threw himself on the bed and closed his eyes, but imagined, in his sleep, that his palace and gardens were overwhelmed by an inundation, and waked with all the terrors of a man struggling in the water. He composed himself again to rest, but was affrighted by an imaginary ir-

ruption

ruption into his kingdom, and striving, as is usual in dreams, without ability to move, fancied himself betrayed to his enemies, and again started up with horror and indignation.

It was now day, and fear was so strongly impressed on his mind, that he could sleep no more. He rose, but his thoughts were filled with the deluge and invasion, nor was he able to disengage his attention, or mingle with vacancy and ease in any amusement. At length his perturbation gave way to reason, and he resolved no longer to be harrassed by visionary miseries; but before this resolution could be completed half the day had elapsed: He felt a new conviction of the uncertainty of human schemes, and could not forbear to bewail the weakness of that being, whose quiet was to be interrupted by vapours of the fancy. Having been first disturbed by a dream, he afterwards grieved that a dream could disturb him. He at last discovered, that his terrors and grief were equally vain, and, that to lose the present in lamenting the past, was voluntarily to protract a melancholy vision. The third day was now declining, and *Seged* again resolved to be happy on the morrow.



NUMB. 205. TUESDAY, *March 3*, 1752.

————— *Volat ambiguus*  
*Mobilis alis hora, nec ulli*  
*Præstat velox fortuna fidem.*

SEN.

On fickle wings the minutes haste,  
 And fortune's favours never last.

F. LEWIS.

ON the fourth morning *Seged* rose early, refreshed with sleep, vigorous with health, and eager with expectation. He entered the garden, attended by the princes and ladies of his court, and seeing nothing about him but airy cheerfulness, began to say to his heart, "This day shall be a day of pleasure." The sun played upon the water, the birds warbled in the groves, and the gales quivered among the branches. He roved from walk to walk as chance directed him, and sometimes listened to the songs, sometimes mingled with the dancers, sometimes let loose his imagination in flights of merriment; and sometimes uttered grave reflections, and sententious maxims, and feasted on the admiration with which they were received.

Thus the day rolled on, without any accident of vexation, or intrusion of melancholy thoughts. All that beheld him caught gladness from his looks, and the sight of happiness conferred by himself filled his heart with satisfaction: But having passed three hours in this harmless luxury, he was alarmed on a sudden by an universal scream among the women, and turning back, saw the whole assembly flying in confusion. A young crocodile had risen out of the lake, and was ranging the garden in wantonness or hunger. *Seged* beheld him with indignation, as a disturber of his felicity, and chased him back into the lake, but could not persuade his retinue to stay,

or hearts from the terror which had seized

The princesses inclosed themselves in  
 the

the palace, and could yet scarcely believe themselves in safety. Every attention was fixed upon the late danger and escape, and no mind was any longer at leisure for gay sallies or careless prattle.

*Seged* had now no other employment than to contemplate the innumerable casualties which lie in ambush on every side to intercept the happiness of man, and break in upon the hour of delight and tranquillity. He had, however, the consolation of thinking, that he had not been now disappointed by his own fault, and that the accident which had blasted the hopes of the day, might easily be prevented by future caution.

That he might provide for the pleasure of the next morning, he resolved to repeal his penal edict, since he had already found that discontent and melancholy were not to be frightened away by the threats of authority, and that pleasure would only reside where she was exempted from controul. He therefore invited all the companions of his retreat to unbounded pleasantries, by proposing prizes for those who should, on the following day, distinguish themselves by any festive performances; the tables of the antechamber were covered with gold and pearls, and robes and garlands decreed the rewards of those who could refine elegance or heighten pleasure.

At this display of riches every eye immediately sparkled, and every tongue was busied in celebrating the bounty and magnificence of the emperor. But when *Seged* entered in hopes of uncommon entertainment from universal emulation, he found that any passion too strongly agitated, puts an end to that tranquillity which is necessary to mirth, and that the mind, that is to be moved by the gentle ventilations of gaiety, must be first smoothed by a total calm. Whatever we ardently wish to gain, we must in the same degree be afraid to lose, and fear and pleasure cannot dwell together.



All was now care and solicitude. Nothing was done or spoken, but with so visible an endeavour at perfection, as always failed to delight, though it sometimes forced admiration: And *Seged* could not but observe with sorrow, that his prizes had more influence than himself. As the evening approached, the contest grew more earnest, and those who were forced to allow themselves excelled, began to discover the malignity of defeat, first by angry glances, and at last by contemptuous murmurs. *Seged* likewise shared the anxiety of the day, for considering himself as obliged to distribute with exact justice the prizes which had been so zealously sought, he durst never remit his attention, but passed his time upon the rack of doubt in balancing different kinds of merit, and adjusting the claims of all the competitors.

