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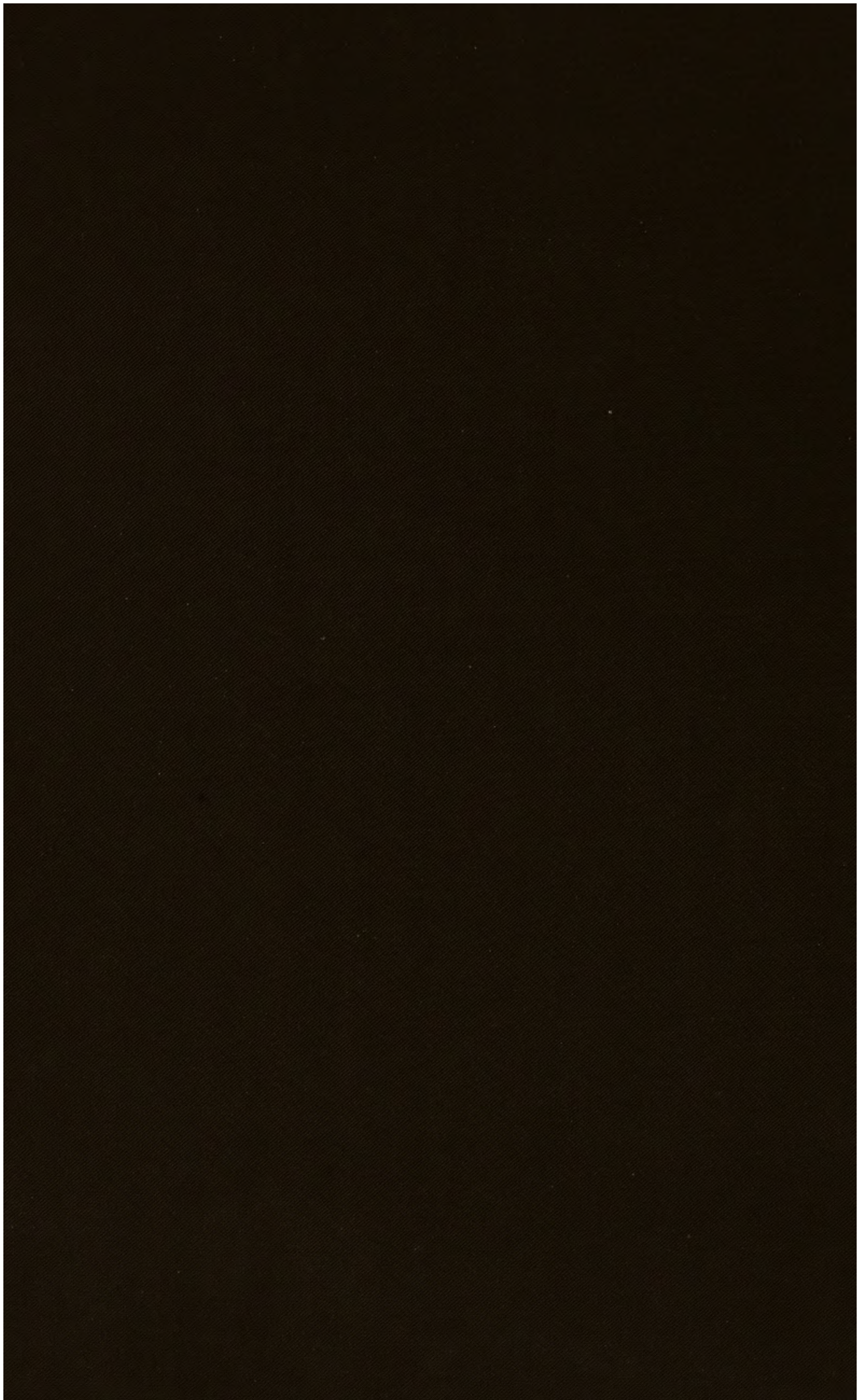
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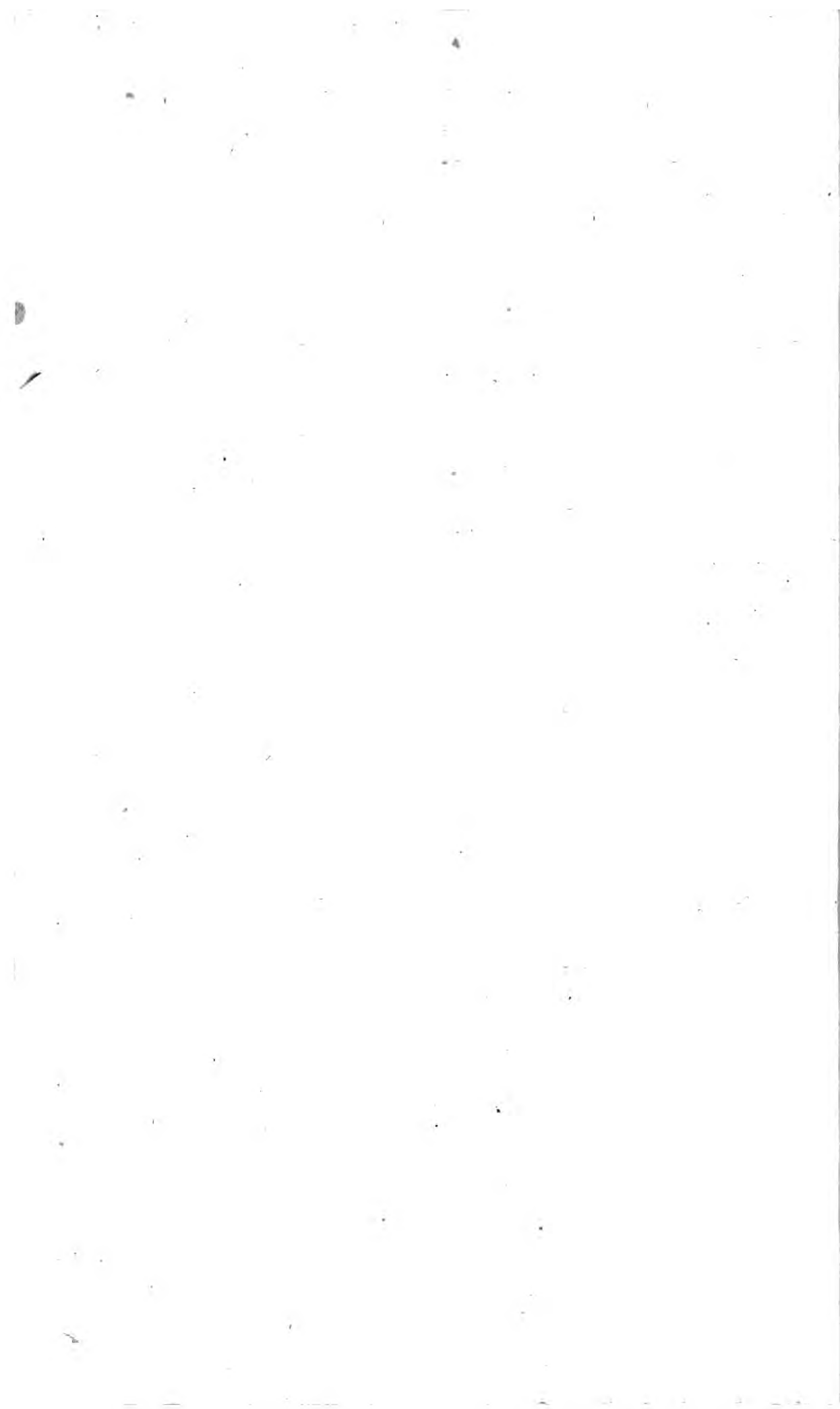








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LETTERS

CONCERNING

EDUCATION:

ADDRESSED

TO A GENTLEMAN

ENTERING

AT THE UNIVERSITY.

*By Peter Williams, M. A.
Chaplain of Christ Church, Oxford.
Since Master of Bangor School, & Vicar.*

Suscepisti onus grave et ATHENARUM et CRATIPPI; ad quos cum tanquam ad mercaturam Bonarum Artium sis profectus, inanem redire turpissimum est, dedecorantem et Urbis auctoritatem et Magistri: Quare quantum conniti animo potes, quantum labore contendere (si discendi labor est potius, quam voluptas) tantum, fac, ut efficias; neve committas, ut, cum omnia supeditata sint "ab amicis," tute tibi defuisse videare — Multa etiam ad te cohortandi gratiâ scripsimus.

CIC. De Offic. III. 2.

L O N D O N :

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P R E F A C E.

THE following Letters, such as they are, were in reality written from motives of Friendship: From the same motives they are now sent into the world; for the Author of them wishes to be a Friend to every man living. Their first and great aim is to direct the attention of Young men to things Fair and Liberal, endeavouring to excite in their breasts a spirit of Honest Emulation, and thus contribute, in some degree, towards promoting the cause of Virtue and Sound Learning. Should they succeed herein, the Author need not say it will be matter of sincere pleasure to him: Should he fail, the Consciousness of having acted from no base views shall temper whatever regret he may feel upon seeing his Book sink into Contempt, or Ridicule, or the more peaceful shades of Oblivion.

If, moreover, he should haply approve his endeavours to the Worthy and Ingenuous part of mankind, he is ready to acknowledge that he is not insensible to the approbation of such: Their approbation affords one of the purest pleasures we are capable of: It confirms a man in his own opinion, and enlarges his ability of doing good:—Yet this is a consideration (however powerful its influence) which, in comparison with that already mentioned, has but very little weight with him.

Apologies are for the most part but foolish things: And yet it may be necessary to urge some Apology in behalf of the Author for saying so much, or indeed for saying any thing, on a topic where little that is new or entertaining can possibly be said; Education being a subject which hath been treated of by a thousand different pens, and considered in a thousand different points of view. The only proper Apology he can urge is the infinite magnitude and importance of the subject.

*Was it necessary to enlarge upon this, he
would*

would do it chiefly in the words of Dr. Priestley; for he cannot say any thing himself more fit and applicable: Young Gentlemen (says he^a) so frequently bear the Learning which is taught in Schools and Universities ridiculed, that they often make themselves easy with giving a very superficial attention to it; concluding from the turn of conversation in the company they generally fall into, and which they expect to keep, that a few years will confound all distinction of learned and unlearned, and make it impossible to be known, whether a man had improved his time at the University or not — This evil certainly calls for redress; and let a person be reckoned a projector, a visionary, or whatever any body pleases, that man is a Friend of his Country who endeavours to re-

^a See his *Miscell. Observations on Education*, p. 192. — The great Industry and Abilities of this Writer claim our esteem and admiration. But it is to be wished he would not be so forward to lay before the Public his Reveries (for do they deserve a better name?) on certain parts of our Holy Religion. How can it be consistent with Christian Charity to be perpetually perplexing and disturbing well disposed Minds with metaphysico-theological and unprofitable Speculations?

medy it, either by supplying any defects respecting the Education of Youth, or by encouraging them in the pursuit of what is right and liberal: A well meaning man may be mistaken; but a good intention, especially if it be not wholly unaccompanied with good sense, ought to be exempted from censure.

So much for the end proposed by the Author of this Book, and for the motives of making it public.

With regard to the Book itself, he need not observe that the materials of it are common, and that he has used observations which he had seen before, or heard from others; but such, as far as his memory or his notions of propriety would allow him, he has been careful to attribute to their respective Authors — All sorts of obligations he trusts he will ever acknowledge not without readiness and gratitude. He confesses fairly then that he “has served himself all he could by reading.” So that, upon the whole, he would not advise those who can be pleased with nothing but wit and novelty to read or purchase

purchase this Book: In the matter of it there is nothing witty; nothing new.

Instead, however, of treading in the steps of those who have travelled the same ground before him, he hopes he has followed a Method which has not hitherto been so particularly delineated and pointed out. Indeed this very circumstance may occasion complaints against him for having had one Particular Plan of study too much in his eye. Be it so. He by no means scruples to confess that the general outline of his Book was drawn from a Plan actually existing — And hence he would observe (he trusts not impertinently nor yet uncharitably) what little credit is to be given to Writers of a certain cast and temper, who would represent the modes of Education adopted in our Universities as barbarous and vain, as inadequate to the end proposed, and altogether destitute of order and consistency: Spleen, disappointed pride, and self-sufficiency are bad qualities in an Author — This by the way.

*Though he has been guided in the main by a
particular*

particular Plan of study, he is totally unconcerned and unconnected with it: He cannot then (at least with any shadow of reason) be accused of prejudice or partiality. His Correspondent may have been engaged in this: he himself may think it an admirable one: he may wish to see it more general: and as there seemed to be a necessity of following some regular method, for these reasons he may have adopted this: but he pretends not to say any thing decisive on a point which is so very variously considered and pursued. Let every man think for himself. For his own part, he is wont to form his opinion with candour and deliberation; and when he is sure it is thus formed, there is no man or set of men, whose favour or disfavour — nothing, in short, but fair, dispassionate, and convincing Reason shall ever, in any case, make him change it: In this there is nothing of obstinacy, or pride, or arrogance — If he is mistaken, he is mistaken.

It is scarce worth while to take notice that in a Publication of this familiar kind, the
Author

Author never thought of writing any thing like a finished Composition, of investigating his subject so as to consider it in every point of view, and that philosophically: The groundwork was too extensive: His abilities were too limited: And besides, he is of opinion it would have been improper to do this — He addresses himself (it is true) to a young man entering upon a Course of University-Education, but him he knows to be placed under proper Guides and Tutors; and here he would avoid all sort of interference: not wishing to direct young men or read them Lectures of Philosophy, but rather (as hath been said already) to inspire and confirm in them Manly Resolution and Perseverance in pursuit after what is FAIR and GOOD.—For the most part therefore he has treated his subjects historically, and after an easy, familiar manner; thinking that the most amusing and effectual.

But, nevertheless, should his subject at any time lead him so far out of the way as to make him incroach somewhat on the province
of

of College-Tutors, it is always done with reluctance: For he has no doubt but those, who undertake that Weighty Office, study to discharge it with all integrity, and inculcate such topics as he has just touched upon with much greater force and elegance:—Tamen conducere arbitratur, talibus aures juvenum vocibus undique circumsonare; nec eas, si fieri possit, quidquam aliud audire.

A propos—Need he apologize for inserting so many Greek and Latin quotations into the body of his Work? He has only this to say in his own defence: He is always anxious to support his own opinion by the best authorities: He could not express the same thought half so elegant: And his Book is calculated for those only who can read such passages with all possible ease and pleasure.

Let it be observed farther, that it seemed necessary to enter now and then upon subjects, which to some will appear trifling and low, perhaps contemptible.—But in matters of this nature it will never do to be guided by a few individuals.

individuals. With such then this consideration should have its weight.

The Author would only add, that throughout he has aimed at something like Order and Regularity: But here, and in every other respect, he does not challenge his Young Readers (for to Young Readers only he addresses himself) to use the severity of Criticism, but relies entirely upon their Candour: and Candour he hopes they will not refuse to show towards him; especially when he assures them, and that solemnly, that he has nothing in this world more at heart than their welfare and advantage.

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E R R A T A.

Page 3. Line 1. *dele* the ` over the *u* in *dulcius*. P. 3. L. 8 and 9. *dele* the , in each line; the Sentence being quite perverted by them. P. 11. L. ult. for ‘Elments,’ read, *Elements*. P. 17. L. 17. for ‘proper a superstructure,’ r. *a proper superstructure*. P. 22. L. 2. for ‘Παιδαία,’ r. Παιδεία. P. 25. L. ult. *dele* the words, ‘like every thing else belonging to man.’ P. 121. L. 6. for ‘forty,’ r. *four*. P. 123. Note b. for ‘Royamue,’ r. *Royanme*. P. 151. L. 6. for ‘that it superfluous,’ r. *that is superfluous*. P. 169. L. 18. for ‘a way,’ r. *away*. P. 176. L. 16. for ‘This no other,’ r. *This is no other*. P. 183. L. 14. *dele* ‘the.’ P. 190. L. ult. for ‘de,’ r. *du*. P. 224. L. 6 from the bottom, *dele* ‘up.’ P. 249. L. 9. for ‘honour able,’ r. *honourable*. P. 274. L. antepenult. for ‘Hence it came pafs,’ r. *Hence it came to pafs*. P. 283. L. 10. for ‘a regular, and dramatic performance,’ r. *a regular, dramatic performance*. P. 327. L. 1. for ‘fountion,’ r. *foundation*.

L E T T E R I.

I AM much pleased, *Eugenio*, to hear of your safe arrival in College; and to find that the little experience you have had of that way of life has suggested to you no disagreeable apprehensions. For my own part, when I look back on the hours I passed within those venerable Walls, I do it with a great deal of pleasure, and perhaps some little regret:—with pleasure, in recollecting the time and place that gave birth to my best and most durable comforts, the comforts I mean which attend study and reflexion; and with regret, in experiencing that the whole of Human Life is not *equally* free from solicitude and trouble.

Let me intreat you ever to remember, that your success and behaviour in future depends, in a great measure, upon the man-

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ner you pass these seven succeeding years. It is entirely in your own power to make them productive of much sorrow and infelicity : and it is also in your power to render them the pleasanter as well as the most useful period of your life. The indolent and the profligate shall have to complain of every thing they do ; but the thinking and industrious young man feels true pleasure increasing daily with his improvement : With no worldly engagements on his hands, and spurred on by that which is the *very life and soul* of literary pursuits, a *laudable emulation*, he there enjoys such ease and tranquillity as are necessary for the acquisition and advancement of sound Knowledge : And being once fixed in the path which leads to Virtue and honest Fame — to every thing desirable in life — he finds a thousand reasons encouraging him to perseverance, till at length he acquires something of that philosophical composure, which, as it is the effect of much thought and reflexion, lies, in some measure, beyond the influence of fortune. It is *then*, and *not before*, he can enter into the spirit of those well known lines of the *Roman Poet* :

— *Nit*

— *Nil dulcius est, bene quàm munita tenere*
Edita doctrina Sapientum templa serena :
Despicere unde queas alios, passimque videre
Errare, atque viam palanteis quærere vitæ ;—
Certare ingenio, — contendere nobilitate ;—
Nocteis atque dies niti præstante labore
*Ad summas emergere opes, rerumque potiri.**

It is needless to say how ardently I wish, my young friend, to be of this turn of mind. Though I have great confidence in your prudence and abilities, yet I will not scruple to communicate occasionally what may stand a chance of serving as a barrier against any irregular desires, or as an incentive to worthy actions. Having but just trodden the same path before you, I may possibly hit out some things which it may be of service for you to know. Think not, however, that I have any notion of interfering with your Tutor's province, had my slender attainments enabled me :—Far from it :—I rather wish to second his endeavours, by pointing out only such particulars as may be likely to contribute to your *amusement* more than to your *instruction*. The character of a candid,

* Lucret. 11. 7.

faithful friend is always preferable with me to that of a dictatorial governor: You are therefore to consider the observations I shall send you not so much as precepts for *regulating your conduct*, as hints *submitted to your judgment*; only I must beg of you to consider them well before you reject them, as in general they are the result of *experience*—I pretend not indeed to any other advantages.

A Correspondence of this nature will, I am persuaded, be *mutually* serviceable:—it will inure me to digest and methodize my notions of things; for the mind, being fixed on some particular object, will be kept from that vacancy, and those vague reveries, which it is otherwise so apt to fall into. Besides, we shall by this means, I hope, cultivate a *true and lasting friendship*: And let it be our endeavour, *Eugenio*, to make this social and virtuous principle recover something of its ancient vigour: The endeavour will not be chimerical: The native temper and propensities of the human heart are, in all ages, much the same, and capable of course of the same improvement: Of these propensities *this* certainly is one of the *noblest* and *most exalted*. Farewell.

PHILANDER.

L E T T E R I I .

WOULD you not consider me a mere trifler, was I to send you any strictures with regard to the furnishing of your *Rooms*? However, being convinced that many are guilty of very chimerical whims, and absurdities on this head, I will, at all events, run the hazard. Endeavour then, as soon as possible, to fix on a comfortable sett of *Rooms*: To be changing and shifting from place to place is attended with many disagreeable circumstances. — *Rousseau* declaims violently against buying Books and Paintings on account of the chagrin that must arise from the deficiency of all Private Collections of that nature: Though one be not of the same mind with this whimsical Philosopher, yet I would not be desirous of making of my *Room* a *Picture Shop*, or of my little *Study* a *Public Library*. In the one, if I had any Pictures at all, they should be few and well selected; and in the other, no Books but what were necessary for the prosecution of my studies. All my furni-

ture should be neat, but plain: nothing glaring, nothing superfluous: Care should be taken,

—— *ne turpe toral, ne sordida mappa*

Corruget nares, ne non et cantbarus et lanx

Ostendat tibi te.^a

To have things clean and comfortable about one tranquillizes the mind, and prepares it for study; but all foolish and extravagant ornament tends in my opinion to take off the attention. Besides, I would endeavour in these smaller matters, as well as in things of greater importance, to show an elegant and cultivated taste.

But in order to *exemplify* what I have been just saying, I will send you a short sketch of the character of a young man whom I never think of without *pleasure* and *instruction*; and be not displeas'd if I do it with a view to somewhat more than the main subject of this letter.

A Contemporary of mine, whom I shall call *Cleantes*, was remark'd for having in every thing about him that *neatness* and *simplicity* which persons of true taste have

^a Hor. Ep. 5. lib. 1.

always

always admired. In his *Room*, above the fire-place, was hung the fine Print of Raphael's representing *Our Saviour's first appearance to the Apostles after his Resurrection*; on the opposite side was an elegant Looking-glass, at the top of which there stood a small Bust of TIME; and facing the door a full-length Picture of honest *Homer*, standing in proper attitude and holding forth to some ancient assembly. Over the fire, in a snug little *Study*, was the Portrait of a Friend, of whose accomplishments *Cleanthes* would often talk in the warmest terms, and whose exemplary conduct he professed to imitate: Above that was a fine old Statue of the *Athenian Orator*, in the very act of defending himself against *his rival ÆSCHINES*. The rest of the furniture of the *Study*, besides a few chosen Books and *D'Anville's Maps*, consisted of nothing but a Pair of Globes, and the ingenious Charts of *Dr. Priestly*.—In a corner of his bed-chamber was a large and well finished Painting of the *Choice of Hercules*.

Thus did this amiable young man contrive to render every thing *ornamental* conducive to some *useful* purpose;—to warn

him of his errors, or remind him in *Virgil's* words engraved under his bust of TIME

Sed fugit interea, fugit irreparabile TEMPUS—

—to inspire him with an *honest*, but *well regulated* love of fame;—or to keep fresh in his memory that every thing would yield to *industry* and *perseverance*.

Cleantes was equally neat with regard to his person. As in his *Rooms* one should seldom see a book lying on the table but what was necessary for present use, so in his dress there was nothing slovenly, nothing coxcomical. He was, in short, what *Horace* would have distinguished by his *simplex munditiis*, what *Shenstone* would have called *elegant*,^a and yet not be able to convey a true idea of what they wished to represent.

These things you will probably think *trifling*: But, for my own part, I think that such a turn of mind, when *free from all kind of affectation*, sets Learning off in its most amiable colours; and it is often found connected with a taste for elegant erudition, and with good morals: Indeed there is a natural *affinity* between them.

^a *Shenstone* used to think that this epithet conveyed the full meaning of *Horace's* expression.

The

The union of these appeared in no one more conspicuously than in *Cleantes*, for he had a great store of sound knowledge, together with the sweetest disposition and a truly honest heart. Whatever he undertook, he executed in a way that bespoke the man of *scholarship*, and *politeness*, and *integrity*.

And yet we are not to ascribe *all* this to Nature. He had, it is true, naturally, very strong abilities, but they had been improved with the greatest care and diligence. Call to mind the *Lares* that inspired him, pushing him on to worthy actions, and teaching him to consider *nothing* as *insurmountable*. Few can boast of the acquisitions he had made, and yet most young men are *capable* of attaining to them. All the *Graces* looked propitiously on this excellent youth, and almost every *Muse* held him in equal favour. — Think of *Cleantes*, and fare you well.

PHILANDER.

L E T T E R III.

THE first piece of advice which is usually given persons in your situation, is, to warn them against keeping improper and disorderly company. Care, however, should be taken, lest by carrying this caution to an *extreme*, the young and passive mind be impressed with ideas of *suspicion* and *distrust*: the consequences of *these* are ever to be dreaded. If he has but common faculties, and if those have been properly cultivated, you will readily allow that a young fellow at eighteen must have sufficient penetration to distinguish between a *manly confidence*, and a *credulity which belongs only to the simpleton*. So that the difficulty lies not so much in being *able to discern* the man of virtue and understanding from the mere trifler and debauchee, as to *put on a fixed resolution to avoid* the one and *win the affection* of the other.

Although I might probably depend upon your own prudence in this particular, yet I will endeavour to explain to you, in a few words, the truth of the well known observation,

vation, *That your own life will necessarily resemble that of the company you keep*: My regard for you is too sincere to suffer me to pass over in silence a matter of so great importance.

My *Lord Kaims*^a observes, that “virtuous actions are found by induction to lead us to imitation by inspiring emotions resembling the passions that produce those actions—and hence the advantage of choice books and choice company.” He might have spoken more generally: For as the mind acquires *strength* and a *right turn* by being conversant with *vigorous* and *regular* understandings, so likewise, for *the very same reasons*, it becomes wonderfully *base* and *degenerate* by a continual acquaintance with those of a *vulgar* and *distempered* habit: And here we see why *Charondas*, the celebrated Legislator of *Catana*, punished those as criminals who were *found only in the company* of profligate and wicked people.

This then being the case, you are next to observe that you are now arrived at that *critical* period, when the impressions the mind receives will last, it is probable, *during*

^a Elements of Criticism, Vol. 1. p. 179.

life:

life: Now associations of ideas begin to form themselves; — and upon *this*, Philosophers will tell us, depends the present happiness or misery of man:^a Now therefore is the time to *fix on a sure basis*, and to *confirm*, those principles of Truth, and Honesty, and Benevolence, which have been already instilled into you. Reason may convince you of the excellence of what is right and manly; — the study of Ethics or Moral Philosophy will point out the road and encourage you to the practice of it; — and the Examples which you find in History, drawn out in just and lively colours, will enforce it still more successfully; yet all these put together will not make such efficacious and permanent impressions as the Example and Conversation of your friends: Those made by the *former* are too apt to lose their influence as soon as our thoughts are directed to other matters; whereas the *latter* will make them sink so as time shall not be able to obliterate them, nor engagements destroy their force.

Considering these and other observations of the like kind, it becomes you to be ex-

^a This point is treated of in an able manner in *Hutcheson's Nature and Conduct of the Passions*, Sect. 4. *

tremely

tremely careful and determined on this head. It is true indeed that, in that venerable Seat of Learning, Virtue shines with superior lustre, yet there are to be found in it too many debauched and worthless characters. Now in case we frequent their company, we are *naturally* inclined either to *adopt their manner of living*, or to *despise* them: But a rational man should do neither of these things: The best way is to have no further connexion with them than what the common forms of civility and good breeding necessarily demand. When indeed a person has properly formed his mind, he may then with safety occasionally frequent such company from *the best of motives*, the motives I mean of showing them the Amiability of TEMPERANCE, and of thus endeavouring to reform them. But before we are *thorough* masters of ourselves, it is very dangerous to do it.

And besides, putting every regard to *literary and moral improvement* out of the question, and exclusive of the havock you make in your own constitution, any thing like friendship with disorderly persons must, in
the

the end, be a source of much greater pain and infelicity than of pleasure; for the *miser*y of such is much more 'probable than their *happinefs*;—and it is in our nature to sympathize with our fellow-creatures, especially those, with whom we have been on intimate terms: By the like reasoning, intimate acquaintance with persons of *corrected minds* and *regular conduct* will be attended with effects diametrically opposite—

Εἰν καταφυγή πασιν οἱ χρηστοὶ φίλοι.*

When you shall have picked out a few friends of this last description, (for they should be *few in number* as well as selected with proper care) it would be useful were you to send me, at a leisure hour, in a fair and honest way, the general outlines of their characters. By thus inuring yourself in time to scan the humours and dispositions of those you live with, your pen would be exercised, and your mental faculties would acquire keenness and penetration. And as long as it is done *with* some care, and with modesty and candour, you will derive no less pleasure than advantage in thus beginning to form your opinion

* Men. Frag. Ed. Cler. p. 254.

of men and manners: The genuine and spontaneous discovery of its own notions is ever agreeable to the human mind; and it will retain more forcibly, because it is better satisfied with, the remarks it makes of its own accord, than those which it passively receives at second hand;—and this too is the only sure way to make the deepest impressions on the heart and bring conviction to the understanding, which it is found necessary to do, before that any principle can become of habitual service.

When, moreover, we scrutinize characters, either in a moral or literary view, with candour and deliberation, we shall soon shake off that petulancy and self-conceit we are apt to bring with us from school; acquiring thus, by degrees, a right and liberal way of thinking, and making ourselves disposed to allow the full value to every virtue and quality in Human Nature.

I have only to beg, that whilst you are taken up with your College-Friends, you will not forget him, who thus presumes to advise you, and who would have you consider this and every other Letter, though a

poor,

poor, yet an honest and disinterested proof of his affection.

*Vive, vale, Eugenio, nostro charissime cordi;
Inque tuo vivam pectore, ut ipse meo!*

PHILANDER.

L E T T E R I V .

HAVING chosen a few companions of Virtue and Good Sense, you will presently find that their *Conversation* will be no less conducive to *invigorate your understanding*, than their *Example* to keep you from the *paths of vice and folly*; both together conspiring to make you ambitious of attaining the character of the *real Gentleman*; or, in other words, the man of *integrity, good breeding, and sound erudition*. But before any sure and effectual advancement can be made this way, you should think in time of regulating your Mind, and of directing the *Passions*, (which are the organs whereby the Mind exerts itself) to right and rational objects—

objects — Virtue and Learning are only the natural *effect* of this.

Experience, as well as Theory, informs us, that the Passions are in the end our great motives to action: There cannot then be a fitter employment for Reason, than to conduct and balance them properly; — to purge the mind of whatever bad tendencies it may have by nature, and prepare it for those excellent qualifications and endowments which it is so capable of receiving. This is the great end of a right education; and hitherto it has been fully kept in view with regard to you. But the authority of Tutors and Parents being now a little relaxed, and as you begin to use your thinking powers with a degree of independence, the raising of ^a proper a superstructure on this foundation will principally depend on your own care and exertion. And, believe me, *Eugenio*, the whole of the matter lies in your being able to manage yourself — *Totum in eo est, ut tibi imperes.*^a

As long as man retains any thing that is *decent* and *rational* about him, he can never doubt of the *wisdom* and *propriety* of being able to regulate his Passions: The question

^a Tusc. Quæst. 11. 22.

is, *whether* and *how* this can be effected. That it *can* be effected, there remains not certainly the least shadow of doubt: Ill indeed would man have deserved to be so emphatically stiled by the Physiologists a MICROCOSM, if the Passions, which make up so important a share of his internal structure, contributed nothing to the excellence of his frame, but tended rather to *obliterate the grandeur* and *destroy the dignity* of the *noblest* part of it. The wonderful contrivance that is observable in this divine fabric, is not confined to the rational faculties, or to the contexture of the human skeleton, but is strikingly extended over the *whole*. It follows then that the Passions, though some of them, upon a slight view, may appear violent and perverse, must be modelled nevertheless, and tempered by Nature, so as to tend to the welfare of the Individual and of Society: If so, we must *necessarily* have the power of directing them to *just* and *proper* ends: And indulgent Nature has not been less careful of giving us this power for the right conduct of life, than of furnishing us with eyes to see and hands to ward off an impending evil.

But

But how to acquire a regular sway over our Passions is not perhaps so obvious as the *necessity* and *intention* of the thing.

Much has been said respecting the imbecillity of Reason, and the violence of Passion during the state of youth: It is certain, however, (as has been hinted above) that Reason, properly so called, is strong enough, in every stage of life, to keep the reins in her hand: But this will not hold true, unless we live so as to retain something of that plainness and simplicity which is conformable to Nature: Every one will readily acknowledge that our general mode of living *at present* is by no means according to this simplicity, and that therefore it tends no less to give preternatural strength to Passion than to diminish the influence and authority of Reason: Hence the human Passions become too often the occasion of much mischief to the Community, as well as of misery to those under their sway: But wise Nature is free from blame.—If then we wish to obtain a proper command over these powerful incentives to action, the first and great maxim is, **TO LIVE TEMPERATELY:** For thus we shall shut up every avenue

whereby any improper force may be conveyed to them. — “ And perhaps we stand in need of nothing more than *temperance*, an *honest mind*, and a *vigorous and constant exercise of the powers of Reason*, to render our nature nearly as amiable in its low sphere, as superior natures indued with nobler faculties, and influenced only by pure desires.”^a

I trust you will not only allow the *propriety*, but endeavour to reap the *advantages* that accrue from the right government of the Passions. And let me add, by the way, that the being able to exercise this government can never appear with *so much* lustre and applause as it does in *youth* — To subdue a restiff and vigorous enemy reflects honour on the skill and integrity of the commander, and fills his soul with pleasure; but it is in *every* man’s power to overcome that which is exhausted or worn out from natural decay and infirmities.

As this is a point of the last consequence, I may perhaps add something more respecting it by way of an appendix to this Letter, and shall only observe here that there is no

^a See *Hutcheson’s Nature and Conduct of the Passions*. Sect. V. and VI.

need

need of wasting time and words in exposing the *brutish* notions of the Disciples of *Epicurus* on this head, or the *rash* and *haughty* ones of those of *Zeno* — both the one and the other acting evidently against Nature and right Reason.

L E A N D E R.

Leander was the eldest son of a Gentleman of no inconsiderable fortune. His father, a man of sound sense and reflexion, was aware that not only his own and his children's happiness, but also that of the Community, in some measure, depended on their Education; and that their Education depended no less on the choice of a person to conduct it. Knowing then the *importance* and the *difficulty* of the thing, he took care to fix on a proper Tutor for *Leander* and his brother. He was a man of elegant manners, and a great admirer of the *Ancients*, though not (*as some are*) an *Enthusiast* in that respect. Had it not been foreign to our purpose, I should have been glad to send you some account of his method of educating his young pupils. I shall only just observe, in a general way, that he always kept in

E

view what his favourite *Grecians* meant by their ΚΑΘΑΡΣΙΣ and ΠΑΙΔΕΙΑ when applied to the business of Education, and seemed to be perfectly acquainted with the great secret of making *bodily* and *mental* Exercises serve reciprocally as a spur and relaxation to each other.

Furnished with a decent share of elementary Learning, and, what is of still greater importance, beginning to form a taste for the Sciences and for sound Knowledge, *Leander* about twelve years ago was admitted a member of the *University*, to which you belong. His Tutor accompanied him. He was just arrived at his eighteenth year,—a period when the passions are as turbulent as the blustering subjects of old *Æolus*, and when it requires great skill and resolution to keep them within due bounds. Those of *Leander* were strong and impetuous; inso-much indeed that either from the want of true courage, or more probably from a *principle of vanity*, which *commonly* leads spirited young men to licentious practices, he gave them for a short time a scope that was inconsistent with the character of the real Gentleman. Little room indeed had we to expect

expect in him the least deviation from the path of Virtue and true Honour;—but the best grounded expectations of man are not on this earth always realized.

His Friend and Tutor—for the *former* should *ever* be involved in the *latter*—was far from being at ease upon seeing *Leander* following this course of life: Though he never winked at his irregularities, yet he did not always din his ears with them: Sometimes he would expostulate, but never without temper, and good nature, and good arguments. If, in short, during the first half year the *Pupil* yielded to some of the passions which reigned in the breast of young *Alcibiades*, it must be confessed that the *Tutor* had something of the wisdom and dexterity of that great Teacher of Youth, the admirable *Socrates*.

It has been often observed, “That when a right turn is given to the mind in our early years, and when right notions of Virtue and Religion have been properly impressed upon it, though they may be in some measure effaced for a time by impressions of a heterogeneous nature, yet there will be always good hopes of their revival.” *Leander's* Tutor, confiding in the truth of this observation,

observation, still hoped to bring him back to his right senses. Upon this he was *wholly* bent.

The first short *Vacation* he took him up to *London*; and just before their return to the *University* they passed the greatest part of one morning in *Westminster-Abbey*, in surveying the monuments of the illustrious Worthies of our Island: And immediately after, he conducted him, *as it were by chance*, into an *Hospital* wherein were lodged those who were in danger of dying martyrs to the impetuosity of their lusts:^a Having for a few minutes contemplated this scene of horror, “*Leander, my friend,*” said he, being just at the door, and taking him affectionately by the hand, “*behold these emaciated wretches, and call to mind the inhabitants of Westminster-Abbey: Was it not by means of the same instruments, the human passions,—but how differently applied!—that those arrived at immortal renown and happiness, and that these sad spectres have reduced themselves to the lowest state of infamy and*

^a This last circumstance was perhaps suggested from a passage in *Rousseau's Philosophical Dream* about Education. See his *Emilius*, towards the end. It is but justice, however, to say, that there are many good hints and observations interspersed in this book, which I make no doubt might be put in practice.

despair?

despair? You are now returning to College — Consider this matter, my worthy friend, with the attention it deserves.”

The scheme had its intended effect. It made him seriously *consider*; and this is all that most young rakes stand in need of (if they are capable of this) to make them return to the path of Virtue. He found it, however, no easy task to establish that admirable mode of living, and that propriety of conduct, for which he became afterwards so deservedly distinguished. Believe me, *Eugenio*, there is need of great courage and resolution to pass from a life of gaiety to that kind of study which is necessary to the attainment of *valuable* accomplishments: When Virtue is not altogether an *artificial* thing, but stands on the firmest foundation and is in a manner made to become *habitual* (as was at first the case respecting this young man) even *then* the Passions may seize an unguarded moment, and upbraid Reason with its frailty: But when once they have got the rein, to call them back to the station for which wise Nature designed them, becomes far more difficult — *Hic labor — hoc opus est* — These, like every thing else belonging to
man,

~~man~~, if they meet with too much indulgence and success, are apt to grow restiff, and leap over the boundaries prescribed them from the beginning, continuing intractable and uncontrouled.

But *Leander*, as he was nothing more, so was he nothing less, than a Man. His thoughts having continued to flow in the channel wherein his excellent Tutor had put them, he was soon convinced that it was a *manly* and a *noble* thing to barter the *fleeting* and *unsatisfactory* pleasures of the *Sensualist* for those *sublime* ones of the *sober-minded Philosopher*. He reflected much on the day's adventure in *London*,—he called to mind the virtuous character of young *Scipio*, and the astonishing instances of fortitude and resolution to be met with in several others at his age: These and similar reflexions made him pant after “*the Great and the Honourable*.” In two words—He *considered*: He *conquered*.

Thus *Leander* presently found that his task was not of an invincible nature. Knowing that the brightest parts stand in need of diligence and application, he soon contracted a habit of study. And by thus rendering a
great

great part of his happiness independent, he blunted the edge of every violent and leading passion: If indeed he found any improper solicitation from this quarter, he would immediately divert his attention to other business and amusements;—and by thus giving a new turn to his thoughts would prevent them from dwelling on any object which might tend to corrupt them. He had recourse to such little precautions, because he knew that by means of them great Virtues are established: Small matters often prevent great improprieties and misfortunes: *And a truly honest mind has a variety of little resources against vice, which others either know not or despise.* Thus he proceeded with *diffidence*, indeed, but with *resolution*, confirming those notions and tender habits which his Tutor had taught him in the shades of a retired life: And habits of Virtue, when once properly confirmed, are more difficult to be shaken off than any other whatsoever.

In all this you must not suppose that he affected any kind of singularity; or was converted into an austere liver, or the unsocial book-worm. Far otherwise. He was sensible

fible that good company, rational conversation, and the endearments of true friendship, fill the mind with every social pleasure and give one a right enjoyment of life, and this he considered as nearly the *whole* of Philosophy; he therefore devoted some part of every evening to society: The conscious improvement of his intellectual faculties, the integrity of his life, and the careffes of every man of true worth made him there show that cheerfulness which it is not easy to express, and which none but a *Leander* can feel.—He got up early—divided the first part of the morning between reading and reflexion, and spent about two or three hours every day in some manly Exercise. He was a great enemy to that foolish custom of having breakfast-parties, wherein, he used to say, was planned many a scheme ending in vice and folly; and was of opinion that the evening was the fit time for relaxing the mind with the sweets of conversation.

After this manner did *Leander* wisely distribute his time between *contemplation* and *action*—between *solitude* and *society*; the one gave him an opportunity to meditate on the works of Nature,—the end of his own existence,

ence, and the character he was to support whilst he enjoyed it on this earth; and from the *other* he derived that elegance of language, that ease and sweetness in behaviour which give an amiable lustre to Virtue and every other valuable accomplishment. It may be observed, that his Companions consisted of a small number of congenial minds.—The polish to be derived from *mixed* society must be acquired elsewhere, not at the *University*: That is not the place; nor is it the time.

In this uniform conduct he resolutely persevered, which became at length, if I may use the expression, a *practical* translation — I never expect to see a *literal* one — of the *το καλον κάραθον* of the *Greeks*: It also furnished a striking proof of the truth of that fine maxim we find in *Plutarch*: Ελας εἶον ἀελπον, ἡδον δε αὐτων ἡ συνηθεια ποιησαι. And we may justly consider the man, who forms and preserves such a conduct, as an honour not only to his Tutor, or his College, or to any society of men whatsoever, but, as we now find it, an honour to the nature we are of: It was evidently the intention of the Author of this nature that we should preserve its
full

full dignity: And it is yet in the power of us all to bring it to a high pitch of perfection: And this should be an argument, though of an inferior degree, with great minds, to encourage us all to the attempt: *Possunt quia posse videntur* — But these reflexions are growing too serious. Farewell.

PHILANDER.

L E T T E R V.

NOTHING on earth, *Eugenio*, can be more pleasing than that pure and solid satisfaction which springs in the heart of an honest man from the persuasion of his being of essential service to those he loves. I feel something like this satisfaction, when I find that the friendly hints which I propose to you, are neither laughed at nor carelessly thrown aside; — when, on the contrary, you tell me “ that your inexperienced years stand in need of such a monitor; — that the observations, though they may not be new and striking,

striking, shall lose none of their influence,—but that what is dictated by so disinterested a motive, as a real concern for your welfare, shall not be lightly regarded or wantonly misapplied.”——This is the language of *friendship*, and it is more persuasive than that of the *Athenian Orator*. In friendship rashness and excess is sometimes pardonable: In other things I should condemn the man who aims at what is above his reach; but when he does it from the honest motive of endeavouring to serve his friend, even such an attempt is at least *excusable*. Hence it is that I am not unwilling to listen to your solicitation, and prosecute our plan of Correspondence with a degree of confidence.

I have now good reason to be convinced that you begin to *feel* the influence of *Virtue*, who I trust will appear to *Eugenio* in the same light, and with all the attractive sweetness and simplicity she did to young *Hercules*;* and that you, like him, will accept her offers, and cherish the lovely Nymph in your bosom—It is in her power, and in her power *alone*, to give true cheerfulness, and inward peace and tranquillity.

Now unless this tranquillity, this self-

* See the *Memorabilia*.

complacency

complacency was taking place, the closest application would answer but little purpose. It is morally impossible that Learning should yield its choicest fruit in a soil which has not been duly cultured and prepared. To this previous culture and preparation my young friend has already directed his attention, and is exerting himself not without success. He is fit, therefore, to enter upon a Course of study—such a Course I mean as it is necessary for every liberally educated person to go through, and in which he now promises fairly to acquit himself like a man. Lest, however, he should at all deviate from his right path through the boundless and beaten plain which is now opening to his view, I am ready, nay solicitous, to stretch out a friendly hand; not, indeed, that I am under any sort of apprehension on this head, because I am well persuaded that you are entrusted to a much *abler* guide, of whose abilities and integrity I have the highest opinion:—But as the most trifling assistance may not be unacceptable at this *momentous* and *decisive* period, it shall be my business to go on with my *Eugenio* hand in hand, pointing out the adjacent beauties, and

and endeavouring to amuse him with some *pertinent*, though *trivial* conversation, so as to render this important journey less tedious and less fatiguing. But, if I may continue the metaphor still farther, let me here apprise you, that though it is likely to be at first a rugged road, full of steeps and difficulties, at which perhaps your youthful mind will be dismayed, yet fear not but in time it will surmount them all: For, like *Virgil's*
 F A M E,

Mobilitate viget, viresque acquirit eundo;
Parva metu primò, mox sese adtollit in auras;
Ingrediturque solo, et caput inter nubila condit.

There is need of nothing but resolution and perseverance. A tolerable foundation has been laid: The superstructure will rise apace, and it will rise with security.

Upon looking over what I have written, I find it to be little more than *metaphor* and *quotation*: But as I cannot divest my mind of those lines which suggested the greatest part of it, and as, moreover, they will do in every respect to preserve an uniform complexion throughout the whole, I will try your patience a little longer—They

are those beautiful lines quoted by *Xenophon* in his *Memorabilia*—You know them well—They are fix of the best that old *Hesiod* ever wrote—I will therefore transcribe them without further apology.

N. B. Under the word **ΑΡΕΤΗ** is comprehended every qualification that is *good* and *manly*, and *liberal*: Under **ΚΑΚΟΤΗΣ**, the contrary :

Την μὲν γὰρ ΚΑΚΟΤΗΤΑ καὶ ἰλαδον ἐστὶν ἑλεσθαι
 ῥηϊδίως· λειη μὲν ὁδός, μαλα δὲ ἐγγυθὶ ναιεῖ.
 Τῆς δὲ ΑΡΕΤΗΣ ἰδρωτὰ θεοὶ προπαροῖθεν ἐθήκαν
 Ἀθανάτοιοι, μακροὶ δὲ καὶ ὀρθοὶ οἰμοὶ ἐπ' αὐτήν,
 καὶ τρηχὺς τὸ πρῶτον· ἐπὴν δ' εἰς ἄκρον ἰκῆται,
 ῥηϊδίη δὴ πεῖτα πέλει, χαλεπή περ εἴσα--

Observe the sweetness and encouragement contained in the conclusion ;

ἐπὴν δὲ εἰς ἄκρον ἰκῆται,
 ῥηϊδίη δὴ πεῖτα πέλει, χαλεπή περ εἴσα.

Continue to equip yourself for the journey, and farewell.

PHILANDER.

L E T T E R VI.

MY Lord Bolingbroke, in his *Letters on the Study of History*, observes, “ That an application to any study, which tends neither directly nor indirectly to make us better men and better citizens, is at best but a specious and ingenious sort of idleness; and the knowledge we acquire by it is a creditable kind of ignorance, nothing more”—This is no less true than elegant. We should therefore be particularly on our guard against contracting that vague and desultory habit of studying, which, having no certain and useful object in view, can never be productive of any good effect; and, instead of *invigorating* the mental faculties, tends rather to *distract* and *enervate* them. Did we but always remember, that the great aim of all our studies should be “ to make us better men and better citizens,” we should seldom deviate from the right road.

Now nothing is more likely to keep us fixed to this point, than to proceed with *humility* and *resolution*. There has never

been so great an obstacle to the advancement of true Learning, as that *haughty* and *impatient* spirit, which, pluming itself with its own attainments, however slender and puerile, and willing to follow wherever Fancy leads the way, cannot brook the idea of undergoing the labour that is necessary to the acquisition of sound Knowledge. This is for the most part a foible belonging to youth. It too commonly happens, that, during this age of *levity and presumption*, when the darkness in which Nature involves the human mind begins to wear away, we are inclined to suppose that we *already* know sufficient to carry us through life with decency and with credit. All of us, unless we wink hard indeed, must see the folly of this; but too few have patience and courage enough to avoid it. Among these few I will venture to put down *Eugenio*: For he I trust is disposing his mind for the reception of wholesome Literature, and is aware that it cannot be acquired but by *patient industry*.

There is likewise need of *order* and *regularity*. " We should march all the way, even from the first perception of senses (to
use

use *Bacon's* words ^a) by line and level,— should be secured and fortified by a certain rule and constant method of proceeding." It is only by the observance of some perspicuous method, that we can proceed with any degree of certainty, and be able to acquire any solid improvement and satisfaction: Without it, application and perseverance lead into greater perplexity; but by observing it, the judgment will be gradually formed and regulated, and the memory will be assisted—Ordo etiam manifestò juvat *Memoriam.* ^b

Having then right objects in view, and proceeding with perseverance and regularity, *it is in the power of every one of us* to make long strides towards that pleasant place, where (as old *Hesiod* has it) VIRTUE and LEARNING have fixed their seats. Neither the *length*, nor the *narrowness*, nor yet the *roughness* of the road should discourage us. And we should not be dejected from a consciousness of our own weakness. It is not indeed possible for us to know either the strength or weakness of our abilities, unless we exert them with resolution and sincerity; and such an exertion will never fail of suc-

^a See his *Essays*.

^b *Bacon de Aug. Scien.* 12mo. p. 337.

cess. To be *humble-minded* is a necessary thing, but to be dismayed at a little labour indicates a *mean* and an *irresolute* soul, a soul which will *never* arrive at excellence in any thing that is fair and manly.

You see I do not wish to lead you on by any false allurements. To suppose that the road to solid Erudition is from beginning to end a road of pleasure is a fanciful dream,—the dream of a *Sybarite*. But still, pleasures (and those of the *sublimest* kind) there certainly are, though we cannot come at the full possession of them at once. The pleasures of Learning, like those of Virtue, can be enjoyed only by those who have made some proficiency, and who sincerely wish to enjoy them.

I cannot conclude this Letter, long as it is, without congratulating you on having so many favourable circumstances attending your present situation which tend to *confirm* your resolution of prosecuting your studies in a proper way. Of this kind particularly are those pleasant Walks and Gardens, which some of the greatest men of this island have been used to frequent—“^a Et tanta vis admo-

^a Cic. de fin. &c. lib. 5. cap. 1. & 2.—The six first words are brought a little out of the place they occupy in the original.

nitiois

nitionis inest in locis; ut, cùm *ea loca videamus*, in quibus memoriâ dignos viros acceperimus multùm esse versatos, *magis moveamur*, quàm si quando eorum ipsorum aut *facta audiamus*, aut *scriptum aliquod legamus*—
 Atque id quidem *infinitum* est in *illâ* urbe: quacumque enim ingredimur, in aliquam historiam vestigium ponimus.” To this should be added the healthfulness of the climate, and the opportunity you enjoy of spending your leisure-hours in cheerful and rational conversation with those, who, like yourself, are candidates for fame:—Surely, such things as these will excite in *every* mind, which has in it the smallest spark of *magnanimity*, an *honest* and a *liberal* emulation. And this passion, let grave Moralists say what they will, was no doubt implanted in us for wise purposes; else why should we feel that sublime and pure delight which arises from the reflexion on our having excelled our equals in any thing that is *valuable* and *praise-worthy*?

Cherish it in your bosom; but remember, at the same time, that you *cannot* take *too much* care to *regulate* and *direct* it *properly*.
 Farewell.

PHILANDER,

L E T T E R VII.

MANY entertain wrong notions with regard to reading. The generality of young men read *too little*: some, *too much*; not apprehending the *use* and *intention* of the thing. To secure yourself from falling into any mistake, I would advise you to consider the matter coolly and deliberately. And by way of giving you some assistance, I cannot perhaps better employ this rainy afternoon than in throwing together, *just as they occur*, a few general observations on the subject; and after that, we shall come to *particulars*: It is here of the highest consequence to set out aright, otherwise the best laid plan, and the most vigorous exertion and perseverance, would be of no avail; for the *abuse* of reading, instead of *advancing*, becomes, on the contrary, an *impediment* to the progress of Knowledge.

In perusing books we are influenced principally by two motives: the one is, to amuse ourselves; the other, to improve our reasoning faculties. If we suffer ourselves

to

to be led on by the *former*, any more than what may be just necessary to relieve the attention, we shall be on the high road to dangers and mistakes. But it would be certainly an important step towards the attainment of Learning, if we could make our pleasure to consist chiefly in being influenced by the *latter*. I grant, indeed, that those Authors which sport with the imagination are, to young men, *generally speaking*, by far the most agreeable; because (with many other reasons) the perusal of these requires no exertion of the thinking powers of the Mind. But here you must use resolution: A little will do; for if you will boldly oppose, at first, this propensity, I can assure you of success: A Mind, which contains any seeds of what is *great* and *liberal*, perceiving the *emptiness* and *dangerous tendency* of what merely dallies with the fancy and the passions, and feeling inwardly a wonderful *desire* and *capacity* of being polished and enlarged, will soon turn with pleasure to *that mode of reading*, whereby alone it can acquire any degree of *polish* and *enlargement*. This being once settled into a habit, all is secure. If Nature should have given

us a Mind too volatile to undergo at once the labour of nice deductions and inquiries, we should inure it to them *by degrees*; gently exerting its powers nevertheless, lest they become languid and paralytic: But it ill becomes us, if we are friends to ourselves, to consider *cowardice*, or *indolence*, or *irresolution*, as any natural volatility of disposition.

But although we may be right and determined as to the *object* of our reading — the improvement of the Mind, that is; yet we are frequently apt to be mistaken with regard to the *means* used in endeavouring to acquire it. Many there are, who, after the perusal of several Volumes, not finding themselves making the progress they expected, conclude too hastily, that to obtain any portion of true Learning, falls to the share of *only a few favourites of Nature*, from which number they would modestly exempt themselves: The fault originates with themselves, and possibly with those who preside over their education: Such want order and judgment to direct them: Nature, in the distribution of the powers of the human Mind, is, for the most part, extremely equal.

Others,

Others, again, are of opinion that if they industriously collect such curious and valuable books and manuscripts as are unknown or inaccessible to the greatest part of the *Literati*, they are on the direct road to true Learning. These people, all whose knowledge lies in their fine *Libraries*, may well be compared to that silly *Roman*, who, as *Seneca*^a informs us, used to pay able and ingenious men for being constantly about him — For what, think you? — why, in case any learned topic was started (and such no doubt was perpetually hunted after) these were to supply him, one with an acute saying from *Aristotle* or *Plato*, — this with a witty one from *Aristophanes* — a third with a verse of *Homer* and so on — every one giving him a scrap out of his own Author: However, *Claviscus Sabinus*, for that was the fool's name, thought himself a man of very great learning, because it was in the heads of those whom he kept in his service.

These men collect indeed and run over a multitude of books, but never reflect on their contents; never exert the powers of the Mind, nor try to make them capable of

^a Epist. 27.

discerning

discerning and digesting that which is useful
— forgetting altogether, that he

who reads

*Incessantly, and to his reading brings not
A spirit and judgement equal or superior,*

Uncertain and unsettled still remains,

Deep vers'd in books and shallow in himself,

Crude or intoxicate, collecting toys,

And trifles for choice matters—worth a sponge;

As children gathering pebbles on the shore.^a

When the celebrated Dean of *St. Patrick* said, that all who wished to make themselves Scholars ought to *read* seven or eight hours every day during the first part of their life, he meant no doubt that they should spend that time in using themselves to think regularly, to canvass the opinions of the Authors they perused, and to draw from them proper conclusions and information. It is thus we shall make a progress in acquiring Knowledge: By thus following the track wherein Authors make their observations and disco-

^a Par. Regained iv, 322.

veries,

veries, we shall learn to exert our own powers of invention, and be supplied with materials to exert them with advantage: This is the great use and intention of books. —“^a Non *paranda* nobis solum, sed *fruenda* etiam Sapiencia est.” Let it not be your concern to read *much*, but to read *well*.

It would, I think, facilitate very much what I am anxious that you should attend to, if, upon meeting with any thing extraordinary in any man's life, or any new observation recorded in an Author you read, you were to shut the book and imagine yourself in their circumstance or situation, and consider the merit or demerit of the action or sentiment, comparing it with what *you* might have done or said on the same occasion:^b Or, if, when you meet with a General, who, though he has an opportunity of making a speech to his soldiers, yet opens not his mouth, you were to put yourself at the head of his army, and compose an harangue for him: Or again, when you find a Senator sitting silent, you should make him rise up, and, having properly considered the matter in debate and the character of him

^a Cic. De Fin. i. 1.

^b De Aug. Scien.

you

you would wish to speak, deliver in his stead an Oration adapted to the purpose; endeavouring to make the matter and words such as he might have been supposed to use— These, and other incidents of the like kind, often occur in the speech-making but admirable Historians of Antiquity. Numerous are the advantages to be derived from such a practice. Among others, it would tend to make you observe the peculiar and hidden excellencies of the Authors you peruse;—it would exercise your faculties in applying properly your own sentiments, and your pen in imitating their language;—and thus by inuring you to think after their manner, and by polishing your style, it would teach you in time to catch something of their spirit and elegance, and make their several beauties as it were your own.

Take the following account of one who went on in another way :

P H I L O P H E M E S.

It has been said, that since the birth of the Arts and Sciences, reading was never so much

much in fashion as in the *present age*; and that men, generally speaking, were never so *ignorant* and *superficial*. However dogmatical this assertion may be, it is nevertheless too true that there are many who read with no *other* view than to *talk* and *shine in company*: This being the summit of their ambition, they suppose that the remembrance of some particular facts, some fine sentences, or humorous anecdotes will make up for every other deficiency. It is, I believe, amongst these glittering bawbles we must rank *Philophemes*. He was sent to the University at about eighteen, possessed of no small share of school-learning: This, however, he did not much increase.

The love of praise, when *moderate* and *well directed*, gives birth, at least it gives *vigour* and *refinement* to several noble qualifications; when *otherwise*, it is the cause of much mischief. This was the ruling passion in the breast of *Philophemes*.

His aim was, to be considered as a man of the most extensive knowledge, as well as of the most elegant and refined taste: The principles of the latter, indeed, had been given him by Nature; but these were rather
vitiating

vitiated than improved by the method he adopted in acquiring the former. Instead of reading those models of the *sublime* and *beautiful* in composition with the attention they deserve, he thought of doing the business by a much nearer way ; for rather than peruse the great Writers of ancient *Greece* and *Rome*, so as to be able to imitate their beauties, and enter into the true spirit of their works, *Philophemes* had recourse to enervated translations and paltry abridgements. His time was therefore principally taken up in running over the more showy but flimsy productions of the day ; in learning the several languages of *France*, *Italy*, *Spain*, *Holland*, *Portugal*, and *Germany* ; and in dabbling with the elements of *Geometry*. In conversation, he would quote, with seeming facility, *Voltaire*, or *Tasso*, or *Camoens*, or any other first rate Author in these *centum linguis*, the bare enumeration of which is enough to perplex and confound one. And as to *Hebrew*, *Persic*, *Arabic*, *Syriac*, and *Greek* and *Latin*, his knowledge in these was not inferior (*ut fama erat*) to that of a *Pocock* or a *Scaliger*. Among readers of the common sort, like myself and others,

he

he would talk of *Thucydides* and *Livy* as of his most intimate companions. Honest *Homer* he was wont to extol with a degree of enthusiasm, and would have us believe that he had perused all the voluminous commentaries and compilations of the indefatigable Bishop of *Thessalonica*. Of such vast extent was the capacity of *Philophemes!*

But let us not be carried away with appearances. A discerning eye might easily perceive that his knowledge went but a very little way beyond the Grammar; or, more properly speaking, (for he had never well digested the elementary principles of most of the languages he used to dabble in) he was just able to make a fine quotation, and to pass a pretty accurate opinion on the principal Authors in them: That was all. This, however, is apt to dazzle a common observer. And besides, “suppose a Linguist (as ^a *Milton* strongly expresses it) was to pride himself to have all the tongues that *Babel* cleft the world into, yet, if he had not studied the solid things in them as well as the words and lexicons, he were nothing so much to be esteemed a learned man, as

^a In his *Treatise on Education*.

any yeoman or tradesman competently wise in his mother-dialect only." Suppose not, however, that I think *lightly* of studying the languages: I only wish that all studies, whatever they be, were made subservient to some *useful* and *rational* end.

Philophemes it is true *read* a great deal, but it may be questioned whether he ever really *thought* in his life. His conversation was forced and artificial: His Memory was naturally retentive; to this he was *wholly* indebted: His powers of reasoning and invention were never exerted: So that whatever his acquisitions were, he was possessed of no *real knowledge*; for it cannot be called any real knowledge to know any thing by *rote*—*It is only a bare retention of what has been entrusted to the Memory.*

His method was, whenever he had any previous notice of the company he should meet, to furnish himself with materials for discourse—*Apud alios loqui videlicet didicerat, non multum ipse secum*^a—Being once present at a Gentleman's house, where two Surgeons, sensible men, spent the evening; *Philophemes*, as his manner was, introduced

^a Cic. Tuscul. Quæst. v. 36.

Anatomy on the carpet without the least apparent intention. The topic was discussed with great eloquence. The sons of *Æsculapius* were now in their element, and on the subject of *osteology* in particular they displayed no small share of skill and erudition. But *Philophemes* ranfacked over the whole *Ars Medica*; and his superior volubility attracted the eyes of all: "In truth" (said one of the company, after a while, with perhaps more pleasant *sarcasm* than *good-nature*) "my friend *Philophemes* has *Chefelden* and *Haller* at his finger's end;—to be sure he was at them till *past twelve last night*." We smiled. He blushed.

I need not point out to you more particularly that such a method of going to work, besides the *futility* of it, will at length be sure to bring one into very *ridiculous* and *disagreeable* circumstances: For all fictions will soon fall away, as the blossoms do from the trees: there is nothing feigned, any more than violent, that can possibly be of long duration: So that the *nearest* and *most secure* way to honour and respect is, in the end, the same as was chalked out and recommended by the excellent *Socrates*, *To*

be, that is, in reality what one wishes to be esteemed.^a

I have just this moment called to mind another anecdote, which may perhaps, if there was any kind of necessity, set this matter in a clearer light—I will therefore mention it.

Philophemes was designed for the Church. He was appointed, soon after he was ordained Priest, to preach at a Visitation held by the Bishop of —The appointment was highly pleasing to this young man; for as the audience was likely to be learned and numerous, he looked upon it as a good opportunity for extending the limits of his fame. But where was the Sermon to be had? for the brain of *Philophemes* had never attempted to put together any thing like a regular composition of any kind. But no matter how or where:—he was pleased with the appointment. The thoughts of making a Sermon himself—and to his praise be it mentioned—never once entered into his head. He therefore, like another *Claviscus Sabinus*, had recourse to a Curate

^a See *Cicero's Offices*, 11. 12. and *Xenophon's Memorabilia*, passim.

of his—for you must know that *Philophemes* was a DIGNITARY in the Church, pampering himself at the age of *six and twenty* with the revenues of a GOLDEN PREBEND and a no less GOLDEN LIVING!!!— But this Curate, who he understood was esteemed a liberal and ingenious man, either from want of time, or from some necessity or other, played his young Rector on this occasion but a scurvy trick. Attend the sequel. Behold *Philophemes* now in the Pulpit, displaying his oratorical talents with no less energy than *Mark Tully Cicero*; and now behold him—sad contrast!—receiving this anonymous note, just as he is going to dine with the Bishop: “ If your vanity should prompt you to *publish* the Discourse which we just now heard, a friend advises you to apprise the world in the title-page, that it is at least *the Second Edition*, for it has *already* appeared in print about ten years ago, when it met with universal and deserved approbation. His Lordship, no doubt, and the rest of the learned audience are much obliged to you for delivering it with so much eloquence and solemnity.”

Are

Are you not moved, *Eugenio*, with something like a mixture of pity and contempt for this frivolous young man?—If you wish to be the cause of such emotions, imitate *Philophemes*.

Such a character, however, is considered by some men as a kind of prodigy. For my own part, (and I adopt the words of old *Melibæus* with all sincerity) “*Non equidem invideo: miror magis.*” For, in my opinion of things, the contracted span of human life is too short to be wasted in this desultory and puerile way; and it seems to me to be much wiser for us, and much more agreeable to the intention of our present existence, to proceed in some *regular, rational* manner; and to *read*, as well as *act*, not with views to *ostentation*, but to *acquire true Wisdom and Virtue*; improving our reason with the utmost diligence, and making every faculty we have as beneficial as possible both to *ourselves* and to our *fellow-creatures*.

LETTER

L E T T E R VIII.

I AM glad to hear that your Public Lectures begin with the Mathematics. It is entering on a Course of Study in a proper way, and after the ancient manner of proceeding. Every one knows that the old Philosophers of *Greece* used to consider an acquaintance with Geometry as a key to the understanding of the other Sciences: When *Pythagoras* opened his famous School in that part of *Italy*, which was formerly called *Magna Græcia*, his Scholars were always advised to begin here as at the fountain head of Literature. And a similar plan was afterwards adopted by *Plato* in the *Groves of Academus*, who never admitted to his Lectures in Natural Philosophy and Metaphysics those who were unacquainted with the elements of Geometry. To the same purpose also is the saying recorded of his Scholar *Xenocrates*, who, having in time succeeded *Speusippus* in his School, and being desired by one that was ignorant of the Mathema-

tics and the principles of Arithmetic, to admit him to his philosophical Lectures, replied, *Friend, I would advise you to go your way, for you have not the HANDLES of Philosophy*—Πορευς, εφη· ΛΑΒΑΣ γαρ εκ ἔχεις Φιλοσοφίας.^a

Of the same opinion we find all other great men who did not want sound sense and proper experience in these matters. Out of the great list of Moderns, I will only mention the celebrated *Bacon*,^b and the Author of *Paradise Lost*, whose capacious mind seems to have been no less adapted for the study of Philosophy in general, than it was for Poetry: “As for the usual method of teaching Arts and Sciences, says he,^c I deem it to be an old error of *Universities* not yet

^a See the account of him by Diogenes Laertius. We have no word to express λαβη exactly.

^b He speaks of this in very pointed terms in his Book *De Augmen. Scient.* p. 98, 99.—12mo.

^c In his *Traçtate of Education*. There are a great many valuable remarks in this little piece: But the plan he proposes is impracticable, in as much as he requires more than the generality of men can compass. The Author of *Paradise Lost* seems to have thought that all men were possessed of his mighty genius, to which every thing was feasible and easy—So apt are men to judge of others by themselves, and so liable are they to be mistaken.

well

well-recovered from the scholastic grossness of barbarous ages, that instead of beginning with Arts most *easy*, (and those be such as are most *obvious to the sense*) they present their young unmatriculated novices at first coming with the *intellective abstractions* of *Logic* and *Metaphysics*," and so on. But with you what this great man very justly complains of (and what is too often practised even at this time of day) seems to be entirely removed, and a beginning made just as he would wish; for nothing can be more *easy*, nothing more *obvious to the sense* than the elements of Geometry: Indeed they are so much so, that some have gone so far as to say, that *everybody* might make himself master of Mathematics if he would.

I need not quote any more authorities nor assign any further reasons (though there are many more at hand) to assure you of the *propriety* of your setting out: And hence I have good hope that you are guided by men who study to discharge conscientiously the duties of their high office, and who dare *throw off* the authority of meer *custom* when it *opposes* the dictates of more *enlightened Reason*, and of *better Experience*—These

two considerations are of the greatest importance imaginable.

Much less need I use many words either to *remove the objections* made to this Science, (for objections have been made to the most useful things in the world) or, on the other hand, to *shew* you its *excellence and utility*. The little that has been said against it in former times originated in the disordered heads of the *Sceptics* and *Epicureans*—and who is ignorant that *Pyrrho* and *Epicurus* have had, in all ages, their followers and adherents? But the ridicule of such men will always reflect honour instead of contempt, it being an infallible proof of some superior worth and excellence in the object of their attack. The readiest way to answer the cavils of prejudiced or little minds on this head is, to oppose to them the advantages which accrue from the study of Geometry: And here we may say, and that with the utmost truth and impartiality, that they are *more numerous*, and of *more extensive use* than what result from *any other human Science* whatsoever—To you, or any young man of reflexion, it would sufficiently recommend it by saying, that this is a
principal

principal clue to whatever we find valuable in the whole compass of Literature. For there is not one single Art, whether of the necessary or liberal kind, nor one single Science, which is not, in *some measure*, ultimately indebted to this—There is little need of mentioning particulars. Now supposing a competent knowledge of these might be acquired without understanding the Mathematics, yet it must be allowed that those who begin with the first principles of Science and in a *regular, approved* method, are alone on the right road to proceed with most accuracy and success.

To enter at large upon this subject, and show minutely how the whole of Learning rests, in a great measure, upon this foundation, is a thing foreign to my present intention: I leave this to those who are better able, and whom it may more immediately concern: And perhaps, indeed, at this time, it would be a matter of no great consequence: The consideration most likely to weigh with you now, is, that the Mathematics tend to the immediate improvement and strengthening of your reasoning faculties.

It is a maxim, that to acquire by gentle
degrees

degrees a habit of reasoning can alone teach us the right and perfect use of those rational powers and principles which Nature seems to have implanted in us. The perusal of a *Poem* of HOMER, of an *Oration* of DEMOSTHENES, or of the finest *Dialogue* of CICERO, cannot effectually do this. Nor is such a habit to be acquired any where else with *so much certainty* as in the Schools of the Mathematicians. By being used to contemplate that *close and elegant chain* of arguing, that wonderful *connexion and perspicuity* which pervades the whole of their *sublime Science*, you must *necessarily catch something* of their method and acuteness. And after having once known the way of forming our notions of things with any accuracy, and of expressing them in a perspicuous and regular manner, it will perhaps be no easy matter to make us deviate from it.

With regard to affairs of Literature, we are told by *Aristotle*, the great Arbiter in these things, that every Composition should be *in — one*: And *Horace*, following his master in this, as well as in other particulars, has the same doctrine :

— *Sit quodvis simplex duntaxat et unum.*

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In a multitude of other passages in his *Art of Poetry*, and indeed in all works of the like kind, we find this precept repeatedly inculcated. Now it is not possible to preserve this *whole*, this *totality*, this *oneness*, (call it as you please) without being first able to exert our Reason aright, and arrange our thoughts in due order and proportion. If the Mathematics have the least tendency to enable us to do this, (and they most evidently have) he who has the noble ambition of being any thing like a Scholar should want no other *stimulus* to make him get a competent acquaintance with them.

The study of Geometry, by thus forming and correcting the faculties of the Mind, will soon divest it of that *unsteadiness*, that *pride* and *volatility* which we so often find about young persons—And hence they will be able to prosecute every literary business in a proper manner, and will learn to fix in time on some certain and rational pursuit in life.

Notwithstanding this, and *all* that *might* be said upon the subject, many enter upon this study with reluctance, and few have resolution enough to make any tolerable proficiency

ficiency in it; not perhaps that they deny its *usefulness* so much as complain of its *insipidity*. But surely this is a very ill-grounded complaint; and can arise from no other cause than that irksomeness and repugnancy which the human Mind feels at first to any sort of consistency and exertion. For the Mathematics, when properly studied and when but a little progress is made, cannot fail of affording the highest delight and satisfaction: We all know that the first principles of every Art and Science are tiresome and unpleasant, unless indeed we may except the Science now before us: For the Elements of *Euclid* will, as I have just said, soon produce in attentive minds very different emotions—emotions I mean of Pleasure and Admiration: It is on all hands allowed, that the *investigation*, and especially the *discovery* of *Truths*, however *speculative* they may be, naturally affords us the sublimest of all pleasures. And besides it is allowed, that *Order*, *Harmony*, and *Proportion* are things amiable in themselves, and highly delightful to the mind of man:—No *rational* and *thinking* Being can contemplate without wonder, or rather without
 out

out a degree of ecstacy and rapture, that fine symmetry, that curious gradation, that admirable connexion and dependence on each other, that—(I want words to express myself)—which we find throughout the works of the Divine Architect of Nature:—Now whatever bears *any sort of resemblance* to this, either in the works of *Art* or in matters of *Science*, will always produce *effects* of the *same kind*, which indeed shall be *proportionable* to their *causes*—Let it then be remembered, that there is in Geometry such a beautiful *arrangement* and *connexion* of the several parts, together with so fine a *variety* of *subjects* rising one upon the other and adapted for the exercise of the sublimest faculties, as we may look for in vain in the *other* branches of human Learning—But of this enough.

Multaque præterea tibi possum commemorando

Argumenta fidem dictis conradere nostris:

Verùm animo satis hæc vestigia parva sagaci

*Sunt, per quæ possis cognoscere cætera tute.**

Upon the whole, then, I would have you rest satisfied that you are now entering on

* Lucret. l. 400.

an *useful* and a *pleasing* Science, and that a competent knowledge of it is a thing *necessary* to be acquired by all who wish to go through a Course of liberal Education in the most advantageous way. Supposing even you *did not at first see* its direct use and tendency, you should not for *that reason* reject it; for believe me, you will perceive, in time, that it has so *powerful*, though perhaps *insensible*, an influence upon the Mind, as to enable it to prosecute other pursuits with greater *strength* and *advantage*. Remember what I have told you before, that a *haughty, impatient* spirit is no less an impediment to the progress of sound Knowledge, than *indolence* and *timidity*. Be not discouraged at the first setting out, and I will venture to assure you of success. Let me again remind you, that there is no *Happiness*, no *Virtue*, no *Literary Attainments* to be arrived at without *manly resolution* and *perseverance*.

Nunc animis opus, Eugenio, nunc pectore firmo.

As to the *method* of studying this Science, I do not apprehend any difficulty. Commentators will be of no real service to you :

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At this time, however, every thing of that nature should I think be avoided — But here you have a better guide to direct you — *Euclid* has chosen the best Problems and Theorems, and has placed them in, perhaps, as clear and elegant a manner as possibly can be. Many have attempted to alter his selection and arrangement, but their attempts have only served to make his excellence the more conspicuous. Be sure to understand his Definitions thoroughly — Definition being what all Science is built upon, it is well known that the old Philosophers of *Greece* have taken uncommon pains to treat this matter with all possible accuracy and precision: *Aristotle's* care in this respect is remarkable: And *Euclid*, generally speaking, is not deficient. Have therefore, in the first place, (I say it again) a clear and thorough knowledge of his Definitions; after that, attention is all that is necessary, and this cannot be dispensed with. Farewell.

PHILANDER.

E

L E T T E R IX.

THE detached tractates of the ancient Historians and Philosophers, which you say you read at your Private Lectures, will do well to prepare the way for perusing with greater ease and advantage a regular History of the *Greek* and *Roman* Polity. No doubt your excellent Tutor will give you proper directions as to the *end* and *manner* of reading them; yet here, as well as in other things, there are perhaps certain *minutiæ*, which, though scarce worthy of his notice, ought to be attended to nevertheless. It shall be the business of this Letter to glance at such particulars.

There are many who admire the writings of Antiquity for no other reason but because all the world admires them: Whilst a few others, on the contrary, depreciate and undervalue them from the mere affectation of being singular — So capricious a thing is the mind of man when not guided by *unprejudiced* and *cultivated* Reason! Now these persons are equally in the dark with regard
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to the beauties of the *Ancient Composition*; the one being not *able*, the other not *wishing* to understand it. In truth there is need of a very correct taste and judgement, to see all its excellencies, and to relish that *genuine simplicity* in which it is handed down to us: Yet he that is not capable of doing this, cannot possibly derive either *pleasure* or *improvement* from reading the works of the Ancients: But they are highly productive of both; and it should be the great care of every one, devoted to support the character of a Gentleman, to fix upon and adhere resolutely to that track which leads this way with greatest certainty; taking care, at the same time, to avoid the enthusiastick notions of those who contend, that what is *useful* and *elegant* in Literature is to be found *nowhere else but in the productions of Antiquity*.

The great end of studying the *Classics* is, it is plain, to make them useful and subservient to you in supporting the dignity of the station you are to fill in life. To do this effectually, you must read them so as to be able to see their several beauties, and (yet without being a servile copyer or a plagiarist) to transfuse into your own style and composition

fiction *something* of their *spirit* and *method*, *something* of their *majesty* and *simplicity*. Whoever thus soberly analyses these great models will, it is true, acquire less *general* and *fashionable* learning, but, which should be the first object, he will treasure up a stock of *sound knowledge*; and having inured himself to a habit of reflexion, will always have it in his power to draw out and apply this knowledge with *ease* and *propriety*.

Again: In order fully to reap this advantage, we must render these writers easy and agreeable to us, so as to be able to enter into the true spirit of their works: Here it is seen at once that to make oneself at least a *tolerable* master of the language in which they wrote is altogether a necessary thing: And this is not to be done in a little time or with a little trouble: That, however, it is not *insurmountable*, many a worthy character of our own country and of our own times will both convince us and encourage us to the task.

Now as to the means of attaining these points, let us look up in particular to the example of the classical writers of *Ancient Italy*. In the *philosophical works* of *Cicero* we shall find perhaps not a great deal more than
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the thoughts and opinions of *Pythagoras*, of *Plato*, of *Aristotle*, and the other Philosophers of *Greece*, judiciously selected and applied after his own way:^a—The bee, it has been said, though she culls her materials from various and different flowers, works up her honey so as to make it have a taste wholly original and peculiar to itself: So perhaps in this respect we may say of this great man.—*Homer*, *Hesiod*, and *Theocritus* were confessedly the luminaries whereby *Virgil* steered his course. And upon comparing the *Commentaries* of *Julius Cæsar* with the *Anabasis* of *Xenophon*, we shall be inclined, it is probable, to give no less praise to the *imitative* manner of the *Roman* than to the *original* work of the *accomplished* Scholar of *Socrates*.

These and every other subsequent writer of credit and correctness had some model before

^a So much indeed is repeatedly confessed by himself—See *de Nat. Deor.* I. 4 and 5.—his *Tusc. Quæst.*—his *Academ. Quæst.* and his *De Fin.* passim. We shall find him also endeavouring to imitate his favourite *Plato* both with regard to his subjects and his manner of treating them. “His chief design was to give his countrymen, in their own language, a History of the Ancient Philosophy, rather than any system of his own, and explain to them what the old Philosophers had said or written on those subjects that were considered most important.”

them: This indeed they studied to imitate, but they did it with the *hand of a master*; borrowing some particular graces, according to the nature of their subject and the idiom of their language.

Horace acknowledges that *Archilochus* was the pattern he followed in Iambic Poetry, and tells you what use he made of him; defending at the same time the *merit* and *propriety* of such Imitation:

— numeros animosque *secutus*
Archilochi, non res et agentia verba Lycamben.
Ac ne me foliis ideo brevioribus ornes,
*Quòd timui mutare modos et carminis artem.**

But after what *manner* did they *study* these models? Not, we may be sure, through the medium of *abridged* or *translated* copies of them. It is true indeed that *Cicero* and others used to translate *Greek* Compositions in order to form a good style; but they never dreamt of doing it with any further views, or of facilitating to others the acquisition of the original language. This was the invention of a more indolent period, when man-

* Lib. 1. Ep. 19.

kind became too listless to exert properly their intellectual powers.

However serviceable Translations may have been at some particular period, or considered in some particular points of view; yet from the time they have been looked upon as necessary assistants to young learners, I am fully persuaded, in my own mind, that they have not only retarded the progress of solid Erudition, but have greatly contributed towards the engendering of that false, showy, and mixt sort of Literature which is now so much in fashion—Indeed the *one* is the *consequence* of the *other*. If we cast our eyes but a hundred years back, we shall find that the dead languages were much more generally understood *then* than what they are at *present*. The crudities which we are now daily pestered with must be owing to this decay of sound Learning. And what cause is to be assigned for this speedy and manifest decay? *Several*, perhaps, co-operate: But the general and wrong use that is made of Translations, is not I think to be considered as one of the *least efficient*.

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It may be said, that *numerous* and *plausible* are the arguments which have been advanced in support of a contrary opinion—True—But they are far from being strong or conclusive; and most of them are overthrown by this single observation, if properly examined and followed through all its consequences: “*That way of learning must be the best and most secure, which comes nearest to the method of investigation, because here there is room left for the right exercise of the intellectual faculties; and it is only by the right exercise of these, that the knowledge of any Language, as well as of any liberal Art or Science, can surely, though perhaps slowly, be acquired.*” To proceed any other way is to *add to*, instead of *removing*, that darkness and inability of due exertion, with which our understanding is naturally attended.^a

When, therefore, persons run over the writings of the Ancients in a hasty manner,

^a The celebrated *Dr. Busby*, than who no one, I suppose, had greater capacity or experience with regard to the instruction of young men, seems to have been convinced of the bad tendency of translations; for he would never allow, it is said, the use of any thing besides the *bare original*, fairly and correctly printed,

without

without understanding either their language or the full excellency of the composition, they put one in mind of those *petits maitres* of modern times, who think to preserve health, and get vigour and activity to their lungs and muscles by riding out on every occasion in some easy vehicle of modern luxury and refinement—It was not *thus* that the *Roman* Youth attained to any eminence in their Literary Exercises, or in the Field of *Mars*.

If translations must be read, let them be read by way of *amusement*, and not with a view of understanding an ancient writer, or of learning his language. In these things they will certainly prove defective. Of the few that I have read since I became capable of forming any judgement on things, those of XENOPHON'S *Anabasis*, done by *Spelman*, and of his *Cyropedia*, by *Ashly*, and that of VIRGIL, by *Warton* and *Pitt*, are the only ones I met with, which seemed to preserve any thing of the *true elegance*, and *majesty*, and *simplicity* of the original. The merit of our famous translation of the *Iliad* and *Odyssy*, is perhaps justly pointed out by *Mr. Blackwell*,

Blackwell,^a where he says, “ That *Pope* has taught *Homer* to speak *English* incomparably better than any language but his own.” These translations, and *such as these*, together with the annotations subjoined to them, may be read, during leisure-hours, with a degree of pleasure and improvement.