At last knowing, that no exactness could satisfy those whose hopes he should disappoint, and thinking that on a day set apart for happiness, it would be cruel to oppress any heart with sorrow, he declared that all had pleased him alike, and dismissed all with presents of equal value.

*Seged* soon saw that his caution had not been able to avoid offence. They who had believed themselves secure of the highest prizes, were not pleased to be levelled with the croud; and though by the liberality of the king, they received more than his promise had intitled them to expect, they departed unsatisfied, because they were honoured with no distinction, and wanted an opportunity to triumph in the mortification of their opponents. "Behold here," said *Seged*, "the condition of him who places his happiness in the happiness of others." He then retired to meditate, and, while the courtiers were repining at his distributions, saw the fifth sun go down in discontent.

The

The next dawn renewed his resolution to be happy. But having learned how little he could effect by settled schemes or preparatory measures, he thought it best to give up one day entirely to chance, and left every one to please and be pleased his own way.

This relaxation of regularity diffused a general complacency through the whole court, and the emperor imagined, that he had at last found the secret of obtaining an interval of felicity. But as he was roving in this careless assembly with equal carelessness, he overheard one of his courtiers in a close arbour murmuring alone: “What merit has *Seged* above us, that we should thus fear and obey him, a man, whom, whatever he may have formerly performed, his luxury now shows to have the same weakness with ourselves?” This charge affected him the more, as it was uttered by one whom he had always observed among the most abject of his flatterers. At first his indignation prompted him to severity; but reflecting, that what was spoken, without intention to be heard, was to be considered as only thought, and was perhaps but the sudden burst of casual and temporary vexation, he invented some decent pretence to send him away, that his retreat might not be tainted with the breath of envy, and after the struggle of deliberation was past, and all desire of revenge utterly suppressed, passed the evening not only with tranquillity, but triumph, though none but himself was conscious of the victory.

The remembrance of this clemency cheered the beginning of the seventh day, and nothing happened to disturb the pleasure of *Seged*, till looking on the tree that shaded him, he recollected, that under a tree of the same kind he had passed the night after his defeat in the kingdom of *Goiama*. The reflection on his loss, his dishonour, and the miseries which his subjects suffered from the invader, filled

him with sadness. At last he shook off the weight of sorrow, and began to solace himself with his usual pleasures, when his tranquillity was again disturbed by jealousies which the late contest for the prizes had produced, and which, having in vain tried to pacify them by persuasion, he was forced to silence by command.

On the eighth morning *Seged* was awakened early by an unusual hurry in the apartments, and enquiring the cause, was told, that the princess *Balkis* was seized with sickness. He rose, and calling the physicians, found that they had little hope of her recovery. Here was an end of jollity: All his thoughts were now upon his daughter, whose eyes he closed on the tenth day.

Such were the days which *Seged* of *Ethiopia* had appropriated to a short respiration from the fatigues of war and the cares of government. This narrative he has bequeathed to future generations, that no man hereafter may presume to say, "This day shall be a day of happiness."

NUMB. 206. SATURDAY, March 7, 1752.

— *Propositi nondum pudet, atque eadem est mens,  
Ut bona summa putes, aliena vivere quadra.*

JUV

But harden'd by affronts, and still the same,  
Lost to all sense of honour and of fame,  
Thou yet can't love to haunt the great man's board,  
And think no supper good but with a lord.      BOWLES.

WHEN *Diogenes* was once asked, what kind of wine he liked best? he answered, "That which is drunk at the cost of others."

Though the character of *Diogenes* has never excited any general zeal of imitation, there are many who resemble him in his taste of wine; many who are frugal, though not abstemious; whose appetites, though too powerful for reason, are kept under restraint by avarice; and to whom all delicacies lose their flavour, when they cannot be obtained but at their own expence.

Nothing produces more singularity of manners and inconstancy of life, than the conflict of opposite vices in the same mind. He that uniformly pursues any purpose, whether good or bad, has a settled principle of action, and as he may always find associates who are travelling the same way, is countenanced by example, and sheltered in the multitude; but a man actuated at once by different desires must move in a direction peculiar to himself, and suffer that reproach which we are naturally inclined to bestow on those who deviate from the rest of the world, even without enquiring whether they are worse or better.