Dr. Johnson indeed observes, “ That the HOMER of *Pope*, as well as the ANACREON of *Cowley*, has admitted the decoration of some modern graces, by which he is undoubtedly made more amiable to common readers; and, perhaps, if they would honestly declare their own perceptions, to far the greater part of those whom Courtesy and Ignorance are content to stile the *Learned*.^b” This observation is, perhaps, rather vague and dogmatical: However, there seems to be much truth in it: But this is to be attributed to nothing with more justice than to that mischievous practice of encouraging the use of translations, which naturally tends to give the mind an *indolent* and *careless* turn, and a *distaste* to the labour necessary for the attainment of the original language. And

^a In his *Inquiry into the Life and Writings of Homer*.

^b See his *Life of Cowley*.

besides,

besides, it is too generally supposed, “ that modern Erudition hath *superseded* and *rendered useless* an acquaintance with ancient Authors.” When such a practice and such a supposition prevail, or are even *countenanced*, where is the wonder that *Pope* should be more eagerly sought after than *Homer*, or that *Cowley* should be allowed to have tuned the *Lyre of Love* with greater skill than *Anacreon*?

I am persuaded, however, that he who has naturally what may be formed into a correct taste, will, with a *moderate* knowledge of *Greek* and of *ancient manners*, (for the *one* is as *necessary* as the *other*) derive much greater pleasure from reading the *simple, energetic* language of *Homer*, than what the *smoothly-flowing English Iliad* is capable of affording even to “ a *common reader* :”^a And the forming of such a taste should be attended to in time, before the

^a *Cervantes*, with his usual humour and good sense, observes, That to read an Author in a *translation* is like viewing a piece of *Flemish Tapestry* on the *wrong side*, where, though the figures are distinguishable, there are so many ends and threads, that the *Beauty* and *Exactness* of the Work is obscured, and not so advantageously discerned as on the *right side* of the hangings. See *Don Quixote*, Part II. 62.

palate is vitiated with the less wholesome flavour of modern Literature.

These things I speak from my own experience: And I have dwelt the longer on the subject, because you are now at full liberty either to use Translations or not: If you do, be assured that it is not the way to reap solid advantages; you may perhaps *read more*, but you will *study less*: If, on the other hand, you resolutely avoid them, there will be no reason to repent: And, furnished as you are with the principles of the two languages, and with no inconsiderable stock of words, if you sit down with a mind willing and determined to wade through a few difficulties, having your *Scapula* or *Ainsworth*, and *Potter's* or *Kennett's* ANTIQUITIES by your side, believe me, neither *Greek* nor *Roman Classic* will have any obstacles to throw in your way; but, softening that harsh visage which *Cowardice* or *Ignorance* supposes them to wear, they will soon become most agreeable companions. And whilst you *expand* your mind and render it *fit for general investigation* by thus exerting its powers, you will, at the same time, gradually

dually acquire an accurate knowledge of those two classical languages which have been the *delight* and *admiration* of succeeding ages. Farewell.

PHILANDER.

L E T T E R X.

— Q U I T E in a reverie this morning:—absolutely unfit for any thing which requires the least thought or attention—I will, however, try to compose myself so as to give you an account of the manner in which I have been trifling these two days last past: And for doing this, your favourite Author will abundantly excuse me: You remember how he writes to his beloved *Virgil*:

Misce stultitiam consiliis brevem:

Dulce est desipere in loco.

Our common friend, the gay and sprightly *Hilario*, came to see me about a week ago.

On

On *Thursday* last he and I sallied forth a partridge-shooting, — a diversion which we are both fond of. Having ranged the fields for some hours, not without much sport and success, we found ourselves hard by the house of the good old *Philoxenus*. Was you but acquainted with this worthy Gentleman, you would perhaps suspect that our game did not *casually* lead us this way. His greatest happiness is to administer comfort and pleasure to those about him. To a great stock of sound and elegant Learning, he joins all the hospitable and benevolent qualities of honest *Axylus* — one of the loveliest characters, in my mind, THE POET ever delineated; and that he has 'done in two lines:

Αφνειος βιοτοιο, Φιλος δ' ην ανθρωπισι*

Παντας γαρ φιλεσκειν, οδω επι οικια ναιων.

Here we met a neighbouring Gentleman, and the sensible *Hortensia*, who had just arrived with her only daughter, the amiable *Clara*. *Philoxenus* was of the happiest of men. Between walking, and a lively and rational conversation, we passed the after-

* Iliad Z. 14.

noon in a manner the most agreeable: Had the misanthrope, *Timon*, been there, his heart must have again felt some of its *natural* emotions.

Soon after tea, “*Philander*, (said *Hortensia*,) you have just seen what difficulty I have had to prevail on our hospitable neighbour to leave his house for but one day, and come to celebrate *Clara’s* birth-day tomorrow: You know I don’t mind such things,—only I think it may give rise to a little harmless mirth: And *Philoxenus* and yourself have taught me, that it is our greatest wisdom to make our abode on this earth as smooth and easy as possible, and that nothing can do this like *Philanthropy*, and *Innocence*, and *Cheerfulness*: Now, Sir, having finished my *preface*, (proceeded she, smiling) will you be so good as to carry this *Card*, which I intended to have sent from hence, to your mother and our young friend *Catbarina*:—And, Gentlemen, if you would be pleased to attend them, I cordially give *you* the same invitation.”—“And we most cordially accept it,” replied *Hilario*, before I had time to speak, rising nimbly from his chair and making a profound bow
to

to *Hortensia*.—"A thought has just come into my head"—(continued he, in his rattling way,) "I must inform you, Madam, that I have some little skill in musical matters—you have perhaps observed already how fond I am of speaking of my own accomplishments—however, be that as it will—what I was thinking of is this: That I should put my German Flute in my pocket, and *Philander* put in his a pretty little *Ode* on this happy occasion; for this friend of mine makes verses, and shoots partridges with equal skill and dexterity: I will set it to music; then this lady shall sing it,—this shall play the Harpsichord,—this the Guitar,—and I myself will play the Flute—and thus, Madam, we shall spend the day most gloriously:—Ladies, what say you to the motion?"—"A better motion, (exclaimed *Philoxenus*) there cannot be:—It requires no amendment, and will be carried without a division:—*Clara*, my girl, thou must not object to it—'tis entirely innocent:—Go, *Philander*, and invoke your *Thalia*:—my Carriage shall be at your *Villula Tusculana* by eleven to-morrow morning to
fetch

fetch your mother and sister:—you and your friend may come on foot.”

See what an awkward situation this rattle-pate brought me into. I declare I had not tagged a couplet these ten years—an employment fit for mere boys and girls—and what could one say on a subject so *backneyed*, and so *barren* of every thing *new*: But here one was obliged to comply; for it was not possible to get off without being very rude indeed, and spoiling at the same time a scheme which promised so much harmless amusement.

To be brief: We met at *Hortensia's*: There was a splendid company: The birthday *Ode* was played with much parade and good humour: We dined: We drank tea: We sang: We danced: In a word; we celebrated the *Eighteenth of October* with as much joy and festivity as if we had been celebrating the *Eighteenth of January*, which we always do, *in our humble way*, and always mean to do, as long as our amiable QUEEN remains on this earth.

I am afraid you would accuse me of something which should not be in a plain, honest friend, was I not to send you this *illustrious*

F

ode:

ode: I will therefore inclose it. However despicable you may consider it, it cost me more cudgelling of my brain than you can easily imagine:—when accompanied with the soft and moving notes of *Hilario*, I assure you it had no paltry effect: He dispatched his part in less than an hour;—he excels, you know, in all the *superficial*, but *agreeable* accomplishments; and his abilities in the musical way are astonishing. I was not able to send it you as he set it, and, naked as it is, you must read it with more than your *usual candour*.—The metre of pensive *Hammond's love-lorn* lays was adopted by the desire of *Hilario*. Adieu.

V E R S E S

On the Birth-Day of C. B. R s, Oct. 18.

I.

*HAD I but Prior's skill to blow the reed,
 With warbling strains I'd usher in this morn;
 I'd celebrate with notes of matchless meed
 The Day, when Clara, loveliest Maid, was born.*

Tho'

II.

*Tho' never warm'd with true poetic fire,
 Unfit for song, unfit for homeliest lay,
 Yet Cibber-like, I seize th' unwilling lyre
 To greet fair Clara's happy NATAL DAY.*

III.

*For so much BEAUTY with such SENSE combin'd
 Make e'en my thoughts in measure smooth to flow;—
 That well proportion'd Shape—that heav'nly Mind,
 Would cause a Zemblan's frozen breast to glow.—*

IV.

*Tho' SPRING'S FRESH FRAGRANCE please us now
 no more,
 Tho' Nature's gay embroid'ry 'gin to fade;
 Tho' SUMMER'S ROSE-AND-LILY Scenes are o'er,
 And all th' AMBROSIAL COOLNESS of the shade:*

V.

*MILD AUTUMN too, in stole of sweetest hue,
 Slides SMILING on with smooth, majestic pace;—
 Adieu, blythe SEASONS, unbewail'd adieu,
 Since These your charms still bloom in Clara's face.*

VI.

*And, WINTER hoar — with all thy furly train —
 All hail, in mantle clad of watchet dyes!
 Lo! all thy arrows dart at those in vain,
 Who've seen but Clara's BLUSH, and Clara's EYES.*

L E T T E R X I.

IT gives me pleasure to find that you discover unexpected beauties in the Elements of *Euclid*. You begin also, you say, to perceive how the study of the Classics tends no less to meliorate the heart, than to correct the judgement and form a good taste — These are the great ends of studying them; and the consideration of becoming well acquainted with those fine languages in which they wrote (especially the *Greek*, as being of all others most the effect of art and philosophy) ought to be an additional encouragement to the reading of them.

There is scarce need of apprising you of the excellency of this language: You must soon see it yourself: However, there can be no harm in endeavouring to confirm the notion in you: With this view, therefore, I will try to recollect the little that I have read or observed respecting the nature of the *Greek* Tongue, and shall probably throw out a few general hints with regard to the study
of

of it—Mistake me not—I by no means pretend to enter on a Philosophical Inquiry into its structure and original formation, or to point out even any of the numberless advantages which arise from being accurately acquainted with it—These things I leave to abler hands—To have contributed, in the least, towards making you read it so as to be able, at some future period, to undertake such an Inquiry *yourself*—this I shall consider no unpleasant circumstance in my life—and this is my only aim.

Language, then, in general, is the medium whereby we communicate the perceptions of our minds to each other with greatest speed and accuracy: Like every thing else belonging to man, it is in its nature *changeable* and *imperfect*: The several media for this communication have of course their peculiar excellencies and defects: But none have been more *universally* and more *justly admired* than the languages of the ancient *Greeks* and *Romans*: It has been said indeed that *these* are the *only* ones which have in themselves any real *dignity*, and *rythm*, and *harmony*: Certainly they of all others preserve the most exact measure and value on
their

their words and syllables, and are capable of course of the finest musical periods.

But it is allowed, on all hands, that the *Latin* is in every respect far inferior to the *parent-language*. Of all the languages ever known, it is perhaps in the *Greek only* that we find the *best* and most *copious* Alphabet — that we meet with *proper* names for every thing without being compelled to the unnecessary use of metaphorical expressions — and see all its derivatives, and, it is probable, all its roots and primitive words, deduced from no *foreign* source, but all contained *within itself*: For these, with numberless other reasons, the *Greek Language* is to be considered as the fullest and most complete of any that we are acquainted with: *Compare it with any other whatsoever*, and the truth of this will appear in the strongest point of view.

If, indeed, any human art, or science, or acquirement, have ever arrived at any thing like perfection, may we not in that light consider the language of ancient *Greece*? Casting our eye over the extensive plain of Literature, whatever meets us in the way appears, when described in this admirable language, in comparison to any other, with
superior

superior elegance and precision. In the hands of the Philosopher, the Poet, the Historian, the Orator, the Mathematician, the Physiologist—in a word, in every species of Learning, it is no less astonishing than curious to observe with what wonderful pliability it moulds itself, and with what *accuracy* it conveys their *several* sentiments.

By this facility indeed with which they joined together and compounded their words, they give in a *single sentence*, often in a *single word*, a *full and lively* description; infomuch that it has been justly doubted whether the mind of the reader is most affected by the impression of the thing painted to it, or his ear charmed with the rythm and harmony of the language, and the noble copiousness of its sound. And thus is THE GREEK TONGUE, (as one,^a who *thoroughly* understood it, observes) *from its Propriety and Universality, made for all that is GREAT, and all that is BEAUTIFUL, in every subject, and under every form of writing.*

GRAIIS ingenium, GRAIIS dedit ore rotundo
Musa loqui—

^a Mr. Harris—in his most elegant book, HERMES, III. 5.

Happy

Happy it was for the *Greeks*, who had naturally a fine genius for the Arts and Sciences, that at the same time they were furnished with a language *copious* and *elegant*, *capable* of every variety of composition, and full of *nerves* and *majesty*; so as to be able to express themselves in a style *somewhat worthy* of their inward feelings, and observations. Did it not contain in itself something thus *peculiarly* excellent and noble, it would have been hardly worth one's while, perhaps, to bestow so much time and labour on the acquisition of a dead language; and, except in *particular* cases, we should be the less inexcusable for getting at the knowledge it might contain through a medium the most *easy* and *familiar* to us.

The soberest judges are of opinion that it is scarce possible to discover from what Language the *Greek* derives its origin: Should it be said that it originally sprang from the *Hebrew* or from some other *Oriental* Dialect, yet all must allow that it retains not a tittle of the genius and idiom of such a Dialect; but is to be considered as a language, in every respect, *totally distinct*: Indeed one of the correctest and most elegant Scholars of our

our time and country observes, That it is quite of its own growth; “that it seems to acknowledge no parent-stock, nor resemble any model more ancient than itself; that it seems, in short, as the *Athenians* used to say arrogantly of themselves, to be purely *αὐτόχθων*.” But the superior excellence of it is to be attributed to the extraordinary diligence and ingenuity of those who formed it: For the *Grecians*, naturally a most witty people, of a fine ear, and living under a free government, cultivated and refined the mother-tongue, whatever it was—whether they carried the first principles of it into *Greece*, or was by them derived from some neighbouring Dialect—cultivated, I say, and refined it in sound as well as in expression; whilst the rest of mankind were satisfied with little more than being barely able to make themselves *intelligible* to each other.

Yet, nevertheless, a long time must have elapsed before a Language so copious and wonderfully excellent arrived at its perfect state: But there are not many materials whereby to trace its continual and progressive improvement: Indeed the INSCRIPTION SIGEA is, I believe, considered as the
only

only Book of the kind; and it is there we are to look for it in its *rudest*, and most *ancient* form. So that we shall find it involved in a good deal of obscurity before the time of *Homer*; and in his writings it appears with its full splendor—in all its perfection. He indeed fixed the standard of the *Greek* Tongue. And though the *particular Dialects* formed themselves after him, and were perpetually changing and diversified by reason of their wars and commerce, yet as these wars, until the time of *Alexander*, were chiefly among one another, the general complexion of the Language continued one and the same. So then it did not lose much of its purity, even as a speaking language, for about the space of a thousand years: And those who *wrote*, imitating the uncorrupt style of the old Authors, used it with almost all its elegance and chasteness for above twice that period; I mean till after *Mahomet II.* took *Constantinople*: Except, however, among the learned *Greeks* that were in this city, it had begun (as was just hinted) to degenerate a long time before; for we are told that, as early as the reign of *Domitian*, even more than *Thirteen Centuries*

Centuries before the taking of *Constantinople*, it ceased to be spoken with its true accent and pronunciation: As soon indeed as the *Roman* Government was established in *Greece*, this degeneracy immediately took place: For the *Latin* names of offices, terms of Law, &c. over-ran the old *Greek* Language; infomuch that we have Dictionaries of *barbarous* words in it as voluminous as those of the *true* ones.*

But laying aside enquiries of this nature, let us consider which is the most probable way of getting at the knowledge of it with greatest *ease* and *certainty*.

As no advantages are to be derived from an *University-Education* without a grammatical knowledge of the learned languages, you must have been already tolerably well grounded in the fundamental principles of the *Greek* and *Latin*: And yet what you learnt in School, was learnt as it were by rote, being then scarce able to see its full *meaning*, or *tendency*, or *application*. I would not therefore think it below my notice to read the Grammar (and that the *compactest* I could get) over again, with as much care as

* See *Dr. Bentley's* Dissertation upon *Phalaris*, p. 405.—a Dissertation which abounds with genuine Wit and Learning, and should be read by every *Greek* Scholar.

possible,

possible, acquainting myself *thoroughly* with the flexions of the Nouns, with the signs and formation of the several Tenses,^a the Conjugations of the Verbs, and with the exact meaning and property of the Middle Voice.^b Unless one sets out in this manner, it is *here* as absolutely *impossible* to make any real improvement, as it is to understand the *sublimier* parts of Geometry without being well acquainted with the *Elements of Euclid*. And would it not be adviseable to lay by one half hour every day for putting in practice the method lately pointed out for learning *Greek* on the plan of *Clarke's Introduction to Latin*?^c Though it was principally calculated for boys in School, yet, as it is certainly the *surest*, and, upon the whole, the *speediest* way to get a perfect knowledge of the language, there is no need, in case you have not been already used to it, of being ashamed to adopt it.

In being able to know the *primitive*, together with the *secondary* and *metaphorical* mean-

^a An excellent Philosophical account of the Tenses is to be met with in my *Lord Monboddo's Origin and Progress of Language*, Vol. II.

^b *Kuster de usu Verbi Medii* may be of service.

^c By Mr. Huntingford, of New College, Oxford.

ing

ing of the *Prepositions** lies, it is generally confessed, the great difficulty of the *Greek* Tongue. With the hopes of removing this difficulty, in *some measure* at least, I will send you an *Essay* written on this subject, which, as there were but few Copies of it at first printed, is now become very scarce — It is, I think, well worth your perusal. As we evidently see throughout the language a very striking *analogy*, the method which this *Essay* points out will, perhaps, assist you in investigating and ascertaining the precise signification of the *other* parts of speech as well as the *Prepositions*. No small advantage would be derived, were you to endeavour, just by way of amusing yourself, to put in practice what the ingenious Author did not live to accomplish.

* My Lord Monbodo, who seems to understand *Greek* as well as his mother-tongue, seems to confess as much. There is something begun, says he, upon this subject, (he means the *Essay* affixed to this Letter) by an Author very eminent for his knowledge of the language; but which I regret is not finished: The use of the *Prepositions* in composition gives a particular beauty and accuracy of expression to the *Greek* language. They use commonly enough two of them, and sometimes three in composition with their Verb, by which they describe so minutely the action of the Verb, that it is really a kind of painting. Thus *Homer*, in describing water coming out of the foot of a rock, uses the word *ὑπ-εκ-προ-ρεειν*, by which is described, 1. its coming from *below*; 2. its coming *out* or *gushing*; and lastly, its running *forward*. See the *Or. and Pr. of Language*, Vol. II. p. 176.

Nor

Nor let it be supposed that the *Particles* are unworthy of attention : So far otherwise, that without knowing their proper use it is not possible to see all the beauties of the *Greek Composition* : *Mr. Wood*^a observes, that they are to *Hexameter Verse*, what small stones are to a piece of *Masonry*, ready at hand to fill up the *breaks* and *interspaces*, and connect those of a larger size *so exactly* as to give a smooth *compactness* to the whole : But they are by no means condemned to this *expletive* duty : They contribute greatly to the *clearness* of a Poet's *meaning*, as well as to the *length* of his *Verses* : The best *Prose-Writers* have in this respect imitated *Homer*, and we must confess that they have a great share in the *connexion* and *perspicuity*, which is remarkable in those early productions.

Devarius and *Hoogveen* have written on the *Greek Particles*, and with great knowledge of their subject.—*Vigerus* on the *Idioms*, and *Mattaire* on the *Dialects* contain much information as to these points.—In tracing out the *changes*, *variations*, and *gradual progress* of the different *Dialects* consists no unimportant part of the study of *Greek* :

^a In his *Essay on Homer*.

Although

Although it be difficult to know the exact period and manner of such variations taking place, and all the niceties attending them; yet with care in reading, besides an accurate knowledge of the characteristical distinctions of each Dialect, you may form a general notion of the time and place they were in use, and also of the causes which gave them birth.

And with regard to the Quantity of the words, a thing by no means to be neglected, *Morrell's* learned THESAURUS* is, I believe, the only practical book upon the subject. *Hephæstion* is too difficult for a beginner, and *Terentianus Maurus* too tedious and obscure.

These, and all other books of the like kind, are useful for referring to occasionally, and they may serve to give you some little

* Had the Quantity of the syllables been pointed out by some particular marks, as for example, in the *Gradus ad Parnassum*, this book would have been more generally useful; for in order to reap any advantage from it, as it is, one should be acquainted with the different metres of the *Greek* Poetry, which for the most part is the acquisition of those only who have made considerable proficiency in the language, and not always of those.— Since writing the above, I happened to meet with a sensible little Pamphlet by *Mr. Seale*, of *Christ College, Cambridge*; entitled, *An Analysis of the Greek Metres*—which, I trust, will remove the objections usually made to those who have written on this subject.

assistance towards making you a *Greek* Scholar: But you must not forget that *the whole* of the matter depends *chiefly* upon *your own care* and *industry*: — And in case you properly exert yourself, I have no doubt in the world but the study of the *Greek* will soon become as *entertaining* as it is *instructive* and *philosophical*.

Such are the observations that have now occurred to me on this topic: Should they suggest any thing useful to you, my wishes will be amply gratified.

Χρῶ τοῖς εἰρημενοῖς, ἢ ζῆται βελτιῶ τετῶν.

PHILANDER.

A N
E S S A Y
O N T H E
P R E P O S I T I O N S
O F T H E
G R E E K L A N G U A G E .^a

‘ Η εἰς τοῖς ἑλλὰς ἰσοῖς ἴασις .

WHEN I first began to give Lectures on the *Greek* Language, nothing gave me more uneasiness than the manner in which I found the Prepositions explained; even by those who are very deservedly celebrated, as the best *Greek* Scholars of their times; such as *Budæus* in his Commentaries; *H. Stephens* in his Thesaurus; the Gentlemen of *Port-Royal*, in their Grammar; and *Vigerus*, in his Idioms; who is, in this part, the most copious of them all. Their manner, universally, is this. In the course of their vast reading, they remarked the several *Latin* Prepositions by which one and the same *Greek* Preposition might be neatly translated, at different times; and, in their books

^a It was written by *James Moor*, LL. D. Professor of *Greek* in the *University of Glasgow*; and read, as an *Introductory Essay*, to a literary Society in *Glasgow*, at their weekly meetings within the *College*.

on the Principles of the *Greek* Language, they made a full enumeration of all these, which they took to be so many several significations of each *Greek* Preposition; and with that they seem to have contented themselves, as a full explication of this part of the language; without pointing out any *one*, as the natural, primary, and radical signification of the Preposition; or attempting to show any connexion, or analogy, between the several numerous acceptations which they affix to almost every one of the *Greek* Prepositions, even when governing the very same case: Nay more, they have not scrupled to assign to the same Preposition, while governing the same case, significations, sometimes entirely disparate, sometimes very nearly contradictory to each other, sometimes altogether so; without apprehending any imputation from thence to the *Greek* Language, as capricious and barbarous, in that part of it; though in my opinion it would be so, in the highest degree, were that really the case. Thus they tell us that *παρα* sometimes signifies *contrary to*; as *παρα την Φυσιν*, *contrary to nature*; sometimes that it signifies *compared with*; as *ανθρωποι, ὡς τε αλλα ζωα*,
Men,

*Men, compared with the other animals, βιω-
τευσσι ὡσπερ θεοι, says Socrates in Xenophon; two
significations quite disparate. In truth the
Preposition signifies neither one nor the
other, but really answers always exactly to
our English Preposition by, or near.*

So they say that *Επι* sometimes signifies
over, and sometimes *under*; thus *Επι Κλαυδία
Καισαρῶς, Sub Claudio Cæsare: — Θεος ὁ Επι
παντων, Deus Supra omnes.* These two signi-
fications again are contradictory, the one to
the other. The word, however, signifies
neither *over*, nor *under*; but always *upon*
exactly; whereas, *under* is always expressed
by *ὑπο*, and *over* by *ὑπερ*. In fine, which
is the most surprising of all, they tell us,
all of them, that *εις* sometimes signifies *ἐν*,
and, vice versa, *ἐν* sometimes signifies *εις*;
as *εβαπτισθη Εις Ιωρδανην: He was baptized In
Jordan: — απεστειλεν ὀπλιτας Εν τη Σικελια: He
sent soldiers To Sicily: — That is, that the
Greek Language is so rude, that it considers
motion to a place, and rest in that place, as
one and the same idea; and expresses both by
either of the two words, indifferently.*

In making these remarks, I do not mean,
in the least degree, to disparage the pains

and labours of these very learned and communicative men, to whom the world is indebted for the restoration of the *Greek* Language to the Republic of Letters. Far from that, I hold their works in the highest esteem, as so many Treasures of their kind. And any one, who attempts to make any further improvements for facilitating the knowledge of *Greek*, will find these works to be so many large ample store-houses, copiously filled with almost all the materials he will have occasion to use; and cannot but be extremely thankful, that the unwearied industry of the former Scholars saves him the tedious and toilsome labour of digging again for the *same* materials, in the original mines. These men began with what is undoubtedly the first, grand, and most necessary step towards the recovery of the knowledge of an ancient language; I mean their copious and ample enumerations of the several different acceptations of the same word. The only matter of regret is, that they rested there; without exerting themselves to trace out, and explain the connexions, if there were any, between such different acceptations; and point out the transitions, by which the
word

word passed from one signification to another. For a Language, in which there are really no such connexions, nor transitions, and in which, to one and the same word, there are arbitrarily affixed, a number of opposite, or even of different significations, deserves in my opinion to be accounted a language capricious and barbarous, to the highest degree; and the inventors of it, a race of mortals extremely savage, and of a very low degree of rationality.

But the world has not that opinion of the *Greeks*, and their language. Far the contrary: They are allowed to have been a most ingenious people; and to have cultivated and refined their language to the utmost; even so far, as to furnish, with ease, elegance, and perfect precision, the fullest range and compass of expression, for the most abstract ideas of the most subtile Metaphysics. It was also known, that, (whatever might be the case with the Prepositions) in the other parts of the language at least, there is every where to be met with the most elegant, easy, natural connexion, and transitions from one acceptation of the word to another; so that one perceives, with ease and pleasure, how

the secondary one took its rise from the primary. This might have afforded a presumption, that the *Prepositions* were not *singular* in this respect; though the connexion of their different acceptations was not, at first sight, so apparent as in some parts of the Language; and the great obstruction they occasioned to the compassing a ready knowledge of the Language would seem to make the experiment of tracing out these connexions well worth trying. I resolved to attempt it at least; and that, with the utmost application; and even to persevere in the attempt, though I should not be very successful at first; being perfectly persuaded, that, in a Language so exquisitely fine in other respects, the fault would not lie in the Language itself, as utterly destitute of all analogy in this part of it; but would certainly lie in my own want of skill to trace out that analogy; which perhaps might mend.

I was, moreover, excited to make such an inquiry, as I found that I could never teach this part of the Language, with any sort of pleasure to myself, nor with any hopes of conveying any easy, or satisfactory knowledge of it to my scholars by pursuing
the

the method of the Commentators above-mentioned: that is, for example, when, in one sentence of an Author, there occurs the expression *τα ἐπι ἐμοί*; to tell the scholars, as a sufficient explication, that the Preposition *ἐπι* governs three several cases, and has many various significations with each case: particularly, with the dative it oftentimes corresponds to the *Latin* Preposition *PENES*, *in the power of*; as here, *τα ἐπι ἐμοί*, *the things in my power*. By and by, the very same words may occur again in an Historian, when one must be content to say, that, at other times, *ἐπι* with the dative corresponds often with the *Latin* Preposition *PONE*, *behind*; as here, *τα ἐπι ἐμοί* means *the parts* (of the army) *behind me—the battalions in my rear*.

Such a way of explaining any part of a language appears to me to be equally disagreeable, and uncomfortable to the teacher, and to the scholar.

Wishing then, of all things, not to be under the necessity of having recourse to such an unpromising method, I set about this inquiry with all the earnestness I was capable of; and, as I had, in general, a notion, that, in perhaps all languages, each

word had, originally, some *one primitive, radical* signification; from which its other significations gradually took their rise, by metaphor, and other natural analogies, arising from the various modes of human intercourse, commerce, war, laws government, &c.: I resolved to try, first of all, whether this, perhaps, might not even be the case in the *Greek* Prepositions. With this view, I studied them carefully in the purest Authors, when occurring in the most easy, simple, and natural expressions. By *natural* I mean free, both from metaphor, and from any artificial turn of expression; and also free from any abbreviation, or words left to be understood. By pursuing this method, I fancied that I had, at length, discovered both to each Preposition one natural, primary, radical signification; and which could, almost always, be expressed in one *English* word; and, at the same time, that I could perceive the natural reason, and foundation, why the same Preposition governed more Cases than one.

Having gone thus far with each Preposition, not without some satisfaction and encouragement to proceed, though far from
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being fully assured that I was right ; I took a careful review of them all, comparing these radical significations together. From which survey of the whole, compared also with the flexions of Nouns, I imagined, that I did plainly perceive the true use and design, in the *Greek Language*, of that part of speech called PREPOSITION, viz. that the three chief circumstances of relation, or connexion, in human life are expressed by the flexions of Nouns in the three oblique Cases ; and, that all other circumstances, of relation or connexion, are expressed by the Prepositions. By the THREE *chief* circumstances of relation, or connexion, in human life, I mean POSSESSION, INTERCHANGE, and ACTION. *Possession*, or the *relation* between the *Possessor* and *that which he possesses*, by the *Genitive Case* : *Interchange*, or, *mutual communication*, whether of words or things, by the *Dative Case* : *Action*, or, the *relation* between the *Agent* and *what he acts upon*, by the *Accusative Case*. All other relations were, I thought, in *Greek* expressed by the Prepositions. These other relations, all, refer to *Rest* or *Motion* ; *Place* or *Time* ; and are what the Schoolmen would call the *Accidentia*

Accidentia Motus et Quietis; Loci et Temporis.
 According to the mutual connexion between the ideas of *Place* and *Time*, all Prepositions express *place* and *time* equally, though, perhaps, *Place* was the primary idea, or signification in all of them. With respect to *Motion* and *Rest*; some Prepositions express only the *one* of these; and then they govern only *one* Case. Others express *both*; and then they govern *two* Cases; one, when they express *Motion*; the other, when they express *Rest*. By *motion* in this Inquiry into the signification of the *Greek* Prepositions, I always mean *progressive motion*; or, in common language, *motion towards*: When a *Greek* Preposition expresses only motion, the *one* Case it governs is ALWAYS the *Accusative*; or Case of the *active* Verb; by a very proper and natural Analogy in Language; as all external action implies *motion towards* that we act upon. If my hand strike the table, it must move towards the table. When a Preposition expresses only *rest*, or *situation*, the *one* Case which it governs is NEVER the *Accusative*; but always one of the other two oblique Cases, the *Genitive*, or *Dative*. When the same Preposition

position expresses BOTH motion and rest, it governs Two Cases; when *motion*, always the *Accusative*, as before; when rest or situation, always one of the other two; not interchangeably but invariably; the ONE or OTHER of the two. Thus the Greek *ἐπ*, which answers exactly to the *English* Preposition *upon*, expresses both *motion* and *rest*. We say equally, “ The Ball is FALLING UPON the ground, or, is LYING UPON the ground: In Greek, ἡ σφαῖρα πίπτει ἐπὶ τὴν γῆν; and, ἡ σφαῖρα κεῖται ἐπὶ τῆς γῆς: the difference of Case governed, expressing distinctly the difference of acceptation meant; even suppose the Verbs were not expressed. For, ἐπὶ τὴν γῆν, by itself, would show that *motion upon*, that is, *progressive motion pointing upon*, was meant; and, ἐπὶ τῆς γῆς, *rest upon*, or, *situation upon*; but not interchangeably, ἐπὶ τῆ γῆ; if only rest, or situation, was meant to be expressed, and nothing further. For when, besides the two Cases appropriated to express *motion* or *rest* in general, a *Greek* Preposition governs a *third* Case, it then expresses *some one* particular and remarkable *mode* of the general signification. Thus *ἐπ* with the third Case, the *Dative*, expresses

expresses *close upon*; either in *place*, or in *time*; that is, *next-behind*, or *next-after*. For example; ἐπι ἐμοί, when meant of *place*, signifies *next-behind me*; when meant of *time*, *next-after me*.—So ὑπο, answering precisely to our English Preposition UNDER, with the *Accusative* expresses *motion under*; that is, *motion tending under*, or *coming under*; with the *Genitive*, *rest*, or *situation under*.—The *Ball is running under the table*: Ἡ σφαῖρα κυλινομένη ὑπο τὴν τραπέζαν.—The *Ball is lying under the table*, ὑπο τῆς τραπέζης. ὑπο likewise governs the *Dative*; and then it expresses such particular modes of UNDER, as we would express by saying, *protected Under*, *subject Under*, *directed Under*: as, ὑπο τῷ ναῷ, *Under the protection of the temple*: ὑπο τῷ βασιλεῖ, *subject Under the king*: ὑπο τῇ λύρῃ, *Under the direction of the Lyre*.

To give one instance more—Εἰς and Πρὸς both signify *To*; but with this difference: *Εἰς* signifies *motion to*, and that only; therefore governs only the *Accusative*: *Πρὸς*, on the contrary, NEVER^a signifies *motion to*; but expresses

^a This is plainly a mistake; for πρὸς with the *Accusative* does signify *motion to*, and that not seldom: He also forgot to observe its signification with the *Genitive*. There are some other assertions

expresses any other kind of RELATION *to*; being of the most general and extensive meaning of all the *Greek* Prepositions; and answering to the *English* expressions, *relating to*; *with relation to*; *with respect to*: and it governs the *Accusative*, in this its principal and primary signification; but it governs also the *Dative*; and then it signifies these particular *relations to* which we express in *English* by the words *close to*, or *AT*; or, by the words *united to*, *joined to*, *added to*.

These particular, or secondary significations I have only mentioned, at present, so far as they make the Preposition govern a different Case. The various other significations of that kind will properly come in under another head of this inquiry. To return.

When I had, after a good deal of pains, got thus far in my search into the proper, original meaning and use of Prepositions in

assertions in this *ESSAY* which are not strictly true, but I leave you to find them out; so that you should read it with care and attention — These we are to attribute to the learned Author's dying before he had time to execute his plan, or carefully revise the little he had done. — I recommend it to you *chiefly*, because of the method of analysing the language, which it enforces and points out.

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the *Greek* Language, and began to indulge myself in the fancy that I was not mistaken, having consulted only the very best writers, viz. *Plato*, *Xenophon*, and *Demosthenes*; yet I wanted still, if possible, to put myself out of all scruple, or, doubt; whether, in these significations, which I had affixed to each *Greek* Preposition, as its proper, natural, and primary meaning, I might not have sometimes been deceived, by metaphor, artificial turn of expression, or figure of speech, which had escaped my observation. To make sure of this, I reflected, at length, that if they really did signify as I had conjectured, I should find them so signifying, and in such construction, and that perpetually and invariably, clear of all metaphor or figure; in those writings, where the whole subject was entirely relating to *Time* and *Place*; *Motion* and *Rest*; *Situation*, *Position*, and *Figure*; that is, in Books of *Mechanicks* and *Geometry*. With this view I immediately turned over *Aristotle's* *Mechanicks*, and *Euclid's* *Elements*. There I had the pleasure to find my conjectures completely verified, to the utmost of my expectation. My satisfaction was the greater, as my anxiety to conquer
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this, the most difficult, and most troublesome part of the *Greek* Language, had been very great.

Being now perfectly at ease as to the primary and natural significations, I applied myself more cheerfully to study the secondary and artificial; that is, to deduce *them* from the *original* or *primary*. Success in that study depends upon a proper attention to the genius of the *Greek* Tongue, in the many beautiful, simple, natural, and easy ways it takes to abbreviate expression; and to free language from the disagreeable and unnecessary cumber of a multitude of words to express ideas, which, though complex, are yet common; and which, without loading the ear with the tedious enumeration of all the several words expressive of all the simpler ideas which form the complex idea, can, readily and with perfect precision, be apprehended by a proper selection of a few words. In case I be expressing myself obscurely, I shall mention one easy, remarkable example, from a most elegant writer, *Euclid*. You make a full enumeration of all the words, when you say, "The parallelogrammal, rectangular space, contained by—
or,

or, in *Greek*, το χωριον παραλληλογραμμον, ὀρθογωνιον περιεχομενον ὑπο. But *Euclid*, as soon as he has, by a few expressions more complete, made his reader well acquainted with this complex idea, very elegantly, as well as very judiciously, abbreviates the language for conveying it, into the most simple expression of ΤΟ ὙΠΟ; the *first* and the *last* word; an expression, the farthest in the world from *technical*; being, on the contrary, exactly according to the spirit and genius of the *Greek* Language.

So, also, just in the same manner, *Euclid* has Ἡ ὙΠΟ, for ἡ γωνια περιεχομενη ὑπο; and ΤΟ ΑΠΟ, for το τετραγωνον αναγεγραμμενον απο.

By attending to this part of the genius of the *Greek* Language, I found, in time, that, in every one of the *Greek* Prepositions, all the several metaphorical, or secondary significations, in whatever disparate, or even contradictory ways, they may come to be translated in another language of a different genius; and which, in conveying briefly a complex idea, may often, among its several simpler ideas, select for expressing the whole some *one*, quite different from *that* one, which the *Greek* selects; yet, still, in the
Greek

Greek itself, these secondary significations, may, all of them, be properly deduced from the *primary*, by an analogy, not only plain, simple, and natural, but even elegant and beautiful; as might be expected from the fine taste and genius of the PEOPLE.

I should next go on to exemplify this throughout all the *Greek* Prepositions; and indeed, even prior to that, I should first *enumerate* their *original* significations; as expressing the modes of motion, and of rest; position, or situation; which I commonly do, by the familiar practice of shooting at butts; considering the arrow, first, in its motion, or flight towards the mark; as likely to hit, or miss; and how far, and in what respect to miss; as by going over, under, aside; coming near, going wide, and so forth; then, after it is fixed, or at rest, its situation with respect to the mark.

But these I shall defer to another opportunity, being sensible that I must have already tired the company sufficiently with a subject so dry, and unentertaining, as a mere grammatical disquisition is likely to be. My excuse depends upon the complaisance of the company; and I hope they will be so

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good as to remember, that when one is very much interested himself in any thing, whatever it be, he is very apt to weary other people with it.

In case, however, any Gentleman present has the least curiosity to have this THEORY (if you will give me leave to dignify a low subject with a high name) applied to any particular example, I shall just now, if it be agreeable to the rest of the company, endeavour to satisfy him.

November 30. 1764.

L E T T E R XII.

AS you are now engaged, during your Private Lectures, in preparing yourself to read over with all possible advantage the History of the Wars, and Popular Business of the Ancients, it will not perhaps be unpleasant to you, to take at this time a *general* and *cursor*y view of the revolutions of their Literature.—This will present unto
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us a *variegated* scene: For in looking back on the events of former times, it is observable to every one, that Civil History wears a much more *uniform* appearance, at different periods, than that of Learning and Science: The Arts of War and Government are somewhat similar in almost every nation; and as they have no connexion with refined taste and sentiment, they stand their ground with more firmness and uniformity than even the *useful* or *necessary* Arts: But those of the *liberal* and *literary* sort, proceeding from an elegant turn of mind, and of course relished by the *Few only*, whose *leisure*, and *fortune*, and *genius* fit them for such amusements, are frequently of no great *extent* or *vigour*, and are liable to be *varied* by education and example, and are sometimes indeed *totally obliterated*.

With regard to the country wherein Literature was first known and cultivated, in any regular manner, learned men are not *entirely* of the same opinion: To *Egypt*, however, we seem to stand indebted for the invention, and perhaps for the *perfection* of almost *all* the *Sciences*, as well as of those Arts, whose principal tendency is to furnish the *necessaries*

of life : But we see little of the *fine Arts* before the rise of the Popular Governments of *Greece* : The *Egyptians*, though they were not entire strangers to *Poetry*, *Eloquence*, and *Painting*, yet, it is certain, never cultivated these Arts with any great attention ; and, of course, among them they did not arrive at their full maturity : But *Husbandry*, *Architecture*, and many other of the *useful Arts* were carried to very high perfection in *Egypt* ; and their principles, as they advanced towards this perfection, were regularly analysed and discussed—*Hence* originate *Geometry*, *Astronomy*, and most of the other Sciences.^a

These continued in a very flourishing way in *Egypt*, till *Cambyfes*, that unworthy successor of the Great *Cyrus*, carried his arms thither : Temples, and Libraries, and all other Monuments of Piety and Wisdom were every where totally demolished by this Barbarian : This was a most severe blow given to Learning, and is the first we have any account of :^b It happened about five

^a See *Strabo* XVII. sub init.

^b See an elegant Chapter on this subject in *Orig. & Pr. of Language*, Vol. III. near the end.

hundred and twenty years before the *Christian* Era.

About ten or fifteen years after, *Pythagoras* opened his celebrated School in that part of *Italy* called *Magna Græcia*. Luckily he had been in *Egypt* before the *Persian* Conquest;^a and, having lived there somewhat above twenty years, brought with him, it is probable, the greatest part of the *Egyptian* Philosophy: Upon the reduction of *Egypt* he is supposed to have been made prisoner and carried over to *Babylon*, where he acquired the knowledge of Music, and all the learning of the *Magi*; and in his way from thence travelling over *Greece* and the adjacent islands, he settled at length near *Croton* in the South-East of *Italy*: Here, I say, under the auspices of this Great Man, Science again raised up her head, and extended her genial influence far and near. These Schools are said to have been demolished by one *Cylon*,^b a rich, worthless scoundrel of the neighbourhood, who with his infamous cabal dispersed the learned men who studied there, and did all they

^a *Jamblicus de vita Pythagoræ*, cap. 4. & seq.

^b *Jamblicus* (ut supra) cap. 35.

could to *exterminate* them from the face of the earth.

From this time Philosophy continued in an unsettled state, till it broke forth with new lustre in the celebrated Groves of *Academy*. *Plato*, who had conversed with some of the *Pythagoreans* in *Italy*,^a and having lived himself some years in *Egypt*, was in every respect well calculated for the office he undertook: He had, moreover, reaped singular advantage from the uncommon wisdom of his master *Socrates*: And we know that his own natural abilities were wonderful.—Hence the foundation of that astonishing height which the Liberal Arts and Sciences now attained in *Greece*: This Period was the GOLDEN AGE of Literature:^b Now we see it flourishing in all its Majesty. But as soon as *Greece* became subject to the ambitious King of *Macedon*, all the branches of this *delicate* Plant began to shrink and lose their beauty: And when the *Romans* again subdued it, they faded still more under the rigid Discipline of those severe Con-

^a See *Laertius in Plat.*

^b This Period was from about 450 to 300 years before Christ, taking in the Space of about 150 Years.

querors.

querors.—Thus with its LIBERTY *Greece* lost its literary fame, and, in less than a Century after it became a *Roman* Province, it degenerated nearly into a state of *Barbarism*—*Sic transit Gloria mundi!*—This was a blow from which, probably, Learning has been never able to recover.

When the *Romans* had nothing left to conquer, the natural influence of Peace and Riches disposed them, at length, to imitate the noble productions of *Grecian* Ingenuity: And thus again the Sciences and fine Arts changed their situation.* In *Italy*, though they arose to great eminence, yet they did not appear with their former vigour; nor did they continue for any considerable time: Neither the Government nor the native temper of the people were adapted to cherish and improve them: As they seem to have been at first introduced from a principle of *vanity*, and cultivated *merely* from a *desire* of *emulation*, rather than from *genuine taste*, so it was no hard matter for *despotism* and a *dreadful profligacy* of manners to undermine them, and check their growth.

* They were introduced into Italy, and began to be cultivated there about 220 years before our Saviour.

Here, however, they *lingered* in a *languid* and *expiring* way till the fourth century, when, by the inundation of the *Goths*, all that was *Great* and *Beautiful* was overwhelmed;—in short, almost every *vestige* of *Learning* and *Civility* was in the western parts of the Empire totally obliterated.

Long, however, before this period, indeed before the Arts had been carried over into *Italy*, and not a Century after the time of *Plato*, some scattered rays of Science had begun to appear in *Alexandria*, where, under the patronage of *Ptolemy Soter* and his successors, they collected strength, and shone for many ages with considerable splendour. Although the *Alexandrian* Libraries partook, in some measure, of the revolutions which happened in the *Roman* Empire, yet they were generally in a very flourishing state, any loss by war or other casualties being soon retrieved; and that in the *Serapion* stood unimpaired, and continued to produce very great men both in Government and Philosophy till near the middle of the 7th Century:^a About this time the *Saracens* de-

^a See *Origin and Progress of Language*, as before,

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molished it,* when their Calif *Omar* gave orders that the books it contained should be all burnt: The prodigious number of these Volumes may be inferred from their having supplied with fuel, as it is well attested, *forty thousand* public baths for the space of *six months*.

After this follows a long and a gloomy interval: For more than 700 years, we scarce perceive one faint glimmer of Literature; and what did appear, during this dark period, was amongst the very Barbarians, who destroyed the *Alexandrian* Libraries: For the *Saracens*, about a Century and a half after their mad behaviour in *Alexandria*, became wonderfully fond of *Grecian* Learning, especially the Philosophy of *Aristotle*; and being spurred on and patronized by their celebrated Calif *Almamunis*, they cultivated it with considerable success. If the West was at all illumined with any ray of Science, during these ages of ignorance and horrid darkness, it must have been derived from the *Arabians*; who, when they had driven the *Goths* out of *Spain* and *Sicily*,

* About A. D. 643.

came

came in large bodies and settled in those countries. Their fondness for *Aristotle* still continued, and arose at length to a most extravagant pitch; insomuch that every School was engaged in explaining him, and scarcely minded any thing besides: Hence the origin and appellation of *The Scholastic Doctors*—*The Scholastic Writers*. After this period, (it has been observed,^a) the *European Christians* profited much by the *Arabian Learning*, and were highly indebted to the *Saracens* for the improvement they made in different parts of Philosophy.

But still, as their principal Authors, their *Averroes* and *Avicenna*, are known to contain little more than dry and obscure comments on the *Acroatic Works of Aristotle*, it may be said that all human Science and Erudition, properly so called, had its abode, as yet, amongst the *Greeks* in *Constantinople*. When this city was taken by the *Turks*,^b the learned men it contained fled from those Barbarians; and finding refuge in *Rome* and other parts of *Italy*, they propagated throughout the western world the *Greek Language*,

^a See Mosheim's Eccles. Hist. 9th and 10th Cent.

^b This happened, A. D. 1453.

and

and with it a right taste for the *Grecian Arts and Sciences* —

HINC *priscae redeunt Artes*—*felicibus inde
Ingeniis aperitur iter, despeſtaque Muſæ
Colla levant* —^a

They no where met with ſo favourable a reception, as from *Alphonſus VI.*^b and ſome other *Neapolitan* Princes of the Houſe of *Arragon*;^c and more particularly in *Florence*, from the celebrated Family of *Medicis*. Hence that ſpot became, in a manner, the center of the fine Arts and Sciences, and the general rendezvous of all candidates for literary repute: *La Toſcane* alors étoit en *Italie* ce qu' *Athènes* avoit été en *Grece*.^d

Thus Ancient Learning ſpread itſelf with incredible ſwiftneſs all over *Europe*: And the *Art of Printing*,^e which had been in-

^a Claud. De Laudibus Stiliconis — Lib. II. ſub init.

^b Giannone's *Histoire Civile du Royaume de Naples*.

^c See Moſheim's *Eccleſ. Hiſt.* XV. Cent.

^d Voltaire's *Lewis XIV.* p. 17. 4to.

^e *Laurent Coſter* invented wooden types at *Harlem* about A. D. 1440. *Genſleifch* and *Guttemberg*, not many years after, carved metallic ones at *Mentz*: Theſe, though an improvement on thoſe of *Coſter*, were yet imperfect, becauſe they were often

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vented but a few years before this time, has been the means of disseminating it far and wide, and of placing the Treasures which contain it out of the reach of the rapacious hand of Time, and perhaps of every earthly Power.

After the Period just mentioned Ancient Literature met with different reception in different countries, and has been cultivated with various success — No where with more success than in *England*: But we cannot say that it is *now* in a flourishing state among us; for, however *enlightened* we may call these days, all competent judges of the matter will I believe readily acknowledge that in the last Century, and in the beginning of this, there was much more *sound* and *solid* Erudition *then* than we find *at present*: — In the room of it there is succeeding another species, showy indeed and splendid, but vain, empty, pernicious.

It would be *useful* as well as *amusing* to enter more minutely upon this history, and

unequal. The invention was afterwards perfected by *Schaeffer* at *Stratsbourg*, who cast the types in an iron-matrix, engraved with a puncheon. See a Note of *Dr. Maclaine's* (in *Mosheim's Eccles. Hist.* as above) quoted from *Meerman's Origines Typographicæ*.

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to inquire into, or rather assign more at large (for they are pretty obvious) the *particular causes* of these several revolutions: But this short sketch must suffice for the present: And from this you may observe that we are principally indebted to the *Greeks* for the Learning which we now enjoy, that people having been of all others the most zealous in the propagation of it, and advancement.

The writings which their first-rate Authors have left us contain the best rules for just Composition, and are themselves the best examples. If you wish to form a good style together with a correct taste and judgment, spend as much time as you can in the reading of them. Though the *Latins* had little more to do than to *imitate* these, yet they are no plagiarists, but have an original manner of their own; and seem, for the most part, to have derived their observations from the same unexhausted source—from Nature (that is) and the independent exertion of their own Minds. They were guided in the main certainly by those their ingenious predecessors—Indeed to have deviated from them, would have been to deviate from
Nature,

Nature, and from the standard of all human Perfection.

By being conversant with these Writers (if I may thus speak without digressing too much from our subject) you will find from experience, that the pleasures of the *understanding* have more *force*, more *constancy*, more *variety*, and much more *dignity* in them than those of the *senses*: Hence it is of greater importance to cultivate and improve such intellectual connexions than any other whatsoever.

A competent knowledge of these frequently prevents the *gay* and *social* mind from degenerating into *dullness* or *debauchery*; and besides teaching us how to *relish*, and make a *right use* of the gifts of Fortune, this knowledge alone can enable us to fill any *liberal* station in life with *propriety* and *respect*: —

HIS *animum succinge BONIS; sic flumine largo
Plenus Pierio defundes pectore verba.*²

² These lines are taken out of *Petronius Arbitor*: In this Author we meet with a flower now and then, but they grow in such bogs and stenchy quagmires, that they are scarcely worth the trouble and danger there is in going after them.

L E T T E R XIII.

WHEN I sent you those general strictures on the *Greek* Tongue, together with the *Essay* on its Prepositions, my principal object (as indeed I told you at the time) was to make you consider that admirable Language in a proper point of view, and to *confirm* you in the resolution of acquiring a competent knowledge of it. You say I have not been unsuccessful in this respect — 'Tis enough — I am perfectly satisfied — And hence I have been encouraged to endeavour to do something in the same way with regard to the other classical Language — With this I am now going to trouble you.

The *Romans*, it is well known, derived their Learning chiefly from the *Greeks*. But they are more indebted to them for their *Language*, than for the *subject-matter* of their Compositions. We are told by *Dionysius* of *Halicarnassus*, and by *Quintilian*, that the *Latin* is formed, though not *altogether*, yet *principally*, from the *Doric* and *Æolic* Dialects.

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My Lord Monboddo,^a (whose judgement in *such things* at least I hold in the highest esteem) instead of considering it as *debased* or *corrupted* from the *Greek*, is of opinion that it is a *distinct* Dialect itself, and the most ancient of them all, and was first introduced into *Italy* by *Ænotrus*, or *Evander*:^b The former went there about 160 years before the time of *Homer*; the latter, about a Century after *Ænotrus* — both it is likely before the *Greek* had arrived at its full standard: — And thus this branch of the Language, having been less cultivated, has not of course all the Numbers, nor all the Voices and Tenses of the Verb; nor yet that variety of declension and modes of application, which we find in the other Dialects of the Mother-Tongue.

Its Etymology shows plainly that it is of *Greek* extraction;^c but we must allow, at the

^a *Origin and Progress of Language*, Vol. I and II. passim.

^b *Evander* settled on the banks of the *Tiber*, and built *Pal-lanteum*. See *Virgil*, *Æn.* VIII. 51. — Coming from *Arcadia*, he and his followers no doubt spoke the *Doric* or *Æolic* Dialect — the former most probably. But is it proper to divide these Dialects? For these at first, like the *Attic* and *Ionic*, were one and the same. — Την δε Δωριδα (scil. διαλεκτον) τη Αιολιδι — την αυτην φαμεν. See a satisfactory, though it be a concise account of this matter in *Strabo* VIII. 1.

^c See *Varro de Lingua Latinâ*.

same time, that there is a mixture of something else: Now it seems not improbable that after *Pythagoras* had been in *Italy*, (and he is supposed to have come there in somewhat less than a Century after the time of *Romulus*) the *Latin* formed itself on the *Doric* or *Æolic* Dialect of the *Greeks*, — (this being the *only* Dialect used in the *Pythagorean* Colleges) — incorporating at the same time several words out of the *Oscan* or *Teutonic*, or some other barbarous Language, during the different periods of its progress towards the perfection it at last arrived at.

Be this as it may, it is certain that it continued for a long time extremely rude and imperfect. It is, I believe, pretty commonly supposed that *Cicero* was the first who brought it to a just standard: But he himself disclaims that honour, and seems to attribute it to *L. Crassus* and *M. Antonius*, who were between 30 and 40 years older than himself, and the first great Orators that ever appeared in *Rome*. Having particularly mentioned their age, he adds these words: “ *Quod idcirco posui, ut, dicendi Latinè prima maturitas in quâ ætate extitisset, posset notari; et intelligeretur jam ad summum pæne esse per-*
I ductam,

ductam, ut eo nihil ferme quisquam addere possit, nisi qui à Philosophia, à Jure Civili, ab Historiâ fuisset instructor."^a—I am aware that he is here speaking of the perfection of *Roman Eloquence*; but that will not in the least affect the matter in question: For if their *Eloquence* was then arrived at its perfect state, the *Language* must have necessarily reached that point *as soon, if not sooner.*

Earlier, however, than the period just alluded to we cannot *safely* date the maturity of the *Latin Tongue*. Being now much studied and refined, it was in a great measure divested of its former rust and barbarism: For in comparing it with the Parent-Language and by that means improving it, they made it more elegant and harmonious, so as to resemble the *Greek* much more than it did before.^b

— *Sic horridus ille*

*Defluxit numerus Saturnius, et grave virus
Munditiæ pepulere —*

But by this very circumstance it lost that

^a *De Cl. Orat.* 43.

^b We have high authority to assert that the *Latin* from about this period was much more like the *Greek*, than what the old *Latin* was — Indeed the thing speaks for itself.

uniform,

uniform, though *harsh* and *rustic* appearance which it had so long retained.

It continued but a short time pure and uncorrupt. That strict and ancient Discipline, which forbid every other Language, even the admired one of the *Grecians*, to be spoken within the borders of *Italy*, and which obliged foreigners in their negotiations with the Republic to make use of an Interpreter; — this Discipline, I say, tending certainly to preserve the Language, if not to improve it, was relaxed more and more, and the *Greek* became so prevalent as to be considered the *fashionable, acquired language of every polite Roman*. But the great Cause of the corruption and decay of this, as it will be of all other languages, was the EXTENT of EMPIRE. Before *Duillius's* time in the First *Punic* War, says our admirable Critic,^b the *Romans* had got nothing beyond *Italy*: But in the following Century they carried their Eagles almost all over *Europe*: So that the vast confluence of people from all the Provinces, the introducing of foreign artificers and captive slaves from every quarter,

^a See *Valerius Maximus, Lib. 2. Cap. 2.*

^b See the *Dissertation upon Phalaris, p. 403.*

and the Natives that returned home from the Expeditions, made an innovation of language at *Rome* itself. And thus the *Latin*, even among those who composed in it and who had perfect models to imitate, began to lose its purity immediately after the *Augustan Age*; *Paterculus* being looked upon as the last Author, who wrote in a chaste, classical style. It lingered, however, in a corrupt and decaying state till the time of the Philosopher *Boethius*,^a with whom the *Latin* Tongue, and the last Remains of *Roman Dignity*, may be said to have sunk in the *Western World*. In the beginning of the Seventh Century, we are told it was no longer spoken even at *Rome*, and was dwindling fast into what they called the *Roman-Runic*,^b from whence sprang the modern *Italian*, *French*, and *Spanish* Languages.

^a He lived about the beginning of the Sixth Century. — See *Hermes* III. 5.

^b The same as what was called the *Romance-Tongue*, a mixture of the language of the *Franks*, and of bad *Latin*.

LETTER XIII. Continued.

BUT it is time to say something of the Language itself. — The *Latin* has its *defects* as well as *excellencies*. Among the *former* none is more striking than its incapacity of expressing philosophical matters with any degree either of *conciseness* or *precision*: Of this *Lucretius* complains not seldom:

Here in particular:

*Nec me animi fallit, Graiorum obscura reperta
Difficile inlustrare Latinis versibus esse,
(Multa novis verbis præsertim quom sit agendum)
Propter Egestatem Linguae, et Rerum Novitatem.^a*

Here too:

*Nunc et Anaxagoræ scrutemur Homæomerian,
Quam Græci memorant, nec Nostrâ dicere Linguâ
Concedit nobis Patrû Sermonis Egestas.^b*

^a Lib. I. 137.

^b Lib. I. 830.

And once more :

*Nunc, ea quo pacto inter sese mixta quibusque
Comta modis vigeant, rationem reddere aventem
Abstrahit invitum Patrii Sermonis Egestas.**

This perhaps^a may be owing, in some degree, to there being so few in *Italy* who studied the more abstracted parts of *Grecian* Philosophy; for the *scientific* and *metaphysical* investigations of the *Greeks*, their *Obscura Reperta*, (as *Lucretius* calls them) were not much sought after by the *Romans*. Indeed before the time of *Cicero* they knew little or nothing of them — He is the only one who made any figure this way. And yet we must consider him, if we would consider him impartially, rather as one who hath *collected* and most *elegantly related* the old Philosophy, than as the inventor of any new or original System. He too, like the *Epicurean* Poet, complains much of this deficiency of his mother-tongue, and is often obliged to express his meaning by a *Periphrasis*, or *borrow words from the Greek*, or else use terms of his *own coining*.^b

* Lib. III. 259.

^b Of this last Sort indeed the Author of *Hermes* mentions
But

But the Poverty of the *Latin* in this particular may probably be accounted for from the original structure of the Language: And this it was difficult, or perhaps it was not possible, for any but the first framers of it, to have altered or amended: Its having but one Tense to express *the Aorist* and *Præter-Perfect*; its wanting an *Active Participle Past*, and *Present Participle Passive*; and above all, its want of the *Article*, together with the *stubborn nature* of the Language *not admitting* of being compounded or joined together, force those who use it to the frequent use of a *Periphrasis*, and often to leave an *ambiguity in their meaning*. Of these, and its other anomalies and defects, if you wish to have a *full* and *accurate* knowledge, I would refer you to *Hermes*, and to the *Second and Third Volumes of Origin and Progress of Language* — Books these, as good and elegant, with regard to Languages and their use in Composition, as any that have been written either *before* or *after* them.

To glance at its *excellencies* will, I should think, be more agreeable.

only *one*, which was properly new coined by him, namely, *Qualitas*. See B. 2. Ch. 3.

It is commonly observed that the *Latin's* chief perfection lies in its fitness for expressing things which *relate to War*: This arises from that prevalent, but, I think, rather *vague* opinion, that all languages resemble in their nature the disposition of the people who first formed and used them: I readily grant that the *Latin*, like the ancient *Romans*, breathes a *martial* and *gallant* spirit; but at the same time, it seems to be *equally* well adapted for topics of a very *different* sort. To confine ourselves to the Poets.

As the *philosophical* parts of *Lucretius* convince us no less of the *barrenness* of his *Language* in that particular, than of the *absurdity* of his *System*, so the *fine descriptive* passages in that elaborate Work may serve to show how admirably fit it is for delineating the *calm Scenery* of Nature. *Ovid* and *Catullus*, with the tribe of amorous bards, are a sufficient proof that it is perhaps *too well calculated* for the *Affairs* of *Love*; it being capable of conveying the *grossest* ideas with a degree of cleanliness even, and of modesty. In the *courtly Horace* we see with what wonderful *elegance* and *propriety* it can hand down to posterity both *moral* and *literary*

rare precepts, as well as the effusions of a *gay, social, and most friendly* heart. Nor is it less evident from *Virgil*, in whose hands this Language acquired all the *gracefulness* and *majesty* it is *capable* of, that the sports and employments of the *Shepherd* and honest *Husbandman* can be as *happily* described in it as those of the *Statesman* or the *Warrior*. Hence we conclude that the *Latin* is *equally* elegant and nervous, whether it be applied to things relating to *Peace*, or to *War* and *Popular Businesses*: As long as it has something *corporeal*, something I mean *palpable to Sense* and common observation, and not the *abstract conceptions* of *Mind* to treat of, it flows with a *sweetness* and *energy* of expression which you must forcibly perceive by reading the best Authors in it, but of which it is not *possible* to give any just idea.

I think it quite needless to say any thing with regard to the study of this Language: It is less difficult, because less copious, than the *Greek*: You are sensible you should endeavour to be able to compose in it with (if possible) a degree of *Cæsar's* elegance and simplicity, or else that of *Cicero*: Not that I imagine you'll have much occasion to
write

write it any more than what your College Business may require, but because I am convinced that this is the only sure way to obtain a *thorough* knowledge of any language: None of the hidden beauties, the delicate touches can be perceived by him who is unable to do this—And for the same reason it was that I advised you to use yourself to *Greek Exercises*.

As you have a turn for *Latin Poetry*, there cannot be a more *liberal* amusement than to indulge it: It will tend also to *correct* and *polish* your taste, and bring you to a *critical* acquaintance with the language: *Virgil*, *Horace*, and *Tibullus* should be your only models.

I admire very much some modern productions in this way. The Poem on the *Immortality of the Soul*, and that on the *Judgement of PARIS* have no small share of *Virgil's Purity*, and *Elegance*, and *Majesty*. In the little Volume, entitled *Carmina Quadragesimalia*, you'll find a vein of Wit *equal*, though not *similar*, to that of *Martial*, and expressed in the *modest* and *harmonious* numbers of *Tibullus*. What we have of Bishop *Lowth* of this kind are admirable. *Smith's Ode on*
Pocock,

Pocock, together with those of his friend, the Author of the *Splendid Shilling*, have been deservedly considered as breathing a spirit truly *Horatian*.

Others might be pointed out; but as your own good taste and good sense will prompt you to spend a leisure hour in regaling yourself with such flowers as these, it would be quite superfluous to say more.

I am not ignorant that the modern practice of writing the dead languages, whether in *Prose* or *Verse*, has been repeatedly and violently attacked. These attacks, however, have proceeded from persons totally *unable* to see the advantages attending it, or from those *fools* and *innovators* who exert the whole force of their minds to overthrow opinions which are commonly received, and which are known from *Experience* to be productive of *Utility* and *Pleasure*. Such an affectation for singularity, as long as it meddles not with that which is *Pure* and *Holy*, deserves not any regular or sober confutation—I would rather *laugh at* and *despise* it.

*Vive, vale!—si quid novisti rectius istis,
Candidus imperti: si non, his utere mecum.*

LETTER

L E T T E R XIV.

THOUGH I be a warm and zealous Advocate for the constant study of *Greek* and *Latin* Authors, yet I am far from thinking that all Human Knowledge is treasured up in the productions of those celebrated Geniuses. This, however, was the prevailing opinion from the Revival of *Letters* till the beginning of the seventeenth Century,* and some even now are inclined to think so. — About that time my *Lord Verulam* introduced the method of Inquiry by means of *Experiment*, and thus removed the prejudices of former times, and placed Philosophy on a *new* and more *extensive* basis. Those, who pursued the track which was pointed out to them by this our Great Countryman, have traversed and investigated the vast regions of Nature, opening, as they went, scenes for Science and serious Contemplation, though little known or attended to before, yet capable of affording the noblest kind of Pleasure, and Instruction.

* See *Mosheim's Eccles. Hist.* Vol. IV.

It reflects much honour on your University for having early established a Professorship in this sublime and useful branch of Literature, the duties of which have been always discharged by men of the first abilities, and with true dignity and propriety; never certainly more so, than by the very learned and amiable Man who now sits in the Chair. By attending his well digested Course of Lectures in *Experimental Philosophy*, and in *Astronomy*, this part of your studies will be rendered easy, as well as agreeable: And having but just gone through the Elements of *Euclid* and some higher parts of the Mathematics, this no doubt is the properest time for you to attend them: Some indeed are persuaded to it, when they scarcely know the very first principles of Geometry, and are of course unable to reap all those advantages and improvement, with which they are so replete—Whatever may be said to the contrary, there is certainly nothing like to one's having a competent and ready stock of previous, elementary knowledge.

You can want no motive to recommend these studies to you: For these, more perhaps

haps than any other, contain something which *necessarily awakens* our *curiosity*, and, when they are conducted in a proper manner, so as to be most successful, they tend in an eminent degree to enlarge and elevate the Mind, and promote a right spirit of Piety, by exciting our admiration of the Divine Works and Divine Providence; In the prosecution of these pursuits, marks of Perfect Wisdom and Perfect Goodness, appear throughout the wonderful arrangement of things, perpetually obtruding themselves upon us, and tending to inspire every ingenuous heart with the most profound sentiments of reverence, and love, and confidence: These sentiments, sufficiently impressed, exalt our nature to the highest dignity and happiness of which it is capable, and diffuse a pleasing and uniform serenity over every scene of life: They dispose a man to behave with propriety and honour *here*, and give the best founded hopes of the *continuance* and *increase* of this solid felicity, through *endless* ages, in a *better* and *future* state? *

* See the whole remark in *Dr. Priestley's Observations on Education*—It is little more than a paraphrase on what the *Abbè Fleury* says in his sensible little Book *Du Choix et de la Conduite*

As well as thus *expand* and *improve* the mind in what is *virtuous* and *manly*, they will also *inure* it to *habits* of *industry*, and *prepare* it for *undertaking* *other studies* with *better ability* and *success*.

I will only add, that you should take care to read with proper attention whatever Books are recommended to you: Without doing this, it will never answer one's purpose to attend any Public Lectures of what kind soever; for it is only by perusing what has been well written on the subject that lasting impressions can be made: He who despises or neglects proceeding in this manner will never, it is certain, make any right progress in literary, or any other liberal pursuit; and there are much better hopes of the *heavy*, but *industrious plodder*, than of *him*. Farewell.

PHILANDER.

des Etudes, p. 185. — Not that I wish to insinuate Dr. P. took it from thence; (and indeed if he had I see no harm) for the same Observation must occur to every man of sense, who properly considers the subject.

LETTER

L E T T E R X V .

THE transition from Mathematics to Logic is easy and natural, and according to the practice of the oldest and best Instructors. The Mind, by a due application to the former of these Sciences, having been used to reason with certainty and precision, is now more fit and able to enter upon the "*Intellective Abstractions*" of Logic. Accordingly we find that as the ancient Philosophers did not chuse to admit into their Schools those who were totally unacquainted with mathematical Learning, so their first business was to teach them, being admitted, a proper skill and knowledge in what is commonly called *The Art of Reasoning* :—And this they did from a conviction, that the study of it contributed, in an eminent degree, to the general improvement of the faculties of the Human Mind ;—that it was of universal application ;—and that this part of Literature, in conjunction with Mathematics, is to be considered as forming the great
 source

source from whence all the other Arts and Sciences derive their origin :—Hæ *Rationales Scientiæ* reliquarum omnino CLAVES sunt^a—Et ANCILLARUM loco erga Physicam ponendæ sunt—And hence, by the way, the necessity of studying these two Sciences so as to *exemplify* and *illustrate* each other; for whoever does this properly, “ will become not only by Mathematics a more expert *Logician*, and by Logic a more rational *Mathematician*, but a wiser Philosopher, and an acuter Reasoner, in all the possible subjects either of science or deliberation.^b”

As to the study of Logic in particular, if it be at all conducive to those important ends which have been already mentioned, you cannot certainly want motives to undertake it with courage and resolution: Though there are many arguments ready in hand to make this point as clear as the most evident Theorem in *Euclid*, yet I shall only throw a *hint* or two on the subject, and leave you to the farther investigation of it.

Those who have, with most accuracy and penetration, inquired into the History of

^a Bacon de Augment. Scient. Lib. 3.—& 5. cap. 1.

^b See *Hermes*—the Preface.

Letters and of the faculties belonging to us, seem to agree that the Principles of Reason are by Nature implanted in the Mind of man: These Principles are the seeds from whence Learning and all our mental acquisitions have first their origin; and they have always flourished and brought forth fruit in a good soil and under a favourable climate: But, like the *other* gifts of Nature, they first of all require proper culture and attention, and are capable no doubt of *different* degrees of improvement: Now every tolerable degree of improvement is to be most surely attained to by following some technical method, so as to accustom them to *frequent* and *regular* exercise; for it is by right and regular exercise that our *intellectual* as well as *corporeal* endowments can, in general, acquire any sort of readiness and activity. Hence we may see the necessity, I mean if we were to enter at all into the argument, of calling in the assistance of Art; and the Art employed here is Logic, which, by purging and regulating the Mind itself, tends of course to strengthen and improve all the powers with which the Mind is indued. *Lord Verulam*, speaking of this
 Science

Science and Mathematics, has an observation very pertinent to our purpose, and which I think is finely expressed: “ Non solùm dirigunt eam, (scil. Mentem) sed et roborant; sicut sagittandi usus et habitus non tantùm facit, ut melius quis collimet, sed ut arcum tendat fortiozem.” And Locke^b would recommend them as necessary not only to make us *scholars*, but even to make us *thinking* and *rational* creatures.

Again: Logic is a Science of *universal application*. Perhaps all the other Arts and Sciences have certain boundaries which they cannot pass: But it is not so with this: For tending to strengthen and enlarge the powers of the Human Mind in general, it extends itself and is to be applied to whatever those powers can comprehend or investigate. Even in Mathematics, that beautiful regularity and connexion, that uninterrupted chain of reasoning which pervades them, is to be attributed to Logic: And it is to this speculative and useful Science we are ultimately indebted for that pleasure and advantage, which, in every branch of human Art

^a De Augment. Scien. V. 1.

^b See his Essay on the Human Understanding.

and Literature, is to be derived from due Order, and Perspicuity, and Proportion.

With regard to the *Greek* Language, it is readily acknowledged that its characteristic excellence consists in its *Copiousness* or *Universality*:—I see no reason why it may not be argued, upon the *same* principle, that the *Universality* of Logic is a plain proof of its *dignity* and *use*: And as to its importance in Society, it is by so much superior to the *Greek* or any other Tongue whatsoever, as is Sentiment or Perception of Mind, to the Words in which that Sentiment is expressed. So then we may safely conclude, that all the other parts of Learning, how sublime soever and delightful they may be, unaccompanied with “ a sound and correct Logic, are in fact no better than warbling Trifles.” *Galen*,^b we are told, upon contemplating the many wonderful uses of the HAND, “ upon observing the suppleness and variety

^a *Hermes*, I. 1.

^b By considering the divine mechanism of the *Hand* this celebrated old Physician was converted from Polytheism to believe in the *One Living God*: And upon his conversion he composed a Hymn, consisting of little more than of praises on this member of the human Body, and an enumeration of its various uses.

of joints in his fingers, their bending all the same way, the counterpoise which they receive from the thumb, the softness and fleshy parts of the inside, with all the other circumstances which render that member so fit for numberless different uses," cried out in a kind of extacy: Ἰδὲ, Το Ὀργάνον ὀργάνων. Thus, when we consider all the *various uses* of Logic, and the *different ways* in which it is to be applied with so much success and advantage, may we not properly say? Ἰδὲ, Ἡ Ἐπιστήμη ἐπιστημῶν. Accordingly this, and Mathematics are stiled *Artes artium* by the great Man to whom I so frequently refer.*

But still farther—Logic is, to speak accurately, the proper source from whence all the Sciences and all the Arts derive their origin. Before we can understand, and of course before we can form a right judgement of any thing, we must first of all investigate the principles on which it is founded: Now the first principles of the Arts and Sciences being naturally implanted in our Minds, it is the business of Logic to cultivate and im-

* De Augmen. Scient. V. 1.—I guess he had in view here the anecdote respecting *Galen*. See the Context.

prove them, leading them by degrees to their full strength and powers of action.

To prove the same thing in a more scientific way. It has been observed, (and who will deny the truth of it?) that "nothing can be known but by knowing either directly the species to which it belongs, or by knowing other specieses, which enable us to form some notion of the object unknown: If this be true, there can be no Philosophy or Science of any kind, without knowing the genuses or specieses of things; and, as that cannot be attained without *definition* and *division*, it should seem that a good system of Logic, of which the art of *defining* and *dividing* is a principal part, is the FOUNDATION OF ALL SCIENCE."^a

It is needless to be more particular in enumerating its excellencies and advantages.

And besides all this, the study of Logic, when rightly pursued, is not destitute of the truest and most sublime sort of *pleasure*: For the Mind which is in us, feels itself wonderfully *pleased* and *satisfied* in acquiring that *aptness*, that *activity* and *enlargement* which we find necessary to fill every respect-

^a See Lord Monboddo's *Origin and Progress of Language*.

able station in life with any kind of dignity and decorum—This, it is true, depends entirely on the method that is pursued. That which you say you follow seems to be perspicuous, and an excellent one, and divested of every thing that is *superfluous* and *scholastic*. There can, at least, be *no harm* in using *Aldrich*, or *Napleton*, or some *such* inferior Compendium, so as to get acquainted with a few technical, yet necessary, particulars: But by adhering to *Aristotle* as your principal Guide, you adopt the old and the best method of studying it—a method that will teach you something more *solid* and *interesting* than the stupid *jargon* and *rugged babblements* of the Schools: You thus approach to the *fountain-head*:—and better certainly, and more delightful it is, to go to the *pure source*, than to drink at a *pitiful stream*, especially when that stream flows *muddy* and *disturbed*.

—— *Juvat integros accedere fontes,
Atque haurire.* ——

But more perhaps respecting this last point at some future period. Farewell.

PHILANDER.

L E T T E R XVI.

I FORGET whether it was among *La Bruyere's* Apothegms I saw it observed: "That very few know how to pass their leisure-hours"—Whoever made it, I think there is much truth in the observation—And by leisure-hours he means all such as cannot be well devoted either to bodily exercise or severe study: Of this kind you have, most days, one or two on your hands.

Now to avoid passing such intervals in illiberal pursuits or those which are altogether frivolous, one should always have some fixed employment for them: Perhaps they cannot, for the most part, be more pleasantly or more wisely employed, than in reading the best *English* Poets, especially *Milton* and *Shakespeare*—in perusing well written *Tours* and *Voyages*, or periodical Papers, or some candid and sensible Biographer.—The *History of England*, and other Compositions of the sort, which, to read them properly, require much time and
care,

care, had been better deferred till you have finished a regular course of study in Ancient Literature.

But in order to peruse our first-rate Authors with most advantage, I would advise you to read with care the learned Bishop *Lowth's* excellent *English Grammar*: Nor would it be improper, if after it you read *Hermes*, that philosophical and admirable Production of the late *Mr. Harris*: These two Treatises will throw great light on Language in general, and especially that of our own country, of which it would be a shame to a polite native of *Britain* not to have a complete and thorough knowledge: And besides, these books (*Hermes* in particular) are intimately connected with your *logical* pursuits.

I see no reason why one should too scrupulously abstain from NOVELS: Those of *Fielding*, and some of *Smollett's*, with a few others, will serve to *unbend* the mind, and to form an *easy, familiar* stile. The *Vicar of Wakefield*, and the *Adventures* of the brave and "broad-hearted" *Robinson Crusoe* I should wish to read every year, and I should always read them with increasing satisfaction—Probably

bably there is not a book of the kind capable of affording so much pleasure and improvement. — But as to that heap of *crude* and *unnatural* stories, which wrong-headed boys and girls are perpetually piling up, your good sense will teach you to hold them in the contempt they deserve: “ Qui inter *hæc* nutriuntur, (to use the words of *Petronius Arbiter*, speaking of the *Rhetoricians* of his time) non magis *sapere* possunt, quàm *bene olere* qui in *culinâ* habitant.”

Let me intreat you to give up some of these hours to the *French* Language: If I am not mistaken, you can already *read* and *write* it with some readiness and accuracy. You modestly ask my opinion with regard to your learning *Italian*:— If my opinion has any weight, I would by no means advise you to it: You have at this time enough on your hands; and you should pay chief attention to those studies, whose end is to *strengthen* and *enlarge* the Powers of Reason. For my own part, I see not the wisdom of filling one’s head with more foreign languages than what may be of use for some particular occasion, or conducive to one’s real improve-

^a Satyricon, page 2.

ment.

ment. However, the study of it, was it only for the sake of being able to read the *Inferno* of DANTE, the so much admired Author of *Chaucer* and *Milton*, and who is reckoned the *Father* of *Modern Poetry*—I say, the studying it, was it only for this, may, at some future period, be an agreeable amusement.

If you give but little attention to such hints as these, you will be able to pass every leisure moment you have so as to *unbend* and at the same time *polish* your mind: And by thus regularly filling each interstice of your time with some *harmless* and *liberal* employment, you will not only not be disposed to *complain* of the *tediousness* of life, or *philosophize* on its *vanity*; but you will, moreover, be better able to keep your passions from running astray, and to go through your other studies with greater pleasure and advantage—*These* are considerations of no *little* importance.

We are told that Dean *Swift*—in such things particularly well worthy of imitation—*regularly* and most *scrupulously* allotted *certain portions* of the day to *certain pursuits*; the morning to what required most thought
and

and attention, and the evening to some elegant amusement; having his Watch generally before him in order to be regulated with regard to his hours of study and recreation. And we learn from History, that the Great *Alfred*, the Honour and Pride of *England*, who fought in person fifty-six battles by sea and land, was enabled, during a life of no extraordinary length, by an *exact* and *regular* distribution of his time, to *acquire more knowledge* and even to *compose more books* than what many studious men of equal abilities, though possessed of the greatest leisure and of every opportunity, have, in more fortunate ages, been able to compass or attain.*—Let these, and other examples of the kind, be always considered as having *that weight and influence*, which naturally belongs to them.

There is no need of adding more.
Farewell.

* See *Hume's History of England*.

LETTER

L E T T E R X V I I .

TO finish at this time what I meant to say respecting Logic. Though the Principles of reasoning are born with us, and are the same in all ages, yet Logic (as is generally allowed) was not cultivated as a *Science* before the time of *Zeno Eleates*, about 500 years (that is) before the *Christian Era*;* and being by him first applied to the conducting of Dialogues and convivial Conversation, it was stiled *Dialectica*, or *Ars Dialecticæ*.

To the attention with which it was now studied may we not attribute, in a great

* *Strabo* indeed observes (XVII. in the beginning) that the *Phenicians*, on account of their commerce, invented Logic and Arithmetic — As, says he, Geometry was invented by the *Egyptians*, ὡς τὴν Λογιστικὴν, καὶ Ἀριθμητικὴν (συζηταὶ φασὶν) παρὰ Φοινικῶν, διὰ τὰς ἐμπορίας — But these were never considered as SCIENCES in *Phenicia* — We can conclude no more from this passage than that with regard to commercial matters the *Phenicians* were just able to *dispute* and *calculate*.

measure,

measure, the cause of LETTERS arriving at so wonderful a pitch of perfection in *Athens* during this and the following Century?

Immediately after *Zeno*, we find *Socrates*, *Plato*, *Xenocrates*, *Speusippus*, *Antisthenes* with many others, making a conspicuous figure in the list of the ancient Philosophers. Most of these did not pretend to add any thing to what *Zeno* had left, and the improvements of the rest were of little or no importance: So that it remained in a very imperfect state (scarcely indeed formed into a regular Science) before the time of *Aristotle*. He was born at *Stagira* in *Macedon*, somewhat more than half a Century after the death of *Zeno*; and coming to *Athens* about the age of eighteen, he studied under *Plato* for near twenty years. He it was who reduced Logic from a rude sketch into that form which has been never since improved: Hence succeeding writers on the subject have derived all their knowledge. And this, among other things, is a striking proof of his great abilities.

Considering the discoveries and the improvement which he made in this and other branches of Literature, his master *Plato*
may

may be excused for paying him those high compliments — 'Ο ΝΟΥΣ. And again: 'Ο ΦΙΛΟΣΟΦΟΣ ΤΗΣ ΑΛΗΘΕΙΑΣ. ' Notwithstanding such honourable testimonies of *superior* excellence from so *able* a Judge, it has been the fashion with some *Moderns* to treat *Aristotle* contemptuously, and to tax him with being insipid and affectedly abstruse. This, and all complaints of the kind, may probably be accounted for, without tracing them to that general want of correct Taste in ancient Erudition, and that despicable effeminacy of manners and pursuits which we find so prevalent and extensive. It will be worth while to give this a moment's consideration.

To any one that glances over the History of Logic after the days of *Aristotle* and his Successors, it will appear obvious that, in process of time, it was shamefully corrupted and abused. This abuse and corruption made its *first* appearance among the idle Sophists and Rhetoricians of *Greece* and *Rome*. But after that the *Greek* and *Roman* Empires were no more, and when Ignorance and Barbarity reigned at large, we hear little of the Arts and Sciences before the beginning of the Ninth Century: They now began to appear
among

among the *Arabians*; for this people, being spurred on and encouraged by their Caliph *Almamunis*, (who is also called *Abu Gaafar Abdallab*) were at length diverted from pursuits of War to those of the *liberal* and *literary* kind. He erected and established Seminaries of Learning in several places, especially at *Bagdad*, *Cufa*, and *Basora*: In short he seems to have spared neither pains nor expence to instil into the minds of his subjects a taste for *Grecian* Literature.