Yet this conflict of desires sometimes produces wonderful efforts. To riot in far-fetched dishes, or surfeit with unexhausted variety, and yet practise the most rigid œconomy, is surely an art which may



justly draw the eyes of mankind upon them whose industry or judgment has enabled them to attain it. To him, indeed, who is content to break open the chests, or mortgage the manors of his ancestors, that he may hire the ministers of excess at the highest price, gluttony is an easy science; yet we often hear the votaries of luxury boasting of the elegance which they owe to the taste of others, relating with rapture the succession of dishes with which their cooks and caterers supply them, and expecting their share of praise with the discoverers of arts and the civilizers of nations. But to shorten the way to convivial happiness, by eating without cost, is a secret hitherto in few hands, but which certainly deserves the curiosity of those whose principal enjoyment is their dinner, and who see the sun rise with no other hope than that they shall fill their bellies before it sets.

Of them that have within my knowledge attempted this scheme of happiness, the greater part have been immediately obliged to desist; and some, whom their first attempts flattered with success, were reduced by degrees to a few tables, from which they were at last chased to make way for others; and having long habituated themselves to superfluous plenty, growled away their latter years in discontented competence.

None enter the regions of luxury with higher expectations than men of wit, who imagine, that they shall never want a welcome to that company whose ideas they can enlarge, or whose imaginations they can elevate, and believe themselves able to pay for their wine with the mirth which it qualifies them to produce. Full of this opinion they croud, with little invitation, wherever the smell of a feast allures them, but are seldom encouraged to repeat their visits, being dreaded by the pert as rivals, and hated by the dull as disturbers of the company.

No man has been so happy in gaining and keeping the privilege of living at luxurious houses as *Gulofulus*, who, after thirty years of continual revelry, has now established, by uncontroverted prescription, his claim to partake of every entertainment, and whose presence they who aspire to the praise of a sumptuous table, are careful to procure on a day of importance, by sending the invitation a fortnight before.

*Gulofulus* entered the world without any eminent degree of merit; but was careful to frequent houses, where persons of rank resorted. By being often seen, he became in time known; and from sitting in the same room, was suffered to mix in idle conversation, or assisted to fill up a vacant hour, when better amusement was not readily to be had. From the coffee-house he was sometimes taken away to dinner; and, as no man refuses the acquaintance of him, whom he sees admitted to familiarity by others of equal dignity, when he had been met at a few tables, he with less difficulty found the way to more, till at last he was regularly expected to appear wherever preparations are made for a feast, within the circuit of his acquaintance.

When he was thus by accident initiated in luxury, he felt in himself no inclination to retire from a life of so much pleasure, and therefore very seriously considered how he might continue it. Great qualities, or uncommon accomplishments, he did not find necessary; for he had already seen that merit rather enforces respect than attracts fondness; and as he thought no folly greater than that of losing a dinner for any other gratification, he often congratulated himself, that he had none of that disgusting excellence which impresses awe upon greatness, and condemns its possessors to the society of those who are wise or brave and indigent as themselves.

*Gulosulus* having never allotted much of his time to books or meditation, had no opinion in philosophy or politicks, and was not in danger of injuring his interest by dogmatical positions, or violent contradiction. If a dispute arose, he took care to listen with earnest attention, and when either speaker grew vehement and loud, turned towards him with eager quickness, and uttered a short phrase of admiration, as if surpris'd by such cogency of argument as he had never known before. By this silent concession, he generally preserv'd in either controvertist such a conviction of his own superiority as inclin'd him rather to pity than irritate his adversary, and prevented those outrages which are sometimes produced by the rage of defeat or petulance of triumph.

*Gulosulus* was never embarrassed but when he was required to declare his sentiments before he had been able to discover to which side the master of the house inclin'd, for it was his invariable rule to adopt the notions of those that invited him.

It will sometimes happen that the insolence of wealth breaks into contemptuousness, or the turbulence of wine requires a vent; and *Gulosulus* seldom fails of being singled out on such emergencies, as one on whom any experiment of ribaldry may be safely tried. Sometimes his lordship finds himself inclin'd to exhibit a specimen of raillery for the diversion of his guests, and *Gulosulus* always supplies him with a subject of merriment. But he has learn'd to consider rudeness and indignities as familiarities that entitle him to greater freedom: he comforts himself, that those who treat and insult him pay for their laughter, and that he keeps his money while they enjoy their jest.

His chief policy consists in selecting some dish from every course, and recommending it to the company, with an air so decisive, that no one ventures

to contradict him. By this practice he acquires at a feast a kind of dictatorial authority; his taste becomes the standard of pickles and seasoning, and he is venerated by the professors of epicurism, as the only man who understands the niceties of cookery.