Nor did his exertions prove altogether unsuccessful. The fury of their religious Warfare was by this time partly subsided: Peace and Tranquillity were in some measure enjoyed amongst them: And besides, the nature of their Language, which was brought to a high degree of perfection about two Centuries before,* and which (we are told^b)

* This was effected by a sort of poetical Academy, that used to assemble at stated times, in a place called *Ocadh*, where every Poet produced his best Composition, and was sure to meet with the applause that it deserved; the most excellent of these Poems were transcribed in characters of gold upon *Egyptian Paper*, and hung up in the Temple of *Mecca*. See the ingenious *Sir W. Jones's Essay on the Poetry of the Eastern Nations*.

^b See *Aldrich's Logic* — the Preface.

is no less adapted for *philosophical*, than *poetical* Compositions, was a circumstance favourable to the design of this celebrated Caliph: — So that during his reign many *Greek* Productions were translated into *Arabick* with much success, and were held in very high estimation — But none so much so, as the Works of *Aristotle*. These they studied with laudable emulation, and propagated the knowledge of them not only in *Syria* and *Africa*, but also in some parts of *Italy*, and in *Spain*, where, having now subdued this country, many of the most learned of them came over, and established Schools of Learning. Hence the *Saracens* have been looked upon as the first Restorers of Literature in *Europe*. — The *Stagirite* was the great object of their pursuit; and the ardor with which they studied him seems at length to have dwindled into the merest absurdity and enthusiasm.*

With the same frenzy we find the *European Christians* were soon infected: For hence it was that during the Thirteenth and Fourteenth Centuries, (though indeed some

* See the substance of these remarks respecting the *Saracens* in *Mosheim's Eccles. Hist.* Vol. II. and III. *passim*.

of them appeared much earlier) sprang up that swarm of misguided Zealots who are commonly called *The Scholastic Writers, &c.* These men, instead of considering Logic as intended to *explain* the *principles* of true Learning and the rules of good Criticism, considered it — mistaking thus the *means* for the *end* — as the Perfection of all Wisdom, and as a Science entirely *independent on*, and *unconnected with*, any other whatsoever — Like those miserable Wretches in common life, who, acquiring a passion for money, *merely because it is money*, never once think of the useful purposes it is designed to serve.

Whoever was well versed in logical and metaphysical knowledge, was now looked upon as sufficiently learned, and was supposed to stand in no need of being acquainted with any other Art or Science: To learn *Aristotle* by heart was every thing: And we are told that some religious Sects learned his *Categories* even instead of the *Catechism*, and at Church a section of his *Ethics* was sometimes read instead of a Chapter in the Bible. *O Tempora! O Mores!*

But Enthusiasm of every kind is always accompanied with Error. Thus it was that these Schoolmen were not so much animated
by

by the glorious Love of Truth, as by a rage of angry disputation; and this made them soon perplex and deform the pure doctrines of Reason with a multitude of idle subtleties and ridiculous distinctions. They loaded the memories of their indefatigable Scholars with a quantity of barbarous terms and scholastic precepts, delivered in the most uncouth style and manner imaginable, and all such as could repeat this jargon with readiness and rapidity were considered *Prodigies* of Eloquence and Erudition. Every soul of them had the name of *Aristotle* in his mouth, while very few understood his Philosophy, and not one was capable of applying it with any sort of advantage, or propriety.

Hence appears the Evil of admiring only some *one particular* Science: “And thus we see the use, nay the *necessity* of *enlarging* our literary views, lest even *Knowledge itself* should obstruct its own growth, and perform in some measure the part of Ignorance and Barbarity.”^a

But absurd and intemperate as these men were in their notions, yet they maintained their empire in the Schools till near the beginning of the Seventeenth Century; and

^a See *Hermes* — the Preface.

indeed a great deal of their nonsense continued longer, and even at this time of day there are perhaps *some vestiges* of it still remaining.

However, when a more enlightened age restored to men the right use of their Reason, the dry interpretations of these *Lunatics* (it is scarcely too harsh a term) met with general disapprobation; and their huge Volumes of Commentaries on this speculative subject, (which by the way had been at first stated in as clear a manner as it will admit of,) are now sunk into that contempt and oblivion which they seemed destined for. But, as is commonly the case when matters are handled with *so much passion* and *so little judgement*, they did an irreparable injury to the cause they wished to espouse: For men were soon disgusted with their quibbling stuff and nonsense, and began to entertain a very indifferent opinion of the use and importance of the *Science itself*, and of Him who had brought it to so high a pitch of perfection.

It was thus that *Aristotle* fell into disrepute; and the complaints and declamations which have been made against him ever since are to be traced to no other source—
HINC ILLAE LACHRYMAE.

But

But it is not to be denied, (for why should not one consider things with all *possible impartiality*?) that this Philosopher is *sometimes* obscure and abstruse. Instead, however, of raising cavils against him for being so in a *few* instances, we should admire him rather for being *generally* clear and intelligible. Who but *Aristotle* could have handled so *intricate* and *speculative* a subject—a subject not *susceptible* of any *ornament* or *embellishment*—who but he could have handled it so much *according to Science*, and with so much *order*, and *perspicuity*, and *propriety*?

And besides we allow, that in this and his other Acroamatic Works, he is perhaps frequently *deficient* in point of *composition*; for it is very probable, as my *Lord Monboddo* observes,^a that these are to be considered as *minute-books*, which he occasionally used in delivering his Lectures, and which it is every reader's business to *scrutinize*, and *enlarge* upon. Indeed all his Works require to be read with *all possible care* and *attention*.

Of every prejudice against him on this head, therefore, I would have you totally divest yourself: If, by chance, you ever find

^a See *Origin and Progress of Language*, Vol. II.

him

him *obscure* or *inelegant*, remember that it is in the *very nature of his subject*: He is, however, in both these respects to be considered superior to his Interpreters: You will every where find him a *perfect* and *thorough* master of the subject in hand, explaining all its fundamental Principles in a just and most beautiful Analysis, and in general not difficult to be understood.

I shall only add that you will do well first of all, to study the Categories or Predicaments; which, as their doctrine is esteemed to be the foundation of all Philosophy and of Logic itself, are very properly placed at the head of his *Organon*.

Possessed of a competent knowledge of these, you will be able to prosecute your present studies with greater advantage and success: Being concise and contained in a few pages, they perhaps may stand in need of some illustration: Here then a good and sensible Commentator might be of service; and there is one which universally bears that character, I mean *Ammonius Hermeias*.—*Vive. Vale. Vince.*

LETTER

L E T T E R XVIII.

ACCUSE me not of being inconsistent with myself, if I advise you to be on your guard against indulging too much what I have been so anxious to have you acquire, I mean your habits of industry and application. For even in our search after Knowledge, we should proceed with temper and judgement, often *varying* our ideas and relieving the mind by means of *exercise* and *amusements*. Though the life of most liberal-minded men would have many dull and tedious intervals without the assistance of books, yet, rather than contract such a fondness for them as to impair one's Health and Good Humour, two of the most valuable blessings we now enjoy, it would be far better to quit them *altogether*, and pass our days under the shades of *Ignorance* and *Obscurity*; nothing *on earth* being *equivalent* to so great a loss.

A few remarks on this subject you will not perhaps consider as impertinent or entirely

tirely useless; at least it will be better than to waste time and paper about the common news of the day.

Agricola used to say: That in the prime of youth he was so passionately fond of the study of Philosophy, that he would have carried it to an extreme, had not the prudence of his mother checked his impetuous disposition: “ Scilicet, as it is added by his sententious Biographer, sublime et erectum ingenium pulchritudinem ac speciem excelsæ magnæque gloriæ *vebementiùs*, quàm cautè, appetebat: Mox mitigavit Ratio et Ætas; retinuitque, *quod est difficillimum*, ex sapientiâ *modum*.”^a It is the same with many a young man; who, having once imbibed a relish for true Knowledge, and perpetually thirsting after a larger draught of it, is apt, like the brave *Roman*, not to be aware that *too intense* an application leads to consequences of a very *fatal* nature: But those—who, to avoid these consequences, give up their *whole* time and attention to the care and enjoyment of the *body*, we have nothing to do with *this sort of Philosophers*:—’Tis from the other quarter we apprehend dan-

^a See *Tacitus in his Life of Agricola* — the beginning.

ger; and the remedy is to be applied accordingly.

To preserve the sound Constitution, which Nature has given you, as little impaired as possible, nothing seems so conducive as *Early Rising, Temperance, and Exercise*: These ingredients, properly mixt together, make the best *Recipe* for the Preservation of Health — To say a word on each particular *separately*, and *in order*.

Seven, if not six hours - sleep is certainly sufficient for one of your *age* and *healthy temper* of body: Any greater indulgence, instead of *refreshing*, will, on the contrary, only *blunt* the *mental* faculties, and too much *relax* the *corporeal* ones: And this should be done, if in your power, at a stretch; — one nap and a-way. As the *Physician* will inform you that the morning-air *braces* the *nerves*, and *distends* and *purifies* the *lungs*, giving to the whole body fresh vigour and activity; so will the *Moralist* argue, with equal truth on his side, that the mind is at this time of the day most *fit* and *disposed* for *virtuous* and *manly* sentiments: Not having as yet entered on its daily occupations, it is naturally inclined, and, as it were,

were, compelled to contemplate the various parts of the Creation with reverence, and cheerful gratitude. It is *now* that every thinking young man considers how to lay out properly the remainder of the day, congratulating himself, at the same time, on his *steady progress* in Virtue and Knowledge.— We are told that Chief Justice *Hale* used to attribute to his having constantly made a right use of this part of the day not only the *good old age* he lived to, but also the *extensive Learning* of which he was master.

Temperance, as well as Early Hours, is not only a grand *preservative* of Health, but it is principally by means of it that a sound constitution and every virtuous endowment of the Mind is first acquired, or at least fixed on a sure basis: For it is this great Cardinal Virtue which renders a man *fit* and *disposed* to discharge with *propriety* the several duties of life, which, as a free and rational creature, he owes to God, — to himself, — his friends, — and mankind in general.

Intemperance of all kind is evidently bad and pernicious — Inasmuch as it tends to
heat

heat the blood, it quickens its motion, and thus makes it strike with too violent a momentum against the delicate texture of the brain, the operations of which are thereby deranged, and the Powers of Thought consequently disturbed, or perhaps totally destroyed.

— *Know what'er*

*Beyond its natural fervour hurries on
The sanguine tide,—whether the frequent bowl,
High-seasoned fare, or exercise to toil
Protracted,—spurs to its last stage tir'd life,
And sows the temples with untimely snow.**

So that even if we have no regard for our Constitution, the decline of which we may not perhaps *immediately* perceive, we should cultivate Temperance as being the only means of enjoying the right and full use of that Faculty whereby Man is so eminently distinguished.

Without this *Nursing-Mother* of all that is *Great and Liberal*, GOOD HUMOUR, *properly so called*, cannot long subsist: And destitute of this amiable and enlivening quality

* Art of Preserving Health, ii. 501.

Learning,

Learning, and *Virtue*, and *Religion even*, lose all their grace — all their attractive excellence. True Cheerfulness and Serenity is not only a sure sign of an *honest* and *well-regulated* Mind, but it is the best preservative against *Enthusiasm* and *Infidelity*. The tenets of *Calvinism* — are they not enough to make one's blood chill with horror? — In short — *all Enthusiasm* contains something gloomy and dark, and which does violence to the common feelings of our Nature — Was there but more Benevolence and Charity in the world, we should see less of the dismal effects of that horrible Pest of Society. — And if there be such Mortal, (for it hath been justly called in question) as a *thinking Atheist*, must he not be at bottom an uncharitable, suspicious, morose, malevolent sort of an animal? — GOOD HUMOUR then is the very balm of life; and to the studious mind it is a most wholesome and necessary cordial: Have it therefore always at command, and fly from every thing that is *surly*, or *grim*, or *disdainful*.

But I am losing sight of my subject — So much for the two first heads of it.

LETTER

LETTER XVIII. Continued.

ONE word with respect to Exercise.

The *Greeks* and *Romans*, it is well known, used to consider the exercising of the body as an essential part of a Complete Education: Indeed *Plato*, who was himself well-skilled in most of the manly and athletic Exercises, seems to have looked upon this as more deserving of attention than almost any thing besides; because that by means of it the Soul is able to exert most successfully its higher Powers, “the Powers I mean of Reason and Intellect:” The Life of Man has its Essence in *Motion*—Objects from without *first move* our faculties, and thence we move *of ourselves* either to *Practice* or *Contemplation*:^a Nor, in general, are we fit for doing the *latter* to any good purpose or effect, any more than the *former*, unless the corporeal faculties, “which are in fact the first instruments of our Intelligence,” be in an active and vigorous state: Accordingly we find it to be a common

^a See *Hermes*, III. 4.

observation,

observation, and confirmed by Experience, that great strength of Mind seldom or never attends a very *sedentary* life: But the proper end of all Good-Learning is to *add to*, and not *impair* the vigour of our mental Powers. Since then they stand in certain danger of being hurt and contracted by too intense an application, we should enliven and dilate them by frequently diverting them to objects of a lighter and more trifling sort —

*Lusus Animo debent aliquando dari,
Ad cogitandum melior ut redeat sibi.^a*

To enter a little into particulars. The first leisure hour every morning cannot perhaps be better employed than in walking: This is a *natural* and an *innocent* recreation, and therefore it cannot but be *wholesome*. What time you should think proper to devote over and above to exercise, would, I think, be well bestowed on *Fencing*, *Music*, or *Riding*.

The learning how to make a proper use of your weapon would, as *Milton* words it,^b not only keep you healthy, nimble, and well in breath, but it is also the likeliest means

^a *Phædrus* III. 14.

^b See his *Treatise on Education*.

to make you arrive at your full growth and stature, and to inspire you with a gallant and fearless Courage; which, being tempered with seasonable Lectures, and Precepts of true Fortitude and Patience, will turn into a native and heroic Valour, and will make you scorn the cowardice of being guilty of any wrong action or insolent behaviour.

I mentioned Music because I know you have a natural turn that way, and have made no inconsiderable proficiency in this agreeable Art: Had not this been the case, it would not be adviseable to think of learning it now, for it would be time idly and foolishly thrown away. Though one be not of the same opinion with the *Egyptians* of old, who, as some say, from a supposition that it tends to enervate the Mind, forbid *men* to cultivate or practise Music; yet you should avoid all *effeminacy* in your exercises of this kind, as well as in other things. But the “*solemn and divine* Harmonies of Music, heard or learnt, *recreate and compose* the spirits, and, if wise Men and Prophets be not extremely out, have a great power
over

over dispositions and manners, to smooth and make them gentle from rustic harshness and distempered passions: And this would not be unexpedient after meat to assist and cherish Nature in her first concoction, and send the Mind back to study in good tune satisfaction.”—This puts me in mind of a young man, noted no less for *Rational Oeconomy*, than for his industry and strong natural abilities, who, whilst Undergraduate, in order to avoid the expence as well as the danger attending drinking-parties, used to retire every day after dinner into his own *Rooms*, and there pass a couple of hours over two or three glasses of wine, in playing on his Harpsichord, and reading *Virgil*: This is no other than whom I mentioned in the beginning of our Correspondence under the name of *Cleantes*, and who promises to be in time one of the first characters in Great *Britain*—But not to digress.

Musick then is an elegant recreation, and wonderfully congenial to the minds of men, tending to *compose* those of a *volatile* cast, and to *rouse* the more *melancholy* and *languid*; subduing the violence of rough and impetuous

* See *Milton*, as above.

Passions by fixing the attention on objects of an innocent nature; — and therefore to be considered no weak advocate on the side of Reason.

Over and above the advantages to be derived from other Exercises, some plausibly alledge, that Riding is attended with one peculiar to itself, the opportunity I mean of enjoying a more fresh, and purer air; and those who are at all acquainted with the Oeconomy of the Human Body will readily allow that this is a most important consideration: Hence it is that the *Dumb-Bell*, and Σκιομαχία, or the *Fighting with your own shadow*, are extremely deficient.

Plato and *Pliny* the Younger recommend Riding as a thing wholesome for the joints and stomach. But there is no need of multiplying authorities.

I would not, however, tie you down to any particular method of proceeding; for here, (as has been observed with regard to other matters) the proper use to be made of minute rules and directions is neither to be too exact, nor altogether negligent of them, and they operate best when once formed into a habit. I only wish to *apprise* you that

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some such Exercises as these, taken *seasonably*, according to *leisure* and *convenience*, and not to *excess*, are *absolutely* necessary for preserving a sound Constitution, and also for forming a proper judgement of it: *Socrates*, whose memory we all revere, used to advise those about him to make their *Health* their *chief* study, and to say to them: “That it was a hard thing if a man of sense, who took care of his Exercises and Diet, did not better know than any Physician, what was good or bad for him.”—And at the same time that proper Exercises keep us in good Health and contribute to an external gracefulness of mien and deportment, forming, in short, that *EΥΕΞΙΑ* which the Ancients so much valued, and which in good truth is so infinitely valuable;—besides this, I say, they tend to form a manly and cheerful turn of mind: So that hence we have an effectual antidote against complaining of the *tediousness of life* to which sedentary persons are so liable—It is a foolish, a villainous, a dangerous complaint. *Vale.*

PHILANDER.

L E T T E R XIX.

FURNISHED with a competent knowledge of the *Greek* and *Latin* tongues from having perused a few short Treatises in them, you will be now more capable of undertaking and going through with propriety the Histories of those celebrated People. Although this study requires a good deal of care and attention, yet it will be an agreeable *relaxation*, compared to your pursuits of the *abstract* and *more philosophical* kind—And I would have you consider it in that light.

If we read History in a proper manner we shall find it to be the very “*Anatomy of Philosophy*.” Here the Passions and all the Faculties of the Human Mind are continually engaged in action and exhibited to view. To observe the playing of all these, and the various motives which call forth their exertions, will afford abundant matter of instruction and delight, and it is a speculation not

unworthy of the Philosopher even. With room for indulging it, History will largely supply persons of almost all ranks and situations. — *Nec vero sum inscius esse utilitatem in historia, non modo voluptatem.* *

Now its great, general object seems to be to form good and useful and intelligent Citizens; or, in other words, to improve us in Virtue and Knowledge; and that in a way which, with the bulk of mankind, is far the most effectual—by the Examples I mean and the Experience of others.

What! supposing we find in History (as has been said) little more than a detail of the *Vices* and *Follies* of our fellow-creatures—should that be any reason for our not reading it? Quite the reverse. For we generally find that the bad and restless Passions of Men, however successful they may be for a time, lead them by *certain*, though perhaps *slow* and *gentle*, steps to misfortune and contempt; and, if still indulged, are sure to end in their misery and destruction. But those, on the contrary, who act upon good and upright principles, in what distress soever they may happen to be involved, yet

* Cic. De Fin. &c. V. 19.

at last we *often* see them disperse the dark cloud, and obtain their proper reward;—are *always* able to derive comfort from within themselves,—and appear *amiable* and *respectable* even in the eyes of the *most abandoned*.

———— *abash'd* the Devil stood,
And felt how awful Goodness is, and saw
 VIRTUE *in her shape how lovely* ——— *saw,*
and pin'd
*His loss** ———

So that the temporary success of Vice and Folly, and the depression of real Merit, should equally teach us resignation to God's Providence, and make us form right opinions of whatever we meet with on this *motley*, and frequently *distressful* stage of Human Life.

Physicians tell us that, in the Oeconomy of the Human Body, it is the constant business of the *Intestinal Tube* or *Canal* to separate from the excrementitious and hurtful the nutritive part of our aliment—to *retain* the one, and *eject* the other:—Exactly such, with regard to the Oeconomy of the

* P. Lost IV. 847.

Mind,

Mind, should be the office of our *Judgement*: And *here* in particular we shall have continual occasion to employ it: If we do this, we may derive no less advantages from the *wicked*, than from the *virtuous* Examples we meet with in our Historical Pursuits, as well as in the affairs of common Life.

*Nonne vides, Albí ut male vivat filius? utque
Barrus inops? — magnum documentum, ne
Patriam Rem
Perdere quis velit.**

Thus then in order hereby to become *better* men, we should accustom ourselves to sift and weigh thoroughly every action and event, so as to be able to make pertinent reflections upon them, and draw from them just and proper conclusions — And thus we shall soon acquire a habit of thinking and acting for ourselves.

But again. — As the study of History contributes to *improve us in Virtue*, (which should be its first and great aim) so does it in no less degree furnish us with *elegant* and *useful Knowledge*.

In studying it with a view to this point,

* Lib. 1. Sat. IV. 109.

we should give chief notice to the progressive expansion and improvement of Human Intellect, and the gradual civilization of Society; tracing, with care and judgement, the *Rise*, the *Progress*, the *Decline*, and again the *Revival* of the Sciences, and of the liberal and necessary Arts. We should also consider in every view how the “changes that have happened in the Laws and Opinions of Mankind correspond with their improvement in the Art of governing,” and be less anxious to know *where*, or *when*, or *how many*, were the battles fought by the ~~the~~ *Greeks* and *Romans*, than acquaint ourselves with their *manners*, and the *means* whereby the *former* repelled the attacks of the *Persians*, and the *latter* subdued the World; and how *they* again in their turn were destroyed and annihilated.—Thus by diligently observing the *connexion* between *Cause* and *Effect*, and deducing the one from the other, we shall not only furnish ourselves, in the safest way, with a great variety of important Knowledge, but shall also *improve* and *confirm habits* of *reasoning* with *accuracy* and *correctness*—expanding thus our Mind and strengthening its faculties. — Here there
is

is laid open before us a large field for Inquiry and Contemplation.

But to come nearer to your present reading this way—I find I consider the subject in too *general* a view.

It is not from any blind submission to the authority of our Ancestors, nor yet from the idle notion of magnifying the Wisdom and Virtue of *remote* times in order to declaim against the *present*, that we are directed, during our younger years, to go through a regular Course of Ancient History: But Reason and Experience tell us, that this is by far the best, and perhaps indeed the *only sure* way of laying a good foundation for a store of practical and useful Knowledge. There can be nothing more plain than that the Mind, when strengthened and expanded by having been used to contemplate the Civil Constitutions and Popular Business of *Greece* and *Rome*, comes with singular advantage to the study of those of our own Country, and of other modern Nations: And as it is of greater consequence to remember whatever relates to these last, and to form a right judgement of them, we shall be now more capable

capable of doing so: The many particular arguments in support of this notion are too obvious to be mentioned. At the same time we shall imbibe *something* of the spirit, — of the resolute, though often irregular and mistaken Virtue of that brave People, who would rather have exchanged *life*, for what they in a great measure thought *utter annihilation*, than their own Laws for those of their *Persian* or *Carthaginian* Invaders.— The reading of them makes one's blood *glow* within one.—Would to God it would ever tend to inspire us all with a true love for our Country, and a veneration for our Well-founded Constitution! That it would make us quit the paths of *Luxury* and *Licentiousness*, and stand *unmoved* in the cause of *Liberty*! Fair LIBERTY! what glorious deeds have been performed by thy *real* votaries!

Add to all this, that unless we are tolerably well versed in their History, we can see but few of the hidden beauties and nice touches and allusions to be found throughout their Poems, their Orations, and even in their Philosophical Compositions. — Hence this
branch

branch of Learning tends greatly to the illustration of several others.

History then thus considered is a most excellent study, full of what is *animated*, and *instructive*, and *agreeable*, — a sort of Philosophy, in short, “ which teaches by Examples how we ought to conduct ourselves in *all public* and *private* situations.” But should you look upon it merely as an exercise calculated for the Memory, and regard *nothing but circumstances* relating to *Place* and *Time*, you must lose all the *Useful*, and the *Pleasant*, which is so happily blended in every good Historian; and you might as well read a bare Chronicle, as the masterly account of the *Peloponnesian War*.

But still an attention to *dates* and the *situation* of *places* is by no means to be *dispensed with*: So that Chronology and Geography are particularly useful: These, indeed, as somebody observes, are *the two Eyes* of History; and without them, it would certainly be full of darkness and confusion. It would be adviseable therefore to have always by your side, when engaged in these sorts of

^a *Bolingbroke's Letters on the Study of History*. L. III.

study,

study, either *Helvicus*, or some such compendious Chronologist, together with *D'Anville's* Maps, which I believe are reckoned as good as any.

I shall only add that in the mean time you would do well to read *Plutarch* and *Cornelius Nepos*: For, after having gone through a *particular detail* of some public transaction, by running over the *Lives* of the principal men concerned in it, you will be able to recollect the whole, and to treasure up whatever may be most worthy of remembrance. In these agreeable Biographers, especially the *latter*, we find an astonishing fund of information comprised within a very narrow compass, and related in the most elegant and correct style; free from every thing that looks like prejudice, or moroseness, or affectation.

A great deal more might be said on this copious subject: To point out how *particularly* necessary it is to persons in *particular* lines of life — in short, to treat it in a manner suitable to its dignity and extent, would require a Volume: But I am persuaded you will want nothing to induce you
to

to make yourself competently acquainted with the *Grecian* and *Roman* History, and with that of those nations *necessarily* with which the other may interfere: It would be needless therefore to speak minutely of its more particular uses and advantages, especially when your ingenious Tutor is always at hand: —

—— *Sapiens, vitatu quidque petitu
Sit, melius causas reddet tibi:—mî satis est, si
Traditum ab antiquis morem servare, tuamque
(Dum custodis eges) vitam famamque tueri
Incolumem possim: Simulac duraverit ætas
Membra Animumque tuum, nabis sine cortice.*—*

* Horace — as before.

L E T T E R XX.

IT gives me much pleasure to hear that you have gone through the *Organon* in a regular manner: As you seem sensible of the excellence and right tendency of the Doctrine it contains, I am under no sort of apprehension of your applying it to sophistry, or idle and disputatious wrangling.

Of all the branches of Literature this Science, though perhaps it may be the most tedious, and productive at first of but little satisfaction, yet certainly it is the most useful and extensive of them all. There will be always need of calling forth your logical acquisitions, this being the great clue whereby we can attain to an accurate knowledge of the other parts of Learning. And especially with regard to what you are now going to take in hand, you could not have done better than acquaint yourself previously with the principles and proper use of Logic: Indeed it is altogether necessary to have a just notion of the use and nature of the Syllogism, before
we

we can undertake the study of Rhetoric with any great advantage or propriety: Accordingly we find it to be the opinion of all competent judges in the matter, that “those who would address men with all the efficacy of Persuasion should cultivate Rhetoric along with Logic:” As the latter consists in the forming and improvement of Right Reason, the former supposes this already done, it being its business to give to arguments elegance, and weight, and dignity. 'Tis obvious then in what order they should be studied.

There is a mutual connexion and dependence between the several Arts and Sciences: Than that such prevails between Logic and Rhetoric, nothing can be more evident; and it seems not unlike to what we find between the Fifth and Sixth Books of *Euclid*: In the one you are taught a doctrine of *universal* application, which in the other is exemplified in the demonstration of certain Theorems and Propositions. In the same manner, we have seen that Logic may be applied without any kind of limitation; whereas

^a See Mr. Harris's *Philological Inquiries* — See also the *Abbé Fleury duchoix, Ec. des Etudes. p. 121.*

Rhetoric is under a little restraint, being chiefly confined to things of a public nature, and using only digressive arguments: The same thing *Zeno the Stoic* used to illustrate more elegantly by a Simile taken from the Hand: He compared the *close* power of Logic to the Fist or Hand compressed, and the *diffuse* power of Rhetoric to the Palm or Hand open — “ Cum compresserat digitos, pugnumque fecerat, *Dialecticam* aiebat ejusmodi esse: Cum autem diduxerat, et manum dilataverat, palmæ illius similem *Eloquentiam* esse dicebat. Atque etiam ante hunc *Aristoteles* principio Artis Rhetoricæ dicit, illam artem quasi ex altera parte respondere *Dialecticæ*: ut hoc videlicet differant inter se, quod hæc ratio dicendi latior sit, illa loquendi contractior.”

Notwithstanding this near alliance between Rhetoric and the most generally useful of all the Sciences, yet it has been considered by some as a deceitful and pernicious Art, as a mere engine which (they say) was invented only to manage and work upon the disorderly Populace, and insinuate wrong no-

* See Cic. Orator 32.

tions of things, moving the passions, and thereby misleading the judgement, and is never to be applied but as Physic for unhealthy states. But what is all this to the purpose? Is it not speaking against the use of the Art merely from the abuse of it? “ ’Tis indeed much the same thing as to declaim against Fencing, because a skill in that exercise may enable us to wield the sword well, to fight a duel, and run one’s antagonist through with greater dexterity and ease.”

The same kind of reasoning (if it can be called reasoning) will hold quite as well against the most useful thing on earth. There is no Virtue or Science of any sort which is not capable of misapplication and abuse: And who will deny that whatever is most perfect in its kind is, when abused, productive often of the greatest mischief and disorder? — Hence no weak argument might be drawn in favour of Rhetoric and Eloquence.

True Eloquence, in fact, is nothing more than the Perfection of speaking, and can have no sure foundation but in good Morals; And its right aim is to root out of the Mind every thing contrary to what is *Fair* and
Good,

Good, to defend Justice and Truth, and prevent them from being trampled under foot by the wicked artifices of those who consult merely their own interest and the indulgence of unbridled passions. — *Malus Homo esse non possit bonus Orator.*

Eloquence is not so properly employed in discussing speculative matters, as in explaining and enforcing the practical ends of Human Life and Moral Action: * Then it assumes its proper dignity and character: Nor is there here any necessary connexion between moving the passions, and misleading the judgement: For the ends of Truth and Persuasion are then essentially different when the Orator holds out to the Imagination false and fictitious images: In this case Falsehood becomes apparent Truth, and Eloquence the instrument of deceit; but here it is no hard matter to guard against all deception and imposture: — Yet these ends are one and the same, when such impressions are made on the Imagination and Passions, as consist and agree with the dictates of Right Reason: In this case Eloquence comes in to the aid of Argument,

* See the Essays on the Characteristics — See also Quint. viii. 3.

and impresses the Truth, which Logic teaches, in a warmer and more effectual manner: It paints Good and Evil in true and glowing colours, and thus inspires us with double ardor to embrace the one, and reject the other.

But so far is Eloquence from being the instrument of deceit, that, on the contrary, the *moral* is much more *natural* and *therefore* likely to be *more successful* than the *immoral* application of it: Because, ere the *dishonest* application can take place, circumstances must be *wrested*, and misrepresentations imposed on the fancy, in opposition to Truth and Reason: Whereas in the *proper* application, nothing further is necessary, than to draw out and impress those images and analogies of things, which *really exist* in Nature.*

We conclude then, that the proper and natural Business of Eloquence is to be subservient to the cause of Truth and Virtue, delineating and recommending only what is good, and manly, and liberal.

But it is foreign to my purpose to go about answering all, or any of the objections

* See the *Essays* mentioned above.

that

that might be made to this Art : And there is little need of expatiating on its excellence and utility, or of insisting on its being *particularly* necessary to those who are to fill any high or public station in Life ; where they shall have frequent occasion to address mankind, and point out to them how the true Happiness of the *Individual* and that of the *Community* at large are *inviolably connected* ; — it being their business to enforce Doctrines, and establish Laws which shall conduce to the well being of the *Whole*. *Aristotle*, in the beginning of his Treatise on this subject, has just touched upon such its principal uses and advantages ; but what he hath said is, as usual, full of instruction— To him therefore I would refer you.

And this I do the more willingly, because you say you are to follow him *here* as well as in Logic : With regard to these things you cannot be led by so safe and intelligent a guide. It is obvious at once that the RHETORIC of *Aristotle* is the source from whence all succeeding Writers on the subject have derived their materials. The Books of *Cicero* indeed, as one might well expect

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from so fine a genius, are written with great elegance and propriety, and are certainly to be recommended for several reasons; but yet whatever scientific knowledge of the subject they discover, we find it all in this little Tractate of the *Stagirite*, and here it is expressed in a more accurate and compact manner, and more according to science. *Cicero* was himself an Orator: *Aristotle* a Philosopher.

Quintilian again is very far from being an indifferent Writer; but as a *Critic* he is to be compared to *Aristotle* (this is an observation of some of the ablest Judges) just as much as the *Philippics* of *Cicero* are to be compared to those of *Demosthenes*. It has indeed been alledged, in *praise* of *Quintilian*, that "no Author ever adorned a scientific Treatise with so many beautiful metaphors as he has done:" Is not this the very circumstance which is most faulty in this, and a tribe of other Critics? Are matters of Philosophy and abstruse Science to be discussed in a style belonging to the Poet, or the Orator? Surely not.

Next to *Quintilian* we may very properly mention *Longinus*: His style, like that of
the

the former, is blameable, being too florid and showy: This they both learned, it is probable, in the Schools of Declamation which were so frequent in their time. He speaks of *Homer*, of *Demosthenes*, and of *Cicero*, in a most figurative and pompous way, as if wishing to rival those great men in their own distinct Arts. "It is plain, that his imagination was lively and vigorous, and the opinions he delivers are penetrating and just, but he has not shown a capacity for that rational and sober Inquiry which is essential to all PHILOSOPHICAL CRITICISM."

Notwithstanding the *comparative* inferiority of these ingenious Writers, they may be read with great pleasure and advantage: The matter is always good and valuable: Only care should be taken, lest by amusing the Fancy they tend to form an unjust Taste, and give a wrong turn to the discriminating Powers of the Mind. Now the reverse of this is sure to take place in reading *Aristotle*: It is his peculiar excellence, at the same time that he improves the Judgement, to

* See *Philological Inquiries*, p. 10, &c.

correct and regulate the Imagination—This consideration is of no small importance.

Aristotle is likewise remarkable for that clear arrangement and comprehensive brevity which we seek for in vain in other Authors. If we read him with thought and attention (and it will be of no avail to read him otherwise) we shall always find him meaning a great deal more than what he says, and well acquainted with the nature and powers of Human Intellect; each Chapter, especially those in the beginning of his Second Book on the subject now under consideration, discovering very deep penetration into the recesses of the heart, and a thorough knowledge of life and manners; and exhibiting, at the same time, admirable examples in the sound analytical way of reasoning. You must not, however, look for any thing more in him, than the genuine and elementary Principles of the Art, founded in Nature, and analysed with perspicuity and good sense: The application of them is (as it ought to be) left entirely to your own judgement: And if you wish to be able to apply them with any sort of success,

cess, look up to the great examples of *Demosthenes* and *Cicero*:—imbibe something of their spirit, something of their manner of composing; but this can never be done, even in any degree, without their almost incredible industry and resolution.

But I abstain from saying any thing more. The mind, we know, is pleased with making its own remarks, and retains such with greater care and safety. I will therefore only observe, that in this Treatise he is not so deficient in point of Composition, as in that upon Logic, the subject being different: His periods are rather smooth and well turned, and his style always correct, and not seldom elegant even, and somewhat ornamental. Farewell.

LETTER

L E T T E R X X I .

HAVING already hinted at the true nature and proper business of Eloquence, and having withal endeavoured to confirm your opinion respecting the Author who has best explained its first Principles, it may be worth our while to consider in few words (though without pretending to treat the matter philosophically) at what *period*, and in what *soil* and *climate*, these Principles were *most* cultivated and applied with *greatest* success.

Eloquence, or the Power of Persuading, is essential to, and therefore coeval with, Society. For some rays of Eloquence, however faint and obscure, must have appeared, as soon as men began to mix and converse with each other.* But it is not to be supposed that they gave any sort of attention to it, or improved it in the least, before they found themselves free from violence and furnished with the necessaries of life.

* See Cic. de Oratore, i. 8.— See also Quintil. iii. 2.

Of what nature Eloquence was originally it is no hard matter to conjecture: Every kind of Composition was, at first, highly poetical: Thus *Strabo*^a informs us, that the most ancient Writing approached, all of it, very near to the style of Poetry—We must necessarily conclude, that the first species of Eloquence was also of this complexion—But those, who afterwards cultivated the speaking and writing Arts, dissolved indeed the measure, but preserved at the same time whatever else was poetical—Such were ^b *Cadmus the Milesian*, and *Pherocydes*, and *Hecatæus*, and their Scholars: *Εἶτα οἱ ὕστερον, ἀφαιρῶντες ἀεὶ τι τῶν ποιητῶν, εἰς τὸ νῦν εἶδος κατηγαγόν, ὡς ἀν ἀπο ὕψους τινος.*

But when Eloquence in the earliest times was decked in the splendid language of Poetry, we are by no means to consider it as then regularly formed into an Art. It is said to have made its *first* appearance under

^a Lib. I. towards the beginning. — *Casaubon* observes upon the place: Ergo, ex sententia *Strabonis*, antiquissimi quique scriptores proximè ad stylum Poetarum accedunt: Quod profecto verum est. — Ac mihi quidem persæpe *Herodotum* cum lego, *Homerum* aliquem videor legere; quem tamen *M. Tullius* (*Orat.* 12. & 55.) ait solutum omnibus legibus fluere—Sed de his non est hîc agendi locus.

^b See *Strabo* as before. — These are supposed to have lived near 600 years before *Christ*.

this

this shape among the *Sicilians*, who, as *Cicero* quotes from *Aristotle*,^a being naturally a keen and litigious people, and upon an expulsion of their tyrants standing in need of eloquent pleading in order to recover their private property, thus became the first Inventors of an *Art* and *Rules* for speaking. And this Invention is attributed to (one knows not whom) two persons named *Tifias* and *Corax*: These were soon succeeded by *Gorgias Leontinus*,^b to whom indeed some give the honour of having *invented* the Art of Rhetoric—But he is generally considered little more than a vain and disputing Sophist.

In *Sicily*, however, it does not seem to have arrived at any degree of Perfection: Here, it is true, Rhetoric was first taught and invented, and men were made conversant in disputation; but among the *Sicilians* we hear nothing of the GREAT and SUB-LIME in Eloquence: Nor are we to look for this in any other place than the *Grecian*

^a See *Cic. Brutus*, 12.—And *Arist. De Rhetor.* in the beginning. See also *Cic. De Orat.* I. 20. with other Parts of his Works—And, if you please, *Quintil.* iii. 1.

^b He was born about 500 Years before the Christian Era, and lived 109 years.

Republics :

Republics: “*Hoc autem studium non erāt commune Græciæ, sed proprium ATHENARUM.*” For who would expect to find it under the rigid Discipline established at *Lacedæmon*, or who under the Aristocracy of *Corinth*? But in *Athens*, “*the Mother of Arts and Eloquence,*” the soil was adapted to its nature and favourable to its growth. Though this celebrated City, “*the Eye of Greece,*” was the common place of resort, where Philosophers and great men met from all quarters to pass *some part* at least of their lives in the cultivation of the *Fair and Good*, and where their mutual assistances and emulation must have wonderfully contributed to the rapid advancement of all the branches of Literature, yet this Art even *here* would not, I am persuaded, have reached so high a pitch of perfection, had not the form of Government been *Democratical*: Hence Eloquence became the great instrument whereby to arrive at the first Dignities in the State—And hence all the Powers of the Soul were awakened and roused to action.

Many of the other Sciences and fine Arts have flourished under different forms of Go-

^a See *Cic. Brutus*, 13.

vernment;

vernment; but Eloquence, like the Sensitive Plant, contracts itself and ceases to display its beauties on the slightest touch from the hand of Oppression, or despotic Power. Nor can we indeed find it, I mean that *sublime* sort which *glows* through the pages of *Demosthenes* and *Cicero*, showing itself in any limited Monarchy, or the best established Oligarchy: So that "Public Freedom itself can give it no considerable play, where that Freedom has any other basis, than what is founded on a Democracy." It is upon this principle therefore, and not (as *Mr. Hume*^a alledges) from a *neglect* of the Art, that we are chiefly to account for the difference between modern Eloquence and that which prevailed during the free state of *Athens* and of *Rome*. Then the Orators gave their labours gratis to the People, and the People repaid them with the Honours and Preferments, which they had the power to bestow: This was a wise and happy Constitution, where by a necessary connexion between Virtue and Honour, they served mutually to produce and perpe-

^a See his Essay on Eloquence.

tuates each other; where the reward of Honours excited Merit, and Merit never failed to procure Honours — the only Policy which can make a Nation great and prosperous.*

As the kind of Oratory practised by the *Greeks* and *Romans*, cannot subsist or even take root but under a *free, democratic Government*; so it has arisen to highest Perfection in times of *war* and *disturbance*. Had not *Attica* and its fair Metropolis been invaded, and in danger of being destroyed by *Xerxes*, the *Spartans*, and the one-eyed King of *Macedonia*, we should not, it is probable, have heard *so much* of the fame of *Themistocles*, and *Pericles*, and *Demosthenes* —

*Those Ancient! whose resistless Eloquence
Wielded at will that fierce Democracy; —
Shook th' Arsenal, — and fulmin'd over Greece
To Macedon and Artaxerxes' Throne.*^b

Rhodes too was a place where Oratory was in great repute and cultivated not without

* See *Middleton's Life of Cicero*, Vol. I. Sect. 2.