Whenever a new sauce is imported, or any innovation made in the culinary system, he procures the earliest intelligence, and the most authentick receipt; and, by communicating his knowledge under proper injunctions of secrecy, gains a right of tasting his own dish whenever it is prepared, that he may tell whether his directions have been fully understood.

By this method of life *Gulosulus* has so impressed on his imagination the dignity of feasting, that he has no other topick of talk, or subject of meditation. His calendar is a bill of fare; he measures the year by successive dainties. The only common places of his memory are his meals; and if you ask him at what time an event happened, he considers whether he heard it after a dinner of turbot, or venison. He knows, indeed, that those who value themselves upon sense, learning, or piety, speak of him with contempt; but he considers them as wretches envious or ignorant, who do not know his happiness, or wish to supplant him; and declares to his friends, that he is fully satisfied with his own conduct, since he has fed every day on twenty dishes, and yet doubled his estate.



NUMB. 207. TUESDAY, *March 10*, 1752.

*Solve senescentem mature sanus equum, ne  
Peccet ad extremum ridendus.*

HOR.

The voice of reason cries with winning force,  
Loose from the rapid car your aged horse,  
Left, in the race derided, left behind,  
He drag his jaded limbs and burst his wind. FRANCIS.

SUCH is the emptiness of human enjoyment, that we are always impatient of the present. Attainment is followed by neglect, and possession by disgust; and the malicious remark of the *Greek* epigrammatist on marriage may be applied to every other course of life, that its two days of happiness are the first and the last.

Few moments are more pleasing than those in which the mind is concerting measures for a new undertaking. From the first hint that wakens the fancy, till the hour of actual execution, all is improvement and progress, triumph and felicity. Every hour brings additions to the original scheme, suggests some new expedient to secure success, or discovers consequential advantages not hitherto foreseen. While preparations are made, and materials accumulated, day glides after day through elysian prospects, and the heart dances to the song of hope.

Such is the pleasure of projecting, that many content themselves with a succession of visionary schemes, and wear out their allotted time in the calm amusement of contriving what they never attempt or hope to execute.

Others, not able to feast their imagination with pure ideas, advance somewhat nearer to the grossness of action, with great diligence collect whatever is requisite to their design, and, after a thousand researches and consultations, are snatched away by  
death,

death, as they stand *in procinctu* waiting for a proper opportunity to begin.

If there were no other end of life, than to find some adequate solace for every day, I know not whether any condition could be preferred to that of the man who involves himself in his own thoughts, and never suffers experience to show him the vanity of speculation; for no sooner are notions reduced to practice, than tranquillity and confidence forsake the breast; every day brings its task, and often without bringing abilities to perform it: difficulties embarrass, uncertainty perplexes, opposition retards, censure exasperates, or neglect depresses. We proceed, because we have begun; we complete our design, that the labour already spent may not be in vain: but as expectation gradually dies away, the gay smile of alacrity disappears, we are compelled to implore severer powers, and trust the event to patience and constancy.

When once our labour has begun, the comfort that enables us to endure it is the prospect of its end; for though in every long work there are some joyous intervals of self-applause, when the attention is recreated by unexpected facility, and the imagination soothed by incidental excellencies; yet the toil with which performance struggles after idea, is so irksome and disgusting, and so frequent is the necessity of resting below that perfection which we imagined within our reach, that seldom any man obtains more from his endeavours than a painful conviction of his defects, and a continual resuscitation of desires which he feels himself unable to gratify.

So certainly is weariness the concomitant of our undertakings, that every man, in whatever he is engaged, consoles himself with the hope of change; if he has made his way by assiduity to publick employment, he talks among his friends of the delight  
of

of retreat ; if by the necessity of solitary application he is secluded from the world, he listens with a beating heart to distant noises, longs to mingle with living beings, and resolves to take hereafter his fill of diversions, or display his abilities on the universal theatre, and enjoy the pleasure of distinction and applause.

Every desire, however innocent, grows dangerous, as by long indulgence it becomes ascendent in the mind. When we have been much accustomed to consider any thing as capable of giving happiness, it is not easy to restrain our ardour, or to forbear some precipitation in our advances, and irregularity in our pursuits. He that has cultivated the tree, watched the swelling bud and opening blossom, and pleased himself with computing how much every sun and shower add to its growth, scarcely stays till the fruit has obtained its maturity, but defeats his own cares by eagerness to reward them. When we have diligently laboured for any purpose, we are willing to believe that we have attained it, and, because we have already done much, too suddenly conclude that no more is to be done.

All attraction is increased by the approach of the attracting body. We never find ourselves so desirous to finish, as in the latter part of our work, or so impatient of delay, as when we know that delay cannot be long. This unseasonable importunity of discontent may be partly imputed to languor and weariness, which must always oppress those more whose toil has been longer continued ; but the greater part usually proceeds from frequent contemplation of that ease which is now considered as within reach, and which, when it has once flattered our hopes, we cannot suffer to be withheld.

In some of the noblest compositions of wit, the conclusion falls below the vigour and spirit of the first books ; and as a genius is not to be degraded by  
the

the imputation of human failings, the cause of this declension is commonly sought in the structure of the work, and plausible reasons are given why in the defective part less ornament was necessary, or less could be admitted. But, perhaps, the author would have confessed, that his fancy was tired, and his perseverance broken; that he knew his design to be unfinished, but that, when he saw the end so near, he could no longer refuse to be at rest.

Against the instillations of this frigid opiate, the heart should be secured by all the considerations which once concurred to kindle the ardour of enterprize. Whatever motive first incited action, has still greater force to stimulate perseverance; since he that might have lain still at first in blameless obscurity, cannot afterwards desist but with infamy and reproach. He, whom a doubtful promise of distant good, could encourage to set difficulties at defiance, ought not to remit his vigour, when he has almost obtained his recompence. To faint or loiter, when only the last efforts are required, is to steer the ship through tempests, and abandon it to the winds in sight of land; it is to break the ground and scatter the seed, and at last to neglect the harvest.

The masters of rhetorick direct, that the most forcible arguments be produced in the latter part of an oration, lest they should be effaced or perplexed by supervenient images. This precept may be justly extended to the series of life: Nothing is ended with honour, which does not conclude better than it begun. It is not sufficient to maintain the first vigour; for excellence loses its effect upon the mind by custom, as light after a time ceases to dazzle. Admiration must be continued by that novelty which first produced it, and how much soever is given, there must always be reason to imagine that more remains.

We



We not only are most sensible of the last impressions, but such is the unwillingness of mankind to admit transcendent merit, that, though it be difficult to obliterate the reproach of miscarriages by any subsequent atchievement, however illustrious, yet the reputation raised by a long train of success, may be finally ruined by a single failure, for weakness or error will be always remembered by that malice and envy which it gratifies.

For the prevention of that disgrace, which lassitude and negligence may bring at last upon the greatest performances, it is necessary to proportion carefully our labour to our strength. If the design comprises many parts, equally essential, and therefore not to be separated, the only time for caution is before we engage; the powers of the mind must be then impartially estimated, and it must be remembered, that not to complete the plan, is not to have begun it; and, that nothing is done, while any thing is omitted.

But, if the task consists in the repetition of single acts, no one of which derives its efficacy from the rest, it may be attempted with less scruple, because there is always opportunity to retreat with honour. The danger is only lest we expect from the world the indulgence with which most are disposed to treat themselves; and in the hour of listlessness imagine, that the diligence of one day will atone for the idleness of another, and that applause begun by approbation will be continued by habit.

He that is himself weary will soon weary the publick. Let him therefore lay down his employment, whatever it be, who can no longer exert his former activity or attention; let him not endeavour to struggle with censure, or obstinately infest the stage till a general hiss commands him to depart.

NUMB. 208. SATURDAY, *March 14, 1752.*

Ηράκλειτος ἔγω' τί με ὦ κάτω ἔλκετ' ἄμυσοι ;  
 Οὐχ' ὑμῖν ἐπόνου, τοῖς δέ μ' ἐπισημένους·  
 Ἐς ἱμοὶ ἀνθρωπῶ τρισμύριοι οἱ δ' ἀναριθμοὶ  
 οὐδεὶς ταῦτ' αὐδῶ ἢ παρὰ Περσεφόνη.

DIOG. LAERT.

Be gone, ye blockheads, *Heraclitus* cries,  
 And leave my labours to the learn'd and wise,  
 By wit, by knowledge, studious to be read,  
 I scorn the multitude, alive and dead.

**T**IME, which puts an end to all human pleasures and sorrows, has likewise concluded the labours of the RAMBLER. Having supported, for two years, the anxious employment of a periodical writer, and multiplied my essays to four volumes, I have now determined to desist.

The reasons of this resolution it is of little importance to declare, since justification is unnecessary when no objection is made. I am far from supposing, that the cessation of my performances will raise any inquiry, for I have never been much a favourite of the publick, nor can boast that, in the progress of my undertaking, I have been animated by the rewards of the liberal, the caresses of the great, or the praises of the eminent.