^b *Par. Reg. IV. 265.*

success,

success, having of all the neighbouring Islands least of the redundancy of the *Asiatic* manner, and approaching nearest to the purity of the *Athenian*—” *Rhodium* saniores, et *Atticorum* similiores :” But the Civil Constitution here was purely democratical, and the Public Affairs were often in as tempestuous and fluctuating a state as the Sea which surrounded it.—If, again, we come down to *Rome*, we shall find that the most spirited Orations of *Cicero* were delivered during the troubles occasioned by the bloody designs of *Catiline*, and the fraud and rapacity of *Verres*. “It is only great occasions that give room for great exertions, and call forth great abilities.”

But to support this opinion, which some indeed have endeavoured to controvert, it is not necessary to adduce any arguments: Fact and Experience have more force than any argument whatsoever; and these prove the matter beyond a doubt.

Having said so much, though in a general way, of the *rise* and *progress* of Eloquence, you may perhaps expect that I should take some notice of its *decline*: But there is not

^a See *Cic. Brutus*, 13.

room here to enter on a subject so extensive : Advising you therefore to investigate this matter yourself, and referring you for information to that admirable DIALOGUE, affixed to the Works of *Tacitus*, “ De Causis Corruptæ Eloquentiæ,” I would only observe that the three *principal* causes seem to have been : — I. That enervated, though sweet and pleasant sort of Eloquence first introduced into *Athens* by the learned *Demetrius Phalereus*,^a and which was afterwards much imitated there. II. The Schools of Declamation. III. The Changes which took place in their Government, and which were immediately followed by a *diminution*, and at length by a *total loss* of LIBERTY.

^a See *Cic. Brutus*, 9. — See also *Dionysius of Halicarnassus*, *De Oratoribus Antiquis*, — the beginning.

LETTER

LETTER XXI. Continued.

TO pass over to those who made the most considerable figure in this Art; and to take a cursory review of them.

Here it will be necessary to look back, even as far as the old Sophist *Gorgias Leontinus*. When he first introduced the Art of Rhetoric into *Athens*, his antitheses and other artificial forms of speech were then held in high estimation. Some improvement was made on *Gorgias* by his Contemporary *Antiphon*, who, as well as a Rhetorician, is also reckoned one of the Ten Orators of *Athens*;* and because of his mild and elegant way of expressing himself, he had the surname of *Nestor* given him: Indeed his talent in this respect was so great, that he professed to cure persons of grief and melancholy merely by his manner of speaking to them: But not likely to make his fortune in this way, he applied himself to Rhetoric and left behind him a Treatise on the different forms

* See *Plutarch's Account of the Ten Orators*.

of speech, and containing rules and precepts about the rhetorical Art: This was the first thing of the kind, and was held in no little repute.

Much about the same time lived *Andocides*: He too is placed among the Ten Orators, and was remarkable for a plain, unornamented way of speaking.

These, however, had a great deal more of the Sophist and Rhetorician than of the Orator: And as they are to be considered *somewhat* behind *Themistocles* in point of *time*, so are they *very much so* in point of *merit* — He is the first Orator of whom we read any thing extraordinary: He lived in times of confusion and of danger; and was no less eminent for his oratorical powers, than his great skill and abilities in directing the affairs of War and all kind of State-Business.

Pericles, who comes next in succession, was the first who joined the study of Philosophy to that of Eloquence,* and he was also the first Orator in *Athens* that delivered *premeditated* and *written* Speeches, those before

* See Cic. Brutus 11.

him using to speak off hand—ὅστις πρῶτος γραπτὸν λόγον ἐν δικάσει μὲν εἶπε, τῶν πρὸ αὐτῶ χειρὶ ἀζοντων.^a A plain proof of the superior excellence of this way, provided it be done with proper address; for hardly any one's Eloquence is said to have been more powerful than that of *Pericles*: The Poets are loud in his praises: *Eupolis* says of him—That PERSUASION perched on his lips, and that he alone of all the Orators left behind a sting in those who heard him:^b—And *Aristophanes*—That he lightened—thundered—put all Greece in confusion:^c—“Hujus suavitate maximè hilaratæ sunt Athenæ; hujus ubertatem et copiam admiratæ, ejusdem vim dicendi terroremque timuerunt: Hæc igitur ætas prima Athenis Oratorem prope perfectum tulit:” And this superiority *Socrates* attributes (and so does *Cicero* after him) to his having studied under the Philosopher *Anaxagoras*, and

^a See *Suidas*, under *Pericles*.

^b ——— πρὸς δὲ γ' αὐτῶ ταχὺ ἢ
 ΠΕΙΘΩ τις ἐπικαθετο τοῖσι χεῖλεσιν,
 Οὕτως ἐκπλεῖ, καὶ μόνος τῶν ἑστῶτων
 Το κέντρον ἐγκατέλειπε τοῖς ἀκρωμενοῖς.

^c Ηγεραπτ'—ἰβροντα—ξυνεκκα την Ελλάδα.

^d See *Cic. Brutus* 11.

his

his being able thereby to derive assistance from different parts of Literature.^a There seem to have been some of his Orations extant in *Cicero's* time;^b but unfortunately they are now no more.

Contemporary with him was the eloquent Historian *Thucydides*. It still remains a doubt whether he is to be reckoned among the Orators: *Cicero* is decidedly against it: *Thucydides* res gestas et bella narrat et prælia, graviter sane, et probe: Sed nihil ab eo transferri potest ad forenses usum, et publicum. Ipsæ illæ Conciones ita multas habent obscuras abditasque sententias, vix ut intelligantur; quod est in Oratione civili vitium vel maximum. Quæ est autem in hominibus tanta perversitas, ut, inventis frugibus, glande vescantur? An victus hominum, *Atheniensium* beneficio excoli potuit, oratio non potuit? Quis porro unquam *Græcorum* Rhetorum a *Thucydide* quidquam duxit? At laudatus est ab omnibus: Fateor:—sed ita ut rerum explicator prudens, severus, gravis; non ut in judiciis versaret causas, sed ut in historiis

^a See *Plato's Phædrus*, and *Cicero's Orator*.

^b See *Cic. De Oratore* II. 22.—See also *Brutus* 7.

bella narraret. Itaque *nunquam est numeratus Orator*.^a—But *Suidas* observes: That as *Thucydides* excelled others in most things relating to State-Affairs both as a Counsellor and a General, so also *καλλει λογων*.^b Many Moderns are of the same opinion. For my own part I agree entirely with *Cicero*—But read him over carefully yourself, and form your own judgement upon him.

About thirty or forty years after^c flourished those famous Teachers of Rhetoric, *Lyfias* and *Isocrates*: Nor yet were they contemptible Orators, though little conversant in Public Business: Their Orations were chiefly made for others to deliver, or to serve as models for the use and instruction of their Scholars—*En Græciæ quidem Oratorum partus atque fontes vides, ad nostrorum annalium rationem veteres; ad ipsorum, sane recentes*.^d *Lyfias* is said to have delivered but one Speech in Public, and that at the *Olympic Games*.^e And *Isocrates*, it is thought, never

^a See *Cic. Orator* 9. ^b See *Suidas*, under *Thucydides*.

^c That is—about 400 years before Christ.

^d See *Cic. Brutus* 8—12—and 13.

^e See *Plutarch's Account of the Ten Orators*.

spoke oftener.—^a“ Huic *Hyperides* proximus, et *Æschines* fuit, et *Isæus*, et *Lycurgus*, et *Dinarchus*, et is, cujus nulla extant scripta, ^b*Demades*, aliique plures: Hæc enim ætas effudit hanc copiam; et, ut opinio mea fert, succus ille et sanguis incorruptus usque ad hanc ætatem oratorum fuit, in quâ *naturalis* inesset, non *fucatus* xitor.”

But in *Eloquence* the Palm was not *at once* obtained, as it was in *Poetry* by *Homer*: “ Nam plane quidem *perfectum*, et cui nihil *admodum* desit, *Demosthenem* facile dixeris: Nihil acute inveniri potuit in eis causis, quas scripsit, nihil (ut ita dicam) subdole, nihil versute, quod ille non viderit; nihil subtiliter dici, nihil presse, nihil enucleate, quo fieri possit aliquid limatius: Nihil contra grande, nihil incitatum, nihil ornatum vel

^a See Cic. Brutus 9. Understand *proximus* here with respect to *time*, and not as it is to be understood in the place quoted, with respect to *rank*, or *merit*—And yet they are not here placed in the exactest order—However, they all lived in the same Century.

^b The Works of three of the others, as well as those of *Demades*, are now *entirely* lost: Those of *Hyperides* were extant as late as the Ninth Century; for *Photius*, Patriarch of *Constantinople*, kept a journal of the Authors he perused, amongst which was *Hyperides* the *Athenian* Orator. See *Philological Inquiries*, p. iii. ch. iv.

verborum gravitate vel sententiarum, quæ quidquam esset elatius.”^a Thus then, in the opinion of the best judges, this great man excelled all that had been before him, and, we may add, all that came after: Indeed *Cicero* seems to be the only one that can in any respect deserve to be compared with him: But *Cicero* when placed by his side will ever appear to disadvantage. *Homer* was not greater in the Poetical Art, than *Demosthenes* in that of the Orator: His Compositions are a standing proof of the wonderful capacity of the Human Mind, when diligently improved and when roused with honest emulation and the glorious love of Liberty: Those who are best able to judge of them, readily acknowledge that of all human productions these approach nearest to perfection.^b *Æschines* did not hesitate to attribute his own ruin and disgrace, less to the method with which his adversary knit together and wound up his Oration, than to the manner in which *the wild beast roared*

^a See Cic. as before.

^b See Lord Monboddo's *Origin and Progress of Language—on the Composition of Demosthenes.*

it out.^a Now here one should think *Æschines* was an able and impartial judge.

Permit me to take my leave of you at present with a short digression. I am sensible that *general* Criticism is not so satisfactory as to enter into *particulars*. But I have, as much as possible, purposely abstained from saying any thing on the *particular* merits of this or that Author, wishing only to make you exert your own faculties. Nor would I have you by any means consult such books as profess to make this their business: Many there are of the kind; and though most of them are written without taste and without correctness, yet they may tend to bias your judgement. *Read the Ancients themselves, but read them with care:* And as you go through each, having deliberately made up your mind upon the subject, suppose you draw a short delineation of his literary character——This would at least

^a *Æschines*, on his being banished from *Athens*, retired to *Rhodes*, where he opened a School of Oratory; and having read aloud his antagonist's Oration on the famous contest between them, *De Coronâ*, asked his Scholars what they thought of it: They replied it was great—it was admirable: Whereupon *Æschines* is said to have added: Τι δε, ει αυτῶ τῷ θνητῶ τα αυτῶ ἐπιμῆλα βουλητος ἀνηχοειτε;—See *Pliny's Epistles*.

teach you to read with due attention: It will also accustom you to reflect and think for yourself, and to form a style for conveying those reflexions. “Justness of thought, as well as refinement in language, and manners, and good breeding of every kind can, it is well known, be only the effect of proper culture, and *repeated trial and experience.*”—Communicate your sentiments to some friend. Were I thought worthy of that honour, I should not at first expect any thing *finished* or *unexceptionable*: *Use* and *Habit* is almost every thing. And should I happen to see matters in a *different* light, I would readily give you my opinion, *such as it is*, with candour and with freedom. Perhaps you would find me, as *Boileau* expresses it well:

*Censeur un peu facheux, mais souvent necessaire;
Plus enclin à blâmer, que sçavant à bienfaire.*

LETTER

LETTER XXI. Continued.

TO come back to our subject.—In the elegant Treatise quoted so often, I mean *Cicero's De Claris Oratoribus*, which is commonly called *Brutus*, you will find a fuller, though perhaps not the most *regular* and *compact* account, of the point under consideration; together with a minuter list of those among the *Greeks* who had any claim to be stiled Orators: With regard to the Eloquence of his own Country and those who excelled in it, I refer you there altogether: Except what he himself has left us, we should have had little to enable us to form an opinion in this particular: And indeed it is chiefly owing to him that the very names of the *Roman* Orators are at all known to us.—Let what has been said excite you to acquire an *accurate* knowledge of this matter.

But

But to conceive any notion of Ancient Eloquence itself, you must read in the original the Orations of *Demosthenes*: Nor can you surely want motives to read those Compositions which the ingenious *Greeks* ran from all quarters to listen to: His rival *Cicero* says, with equal truth and generosity, “ non modò ita memoriæ proditum esse, sed ita *neceffe* fuisse, cum *Demosthenes* dicturus esset, ut concursus, audiendi causa, ex *tota Græcia* fierent:” Neither can you read them at a more *seasonable* time; for it was these *Aristotle* had before him in drawing up his RHETORIC: They are therefore the best Commentary upon that Treatise of his, and the most agreeable in the world: And his Treatise again will enable you to see their excellence and structure with greater nicety and with better judgement. — Many of *Cicero’s* also are truly great and sublime.

Besides the pleasure, and the improvement with regard to forming a good style and the being used to practical modes of reasoning, with the other advantages to be derived from

* See *Brutus*, 84.

a judicious perusal of the Ancient Orators, we find in them many anecdotes and historical facts, which perhaps have no where else been recorded — at least no where with so much *elegance* and *exactness*: Nor is there any danger of seeing them misrepresented; being such, for the most part, as relate to the acts and characters of persons then living, and spoken before an audience, that was generally as well acquainted with them as the Orator himself, and therefore not to be imposed upon: Accordingly our great Countryman observes: “ *Orationes sane virorum prudentium, de negotiis et causis gravibus habitæ, tum ad rerum ipsarum notitiam, tum ad eloquentiam multum valent.*”^a

But to step a little aside once more, and to conclude this Letter.—Whatever relates to Sacred Scripture I hold in high veneration, and never wish to speak of it but with all the reverence it deserves: Now though they contain passages of the *most beautiful, and sublimest kind*, yet we should always remember that these Writings, having a far

^a De Augmen. Scient. Lib. II.

nobler

nobler end in view, never meddle in the least degree with the affairs of human Literature: And, moreover, all those who know what the unbiassed Principles of Reason are, and who have investigated the subject, and the Nature of man with *fairness*, and *diligence*, and *ability*, must, I think, be necessarily convinced, that the Writings in question contain a Revelation of the Will of the Author of that Nature, and are proposed in a manner admirably well adapted to it considered under a *general* view: It would be therefore a very *foolish*, if not an *impious* thing, to judge or speak of them according to the *fluctuating precepts* and *vague speculations* of a few mere literary men:— In this place, nevertheless, I cannot help taking notice of *Paul of Tarsus*, whom *Longinus* reckons among the famous Orators:^a And is it not with justice? Nay— as a Logician too, he may be safely compared with the most subtle reasoner of Antiquity—And to a man of thought and observation it would be needless to point out the apparent Wisdom of selecting this Apof-

^a See a *Fragment of Longinus*.

tle at that particular crisis of the wonderful scheme of Christianity—To testify the truth of what has been just said, we might adduce the whole of his writings and his conduct; but witness, more particularly, his Epistle to the *Romans*, and that pathetic and persuasive one to his friend *Philemon*: In the *former* we see all the *closeness* and *subtlety* of *Aristotle*: in the *latter* all the *pathos* of *Demosthenes*, or, rather perhaps I should have said, all the *unstudied, unaffected* Eloquence of the admirable *Socrates*:^a Read over this little Epistle with attention; consider the circumstances relating to it: observe the simplicity, the strength, which the

^a Among the principal Orators of *Athens* should have been reckoned the admirable *Socrates*: He did not indeed make use of any rhetorical and artificial embellishments: Of such borrowed ornaments he did not want the assistance: His Eloquence was like his Life, both totally free from Art: His Address to those base men, his Judges, as it is recorded by *Plato* and *Xenophon*, is plain and affecting, and sublime, highly characteristic of the man, and in my mind more persuasive than a *Philippic* of *Demosthenes*: Perhaps, indeed, it would be easier to learn to speak like *Demosthenes*, than like *Socrates*—Is, qui omnium eruditorum testimonio, totiusque judicio *Græciæ*, cum prudentia, & acumine, & venustate, & subtilitate, tum vero eloquentia, varietate, copia, quam se cunque in partem dedisset, omnium fuit facile princeps. Cic. De Orat. III. 16.

argument

argument carries along with it: in short, judge of the whole, if you please, by any *sober* Laws of Criticism, and I will maintain that you never read a finer, or a more perfect piece of Oratory. Farewell.

PHILANDER.

L E T T E R XXII.

I AM wonderfully pleased with your last Letter, as it informs me of your intending to pass this short Vacation at my little *Villa*. Being convinced that in making me this visit you act (as you always do) on a noble and exalted principle, the principle of True Friendship, I am under no apprehension that my frugal plan of living will be at all disagreeable to you. However, to form some notion how you are likely to spend the ensuing month, see a full account of the manner in which I
pass

pass my days: Should you think it tedious and abounding with *Egotism*, remember (though we never gain by it) how naturally fond we all are of talking of ourselves—— What we are all then so liable to should be considered with great candour.

The little Village where I am Curate, often puts me in mind of the flourishing state of *Goldsmith's* AUBURN, which he has celebrated in one of the best Descriptive Poems in our language. The House I live in is not large, but neat and convenient; the neighbourhood social, genteel, and sensible; and my salary, though small, yet sufficient to exist upon—*Importuna tamen Pauperies abest*. You are not ignorant that my mother and sister live along with me: They are what I may call *Liberal Oeconomists*.

Thus retired, I endeavour to discharge the duties of my Profession with all possible fidelity. Religion (we are told) is too generally considered as matter of little moment, and is greatly refined in this our age:—It therefore gives me much comfort to see that my little Flock, allowing for the unimproved state of the understanding of most
of

of them, have a good notion of the aim, and nature, and importance of Christianity, and endeavour to live according to its precepts. I contrive to make each family, how poor and obscure soever, a short visit once a week: And in these visits, though I take care that my behaviour shall be such as to command the respect due to their Pastor, it is best to put off all unnecessary forms, and endeavour in the way of conversation to bring in something pertinent and useful. This I consider as part of my duty, and for that reason I feel no small satisfaction in discharging it:—besides, the good people love and revere me—and to a reasonable man is not this alone satisfaction enough?

This takes up but a little portion of my time: The rest is employed between reading, bodily exercise, and the society of a few friends.

The little Learning I gleaned ~~up~~, when in College, I now find of the greatest consequence, as it enables me to prosecute my studies with pleasure and improvement. A well written Book is a most precious article in one's *Viaticum* through life; and should

we

we not pity the man, whatever honours or riches he may have, who has not the convenience or the capacity of enjoying it?—Indeed to a young person, who in the University has acquired little more than habits of idleness and intemperance, the being thus secluded as it were from the world must certainly be one of the most irksome things on earth. The sports of the field, without a mixture of that *pure* and *solid* pleasure which arises from properly exerting the faculties of the Intellect, will soon lose all their zest—all their novelty. The correct *Boileau* has the same truth with more elegance—Take it in his words :

— *Je ne trouve point de fatigue si rude,
Que l'ennuyeux loisir d'un mortel sans etude.*

Three or four hours therefore in the morning, and from ten to eleven at night, are spent in some serious and regular course of study, in arming myself with strength of mind and reflexion sufficient to regulate my life, and support me in every situation of it. And the evenings I divide for the most part (unless when I write a long Letter to

P

Eugenio)

Eugenio) between reading some agreeable Moralift or Historian to my little Family, and contending at our favourite games of Piquet, or Backgammon, or the nobler one of Chefs—How sweet “to rock the cradle of repofing age!”

“But a too ftudious and fedentary life is productive of lowfpiritednefs, and tends of courfe to impair one’s Health and Good Humour:” True:—Hence then one is induced to take one’s gun or fifhing-rod, and attended by trusty *Ranger* pafs away an hour now and then among the fields in refreshing the mind and exercifing the body; thus avoiding thofe many inconveniences which a dull and torpid inactivity brings along with it: And in thefe excursions I am generally fortunate enough to meet with fomething to make a fmall difh for my table; for a Perch, or a Partridge, with a good joint of meat, is almoft all the dinner you are to expect.—

*Form’d on the Samian Schools or thofe of Ind,
There are who think thefe pafimes fcarce humane;
Yet in my mind (and not relentless I)
His life is pure that wears no fouler ftains.**

* Art of Preferving Health.

I would

I would not have you mistake me in this matter. He indeed, especially in my line of life, that minds little more than shooting, or hunting, or dancing, or any other such trifling occupation, is deservedly neglected and despised — There is a very wide difference between using a thing by way of amusement and making it the principal object of one's pursuit — the widest imaginable.

What also furnishes me Exercise is the care and cultivation of my little Garden: This I take entirely upon myself. I cannot afford, nor perhaps would I chuse, to employ a man on purpose. And here I make a point to endeavour to excel my neighbours in the neatness of laying out my ground and in the delicacy of my fruit — Is it not laudable, *Eugenio*, even in such trifles, and especially in things of higher moment, whilst we act perfectly consistent with Virtue, understood in its most extensive sense, to attend to that well known line of the noble *Grecian*?

ΑΙΕΝ ΑΡΙΣΤΕΥΕΙΝ, ΚΑΙ ὑΠΕΡΟΧΟΝ ΕΜΜΕΝΕΙ ΑΛΛΩΝ.²

'Tis thus I *exercise* and *amuse* myself.

² Il. ζ. 208.

But there is no living without Society, and sensible Conversation: This alone can teach us how to apply properly the knowledge we acquire in solitude, polishes our manners and enlivens the scenes of a retired life: An opportunity of enjoying these pleasures and advantages is afforded me at our excellent neighbour's, *Philoxenus*. Here one is always sure to meet with genteel and rational company. Having been formerly engaged in a public and honourable capacity, his connexions are numerous, and among persons of Distinction, as well as of Sense and Merit. I long to introduce you to this worthy man. He loves and encourages whatever is great and amiable in Human Nature.—He is a *sincere* Christian, and a *profound* and *elegant* Scholar—and what can a man be more? I never read the character, which *Pliny** draws of his friend *Titus Aristo*, without thinking of *Philoxenus*: The latter indeed is in some respects (and I speak with all impartiality) superior to the brave *Roman*; but that superiority he derives altogether from his Religion. He

* See *Pliny's Epistles*, I. 22.

is, in short, among many others, a living proof that *True Christianity* and *True Philosophy* may meet in one and the same person; so that they are by no means, as some bold men have suggested, inconsistent things — Far otherwise.

A few other friends I have of considerable value. Though but a Poor Curate, I take care to behave with proper reserve towards coxcombs, and all narrow-hearted people; and can, thank God, look down both on their smiles and supercilious airs with all possible indifference. — I hate and detest the leveling-principle, as unnatural and absurd — But be *those* also far from me who can pride themselves *merely* on being of this or that order of men, of this or that situation in life. Than associate with such, give me rather the friendship of one like *Philoxenus*, and let me enjoy it far from the haunts of these men. Their Wisdom, be it what it will, has not made them truly wise. Their thoughts and notions, however specious, are illiberal all of them, and shallow, and vain. *Mere* birth, *mere* money, *mere* any thing, except VIRTUE and

LEARNING, can give no man living any *real dignity*.

When we meet together, we do all we can to promote innocent mirth and cheerfulness. Some indeed suppose that this is not compatible with true Religion. These men have their opinion: We have our's: But as that is totally different, we exclude every thing of the *surly* kind, and admit nothing but *Good Humour*, and *Temperance*, and *Candour*, and *Universal Benevolence*, and *manly Politeness*.

— *Purâ sed libertate loquendi*

*Seria quisque joci nullâ formidine miscet.**

Thus we find Conversation a most agreeable and instructive exercise, tending to give ease to the whole conduct, and to our language elegance and propriety.

Should any of my *rich* neighbours, as the country people call them, come and dine with me, I never make much alteration in my dinner: They know my income, and did I live beyond it, they would *despise* and *avoid* me. They come, like yourself, from

* Claudian De Laudibus Stiliconis, Lib. II.

motives

motives of *Friendship*; and not in that starchy, formal, and most insipid way which is so common in modern times.— They live, it is true, in a different manner: I too, had I the means, would probably on such occasions enlarge my plan, but still so as to conduct things with *Oeconomy*, *Simplicity*, *Temperance*; without which it is not to live— But the means are wanting: Neque tamen ego invideo aliis bonum, quo ipse careo; sed contra, sensum quendam voluptatemque percipio, si ea, quæ mihi denegantur, amicis video supereffe.*

I am sensible that Philosophers will tell you, that he who enjoys Health and a bare subsistence, enjoys enough; that such gewgaws, as riches, conduce not to the real Happiness of man; and so forth. Considered merely as riches, no man on earth can admit their assertion in a more extensive sense than myself; but considered as the means of doing good, of living with comfort and satisfaction, it must be allowed, on the other hand, that they then become

* See *Pliny's Epistles*, I. 10. He had no business to say— Neque enim ego, ut *multi*, invideo— *Pliny* had a good deal of pride and vanity in him.

no improper object of desire even to a
Philosopher.

*Hæc perinde sunt, ut illius animus, qui ea
possidet :*

*Qui uti scit, ei bona; illi, qui non utitur
rectè, mala.**

But by no means do I say that the man, who has inward Peace of mind, who has universal Benevolence in his heart, and can think with pleasure on his life and death, is in any situation an object of pity, or contempt. Quite the reverse — *He and he alone* is the truly happy — the truly great man. — How sweetly does your favourite and most correct Author express my notion !

*FORTUNA, sævo læta negotio, et
Ludum insolentem ludere pertinax,
Transmutat incertos honores,*

*Nunc mihi, nunc alii benigna : —
Laudo manentem ; — si celeres quatit
Pennas, resigno quæ dedit, et mea
Virtute me involvo, probamque
Pauperiem sine dote quæro.†*

* Ter. Heauton. A. I. Sc. 2.

† Lib. III. 29.

But

But to return.

It is thus, my friend, I live. If you can relish this sort of life, hasten to our humble dwelling. We anticipate the pleasure of endeavouring to make things agreeable to you. Between the Harpsichord, rural diversions, visiting our worthy neighbours, engaging in friendly Conversation, or in the *scientific* game of Chess, we shall, I hope, prevent the hours from appearing very dull and insipid. *Plays, or Balls, or Operas,* or any other public entertainment, here we have none——

*At secura quies, et nescia fallere vita,
Dives opum variarum;—at latis otia fundis,
Speluncæ, vivique lacus;—at frigida Tempe,
Mugitusque boum, mollesque sub arbore somni,—
NON ABSUNT——*

LETTER

L E T T E R XXIII.

YOU may be sure I was no inattentive observer of your manners and conduct whilst you were among us. Should I now sit down and inform you of whatever appeared to me a little awkward in them, I know you would readily forgive me, and consider it rather as a proof of my sincerity. Conscious indeed of many weaknesses and failings in myself, I should not probably be so ready to *commend* where I did not meet with *something to blame*; nor, on the other hand, ever take notice of little blemishes, was I not convinced that your praise-worthy qualifications are by far more numerous—I wish to have you arrive as near *perfection* as possible—And this, perhaps, made me observe you with less than common candour, and (according to the vulgar phrase) make a mountain of a mole-hill.

Nothing is more certain, and no observation has been more frequently made, than
that

that Learning, and even Virtue itself, unaccompanied with true manly Politeness, lose much of the dignity and amiableness naturally belonging to them. The mere book-worm can, I allow, derive much pleasure from his extensive reading; and the Heart of the truly good man is an Asylum whereunto he can always retreat and find comfort. But as Good Breeding is by no means inconsistent with Virtue and Knowledge, and tends to excite in others a desire of practising and attaining these valuable acquisitions, it therefore becomes highly worthy of our attention: And he who is possessed of it, together with Wisdom and Integrity of Mind, is the man that can be said to *enjoy* life; being at ease with himself, and giving ease and satisfaction to all around him.

But this Politeness does not, as I apprehend, consist in being able to make fine speeches or a fashionable bow—in knowing how to wear a pleasing smile—or in any other of those *apish gesticulations* and *deceitful distortions* which the World is apt to consider as the *Paragon* of Good Manners. The Politeness I mean is of *another* sort. It is
nothing

nothing more nor less than a *desire of pleasing, refined and improved by Education and Converse in the World, but proceeding from Benevolence and Uprightness of heart.* The Principles of it are given us by Nature, or acquired by Philosophy: These I know you have in a high degree; but to give them all the polish and lustre, of which they are capable, you are not now in the proper School: This is to be done only by a free intercourse with genteel, sensible, and mixt Company.

It is to your being excluded from this I attribute your excessive unwillingness to give your opinion upon any subject before you were previously acquainted with that of other persons. No doubt all of us should be cautious and reserved in this respect, and young men more especially—modesty and diffidence being our greatest ornaments: And it should be our care rather, to take hints from the Conversation of others, adding thus to our stock of knowledge, than be forward to display the little we may have acquired.

All this is certainly true: But at the same time there is a wide difference between a
 becoming

becoming assurance and a childish bashfulness: It is only "free communication and debate that opens and enlarges the mind, and improves the understanding—without this there is a dull stagnation of the intellectual faculties."

For the sake then of their own improvement not only with regard to what is polite and decent, but also with a view of acquiring ready habits of reasoning and investigation, young men, particularly when asked, should frankly deliver their own genuine sentiments; free however from all kind of affectation, and that ridiculous desire of mimicking *the Great* and *the Wise*, to which Youth is so liable, as well as from the silly ambition of appearing otherwise than they really are. But when engaged in debate, one should be diffident and concise as to the arguments we use, and should learn to "acquiesce and submit to Truth as soon as we are convinced of it, whether by our Antagonist's reasoning, or upon a better consideration of our own." This is always a sure proof of a great mind.—I have no notion, said a most amiable and learned man, of differing

fering from worthy persons, living or dead, for the sake of *singularity* or of *contradiction*, in which I can discern no charms, and neither pleasure nor profit.^a Well would it be, did we all but strive to imitate his example.

Some persons, with respect to these matters, have a happy knack at asking a few pertinent questions, so as to induce people to speak on those topics with which they have reason to think them best acquainted: Of such topics, however, they themselves should not be entirely ignorant. And thus they polish their own minds by rubbing them, as it were, upon those of others — To the same purpose *Bacon* says elegantly: “*Prudens Interrogatio est quasi dimidium Scientiæ. Rectè siquidem Plato:*^b *Qui aliquid quærit, id ipsum, quod quærit, generali quadam notione comprehendit; aliter, quâ fieri potest, ut illud, cum fuerit inventum, agnoscat?*”^c But beware of those who are influenced only by motives of idle curiosity, or of seeing your temper and the

^a *Dr. Fortin* — See his *Remarks on Eccles. Hist.* II. 2.

^b *In Menone.*

^c *De Augment. Scient.* V. 3:

depth

depth of your knowledge—All such are infallibly either tale-bearers, or troubled with a dark, invidious spirit.

I shall take notice of but one thing more; and that is the uneasiness and perplexity which to a keen eye was sometimes observable in your mode of address. Where this is glaring, the greatest abilities become an object of indifference and neglect, sometimes of contempt. However odd the assertion may appear to cool Reason, yet Experience every day shows the truth of it: “That he who is able to accommodate himself to the innocent pleasures and humours of mankind, and is accomplished in all the graces of behaviour, will, with superficial talents, prove generally more successful in life, than the man, who, without these secondary qualifications, has the genius and learning of *Dante*, or of *Bentley*, or even of the immortal Author of *Hudibras*.” So true is *Boileau*’s observation:

*C'est peu d'être agreable et charmant dans
un livre;*

Il faut sçavoir encore et converser et vivre.

The

The Ladies particularly, in whose opinion easy, agreeable fellows are the only great men, the only Philosophers, will not readily overlook this defect. But sensible as we are that every Lady has not the learning of *Madame Dacier*, nor yet the wit and poignancy of *Ninon de l'Enclos*, there is only need of little spirit and confidence, and this awkwardness would soon disappear. It originates, for the most part, from timidity. Perhaps the only good end of frequenting female company, is to acquire a becoming and liberal address, to refine the manners, to sweeten the disposition, diverting the mind from the cares, the business, and the vexations of life, and to unbend it with cheerfulness and vivacity: Now this cannot be obtained without entering into a *free* and *easy* Conversation, of which decent unconstraint is the very *life* and *grace*.

I say no more. Nor do I send you these hints with any other view than just to remind you, that, trifling as such things may appear, it is necessary, nevertheless, to give some attention to them; and then every little foible of this sort will gradually wear away of itself.

Having

Having in your present tranquil and studious retirement laid in a stock of sound Knowledge, you will be able to appear in the world with singular advantage; and I have no kind of doubt but you will soon discover in Conversation that delicacy and discernment which arise from an acquaintance with Polite Letters, and in your dealings with mankind, that dignity, and probity, and punctuality, which are the natural result of Sound Philosophy.

I shall address this to you in College, where I hope it will find you safe arrived, and busy in digesting and applying the Principles of Rhetoric, which undoubtedly demand more study and attention than those of Politeness — The *Muses* are to be first of all attended to: The *Graces* follow after: They are most agreeable companions: *United*; they form the *instructive, humane, genteel* friend, whose *Erudition* ever *improves* one, whose *Politeness* is ever *pleasing*: — *Separated*; they may communicate a *temporary*, but no *lasting* or *general* satisfaction — But I have done. Farewell.

Q

LETTER

L E T T E R XXIV.

IN whatever light we consider each others characters, it will be always more pleasing to a heart of common honesty to point out what is amiable and praise-worthy, than such things as are of a different nature: I am therefore quite impatient to send you a few more remarks which bear some relation to the subject of my last.—Do you ask why I did not communicate these things by word of mouth?—I answer, that as you have promised to keep these Letters by you, you may perhaps, when you have nothing else to do, occasionally read them over. I only wish they might furnish you with some useful hints. Of this, however, I am certain, that they will never do you harm.—And besides, somebody has observed—That to praise people to their face, as it is nothing less than to tax them with Vanity, so likewise a man must have patient ears to hear himself censured in the same open manner:—

ner:—But by communicating one's thoughts on paper, there is time to reflect that the person who hazards to offend another, not with views to his own, but that other's advantage, gives the surest proof of Love, and Esteem, and Friendship. — But of this enough.

The defect or two (if they can be called such) which I have already pointed out to you, had no other origin than the want of a decent share of confidence. It was with great pleasure I discovered in you nothing of that *False Modesty* which leads astray and corrupts many a youthful Mind. Observe all those of licentious lives among you, (for even that Seminary of Virtue and Learning is not without its Libertines) and you will perceive that in general they are chiefly actuated by this weak and vicious principle. “It is not so much the Passions that first seduce us, as a bad Example,” and the want of that respect and reverence which every one of us owes to himself. Where this reverence is not found, nothing is more certain than that *there* the transition to vice, folly, low-breeding, and infamy of every kind, is always extremely easy.

The hard thing is, to be able to acquire that conduct which shall preserve dignity and decorum, without any mixture of haughtiness, or blameable compliance: If we deviate on the one hand, we are sure to be contemned and ridiculed for our pride, or insolence, or singularity;—if on the other, to be despised for want of a manly spirit, and the poor opinion we entertain of our own worth and character. The line therefore which runs between these two Extremes should be our clue. But perhaps it is not so easy to point it out, as to distinguish it by your own observation. What gives me pleasure is to find that you *have* discovered it, and that by adhering to it you are becoming wise without ostentation, and without incurring either the hatred or the envy of men of sense—on the contrary, all *such* will respect and encourage you.

The mere Fop indeed, or the Libertine, would have you suppose that he considers you as an object of contempt, and thinks himself a much superior man. As long as he keeps within the bounds of Good Breeding, let him enjoy his fanciful and short-lived

lived pleasure, unenvied and undisturbed. But believe me he acts the hypocrite; for Virtue and Manly Sense will never cease to be universally revered — It is what the greatest Fool will admire, though he has not the spirit to attain to it:

*Knaves fain would laugh at it; some great ones dare;
But at his heart, the most undaunted son
Of Fortune dreads its name and awful charms.**

To this then I attribute that Sweetness of Disposition, and that general Decency of conduct which were so distinguishable in you — And hence too proceed your correct notions respecting Morality and Religion.

Be not astonished that the importance of this subject never induced me to speak of it before: I purposely avoided it: I am sensible that the advice of parents or guardians, on such subjects particularly, is for the most part attributed to the peevishness or garrulity of age, and for *that very reason* is but seldom regarded: And, though exhortations properly timed and conveyed are useful and

* The Art of Preserving Health.

necessary, yet here it is much the same when a friend exhortates. But let a man, when he knows how to think, consider this matter and his own nature fairly and honestly, and with diligence and deliberation—That is the only way—True and Genuine Virtue, like Genuine Knowledge, is not to be learnt as a thing by rote, not “to be poured into the Mind, like water into a cistern, that passively waits to receive all that comes;”—nor yet is it to be acquired from contemplating its loveliness in the animated descriptions of Poets, or Moralists, or Philosophers; but there must be an exertion of the *intellectual faculties*, and an immediate perception of its worth and excellence.

There is not certainly a vice which is more shocking in itself, or forebodes worse consequences, than that fashionable levity and contemptuous irreverence in which Religion is so generally considered. This in truth is the natural consequence of that effeminate and false kind of pleasure, which originates from a foolish and unmanly compliance with weak, thoughtless, unprincipled Examples. Cheerfulness is always pleasing :
Even

Even the levity and innocent fallies of Youth have, *when properly timed*, something amiable in them: But when such a Religion, as that recorded by the Four Evangelists, becomes the object of ridicule or neglect, here Candour itself cannot furnish the merest shadow of an excuse. A little reflexion surely would make every man consider this weak and illiberal practice with just abhorrence—"But reflexion is not the characteristic of Youth"—True—Yet, at the same time, is not a *total* want of it the characteristic of a brute, an idiot, or the mere sottish and worthless debauchee? Let me here subjoin the pointed words of a great man: "A beast without Reason (says he) is a much more honourable Creature than a beast with Reason."

"Singularity, as has been well observed by the *Adventurer*, is in its own nature displeasing: But yet there are occasions on which it is noble to dare to stand alone: To be pious among Infidels, to be disinterested in a time of general venality, to lead a life of Virtue and Reason in the midst of Sensualists, is a proof of a Mind intent on nobler things than the praise or blame of
men,

men, of a soul fixt in the contemplation of the highest Good, and superior to the tyranny of custom and example."

But in writing to you, should I not ask pardon for dwelling so long on this subject? For I have good reason to hope that you will not only steer wide of all folly in this respect, but that your general conduct will be of essential service to the cause of Virtue, making it appear that neither levity nor moroseness, nor austerity, nor merely exhausted passions are the proper companions of Virtue and True Religion: And this no doubt is of much higher consequence than to be barely a Scholar, or a man of Science of any kind; inasmuch as to *act* well is of infinitely higher moment than the ability of *writing* or *speaking* well—"Hanc amplissimam omnium Artium, bene vivendi Disciplinam, vitâ magis, quàm litteris persequere."

Observe then the sum of the whole: Virtue with the True Religion for its proper basis, and Learning, and Politeness are absolutely necessary to form the character of the Compleat Gentleman: That these valu-

^a See Cic. *Tuscul. Quæst.* IV. 3.

able accomplishments are uniting themselves in you I have little room to doubt: It is an union which softens all the anxieties of life: It gives relish to all present enjoyments: It discloses future ones to view. Who then would not undergo some pains, and assume some courage to make such an acquisition? My dear *Eugenio*, persevere to tread in this honour-able, this upright, this liberal path— Depend upon it, it will conduct you to real Happiness and Glory: But in the mean while forget not to pay as frequent a visit as you can to him who loves you with all the affection of a brother——

*Tecum etenim longos memini consumere soles,
Et tecum primas epulis decerpere noctes:
Unum opus, et requiem pariter disponimus ambo,
Atque verecundâ laxamus seria mensâ:
Non equidem hoc dubites, amborum fœdere certo
Consentire dies, et ab uno fidere duci.^a*

^a Perſius. V. 41.

L E T T E R XXV.

THE other day my valuable neighbour *Philoxenus* related to me the following Story: It happened within his memory and under his own immediate observation: He also advised me to write it down for your perusal; adding, with a benevolent smile;—“Trifling as it seems, I know our young friend will apply it to his own advantage: And it may serve to temper those grave Lectures in Philosophy which, I am persuaded, he daily studies”—Take it then, in substance, just as I had it from his own mouth.

Antonio was the only son of a worthy Clergyman. In person he was elegant and well made. And from his countenance, which was now beginning to glow with sentimental life and expression, you might soon discover that his mind was the seat of Innocence and Contentment—*Antonio* was the Picture of Happiness.

In his Eighteenth Year, the age alluded to, he was sent to the University; being well prepared for the reception of Knowledge, and just able to perceive its end and importance. During the first year he pursued his studies with such steadiness and regularity, as made his friends have good reason to hope that in time he would be an honour to the Profession he was intended for, and a comfort to all around him. But, when placed in *man*, what are our hopes — our best expectations?

When a twelvemonth had almost expired, he was invited to pass the Long Vacation with his father's brother. His Uncle lived in a village near TOWN, universally beloved for his Virtues, and universally respected for his Erudition. In the same neighbourhood lived a Gentleman, whose Estate, though large, was yet inadequate to his expences: He lived in a gay style, and excelled in almost all the genteel but superficial accomplishments of the times — His children had imbibed his notions, and imitated his example.

Of this Gentleman the fair *Louisa* was the second daughter. Though born of un-
exceptionable

exceptionable parentage, and possessed of many both of the personal and mental excellencies of *Fielding's* SOPHIA; yet all this did not procure her many suitors:— for *Louisa* had lofty notions, but no fortune.

You have already concluded that the passionate and inexperienced heart of *Antonio* was soon affected by being near the influence of charms so powerful. The affection was mutual. Nothing however could be more unfortunate to each, or less promising of comfort and felicity. But instead of opposing the first attack of the “*Belle Passion*,” and breaking its force by dividing it into desires of different kinds, he suffered himself to be captivated thereby, and was soon *totally* reduced to its mercy.

Meanwhile he is obliged to go back to College; having no doubt vowed eternal constancy and fixed on a plan of correspondence. This he took care not to neglect. How indeed could he have neglected it, for it became the only thing which engrossed his attention? He was now altogether unfit for that sort of application and that active
 exertion

exertion of the intellectual faculties, whereby alone found Knowledge is to be acquired.

Of course those Monuments of Ancient Wisdom and Magnanimity, (the *Greek* and *Latin* Classics I mean) which a few months before he had begun to investigate with so much eagerness and resolution, were now permitted to lie in his *Study* unmolested and unexplored —

— *The Mind*

Dissolv'd in female tenderness, forgets

Each manly Virtue, and grows dead to Fame.

In short, he became remiss and heedless about every serious pursuit, so as to neglect the necessary Exercises of the College, and consequently incur frequent Impositions: One of which happened to suit his present turn of mind: Idleness was his thesis: The Composition to be either in Prose or Verse. As it is short, and there being something pretty and ingenious in it, I will here insert it.

An

An ODE to IDLENESS.

GODDESS of EASE! *leave Lethe's brink,*
Obsequious to my Muse, and me:
For once endure the pain to think,
O sweet Insensibility!
Parent of Ease and Indolence!
Bring Muse, bring numbers soft and slow,—
Elaborately void of sense;—
Then sweetly thoughtless let them flow.

II.

Near to some cowslip-painted mead,
O let me dose away dull hours!
And under me let Flora spread
A sofa of her sweetest flow'rs.
And, Philomel, thy notes O breathe!
Forth from behind the neighb'ring pine;
Where murmurs from the stream beneath
Shall flow in unison with thine.

* See this Ode set to Music by Dr. Boyce.

III.

*For Thee, O IDLENESS! the woes
 Of Life we patiently endure :
 Thou art the source whence Labour flows ; —
 We shun thee but to make thee sure :
 For who'd endure War's toil or waste ?
 Or who th' hoarse thund'ring of the Sea ?
 But to be idle at the last,
 And find a pleasing end in Thee.*

After having trifled away two whole years in building castles in the air and forming imaginary schemes of Happiness, all his chimerical expectations were dashed at once. *Louisa*—the fair and fickle *Louisa*—is suddenly married to another! One, as much inferior to *Antonio* in the endowments belonging to the Head and Heart, as he was his superior in those of Fortune.

Something *similar* to this is the fate of all such *early* and *puerile* attachments. They are the creatures of a warm imagination, cherished by strong passions, and ending for
 the

the most part in vexation, disgust, or disappointment.

Ninon de l'Enclos understood matters of this kind better than most people: She has an observation very pertinent to the point in question: "We are foolish enough (says she) on our first entrance into life, to conceive the highest felicity to consist in mutual love: We then suppose this passion to be founded on esteem, sustained by the acknowledgement of every amiable quality, refined by the most perfect delicacy of sentiment; and finally corroborated by the reciprocal confidence and unrestrained overflowings of two fond, chaste, and faithful hearts, now melted into one: But unfortunately this image flies from us, like an *Utopian* dream, whenever we try to fold it in our embrace: We are soon undeceived, and yet generally too late."

It was indeed too late for poor *Antonio*!—Calamities far more grievous were the natural consequence of this idle attachment.

Having for some time pensively reflected on this frivolous affair, he became weary and dissatisfied with himself; and from hence to
a disgust

a disgust with whatever is *Great* and *Honourable* the transition is easy, and almost imperceptible. Every thing becomes a burden to us, and the whole concludes with sinking gradually into a sad Misanthropy, or licentious Dissipation. Here it ended in the latter. Behold the once virtuous, the humane, the modest *Antonio* sunk into the most abandoned Libertinism!

To be brief. He betook himself to *London* — His expences greatly exceeded his income. Penury, Disgrace, and Misery in various shapes oppress him: At last he falls a victim to the intemperance of his life: a melancholy proof — “ That Love of all the Passions, when indulged *too early* and carried into *extravagance* and *excess*, necessarily occasions the greatest disorder, the greatest mischief, and infelicity.”

L E T T E R X X V I .

ELOQUENCE and Poetry have been always considered so nearly allied, that an excellency in the one implies a capacity for the other; the same qualities being essential to them both—a sprightly fancy, fertile invention, flowing and numerous diction.* And whoever would study them with greatest pleasure and advantage, should study them as closely connected and joined together; taking the Poetical Art immediately after that of the Orator. Having then finished, so much to your own and your Tutor's satisfaction, whatever relates to Rhetoric and Ancient Eloquence, it is with singular propriety you pass on to the study of Poetry.

Now I am glad to find that you have already carefully perused the two inimitable Poems of *Homer*: To these next in merit, though not in time, succeed the *Greek Tra-*

* See *Middleton's Life of Cicero*: Sect. xii.

gedies :

gedies : You therefore do well in purposing to set about them without delay : Indeed there is a particular reason for your reading these admirable Compositions just at this period ;—for, being about to be lectured in *Aristotle's* POETICS, you could not possibly understand that Philosophical Treatise without a competent knowledge of this higher sort of Poetry. For in drawing up his Book on the Art of Rhetoric, as he was there chiefly guided by the Orations of *Demosthenes* ; so in like manner the rules and precepts in his POETICS are founded altogether on Principles derived from *Homer* and the Tragic Poets — But suppose we take our leave of him for a moment, and say a word or two of the Art itself.

Is it necessary to observe that Poetry is productive of most innocent, most constant, and the sublimest kind of *delight* ? No man of common sense and common feeling has ever called this in question : And to go about proving it would be much the same as to make a Theorem of the plainest Axiom of *Euclid*, and then proceed to show the truth of it in a regular demonstration. Whatever has been said of Learning in general, of its

tendency to *polish*, to *enliven*, and *recreate* the Mind, may perhaps be more particularly applied to all Good Poetry, the sort of Poetry I here mean. How thankful then should we be to INDULGENT NATURE, — though she has ordained that TRUTH shall be placed at some distance from us, but has given us withal an irresistible desire to inquire after it, which Inquiry at the same time is to be attended with *labour* and *much trouble*, — yes, nevertheless, how thankful should we be to her for having kindly provided this, and the other fine Arts, to *relieve* and *amuse* us, encouraging us in our pursuit, and rendering it *less difficult* as well as *less tedious* !

But this is not all. Good Poetry tends also to *improve us in Virtue* — to *invigorate* and *confirm* every *liberal* and *manly* notion.

A just taste in the elegant Arts has great affinity and connexion with the moral taste. Both of them discover what is right and what is wrong. Fashion, temper, and education have an influence to vitiate both, or to preserve them pure and untainted ; neither of them are arbitrary nor local, being implanted in Human Nature, and governed by
Principles

Principles common to all men.* Should it be said that a correct and virtuous turn of Mind is to be acquired rather and improved from studying the Sciences, still it must be allowed that the liberal Arts, and above all others that of Poetry, assist very much in giving it that quickness, and all that elegance and delicacy, which enables it to exert itself, on every occasion, with *becoming dignity and propriety*. — But surely it does more.

The Poems of *Homer* in particular are replete with moral and useful lessons of every kind, expressed and inculcated with all possible sweetness and simplicity. The attending properly to such Poetry as his cannot fail of helping to *refine and regulate the passions*, to *root out* of the mind whatever is *base or illiberal*, to impress it with a proper sense of the *Fair and Good* — to *call forth*, in short, all the *manly and generous* sentiments belonging to our Nature. Hence the civilized States of *Greece* almost *adored* this extraordinary man — and indeed he deserved adoration more than any of their popular divinities. Hence they repeated his Works, and listened

* See *Lord Kames's Elements of Criticism—the Introduction*.

to the recital of them, with raptures bordering on enthusiasm — And for all this I can readily excuse them; nay, I admire their taste, and applaud their sensibility —

*Aimez donc ses écrits, mais d'une amour sincere :
C'est avoir profité que de sçavoir s'y plaire.**

On the same principle also they encouraged the Tragic Poets. You will see at once that these abound in moral precepts, and short, pithy reflexions, studying how to catch every opportunity to bring them in, and always placing them in the most striking point of view — *Euripides* is so remarkable in this respect, that they used to call him *the Philosopher of the Stage*. Deservedly then were those who woo'd the Tragic Muse, and brought to perfection this sublimest sort of Poetry, to be considered at that time,—

————— *Teachers best*

*Of Moral Prudence, with delight receiv'd
In brief sententious precepts, while they treat
Of fate, and chance, and change in human life;
High Actions and high Passions best describing.^b*

* *Boileau's Art of Poetry* — *Chant Troisième.* ^b *P. Reg. IV. 259.*

And

And even *Plato* (whose objections to the Art seem as imaginary and unreal as the Republic whereinto he would not admit it) allows that *Lyric Poetry* tends to ennoble the Human Mind, infusing into it good and great sentiments, and is useful in matters of Religion — *Χρυσέα Φορμιγῆς*

—τον αἰχματῶν κεραιῶν σβεννυῖς

Αενάει πυρρός — *

But it is not my intention, at present, to take notice of the several kinds of Poetical Compositions: Nor indeed is it necessary to do this, to show that all Good Poetry has chiefly in view to exhibit the native loveliness of Virtue, recommending whatever is great and amiable, and exposing to contempt and ridicule every species of vice and folly: And here the Poet is more likely to succeed than either the Philosopher or Historian: The reason is common and obvious: For no scientific or simple account of manners or of actions and events, can be half so forcible, as a just and animated imitation of them: — Now in imitating these properly consists the great excellence of Poetry.

* See *Pindar* — *Pyth.* 1.

“ Adeo

“ Adeo ut (to sum up the whole with high authority) Poesis ista non solum ad *delectationem*, sed etiam ad animi *magnitudinem* et ad *mores* conferat : Quare et merito etiam *divinitatis* cuiuspiam particeps videri possit, quia *animum erigit* et in *sublime rapit* ; rerum simulachra ad animi desideria accommodando, non animum rebus (quod Ratio facit et Historia) submittendo.”^a Again : *Strabo* says that those of old used to consider Poetry — φιλοσοφίαν τινα πρῶταν — οἱ δ' ἡμετέροι (he adds in the strain of an enthusiast) καὶ μόνον Ποιητὴν εἶφασκεν εἶναι τὸν σοφόν.^b And the severe *Stagirite* allows it to be something more *philosophical* than History, something of greater *weight* and *dignity* — φιλοσοφώτερον καὶ σπουδαιότερον Ποιήσις Ἱστορίας ἐστίν,^c — as being conversant about things of more general application — as being at liberty to represent them in a nobler and more scientific order, and capable of expressing and enforcing them with superior energy. —

^a See Bacon. de Augment. Scien. II. 13. — The whole Chapter is well worth the reading.

^b Lib. I. towards the beginning. See the Context — You will find there an elegant and a pretty long Eulogium on this fine Art.

^c See his *Poetics* — VII. VIII. &c.

Nec

*Nec magis expressi vultus per abenea signa,
Quam per Vatis opus mores animique, virorum
Clarorum apparent.*^a

So much then, in a cursory way, of the pleasure and improvement to be derived from the Art.

LETTER XXVI. Continued.

ONE word, by way of digression, with regard to the method of *reading* Poetry: Here it may not be amiss to attend to *Quintilian's* admonition: He says it should be done so as to resemble neither prose nor singing: "Sit autem imprimis (these are his words) lectio virilis, et cum suavitate quadam gravis: et non quidem profæ similis; quia carmen est, et se Poetæ canere testantur: non tamen in canticum dissoluta, nec psalmate (ut nunc a plerisque fit) effœminata."^b

^a Hor. Lib. II. Ep. I. 248. ^b See Quintil. 1. 8.

Though

Though it is probable that the ancient Poets, and Orators even, delivered their Compositions in a manner bordering rather on the latter — somewhat similar perhaps to our recitative-way, the variation of the numbers here as well as in Music being meant to express and move the passions; yet when we read any of them, we should incline more towards plain prose: It is not indeed possible that we should in the least resemble the *Greeks* and *Romans* in reading their Works, for we read them according to the accents of our own Language; and all know that the accents in *English* differ widely from those of the Ancients: “ Their accents were real notes of Music, or variations of the tone, by which the voice is raised higher, with respect to musical modulation, upon one syllable of a word than upon another; and were entirely distinct from what we call the quantity of the syllable.”*

In perusing the Poetry of the Ancients, therefore, we know nothing of that delightful and harmonious Music — nothing of the *ῥυθμος*, the *μελος*, the *μετρον*, which to them

* See a very able and full Account of this matter in *Origin and Progress of Language*, Vol. II.

appeared

appeared in the composition itself, and in the manner of reading it, and we cannot of course derive from it half as much pleasure as they did. However, we should as often as possible read such their productions audibly, and with suitable elevations and depressions of the voice: We shall thus more freely enter into the spirit of the author's style and manner, and of consequence see his meaning with greater force, and all the imagery and nicer delicacies of composition: There is still a stronger reason for doing this, if an eminent Poet and Physician* is not mistaken: He advises you —

*To read aloud resounding Homer's strain,
And wield the thunder of Demosthenes —
The chest so exercis'd improves its strength;
And quick vibrations thro' the bowels drive
The restless blood, which in unactive days
Would loiter else through unelastick tubes.*

But to return to *Aristotle*, and to conclude this Letter.

* Dr. Armstrong — See his elegant Poem — *The Art of Preserving Health*, IV. 73. See also the lines which follow those quoted.

In order to understand and relish the beauties of Poetry, and reap all the advantages to be derived from it, one should know what good Poetry is, and be qualified to judge of its merit with truth and precision. To enable us to do this the more surely is the great end of reading *Aristotle's* POETICS. No doubt the merit of genuine works of Art stands on a foundation *antecedent* and *superior* to all *critical* authority. And all the Books that have been written upon the subject of any Art have been formed from the practice of the Art already invented, not the Art from the Books.* This is plainly the case with regard to the Treatise now before us: Perhaps there is nothing in it, which was not well known to every good Poet of that age, except the Philosophical Principles on which *Aristotle* has founded the Poetical Art. But it must be allowed, on all hands, that without a competent knowledge of these Principles, it would be much the same for us to attempt to estimate and determine the merit of good Poetry, *Homer's* for example, as it must be for a mere smatterer in the *Greek* Grammar to judge of and criticize his Lan-

* See *Origin and Progress of Language*, Vol. II.

guage.

guage.—It is not then *to be made a Poet*, but *to be able to understand thoroughly* the Poet's Art, that you read this Philosophical Tractate. But not to incroach on another's province.

It is scarce necessary to observe that this little Work is imperfect. This will appear without any other proofs (for other proofs there are) than from comparing the first and last sentences of what is come down to us :^a He sets out with an intention of investigating the Principles of Poetry in general, and concludes the Fragment with only having considered those of Tragedy and Epic Poetry.

Though we have reason to lament the loss of his observations on Comedy (for he has here but just taken notice of it) and on the several kinds of *Lyrical* Poetry, yet we should congratulate ourselves that this precious monument of Ancient Wisdom has escaped the destroying hand of Time — Fortunately for us it contains the two noblest branches of this noble Art. Imperfect and mangled as it is, 'tis a portion of Criticism not unworthy of its Author; executed with

^a See also the beginning of his Sixth Chapter.

all possible brevity and exactness, and containing in almost every sentence of it some truth of weighty moment: So that you must not run over any part hastily, but read the whole with all the attention you found necessary for understanding his Treatises on Logic and Rhetoric. There is evidently a very intimate connexion between the subjects of these Three Books, Logic being the proper foundation of the other two, and Rhetoric holding a middle place between it and Poetry— Their being then thus connected, they will tend to interpret and elucidate each other.

For as you have already perused those his Tractates, and being pretty well acquainted with his method and way of reasoning, you come to this little Work with great advantage. There will be no need of consulting the Commentators. There is indeed a passage or two a little difficult from the corruption of the text; but these your Tutor, and not the Commentators, will best explain, if they are capable of explanation.

Upon the whole: Get *Burges's* ingenious Edition of *Burton's PENTALOGIA*: Read over those Tragedies with attention; and, if
 you

you are so disposed, read over again *Horace's Art of Poetry* — this indeed is nothing more than a collection of precepts made out of *Aristotle*, and delivered in easy, elegant, and harmonious Verse. As you are acquainted with the language, you may also read, at a leisure hour, *Boileau* on the same subject: He has laid down, after *Horace's* manner,* all the leading rules of the Art with much taste and classical elegance. *Vida* is not without merit, but will not bear to be compared with those just mentioned.—But (I say it again) let the *Greek* Tragedians be principally attended to. Having once read *Homer*, I am persuaded you will be acquainted with him more and more—Whatever is **SUBLIME** and **BEAUTIFUL** in this Art, or in any other with which it is intimately connected, we find it *all* in that divine Bard — “ Whose **POEM** *Phæbus* challenged for his own.”

Thus prepared, you will be sufficiently able to understand the **POETICS**; and that will teach you the true nature, and wherein consists the excellence of **GOOD POETRY**.
Farewell.

* He tells you, towards the End, that he was principally guided by *Horace*.

LETTER

L E T T E R XXVII.

I AM far from thinking myself equal to the task of writing a proper History of the *Greek* and *Latin* Poetry. The succinct account, therefore, which I am now going to send you, is only meant to give you some general notion of its rise and progress. And I should be happy, if from hence you were excited to employ some of your future leisure in inquiring into the origin of this beautiful Art, and its subsequent revolutions, after a manner more exact and philosophical. Nor are such Investigations, in my opinion, barely entertaining; for to observe the gradual expansion, and exertions of the Human Mind, in whatever line, and upon whatever subject they are displayed, cannot surely be less productive of *instruction* than of the most *rational kind of pleasure*.

The invention of the Sciences in general, and of those Arts which were suggested by Necessity to relieve the immediate wants of mankind,

mankind, is on all hands attributed to the ancient *Egyptians*. It may be said indeed that these Arts must have been *every where* practised, in some rude way, soon after men began to enter into and cultivate Society: Be it so: *Egypt*, however, was the country where they first assumed any regular form, and arrived at any high degree of perfection. And as they were gradually advancing towards perfection, their principles were investigated, new discoveries were made, and of course additional improvements necessarily took place.—Hence was first excited a thirst after Knowledge; and hence the Sciences derived their origin.

The *Egyptians* were naturally, even to a proverb, of a morose and melancholy disposition. It is not probable, therefore, that those Arts, whose chief aim it is to unbend the Mind and furnish it with elegant amusement, were at all encouraged amongst them, or held in any great repute. Accordingly we have no good authority to say that Painting, Music, and Poetry, ever appeared in any flourishing condition in *Egypt*. Some indeed have said that there the men were forbidden by law to play on any musical instrument,

it being considered by the surly and rigid *Egyptian* as tending to effeminacy and the corruption of Good Morals.

Greece then, tho' she received the Sciences and some of the Arts from *Egypt*, was not in like manner indebted for her *Poetry*—nor yet to *Phenicia* or any other Part of the East; from whence, notwithstanding, we readily acknowledge the *Greeks* to have derived no small share of their civilization. In short, we may venture to say that the *Poetry* of *Greece* was not, like the other parts of her Philosophy, an *exotic* plant; but, like the Language in which it glows, was as it were purely *αυτοχθων*: and, like the Mythology which furnished it with such a multitude of fine images, we are to consider it as originating from the Ingenuity and Creative Fancy of the *Grecian* People, perpetually contemplating the smiling and variegated scenes of their own country.

It would, perhaps, be no hard matter for the Philosophic Mind to trace the gradual progress and improvements of the Sciences, and the *necessary* Arts, and mark the causes which gave them birth: But it is not so with regard to those of the *liberal* kind:

The

The origin of these, though of a much later date, is yet more difficult to be determined; it being enveloped, for the most part, in fable and obscurity, and arising probably from mere chance. Those, however, which we commonly call *mimetic*, are in general derived from *natural* causes—viz. From that love of imitation which is inherent in man;—from his great superiority in this respect over all other animals;—and from the pleasure he enjoys in indulging this propensity and in contemplating the effects of its indulgence. It is from hence that *Aristotle* derives the origin of Poetry.*

But of the particular time it began to be cultivated as an Art he does not make any mention: Neither has he, nor any other

* See the Poetics, IV. This opinion, however, has been ingeniously disputed by some who would consider pure original Poetry to be only the language of strong Passions, expressed in exact measure, with forcible accents and significant words. See Sir W. Jones's *Essay on the Arts commonly called Imitative*—Perhaps indeed the first Poetry was not less the effect of the vehement operation of the several Passions upon the Mind, than of that propensity to imitation which is natural to man, and in which he so much excels all other animals given this way; both these causes seeming to unite in producing the effect—Here a field for speculating opens before you. Investigate the subject, and settle the dispute.

writer on Ancient Poetry, given us any regular account of its gradual advancement from its ^{im-}perfect state to that of its maturity and splendor; the few anecdotes, which lie scattered here and there concerning it, serving rather to awaken one's curiosity, than afford any satisfactory information.

However in the dark we may be respecting the exact Period when Poetry first appeared in *Greece*, and how little soever it may contribute to relieve the wants and weaknesses of man, (to which it is likely we owe almost every very early invention) it is certain, nevertheless, that its origin bears claim to very high antiquity. The first Compositions of every kind are generally allowed to have been made in a sort of numerous or poetical strain; — for, there seeming to be a congenial relation between the senses, which Nature hath given us, and the cadence and melody of Verse, the Memory is much more retentive of what is committed to it in that way, than in any other. Hence it came, ^{to} pass that Legislators and Philosophers in the earliest times adopted Poetry as the great medium of instruction :

struction: And hence the wonderful effects, heightened no doubt by fable and tradition, which are attributed to the numbers of *Orpheus*, *Linus*, and *Amphion*.

*Silvestres homines Sacer Interpresque Deorum
Cædibus & victu fædo deterruit Orpheus;
Dicitur ob hoc lenire tigres rabidosque leones.
Dicitur et Amphion, Thebanæ conditor arcis,
Saxa movere sono testudinis, & prece blandâ
Ducere quo vellet. Fuit hæc Sapientia quondam,
Publica privatis secernere, sacra profanis —
Concubitu prohibere vago — dare jura maritis —
Oppida moliri — leges incidere ligno.
Sic honor & nomen divinis Vatibus atque
Carminibus venit.**

Those reformers of mankind just mentioned are supposed to have lived about a hundred years before the time of *Homer*. But from *Homer* himself we may learn that Poetry was cultivated as an Art in times probably much ancients than those of *Linus* and *Orpheus*; for in the *Odyssy* he fre-

* Hor. Art of Poetry, 391.

quently mentions a kind of people by the name of ΑΟΙΔΟΙ or BARDS,* who used to sing at banquets consecrated to festivity and the purposes of Religion: These banquets were chiefly held upon gathering in the fruits of the earth; and the songs of the Bards on such occasions consisted in Peans to their Gods, or in celebrating some famous action of their Heroes, who in process of time were commonly honoured with Apotheosis.

In the *αὐτοχρηδιασματα*, the hasty and extemporal Compositions of these Bards, we may venture to fix the origin of the *Greek* Poetry: Beginning thus from popular use it was modelled at length by the study and application of future ages into a most useful, and sublime and extensive Art: being made subservient to the cause of Virtue, and di-

* These old Bards are always represented as highly favoured of Kings and Princes, who used to appoint them Guardians over their Children, and, in case of their own absence, over their Wives—See *Odyss.* γ. 266 — as being men of great Temperance and Learning, universally esteemed by Mankind, and instructed and beloved by the Gods — *Odyss.* θ. 471, &c. See also *Plato De-Repub.* III. Σωφρον δε (says *Athenæus* commenting on these Authors and partly transcribing the words of *Strabo*, Lib. I. towards the beginning) Σωφρον δε τι ην το των αοιδων γενος, και φιλοσοφων διαδισιν επεχον. See *Athen. Deipnosop.* I. 11.

vided by degrees and branched out into different specieses of composition according to the different turn and humour of those who cultivated it.*

The *Iliad* and *Odysssey* afford abundant proofs that in *Greece* the Arts had arrived at a high pitch of maturity before the days of *Homer*. Of the Art of Poetry, however, after losing sight of the obscure periods alluded to above, we have no vestiges remaining, nothing but mere fabulous accounts, till we find it shining with all its splendor in the two EPIC Poems of that extraordinary Man: How it acquired such a state of perfection must, in a great measure, nay for ought we know, it must be *entirely* attributed to his wonderful and transcendant abilities.

* See the Poetics, IV.

LETTER

LETTER XXVII. Continued.

HAVING traced the *Greek* Poetry, after some sort of manner, as far as *Homer*, we shall be able to observe its subsequent progress with greater ease and certainty: For all those, who studied it with any success after this period, are in one way or other ultimately indebted to him.^a Nor are the *Poets* alone indebted to this singular man. For the *Historian*, the *Orator*, and the *Philosopher*, (none of whom appeared for about Four Centuries after *Homer*^b) owe to him something of that musical rotundity of expression, and sublimity of sentiment,

^a It was this obvious remark which made the fantastical Painter recorded by *Ælian* draw *Homer* with a copious stream issuing out of his mouth, and all the Poets that succeeded him, placed at certain intervals, busy drinking of it.

^b There appeared indeed in *Greece* Prose-Writers before this period, but their Works are lost: — I mean such as *Pherecydes* of *Syros*, and *Cadmus* and *Hecatæus* of *Miletus*; the two former lived from about 240 to 320 years after *Homer* — *Hecatæus* about 50 or 60 years after them. But *Herodotus* is the oldest, whose writings are come down to us, and between him and the Poet are usually reckoned about four centuries.

which

which render their Compositions *pleasing* as well as *useful*. — But not to wander from our subject.

It has been observed already that Peans, or Hymns addressed to the Gods, constituted probably the first Poetical Productions, properly so called. We should not therefore be surpris'd to find LYRIC Poetry making its appearance very early, I mean under a regular form. Though the Poems of *Homer*, especially the *Margites* which *Aristotle* speaks of with reference to this point, were of great assistance to those who cultivated this branch of Poetry; yet it seems to have sprung more immediately from the imperfect sketches of the ancient Bards: Its *original* design, notwithstanding the different forms it afterwards assumed, being to sing forth the praises of the Deity, or perpetuate the fame of eminent Wisdom and Valour—And hence I believe it is the *only* species which *Plato* would chuse to admit into his Commonwealth, and is also the only species practis'd by the *Hebrews*, and by them alone practis'd with propriety. ODE or SONG was the gene-

* See the Poetics, IV. and passim.

ral name it went by : But the many different names given to particular specieses of it are derived either from the author, or from the measure wherein they are written, or from the occasions and purposes to which they were originally applied. The Ode was first formed, and cultivated with most success by *Archilochus, Alcman, Alcæus, Tyrtaeus, Sappho, Stesichorus, Anacreon, Pindar*, with some others ; almost all of whom flourished in the Second and Third Century after *Homer*, that is to say, about the Sixth and Seventh before the *Christian* Era.

A little more than 500 years before the same Era flourished the Poet *Simonides*. Though far from being an indifferent *Lyric*, he chiefly excelled in ELEGY, of which it is probable (at least the first who composed a regular Elegy) he was the first inventor. At first this name was given to what is commonly called the *Epitaph*, and consisted of but one or two Distichs. It afterwards grew into a larger Poem, but then contained only funeral lamentations, or such encomiums as it is natural for man to make upon the death of his friend or near relation : Nor was it I believe used in any other way,
before

before the amorous Wits of the *Augustan* Age adopted this metre to express their love and whine out their frivolous complaints.^a

The Origin of TRAGEDY is somewhat antecedent to that of the *Elegiac* Poem. The best Critics trace the first dawnings of this admirable kind of Poetry from *Thespis*,^b who is thought to have flourished about the time *Simonides* was born. As *Lyric* Poetry took its rise from the Hymns or those hasty Compositions which they sang in honour of their Gods, so did *Tragedy* originate from a branch of the *Lyric*, called the *Dithyrambic* Ode.^c The business of this

^a It has been observed by an entertaining Critic, that the writing Epistles under feigned characters is a high improvement on the *Greek* Elegy, because of the dramatic air it gives it— See the *Essay on the Genius and Writings of Pope*, Vol. I. p. 295. Had the merely introducing of feigned characters been all, this remark would have been true; but the general design of the Elegy is surely altered for the worse.

^b See, for abundant conviction, *Bentley's* learned and ingenious *Dissertation upon Phalaris* from p. 224. to 310.

^c See the *Poetics*—*Διθύραμβος* was a name of *Bacchus*. The nature of this Ode was afterwards varied. The Ode of *Catullus*, where he so pathetically represents *Atys* lamenting the injury he had done himself, upon his being struck with madness by *Cybele*, is looked upon as the best, perhaps the only good specimen of the *Dithyrambic* Poem, which is now extant.

Ode

Ode was to celebrate the praises of *Bacchus* in a *serious*, though *frantic* and *raving* manner.

In process of time these Compositions were delivered with such extraordinary enthusiasm and gesticulation, as to make it no difficult matter for *Thespis* to invent what is usually attributed to him. For he is allowed to have done no more than regulate the Chorus, and introduce an Actor, who, whilst the Chorus paused in their Peans to father *Bacchus*, stepped forth and related some great event, or celebrated some renowned hero: The Fable, if indeed it deserved the name, was then very simple, and not of any latitude — *μικρὸς μυθὸς*, as *Aristotle* calls it. — With these sorts of amusements, exhibited at the time of their Vintage, was *Thespis* wont to entertain the Villages of *Attica*. At the celebration of the *Bacchic* Hymn before mentioned they used to sacrifice a Goat, by way of revenging the injury that poor animal did the young tendrils, to the Manes of the God of Wine: This Goat became now the Prize to be contended for by the Poets. — Hence proceed the first dawning,

dawning, and hence the very *name* of Tragedy.

About 60 or 70 years after the time of *Thespis*, the genius of *Æschylus* began to display itself. He did not so much reform the rude and unfinished sketches of his Predecessor, as *create Tragedy anew*. It was in his hands that this Poem first assumed its proper dignity, and became modelled into a regular, ~~and~~ dramatic performance; being made subservient to Truth and Virtue, acted on a *fixt* Theatre, and adorned with every suitable decoration. For instead of regarding the enthusiastic ravings of *Thespis* and his imitators, *Æschylus* studied the Great FATHER of POETRY, and took from him almost all his materials. Indeed he had little else to do besides erecting a stage, and converting his Dialogues and Characters into scenes, so as to make them turn upon one principal action or event with due regard to the unity of time and place.*

Upon comparing the Plays of *Æschylus* with the Poems of *Homer*, *M. Brumoy* ob-

* See *Lord Shaftesbury's Advice to an Author*, Part 1. Sect. 3. This is by far the best production of this pompous and self-sufficient Writer.

serves,

serves, in his elaborate account of the *Greek Theatre*, that Tragedy is nothing more than an *Abridgement* of the *Epic Poem*: And *Æschylus* himself used to say that he had only copied *in relief* what he found so finely delineated in the *Iliad* and *Odysssey*.

But however great the merit of *Æschylus* may be, (and very great it certainly is) yet Ancient Tragedy wanted many of its essential parts, till *Sophocles* and *Euripides* came to finish it.* These Great Men have stood unrivalled. Their beauties and various excellencies, though they may lie in a different track, seem not nevertheless to have raised the one above the head of the other. In a word, this Poem in their hands appears to have arrived at the highest pitch of Human Perfection.

And so much, by way of a short sketch, of the rise and progress, of the *Lyric*, the *Elegiac*, and the *Tragic Poem*.

* Some time before the death of *Æschylus* — about 450 years before *Christ*.

LETTER

LETTER XXVII. Continued.

WE come next to COMIC Poetry. At the feast of *Bacchus* before mentioned, besides the *Dithyrambic* Ode, there were sung some wild and scurrilous Compositions called *φαλλικα*, tending to *mirth*, *ridicule*, and *buffoonery*. Now as Tragedy took its rise from the former, the latter in like manner gave birth to Comedy.*

* Και ἡ μὲν (Τραγωδία) ἀπο τῶν ἐξαρχόντων τῶν διδυραμῶν, ἡ δὲ (Κωμῶδια) ἀπο τῶν τὰ φαλλικα—See the Poetics, IV. The Festivals, at which they used to sing the *Dithyramb* and these *φαλλικα*, were usually held in *Villages*; when they exposed in this kind of composition the faults and foibles of licentious individuals. The word Comedy then may be derived from *κωμη* and *ωδη*—Others would derive it from *ωδη*, and *κωμος* or *κωμαζω*, because on such occasions they used to sing and live riotously.—The reward that was given to those who came off conquerors in this sort of literary contest was a cask of Wine: Hence it was at first called *Τρυγωδία*; but it soon changed its name into *Κωμῶδια*—And it is probable (as our great Critic conjectures) that this last was the old and common name both for Tragedy and Comedy; till they came to be distinguished by their peculiar appellations, and cultivated as two sorts of Poetry. See the *Dissert. upon Phalaris*, p. 308.

A due separation between these two kinds of Poetry, I mean the *Tragic* and *Comic*, did not probably take place before the time of *Æschylus*; for is it not likely that the rant of *Thespis* favoured almost as much of the one as of the other? both of them being originally all of a piece — all *Σατυρικὴ καὶ ὀρχησικὴ*, dancing and singing after a wild manner: And indeed we find that *ΚΩΜΟΙ* was a name sometimes given to the Plays of *Thespis*.

Comedy was at first looked upon as unfit for reforming or improving the manners of mankind, and as totally incapable of that elegance and refinement which it afterwards attained. Hence no doubt the reason why it continued so long in a rude state: For it consisted for a long time of nothing more than singing ludicrous and unpolished verses, and then dancing to them — similar, perhaps, to what our Great Navigator found at *Otaheitè*, and in the neighbouring Islands^a — But to go on.

We are left rather in an uncertainty respecting him who invented this species of

^a See *Captain Cook's Second Voyage*, page 156, and 174. et seq. 4ta.

Poetry, and who first formed the Comic Drama: A regular plot or fable is said to have been first ^a composed by *Epicharmus* and *Pharmis*, who lived in *Sicily* in the time of *Gelo* and *Hiero*,^b and but very few years before *Æschylus* began to distinguish himself.^c But, like most other branches of Po-
lite Literature, it had made but few and slow steps towards perfection, before it found its way into *Athens*, where the Sciences and fine Arts were beginning to shine with un-
common splendor. In *Athens* *Crates*, *Eupo-
lis*, *Cratinus*, were among the first who ap-
plied themselves to Comedy, and improved it: — But these are men of whom we know little besides their names —

— Κλεος οἶον ἀκρομεν, εἰδὲ τι ἰδμεν.

^a See the Poetics, III. — See also V.

^b About 480 years before the time of our Saviour.

^c Indeed a great many respectable Authors unanimously attribute to *Epicharmus* the invention of Comedy. A few others are of opinion that this honour belongs to *Sufarion*. If these are in the right, the origin of Comedy must be about 40 years older than that of Tragedy: If the advocates for *Epicharmus* are so, (which is most probable) it is about 20 years later. *Sufarion* was of *Megara* in the neighbourhood of *Attica*, and *Epicharmus* of *Megara* in *Sicily*. See Poetics III.—See this point learnedly discussed in *Bentley's Dissertation upon Phalaris*, p. 199. & seq.

About 400 years before the *Christian Era*, the *Athenians* were entertained with the witty productions of *Aristophanes*. To him it may be said that Comedy was as much indebted for its regulation and improvement, as Tragedy had been to *Æschylus*. The *Margites* of *Homer* was of singular assistance and advantage to this Poet—ὁ γὰρ Μαργίτης (as *Aristotle*^a has it) ἀναλογον εχει, ὡσπερ Ἰλιάς καὶ Ὀδυσσεύς πρὸς τὰς Τραγῳδίας, οὕτω καὶ αὐτὸς πρὸς τὰς Κωμῳδίας.

But *Aristophanes*, whatever his wit and humour may have been, seems to have mistaken the proper end of Comedy: For instead of exposing the follies and foibles of men, and reprehending such vices as are too trivial or too fantastical to be noticed by the Magistrate, he assumed a privilege which by no means belonged to him, and took upon him to call them to an account, in plain and direct terms, for every public transaction they were engaged in: And besides, his scurrilous abuse of the worthiest character that lived

^a See as before, Ch. IV. — The *Margites* was a ludicrous Poem of *Homer*, which has not reached our times. It is supposed to have been written in the *Iambic* as well as in the *Hexameter* measure. There is no forming an opinion of it from the four or five lines that are now extant.

in his time and country was to the last degree indecent and unpardonable. — The kind of Comedy, which he and his Contemporaries practised, is usually called the OLD Comedy.

But upon the conclusion of the *Peloponnesian* War, when the Government was totally altered, this licentiousness of the Comic Poets was checked, and in time absolutely prohibited. They then began to have recourse to fiction, and draw known characters under supposititious names; but this was done in such lively and striking colours as to leave no room to doubt where their Satire was directed. This, however, which is called the MIDDLE Comedy, was certainly no small improvement upon what had been in vogue before.

But this species of Poetry was not yet come to that pitch of perfection, which it arrived at in the hands of *Philemon* and *Menander*.^a These Writers excelled *Aristophanes* and his buffooning imitators in an elegant description of private life, and more

^a *Philemon* is said to have begun to display his abilities for Comedy about 340 years before *Christ*. *Menander*, who distinguished himself in the same way about 10 years after *Philemon*, has obscured, or rather obliterated the fame of his Rival.

particularly in the plan or plot of their Drama. Their Wit also was more natural and delicate, and the Moral more instructive. The few Fragments we have of *Menander* serve only to excite our regret for the loss of his Works, and to confirm us in the opinion — That he was, perhaps, the most *correct* and the most *elegant* Comic Poet that ever existed.* — This is what we commonly call the New Comedy.

Some attribute this gradual improvement in Comedy to the changes which happened in the Government: Others flatly deny this, and account for it from the natural and growing influence of the fine Arts — But as this would be a speculation somewhat foreign to our present purpose, I shall leave it to yourself to investigate and determine the question — satisfied with having proposed it.

About 40 years after the death of the elegant and sententious *Menander*, that is to say about 260 years before the beginning of the *Christian* Era, *Theocritus* invented a *new* species of Poetry. When we consider that

* See *Menand. and Philem. Reliquiæ* — published by Le Clerc.

the

the employment of the shepherd is of the highest antiquity, and was then reckoned an *honourable* as well as an *innocent* way of life; when, besides, we call to mind the celebrated beauties of *Arcadia* and of some other Provinces of *Greece*, together with the striking simplicity of ancient manners, one is apt to be surpris'd that it was so late before the PASTORAL was found out and cultivated. But yet at the same time we should remember that great is the difficulty, and slow has been the progress of invention. "However obvious a thing may be to us, nurs'd in the bosom, as it were, of Arts and Sciences, yet we should not from thence conclude that it was an easy thing for those, who lived in the earlier ages and who had every thing to invent, to make any new and valuable discovery."

We should also remember that almost all Human Learning and Genius was long confin'd, in a manner, within the walls of *Athens*; and *Attica* we are inform'd was not a very fruitful or variegated country. The fullen prospects it afforded, (fullen at least in comparison to many other parts of *Greece*;) and the occupation of its inhabi-

tants, would have never furnished even the rural and fertile Imagination of *Theocritus* with such a variety of sweet and natural objects as are crowded together in most of his *Eidyllia*. For, generally speaking, we find there has been, and perhaps must be, a concurrence of many favourable circumstances not only with regard to the *time*, but also to the *country* of the Author of any thing *new* and *unheard of* before.

It is upon this principle that *Mr. Blackwell*^a has, in some measure, accounted for the unrivalled excellence of *Homer's* Poetry: And just in the same way *Dr. Warton* refutes an erroneous opinion respecting the Pastoral, and assigns the true causes which gave it birth. The account, which this entertaining Critic has given of the matter in hand, being much better than any thing I could have advanced; I will therefore take the liberty of transcribing it for your perusal.

“ That the design of Pastoral Poesy (says he) is to represent the undisturbed felicity of the GOLDEN AGE, is an empty notion, which, though supported by a *Rapin* and a

^a See his *Inquiry into the Life and Writings of Homer*.