But I have no design to gratify pride by submission, or malice by lamentation; nor think it reasonable to complain of neglect from those whose regard I never solicited. If I have not been distinguished by the distributors of literary honours, I have seldom descended to the arts by which favour is obtained. I have seen the meteors of fashion rise and fall, without any attempt to add a moment to their duration. I have never complied with temporary curiosity, nor  
 enabled

enabled my readers to discuss the topick of the day ; I have rarely exemplified my assertions by living characters ; in my papers, no man could look for censures of his enemies, or praises of himself ; and they only were expected to peruse them, whose passions left them leisure for abstracted truth, and whom virtue could please by its naked dignity.

To some, however, I am indebted for encouragement, and to others for assistance. The number of my friends was never great, but they have been such as would not suffer me to think that I was writing in vain, and I did not feel much dejection from the want of popularity.

My obligations having not been frequent, my acknowledgments may be soon dispatched. - I can restore to all my correspondents their productions, with little diminution of the bulk of my volumes, though not without the loss of some pieces to which particular honours have been paid.

The parts from which I claim no other praise than that of having given them an opportunity of appearing, are the four billets in the tenth paper, the second letter in the fifteenth, the thirtieth, the forty-fourth, the ninety-seventh, and the hundredth papers, and the second letter in the hundred and seventh.

Having thus deprived myself of many excuses which candour might have admitted for the inequality of my compositions, being no longer able to alledge the necessity of gratifying correspondents, the importunity with which publication was solicited, or obstinacy with which correction was rejected, I must remain accountable for all my faults, and submit, without subterfuge, to the censures of criticism, which, however, I shall not endeavour to soften by a formal deprecation, or to overbear by the influence of a patron. The supplications of an author never yet relieved him a moment from oblivion ; and, though  
greatness

greatness has sometimes sheltered guilt, it can afford no protection to ignorance or dulness. Having hitherto attempted only the propagation of truth, I will not at last violate it by the confession of terrors which I do not feel: Having laboured to maintain the dignity of virtue, I will not now degrade it by the meanness of dedication.

The seeming vanity with which I have sometimes spoken of myself, would perhaps require an apology, were it not extenuated by the example of those who have published essays before me, and by the privilege which every nameless writer has been hitherto allowed. "A mask," says *Castiglione*, "confers a right of acting and speaking with less restraint, even when the wearer happens to be known." He that is discovered without his own consent, may claim some indulgence, and cannot be rigorously called to justify those sallies or frolicks which his disguise must prove him desirous to conceal.

But I have been cautious lest this offence should be frequently or grossly committed; for, as one of the philosophers directs us to live with a friend, as with one that is some time to become an enemy, I have always thought it the duty of an anonymous author to write, as if he expected to be hereafter known.

I am willing to flatter myself with hopes, that, by collecting these papers, I am not preparing for my future life, either shame or repentance. That all are happily imagined, or accurately polished, that the same sentiments have not sometimes recurred, or the same expressions been too frequently repeated, I have not confidence in my abilities sufficient to warrant. He that condemns himself to compose on a stated day, will often bring to his task an attention dissipated, a memory embarrassed, an imagination overwhelmed, a mind distracted with anxieties, a  
body



body languishing with disease : he will labour on a barren topick, till it is too late to change it ; or in the ardour of invention, diffuse his thoughts into wild exuberance, which the pressing hour of publication cannot suffer judgment to examine or reduce.

Whatever shall be the final sentence of mankind, I have at least endeavoured to deserve their kindness. I have laboured to refine our language to grammatical purity, and to clear it from colloquial barbarisms, licentious idioms, and irregular combinations. Something, perhaps, I have added to the elegance of its construction, and something to the harmony of its cadence. When common words were less pleasing to the ear, or less distinct in their signification, I have familiarized the terms of philosophy by applying them to popular ideas, but have rarely admitted any word not authorized by former writers ; for I believe that whoever knows the *English* tongue in its present extent, will be able to express his thoughts without further help from other nations.

As it has been my principal design to inculcate wisdom or piety, I have allotted few papers to the idle sports of imagination. Some, perhaps, may be found, of which the highest excellence is harmless merriment, but scarcely any man is so steadily serious, as not to complain, that the severity of dictatorial instruction has been too seldom relieved, and that he is driven by the sternness of the Rambler's philosophy to more cheerful and airy companions.

Next to the excursions of fancy are the disquisitions of criticism, which, in my opinion, is only to be ranked among the subordinate and instrumental arts. Arbitrary decision and general exclamation I have carefully avoided, by asserting nothing without a reason, and establishing all my principles of judgment on unalterable and evident truth.

In the pictures of life I have never been so studious of novelty or surprize, as to depart wholly from all resemblance; a fault which writers deservedly celebrated frequently commit, that they may raise, as the occasion requires, either mirth or abhorrence. Some enlargement may be allowed to declamation, and some exaggeration to burlesque; but as they deviate farther from reality, they become less useful, because their lessons will fail of application. The mind of the reader is carried away from the contemplation of his own manners; he finds in himself no likeness to the phantom before him; and though he laughs or rages, is not reformed.

The essays professedly serious, if I have been able to execute my own intentions, will be found exactly conformable to the precepts of Christianity, without any accommodation to the licentiousness and levity of the present age. I therefore look back on this part of my work with pleasure, which no blame or praise of man shall diminish or augment. I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among the writers who have given ardour to virtue, and confidence to truth.

Αὐτῶν ἐκ μακαρῶν ἀντάξι' εἶη ἀμοιβή.

Celestial pow'rs ! that piety regard,  
From you my labours wait their last reward.



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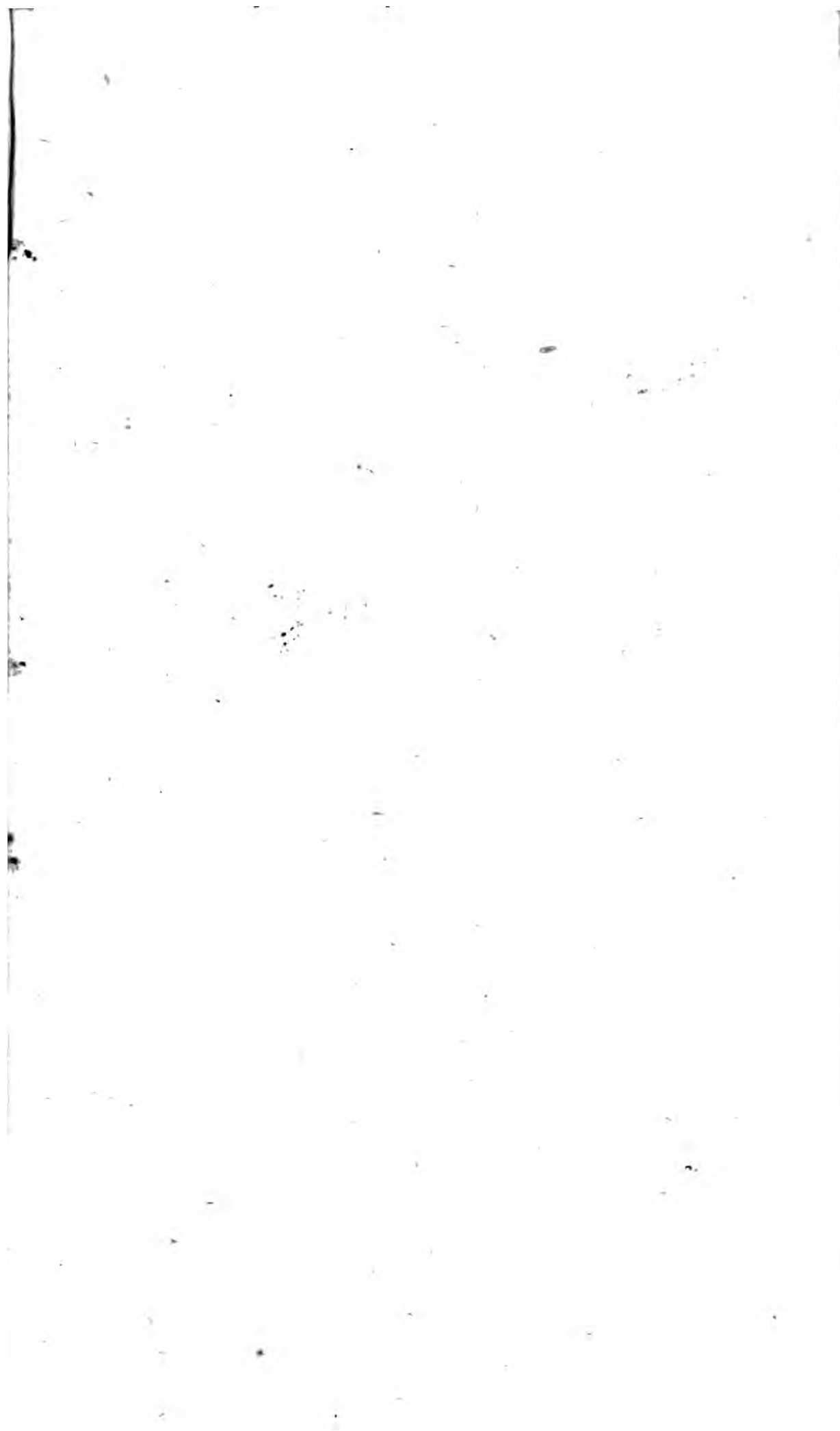
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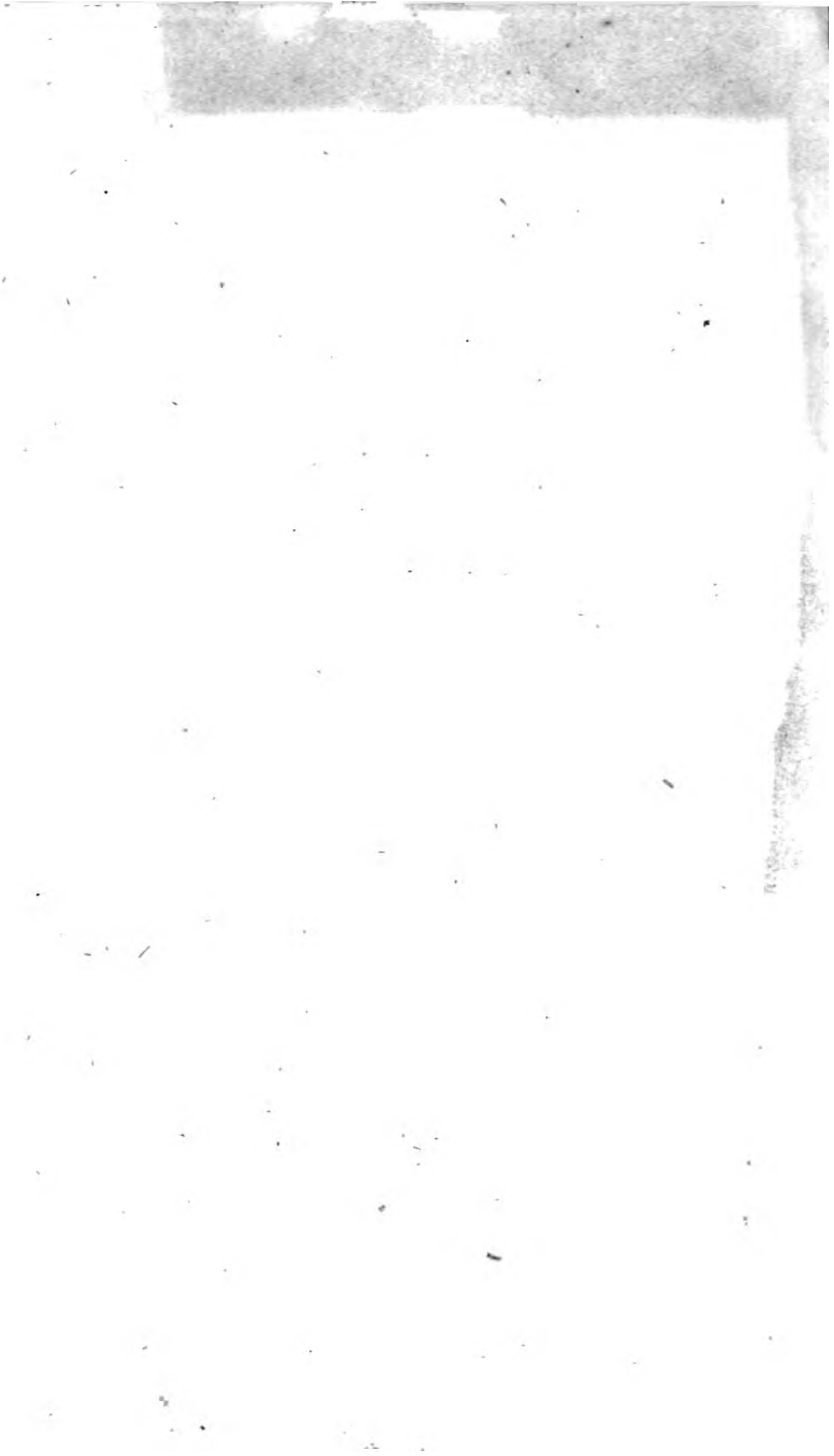
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