Fontenelle, I think, all rational Critics have agreed to extirpate and explode. But I do not remember, that even these, or any Critics have remarked the circumstance that gave origin to the opinion, that any *Golden Age* was intended. *Theocritus*, the father and model of this enchanting species of Composition, lived and wrote in *Sicily*. The climate of *Sicily* was delicious, and the face of the country various, and beautiful; its vallies and its precipices, its grottos and cascades were *sweetly interchanged*, and its flowers and fruits were lavish and luscious. The Poet described what he saw and felt; and had no need to have recourse to those artificial assemblages of pleasing objects, which are not to be found in Nature. The figs and the honey, which he assigns^a as a reward to a victorious shepherd, were in themselves exquisite, and are therefore assigned with great propriety: And the beauties of that luxurious landscape so richly and circumstantially delineated in the close of the *Seventh Eidyllum*, where all things smelt of Summer and smelt of Autumn —

Παντ' ὡσδὲν Φερεὸς μάλα πικρὸν, ὡσδὲ δ' ὀπωρῆς,^b

^a Eidyll. I. 146. ^b Ver. 133.

were

were present and real. Succeeding Writers supposing these beauties too great and abundant to be real, referred them to the fictitious and imaginary scenes of a *Golden Age*.”^a

I shall only add—That *Theocritus* was not only the *inventor* of the *Pastoral*, but, like *Homer* in the *Epic*, and *Archilochus* in the *Iambic Poem*, carried it at the same time to such perfection as succeeding Writers in the same way have aimed at to little purpose.

Perhaps I should have taken notice much sooner of a set of men, who, though they wrote in verse, seem not nevertheless to have properly deserved the title of Poets — those I mean who composed the EPIC CYCLE. In all probability this Cycle consisted of those who put in metre the History of *Thebes* and all the exploits of *Hercules* and *Theseus*, (whose notions respecting the true *Epic Poem* *Aristotle*^b has justly exposed) together with the whole tribe of versifiers, such as *Onomacritus*, *Lesches*, *Arctinus*, *Eumelus*, and *Stasimus*, the reputed author of the *Little Iliad*:

^a See the *Essay on the Genius and Writings of Pope*, Vol. I. p. 3.

^b See the *Poetics*, Ch. VIII. &c.

These

These wrote in verse a full account of the fabulous times of *Greece*, bringing them down to the period when fable and tradition began to vanish. Their works, taken together, were called *Κυκλος*, or *Επικος Κυκλος*, or *Ο των Εποποιων Κυκλος* — But why it was so called, *causam non video aliam*, (says the learned Commentator on *Athenæus* ^a) *nisi præstantiam figuræ ejus*: Nam quia orbis figura omnium absolutissima et capacissima est; propterea id corpus, quod historiam fabularem contineret universam a capite ad finem propè totam, *Orbem*, aut *Circulum* nominarunt.

So then this Work contained a regular, complete, and continued series of events which happened in the early and fabulous ages — Quicquid vetustissimi Poetæ de origine mundi, de generatione Deorum, de hominum ætate primâ, de Gigantibus sive *Titanibus*, deque antiquis Heroibus eorumque gestis cecinerant, eo opere continebatur. It was held in some estimation, not so much on account of the merit or excellence of the

^a *If. Casaubon*, VII. 3. Here you will find the best account of the *Cyclic Poets* that I know of.

Poetry, as because of its comprehending a circumstantial relation of the Mythology of ancient Greece—*εχ' ἔτω δια την αρετην, ως δια την ακολουθιαν των εν αυτω πραγματος.* Hence proper subjects might be formed and selected for the exercise of abler talents.

As to the *Poetæ Minores* among the *Greeks*, there is none of them who invented any new species of Poetry; unless indeed we except those fantastical geniuses, who, in the language of *Dryden*,

———— wings display, and altars raise,

And torture one poor word a thousand ways,—

forming the shapes of eggs, wings, globes, hatchets, and I know not what, with the measure of their verses, protracting and clipping them so as to represent such and such figures:—Of these whimsical Poetasters it is not worth our while to take any further notice.

Something probably should have been said of those petty, but smart and agreeable Compositions, the EPIGRAM and the EPITAPH. The ANTHOLOGIC Poets flourished at different times and in different countries, and we
have

have still extant many beautiful specimens of their productions.

In the Epigram we are not left far behind the ingenious Ancients. But as to the Epitaph, (which indeed, as was observed before, is a branch of the Elegy^a) in no kind of Composition (unless we except that dramatic and entertaining way of writing, the DIALOGUE)—I say, in no kind of Composition is their superiority over us more conspicuous than in this: *We* have too much fulsome panegyric: *They* have all that is natural and all that is affecting.

By way of concluding this part of our subject, I will send you two celebrated imitations of the Ancient Epitaph—the best perhaps that have been made in modern times—The one by the very learned and ingenious *Dr. Fortin*: The other by the no less learned and ingenious *Dr. Lowth*—The one was written on the death of a wife: The other on the death of a daughter.

^a Ελεγίον was a name given to the Epitaph. In the old times they generally made their Epitaphs in a single Distich, Hexameter and Pentameter; whence in process of time an Epitaph at large came to be called Ελεγίον. See the *Dissert. upon Phalaris*, p. 499.

By

By Dr. JORTIN.

*Quæ te sub tenerâ rapuerunt, PAETA, juventâ,
 O utinam me crudelia fata vocent !
 Ut linquam terras invisaque lumina solis ;
 Utque tuus rursus corpore sim posito.
 Tu cave Lethæo contingas ora liquore,
 Et citò venturi sis memor, oro, viri : —
 Te sequor : — obscurum per iter dux ibit eunti
 Fidus AMOR, tenebras lampade discutiens.*

By Bishop LOWTH.

*Chara, vale ! Ingenio præstans, Pietate, Pudore,
 Et plusquam natæ nomine, chara, vale !
 Chara MARIA, vale ! -- At veniet felicius ævum,
 Quando iterum tecum, sim modo dignus, ero :
 Chara, redi ! — lætâ tum dicam voce — paternos
 Eja, age, in amplexus, chara MARIA redi !*

LETTER

LETTER XXVII. Continued.

WE have now taken a cursory and general survey of the different kinds of GREEK Poetry: It remains for us to take some notice of the LATIN; and that shall be done in a few words.

Greece, which had long been the Seat of LIBERTY and of LEARNING, being at length subdued by the *Romans*, the Sciences and fine Arts began immediately to shrink under the rigid Discipline of those severe and haughty Conquerors. Here therefore we soon find them withering away, and ere long totally decayed. They were indeed soon transplanted into *Italy*.^a

In *Italy*, however, though that romantic Mythology, with which the Compositions of

^a The introducing of the fine Arts into *Rome* is usually dated from the time that *Claudius Marcellus* took *Syracuse*, about 200 years before the *Augustan Age*. See *Livy* xxv. 40. See also xxvii. 2. The productions of the ancient Artists were for a long time considered in *Italy* only as a part of private luxury, and sought after from vanity and ostentation, rather than any true taste for their beauties.

the

the *Greek* Poets are so finely adorned and animated, had been already established there, yet it was long before the *POETICAL* Art made its appearance. For the *Roman* People, greedy still of conquest, aspired after rivalry in no other Art or Science than those of War and Government.—*Hæ tibi erant Artes*: This was their great boast—this their sole ambition.

But, at length, when they had little left to conquer, and when *PEACE* had diffused her genial influence at home, they began to study and by degrees enter into the spirit of the fine productions of *Grecian* Arts and Ingenuity: Soon to attempt to imitate these was but a natural consequence—Take the whole matter in those well known words of *Horace*:

*Græcia capta ferum Victorem cepit, et Artes
Intulit agresti Latio; — sic horridus ille
Defluxit numerus Saturnius; et grave virus
Munditiæ pepulere:—sed in longum tamen ævum
Manferunt, hodieque manent, vestigia ruris:
Serus enim Græcis admovit acumina chartis;
Et post Punica bella quietus quærere cæpit*

Quid

*Quid Sophocles et Thespis et Æschylus utile
ferrent :*

Tentavit quoque, rem si dignè vertere posset :

Et placuit sibi naturâ sublimis et acer —

For now we find *Nævius, Ennius, Plautus, Cæcilius, Pacuvius, Terence, Afranius, Accius,* and *Lucilius*, beginning to cultivate the Greek Poetry, and imitate, or rather *translate* certain species of it, particularly the *Dramatic*, with no little fame and success. *Livius Andronicus* indeed had distinguished himself in the same way somewhat before *Nævius*, and was the *first* deserving the name of a Poet that ever appeared at *Rome*.

Not long after *Lucilius, Lucretius* shone in DIDACTIC Poetry; ^a — a species of composition which had been very early practised by *Hesiod*, and afterwards by the Geographer *Dionysius*; unless indeed you would include these among the *Cyclic* Poets.

About the same time *Catullus* began, in a nervous, though not the most polished style, to give his countrymen some notion of the excellence of the *Greek Ode*, the *Epigram*, and *Eidyllium*. And then in the *Augustan* Age, when liberal pursuits were liberally

^a About 70 or 80 years before Christ.

encouraged,

encouraged, when Modest Merit was munificently rewarded and cherished by the fostering hand of the Rich and Great, whose duty it is to reward and cherish it, not on account of the Fair Fame they thereby acquire, but rather for the sake of making our Common Nature as generally beautiful and as generally useful as it is in our power to make it; — it was then, I say, that *Virgil* and *Horace* brought the *Latin* Poetry to its full standard. These studied “*night and day, and day and night*” the *Grecian* models: They imitated the beauties they found there with the skill of a master: They therefore of all the *Romans* have approached nearest to perfection.

The nature of the *Latin* Poetry, we conclude, is altogether analogous to and immediately derived from that of the ingenious *Greeks*; so that it would be unnecessary to give any minuter account of it. Some, however, are of opinion that the invention of the SATIRE belongs to the *Romans*. *Quintilian* says expressly: *Satira quidem TOTA nostra est*^a—And *Ennius* is called by *Horace*—

^a See *Quintil.* X. 1.

— *rudis et Græcis INTACTI carminis auctor.**

But in another place, speaking of *Lucilius*, who is allowed to have only improved much on the Satire of *Ennius*, he derives this kind of Composition from its true source: For having taken notice of the cutting manner of *Eupolis*, and *Cratinus*, and *Aristophanes*, and those others, who were writers of the Old Comedy, he immediately adds:

HINC *omnis pendet Lucilius, hosce secutus,*
Mutatis tantùm pedibus numerisque^b —

So that he must mean, where he says that the Satire was a species of Poetry *untouched* by the *Greeks*, that they had never cultivated it in that regular manner first adopted by *Ennius*, so as to make it a Composition *totally distinct* from Comedy; but that its principles and the first notion of the thing, as he explicitly mentions in the passage last quoted, were derived from the *Greek Comic Poets*, the feet and numbers being only

* Lib. I. Sat. X. 66.

^b Lib. I. Sat. IV. 6.

changed from the *Iambic* into the *Hexameter* kind.

Evantbius, a Critic who lived in the Fourth Century in the time of the famous *Donatus*, derives Satire from the very same origin: His words are these: Per Priscos Poetas, non, ut nunc, penitus ficta argumenta, sed res gestæ à civibus palam, cum eorum sæpe qui gesserant nomine, decantabantur: Ideo ipsa (scil. Comædia) suo tempore moribus multum profuit civitatis; cum unusquisque caveret, culpa ne spectaculo cæteris esset, et domestico probro. Sed cum Poetæ abuti licentius stylo, et passim lædere ex libidine cæpissent plures bonos, ne quisquam in alterum carmen infame proponeret, lege latâ filuere. Et *hinc* deinde aliud genus fabulæ, id est, SATIRA, sumpsit exordium.*

Perhaps now the more regular way of tracing it would be this: The *Greek* IAMBIC appears to have originated from those scurrilous compositions, the *φαλλικα*: Hence also the OLD COMEDY: Hence the SATIRE: The *φαλλικα* without doubt gave birth to them all.

* See a Fragment of his *de Tragædiâ & Comædiâ* prefixed to the *Delphin* Edition of *Terence*.

Upon the whole, then, we can by no means agree with *Quintilian*, that the Satire was *entirely* theirs; but only that it was first formed by them into a *regular* and *distinct* Poem, and was afterwards cultivated as such and greatly improved.

This was the kind of Poetry which kept its ground longest in *Italy*. On the death of *Augustus*, Poetry and Eloquence, and indeed all the fine Arts, underwent a great change. Their growth was checked by the four reign of *Tiberius*; and the Vanity and Tyranny which ensued gave them the finishing stroke.*

SATIRE, however, in the hands of *Juvenal*, wielded its sharpest weapon against the Oppression and horrible Depravity of those times. But in the death of *Juvenal* was involved the total extinction of all True Poetical Genius among the Ancients: For after his time Poetry continued declining more and more, to the time of *Constantine*, when all the liberal Arts were so far lost, that the *Romans* then had scarce any thing to distinguish them from mere Barbarians.

* See *Spence's Polymetis* — near the beginning.

Let so much have been said, in a general way, of the *Greek* and *Latin* Poetry— And now to put an end to this long Letter. Farewell.

LETTER XXVIII.

HITHERTO you have been engaged in digesting the Principles of those Arts and Sciences, which man, considered solely as a *Rational* Being, might practise in some degree; inasmuch as they treat chiefly of the faculties which are peculiar to him as such, exhibiting the nature of these, and their different modes of operation. Passing over to *ETHICS*, you come to the most important part of Philosophy, and the ultimate scope of the whole: man having been formed a *Moral Agent* and adapted to a *Social State*, and it being the business of this Science to instruct him how to behave himself in both these

these capacities—to discuss and explain the various duties and relations belonging thereunto.

It is a Science of vast extent. As it leads to the study of mankind in general and all those duties which they severally owe each other, it comprehends necessarily whatever relates to them being formed into a Political Body; and thus it brings us to an acquaintance with the different kinds of Government, or those regulations which contribute most to the Happiness or Misery of Society at large—Hence it was not improperly called by the Ancients ΠΟΛΙΤΙΚΗ ΕΠΙΣΤΗΜΗ: With us it is usually known by the name of MORAL PHILOSOPHY.

But not to speak quite so loosely and incoherently. The principal aim of this Science, considered independently of all others, (which however is by no means the proper way of considering it) seems to be: To investigate the various passions and affections of the human heart; and examine the proper difference between Virtue and Vice, defining their peculiar qualities, and showing their effects both with regard to the Individual and the

U 3 Community.

Community. From hence we shall learn the names of the different organs and impulses of our Intellectual Frame, their various connexions and combinations, and the several sentiments resulting from these combinations : and hence become accurately acquainted with the proper definitions of the social and moral affections of our Nature, with the immediate causes which incite them to action, together with their good or bad effects on life and manners. And for the Moralist to be ignorant of such things, would be just as shameful as for the Botanist (for example) to be just able to speak of the different colours, or forms, or fragrancy of herbs and flowers, without knowing any thing of their names, or of their beneficial and noxious qualities — Nor are we to look upon this *Intellectual Anatomy*, (if one may so speak) as being necessarily difficult and disagreeable : Speculative and even metaphysical Inquiries, as long as they proceed on clear data, being withal conducted with modesty and sobriety, are no less productive of amusement, than of some of the best sort of instruction.

Such

Such, considered merely as a Science detached from and independent of all the other Arts and Sciences, appears to be the principal end of Ethics. But, as has been already hinted, it would be absurd to consider it in that point of view. The end of all our acquisitions is to be able to *practise* them with some propriety — Το τέλος εστιν, & γνωσις, αλλα εργαζεις.^a Now the Science of Ethics is the point to which the other Parts of Learning are principally directed, and indeed the only proper foundation of almost all PRACTICAL Knowledge.

To run over particulars. With respect to your Mathematical and Logical Pursuits, what better end could they answer than to root out of the mind whatever was base, or insolent, or erroneous, and prepare it for the reception of what the *Greeks* used to call, with inimitable brevity, ΚΑΛΟΚΑΓΑΘΙΑ; inuring it to habits of clear and correct reasoning, so as to enable us to convince ourselves, in time, of the eternal and immutable nature of Virtue and the excellence of Good Learning, as well as to see the una-

^a See *Nichomach. Ethics*, I. 3.

voidable

voidable infamy and destruction which lie lurking in the paths of Vice and Folly?

In Rhetoric again and Eloquence, where these habits are improved and called to action, the end is still the same. Indeed it would be impossible to practise this part of Human Learning, with any success, without a competent knowledge of men and manners, without having imbibed sound and manly principles, and making our abilities in the Art subservient to the cause of Virtue and the Well-being of Society.

“ The notion of Morals (as is allowed on all hands) implies some sentiment, so universal and comprehensive as to extend to all men, and render the actions and conduct, even of persons the most distant, an object of applause or censure, according as they agree or disagree with that rule of Right which Nature and Reason have established.” Forasmuch then as that fixt and general Law, whereby we judge of what is right and wrong in all the intercourses of life, is founded on this Science, *Demonstrative* and *Judicial* Rhetoric has no source, it is plain, from whence to derive arguments without a
found

found and accurate System of Moral Philosophy: The *Deliberative* sort also is, in general, intimately connected with it.

In Poetry in like manner and most of the other fine Arts, no less than in Rhetoric, as excellence herein consists in the being able to interest the several Passions, to describe their effects, and delineate in proper colours the affairs of life, and the manners of mankind; so an acquaintance with Ethics becomes an essential thing to form the character of a Good Poet: Ποτερον δ' εδ' αρετην Ποιητας λεγοιμεν αν ηντιν εν αλλην, η την μιμητικην τε βιαι δια λογων; πως αν εν μιμοιτο απειρος ων τε βιαι, και αφρων; — Nay, there should be more than a *bare* knowledge of the Science: Ου γαρ ετω φαμεν την των Ποιητων αρετην ως η τεκτωνων, η χαλκεων· αλλ' εκεινη μεν εδεν εχεται καλα, και σεμνα· η δε Ποιητας συνεζευκται τη τε ανθρωπη· Και εχ οιον τε αγαθου γμεσται Ποιητην, μη προτερον γμηθενται Ανδρα αγαθον.*

If we go a step farther, and look up to those higher stations in life, where it is incumbent on those who fill them to govern a People, to enact and establish Laws, or, in

* See *Strabo*, Lib. I. sub init. † See *Strabo*, *ibid.*

any eminent character, to instruct mankind and inform them of the several duties and offices belonging to them as rational and social creatures, there will occur at once additional reasons that they should acquire as much Ethical knowledge as possible: Here likewise the bare knowledge is not sufficient.

Δει τον Πολιτων προσωπειν αιρεμνον

Την τε λογικην δυναμιν εκ επιφθορον,

Ηθει δε χρηστω συγκεκραμμενω εχειν.*

Example should always go hand in hand with Precept. And the higher the stations are wherein we stand, the more cautious should we be in this particular. If Vice and Immorality prevail among the superior ranks of life, they will rapidly descend to those below. Good Morals, whatever be the form of Government, are the only sure foundation of Public Happiness: Where these are wanting, things are going fast to decay and ruin.

Upon the whole: Should it be affirmed, that a scientific knowledge of Ethics is not

* See *Philem. Frag. Edit. Cler.* p. 316. But see particularly *Aristotle's Rhetoric*, I. 2, and 3. See also the beginning of the Second Book, with other places.

to be acquired by Study, but by Conversation and Intercourse in the world — I would obviate the assertion by this other : No man of sense will put as much confidence in the Empiric going about with his nostrums and half-formed notions of things, as in him who has philosophically studied the Oeconomy of the Human Frame, and is able to trace with accuracy the rise and progress of the several diseases to which it is liable. In good truth, Study must lead the way, but Practice and Experience must follow after.

Prosecute then, with courage, the *Nicomachean* Ethics : It is by this means, and not from reading the loose and unfinished Tractates of some modern Writers on the subject, that you are to lay down a proper foundation. *Aristotle* does not indeed dwell much on the passions and affections of the mind, probably because he had already discussed these in the beginning of his *Second* Book concerning Rhetoric ;^a yet, neverthe-

^a As this subject is so intimately connected with Ethics, you would do well to read over again, at this time, that fine and philosophical account of the Passions which he has there given of them.—There is also a good Chapter to the same purpose at

less,

less, you will find in him all the principles and scientific parts of the subject considered with that accuracy and deep penetration, and treated after that perspicuous, analytical and philosophical method, for which you have long since acknowledged him to be so very remarkable.

And besides the good matter contained in this Book, you will find the style of it more elegant than perhaps what we meet with in any other work of his, and not undeserving of the compliment which *Cicero* pays him, where he speaks of the incredible copiousness and sweetness of his language: See the First Chapter of TOPICS to *Trebatius*: *Quibus eo minus ignoscendum est, (says he, censuring the Rhetoricians of his time for their inattention to the Great Stagirite) quod non modo rebus iis, quæ ab illo (scil. Aristotele) dictæ et inventæ sunt, alicui debuerunt; sed dicendi quoque incredibili quadam cum copiâ, tum etiam suavitate.* And *Dyonisius* of *Halicarnassus*^a considers him, alluding perhaps the end of *Andronicus Rhodius's* Paraphrase on the *Nicomachean Ethics*: It will be of use to you to read this book; more so perhaps than that of *Eustratius*, Bishop of *Nice*, who is reckoned no bad Commentator upon them.

^a See his Book concerning Composition, Sect. 24.

more

more particularly to this Treatise and that on Rhetoric, as worthy of being ranked among those who have happily blended the *florid* and *austere* species of writing, and whom therefore he properly lays down as the best models of style and composition.

Need I add that I approve entirely of your intention to read about this period the most elegant moral Pieces of the Heathen Writers, especially those of *Plato* and *Cicero*? Thereby you will be able to understand this Science more perfectly and perceive its great importance and extensive application.

Whilst you are engaged in these studies, it will appear at once that those who have written best upon the subject of Morals, and who came nearest to the truth, derived their notions all of them from the excellent *Socrates*, which luckily they have handed down to us in all the variety of composition and elegance of language. Nam, cum essent plures orti fere a *Socrate*, quod ex illius variis & diversis, & in omnem partem diffusis disputationibus alius aliud apprehenderat; profeminatæ sunt quasi Familiæ dissentientes inter se, & multum disjunctæ & dispares,

dispare, cum tamen omnes se Philosophi
Socraticos & dici vellent, & esse arbitrarentur.^a

— *From his mouth issued forth*

*Mellifluous streams that water'd all the Schools
Of Academics, Old and New; with those
Sirnam'd Peripatetics.^b*

It was this Great Man, we all know, who first called off Philosophy from physical pursuits, from obscure and intricate inquiries into Nature and the constitution of the heavenly Bodies, applying it to questions of Morality which he considered of greater help to guide man through life with happiness and innocence, and exposing and confuting the several doctrines and opinions of those who affected such pursuits as were either above or below their intellectual capacities. And it is in the Works of his accomplished Scholars, *Plato* and *Xenophon*, and in those of their great admirer, *Cicero*, and most elegant imitator, that we find the noblest specimens of what mere unassisted Reason can do towards teaching man his true nature, his several duties as a moral

^a See Cic. De Orat. III. 16.

^b Par. R. IV. 276.

agent,

agent, and the rank he bears in the grand system of the Universe.

But (to conclude the whole) however sublime may have been the notions of a few Geniuses of this kind, yet when we compare them with the *pure* and *exalted* Morality of the GOSPEL, we cannot but confess, if we judge fairly of the thing and with understanding and ability, that the latter is incomparably a much more perfect rule of life, than what *Socrates*, or *Plato*, or *Aristotle* could ever pretend to teach: So that we shall not only see the necessity and the gracious design of the CHRISTIAN DISPENSATION, but also the futility of boasting of the strength and penetration of unassisted Reason; its soberest decisions being often

—*false, or little else but dreams,*

Conjectures, fancies, built on nothing firm.^a

And hence, when we find the *Academics*, with all fair and honest inquirers into Nature, involving themselves in doubt and confusion as to the great end of Human Life, we shall be no less disposed to admire these and commiserate them, than look

^a Par. R. IV, 291.

down

down with chagrin, as well on the frosty virtue, the ostentatious and paradoxical tenets of the *Stoics*, as on the astonishing absurdities of the *Pyrrhonists* and *Epicureans*.

If we consider the Science in *this* point of view, it will be a most proper and useful introduction to the study of DIVINITY; and certainly it cannot be applied to any other so good a purpose—PHILOSOPHIA MORALIS in famulitium THEOLOGIÆ reciperetur, instar ancillæ prudentis, et pedissequæ fidelis, quæ ad omnes ejus nutus præsto fit, et ministret.^a

Let these hints suffice just to apprize you of the end and excellence of Moral Philosophy; and being apprized of it, there is no doubt but you will study it after the best manner, and with becoming diligence and resolution. Farewell.

^a De Augment. Scient. VII. 3.

L E T T E R X X I X .

THE humourous account you sent me of your dispute with the starched Scholastic, who would maintain the propriety and advantage of such a plan of study as was followed in the 16th and 17th Centuries, gave me infinite satisfaction: Many there are, I fear, much of the same opinion; who harrass young persons, raw from school and destitute of all preparatory discipline, with the “*Intellective Abstractions*” of some modern unfinished Treatises on Logic, or Metaphysics. Others, again, guided by nothing deserving the name of a Regular Method of Education, involve themselves and their Pupils in a labyrinth of confusion and dreary darkness. They indeed lecture them with a vengeance, making them read in part half a dozen different books within the compass of a day; but after a patient hearing of four years, it is ten to one if their stock of learning be at all improved — May these Chaotic Geniuses go on and prosper!

X

Give

Give me but the humblest competency, and let me slide through this life free from the guilt of having employed it in contributing to extend the baneful influence of Ignorance and Error!

There is no need of explaining to you, at this time, how both the ways, just hinted at, tend infallibly to give the tender mind a disgust to every Science and elegant Art, and are much more likely to *impede* than *assist* it in its pursuit after Sound Knowledge. But I am glad to find that you have had the good fortune to fall into better hands; having been conducted, step by step, on a plan of study free from all scholastic jargon, all metaphysical quirks and subtleties; beginning with those things which were most simple in Literature, and going on in a regular, perspicuous manner, to what were more abstruse: and the different branches of it rising by an easy and beautiful gradation, so as to make every article reflect all possible light on the adjoining parts. Happy those, did they but know their happiness, who in their youth are guided after some such clear and effectual method to the threshold of Virtue and of Learning.

As

As you are now nearly at the end of your Course, it may be worth our while to take a short review of the whole; though in doing this I fear I shall be repeating many things that have been already mentioned: but I will rely on your usual candour and good-nature — So difficult it is to divert the attention from what is truly fair and good in itself, and calculated for the best of purposes.

Instead of enveloping in a cloud of abstruse speculations the intellectual sparks which soon appear in the Human Mind, those who have the guidance of youth will (if they are wise) fan and cherish them with the utmost gentleness, watching over them with all diligence, and directing them to things which indeed require attention, but are simple and agreeable, and not of difficult acquisition: Thus accustomed to think, and reason on subjects that lie before them, they will obtain by degrees a *habit* of reflexion: Now a habit of this nature will, in time, furnish them with proper vigour and ability to make their way into the more intricate parts of Literature.

Hence, I imagine, the ELEMENTS of GEOMETRY, when you had already laid up no small stock of school-learning, were committed to your hands — With propriety no doubt. Hence too (for I wish not to broach any new opinion so much as support an old one by the best authority) *Pythagoras* used to consider these Elements as the KEY to all PHILOSOPHICAL KNOWLEDGE: We all know the inscription on the front of his School: ΟΥΔΕΙΣ ΑΓΕΩΜΕΤΡΗΤΟΣ ΕΙΣΙΤΩ. And *Plato* calls them, *κατα παιδειαν ὁδὸν*^a — *the road to all Good Discipline and Instruction.*

At this time it would be altogether needless to expatiate on the utility of this Science: You have observed yourself that all the other parts of Literature are intimately connected with it, and many of them founded thereupon; — that it tends to clear the mind of all illiberal prejudices; of error, and pride, and credulity, — to enlarge its powers, and prepare them for the acquisition of the other Sciences, making them alert, attentive, and anxious to look beyond the

^a *Repub.* VII.

bare surface of things : You have also seen that, without a competent knowledge of it, 'tis scarcely possible to understand the writings of the old Philosophers — those of *Aristotle* in particular : for you could not but take notice that in his Treatises on Logic and Rhetoric, and even in his Ethics, he sometimes uses Geometrical and Arithmetical Proportion to explain his precepts and illustrate his opinion.

After spending a year in diligently studying these Elements, and in being made acquainted with some of the higher branches of this sublime and extensive Science, you proceed to those Organic Arts, which (to use the words of our Great Claffic^a) enable men to discourse and write perspicuously, elegantly, and according to the fittest style of lofty, mean, or lowly : LOGIC, therefore, so much as is useful, is referred to this due place, with all her well-couched heads and topics ; until it be time to open her contracted palm into a graceful and ornate RHE- TORIC, taught out of the rules of *Aristotle*.

Obvious it is to every one that *Rhetoric*

^a *Milton* — in his *Treatise of Education*.

holds a *middle* place between *Logic* and *Poetry*: 'Tis with great propriety, therefore, you study it *before* the *latter*, and *immediately after* the *former* — according to the direction intimated in the above passage.

Having now digested its true principles, you pass over to those of Poetry: This will pave the way to the right understanding of the *other* Elegant Arts, and the laying of a proper foundation for all just and liberal Criticism. But “ I mean not here (if again I may use the nervous expression of the same Great Man ^a) the profody of a verse, which one could not but have hit on before among the rudiments of Grammar; but that Sublime Art which, in *Aristotle's* POETICS, teaches what the Laws are of a true *Epic* Poem, what of a *Dramatic*, what of a *Lyric*, what Decorum is, which is the grand master-piece to observe: This will make one soon perceive what despicable creatures our common rhymers and play-writers be, and show what religious, what glorious and magnificent use might be made of Poetry both in Divine and Human things — And now the choice *Heroic* Poems, and *Attic* Trage-

^a See Milton — as before.

dies of stateliest and most regal argument, with all the famous Political Orations, offer themselves; — which, if they were not only read, but some of them got by memory, and solemnly pronounced with right accent and grace, would endue us even with the spirit and vigour of *Demosthenes* or *Cicero*, *Euripides* or *Sophocles*.”

And just before you tread the stage of Life (so as to enable you to do it with greater honour and security) the Science of ETHICS will teach you the accurate distinctions of the several Virtues; — will show you how congenial they are to the nature of man, and how the real Interest and Happiness of the Individual is connected, by an *irrefragable* chain, with that of the Community. It being the professed aim of this Science to inquire into the nature and various modifications of VIRTUE, both Moral and Intellectual, it will of course comprehend “the beginning, the end, and reasons of Political Societies:” For there cannot be Virtue, properly so called, “till after man becomes a Rational and Political animal: Then he shows true courage, very different from the ferocity of the brute or savage, — generosity, magnanimous contempt
of

of danger and of death, friendship and love of country, with all the other Virtues which so much exalt Human Nature."—Here lies open a wide field for useful and instructive Inquiry.

In the mean while you have furnished yourself, during your Private Studies, with a competent knowledge of Ancient History, and some necessary miscellaneous parts of Literature; and have attended, in due order and place, the several Lectures that are read by the University-Professors, with reference to which your College-Exercises seem to be wisely planned and regulated.

In this pleasing, this perspicuous and regular Method, there is no fear of being "*toft and turmoiled*;" no fear of being bewildered and fatigued:—*Tantum series juncturaque pollet!* And this seems to me to be that "hill-side, where may be pointed out the right path of a Virtuous and Noble Education; laborious perhaps at the first ascent, but else so smooth, so green, so full of goodly prospect, and melodious sounds on every side, that the Harp of *Orpheus* was not more charming."

Now all this you are to consider as

^a See *Milton's Tractate*—as before.

nothing

nothing more than a good and solid foundation whereon to build: Nor is it secure to build on any other foundation—on any other I mean than *some such* Elementary, Philosophical, General Course of Discipline. *Scientiarum omnium robur, instar fascis illius Senis, (says my Lord Verulam,^a alluding to Æsop's Fable) non in singulis bacillis, sed in omnibus vinculo conjunctis consistit.*

As in these preparatory inquiries you must have observed a wonderful dependence and connexion between the several parts of Human Knowledge, so by having taken an accurate and regular survey of their first principles you will be able to enlarge, at some future period, any particular portion of it, and pursue with greater ease and safety and success, whatever Art or Science you would wish to cultivate. For in order to make a decent figure in any thing, you must use what you have already acquired as subservient to your future Profession, resolutely foregoing whatever may be an obstacle to this, contracting your studies, and, if not confining them within that particular circle,

^a See de Aug. Scient. p. 39.-- 12mo.

yet

yet directing them so as never to lose sight of that particular point. It is not possible, without very great abilities indeed, to make a decent figure in a multitude of things — So short is the life of man, and so narrow are the boundaries prescribed to his present capacity! Farewell.

LETTER XXX.

VENIAMUS nunc ad eam Scientiam, quæ caruerunt *Græci et Romani*, (neque enim tanta illis felicitas concessa est) *sacram dico et divinitus inspiratam* THEOLOGIAM — cunctorum laborum ac peregrinationum humanarum Sabbathum, ac Portum nobilissimum.*

First of all let me congratulate with you that you have not been “hastened with the sway of friends (as *Milton* expresses it) to an *ambitious, or mercenary, or ignorantly zealous* Divinity;” but that the choice of this

* *De Aug. Scient. VIII. cap. ult.*

Profession

Profession was your own, and proceeded from the best of motives: It is matter of joy likewise that your Education has been conducted in an able and virtuous manner — These are considerations of the utmost consequence.

As you have been studying the Four Evangelists in the original, (the way certainly in which they ought to be studied) and have carefully read GROTIUS *Concerning the Truth of the Christian Religion*, and PEARSON'S *Exposition of the Creed* — books replete with good and profound knowledge; having, I say, already done this, I am well persuaded that you have a proper notion of the principles and design of our Holy Religion, and are no doubt competently qualified to discharge the Ministerial Office with great credit and advantage.

But for those, who are possessed of abilities and of opportunity to improve them, it is by no means excusable to stop here.

Though you cannot but despise the mad notion of those wrong-headed Fanatics, who, in the dark ages, did all in their power to disparage and indeed destroy every kind of Literary Composition of the Heathens, with-

out

out considering in what numberless ways they tend to the right understanding and confirmation of the Sacred Writings; yet you must remember, on the other hand, not to set a higher value on the classical productions of *Greece* and *Italy* than what they really deserve, making such use of them as will render them truly valuable: And let me here remind you, that human learning and attainments can never be applied to so good a purpose as in supporting the interests of that which is Holy and Divine.

But being myself a mere novice in what you are going to enter upon, I will not presume to lay down any particular rules for the conduct of your present studies: Of this in truth there is little need: Your Regius Professor of Divinity is allowed to be a man of deep, and extensive, and elegant erudition: You cannot therefore do better than attend his Lectures in this Science.

With the view then of being benefitted by your observations, I will fit down to give you a few general hints respecting the Plan of study I had partly formed for myself, and which (unless I have good reason to alter it) I hope to put in execution; desiring you
would

would speak your mind with all freedom, and inform me of whatever you think amiss in it.

Now in studying Theology we should certainly consider it as a SCIENCE; founded indeed on sound and infallible principles, but yet conducted and brought to its perfect state not by any human means, not by any invention or investigation of man. And here, as in other affairs of Literature, the subject may be divided into two *general* parts; DOCTRINAL and HISTORICAL. With regard to the former, numerous are the books which will assist us in acquiring the knowledge of such things as are within the reach of our present capacities; but the Works of Bishop *Bull* in particular, and *Stillingfleet's* ORIGINES SACRÆ come recommended to us from very high and respectable authority. The *mysterious* parts of Christianity — it becomes us to treat of these with all modesty and awe; not wishing to understand those things thoroughly which it was never meant we should now understand, and resting satisfied that they are accompanied by circumstances proclaiming the Wisdom and Goodness

ness of God, and calculated to promote the real welfare of his creatures.

But as to the *Historical* part of Religion, *Shuckford's* CONNEXIONS, and those of *Prideaux* will probably be of help to one in tracing it down from the first account we have of it to the time of our Saviour Christ. In this inquiry we must expect to find no small share of difficulty and obscurity, arising both from the great distance of time, and from the necessary conciseness of the Narrative: Here then we should carefully compare with each other the different parts, and with whatever other faithful Contemporary Histories we can find: The Holy Scriptures (to use the words of a very learned Antiquary,^a referring to this point) are remarkably precise and exact; but, when collated and compared, they wonderfully explain themselves, and discover a great many interesting truths; it is therefore injurious to treat them superficially: And if we would but be at the trouble to look into the scope and meaning of the authorities we have recourse to, no writings in the world would so amply reward our pains.

^a See *Mr. Bryant's Observations on the ancient History of Egypt*, p. 85.

Here

Here the necessity of understanding *Hebrew* will at once occur to us. As we are both equally ignorant of this ancient and venerable Language, and are both equally desirous of learning it, let it be our care, *Eugenio*, to lay by a certain portion of each day for this useful employment: The very consideration of our being thus engaged at one and the same time will rouse our spirits and alleviate our fatigue. To bring you over to this resolution and to confirm you therein, let me recommend to your perusal *Dr. Jubb's*^a learned and classical Discourse on the Study of the *Hebrew* Tongue — It is certainly, on several accounts, highly worth your reading.

After coming down to the time of our Saviour, the most important part is still remaining. We cannot be too careful in considering the several circumstances relating to that sacred period when he and his first Disciples lived on this earth, and in investigating, in their own words, the true principles of that most important Doctrine they were employed to propagate. Now also we should learn the scope and tendency of the

^a *Canon of Ch. Ch. Oxford, and Regius Professor of Hebrew.*

several

several EPISTLES written by the Apostles, and search after the causes which gave them birth.

From their time, again, to the Reformation, we see a large field for inquiry opening before us. Our knowledge in this respect is to be derived chiefly from studying the original Ecclesiastical Historians, such as *Eusebius*, *Socrates*, *Sozomen*, and *Theodoret*. Nor should we pass unnoticed, if leisure be not wanting, the Ancient FATHERS: Their meaning no doubt is always good; and not seldom, we are told, is their matter so.— In traversing over this dismal scene there is need we should have much caution, and cool judgement to separate truth from fable, and trace the origin of the different Sects and Heresies: attending minutely to the circumstances which led to that great and glorious revolution brought about by *Luther* and his learned assistant, the mild and amiable *Melancthon*; observing with diligence the gradual progress of religious Knowledge; and in short making throughout that strict, that fair, dispassionate, and sober scrutiny, which the subject so well deserves, and which it will so well bear.

From

From the Reformation to the present times comprehends another considerable period, which we must investigate with the same spirit of sedateness, and impartiality; never suffering ourselves to be influenced by any other motive than the love of Truth and a regard to the well-being of Society.

As to Sermon-Writing and other particulars of the like sort, Dean *Swift's* "*Letter addressed to a Young Clergyman*" will afford us much useful information. Should we not habituate ourselves (what the Dean seems to suppose every Clergyman does) always to preach Sermons of our own composing? We shall thus be better able to adapt ourselves to the particular circumstances of our audience, and the most striking character of the times. There is indeed a notion got abroad, shameful in itself and altogether subversive of liberal industry; that this is only expected of the most ingenious and experienced. Noviciates certainly, in every line of life, should not be over-confident of their own abilities. I only wish that those abilities (be they what they may) were properly used and exerted. And if they were continually

Y improved

improved by gentle and gradual exercise, there is no doubt but they would soon be equal to the making of a plain, sensible Discourse.

Let us then, as we have leisure and abilities, deviate from a custom which is so prevalent, but which is laudable, nay *excusable* I should say, only in *particular* cases. Let us fix on a good plain model for style and composition: Imitate him with the pen of a master: Endeavour even to excel him. With this proper model many of the more modern Publications in this way, however splendid and laboured they may be, will by no means furnish us; for (as I judge) they are to be considered as Pulpit-Harangues or Declamations, rather than religious, argumentative, and classical Compositions; or in other words, rather than Good Sermons: There is often more Good Taste and Good Sense in a single page of *Sherlock*, *Butler*, or of *Fortin*, than in whole Volumes of some of them — I will say no more.

In this imperfect sketch you see an extensive field for speculation and inquiry. But it is certainly the *duty* of every man, who engages in this Profession, to make himself *competently*

tently acquainted with these things. And I would fain know in what more useful and comfortable manner can a young Clergyman employ some part of the leisure which falls to his share. In all other Liberal Professions, there is absolute need of unwearied industry and perseverance. And those who arrive at any real eminence in them must needs spend many an hour, and many a day in laborious and well-directed study. Here too the *necessity* of application is at least equally great. How then can it be excusable that we should spend the prime of our life in unmanly indolence, or in vain and trifling occupations?

Being employed in some such Course of Studies, we shall spend our days with satisfaction; we shall be better able to understand the true Principles, and the gracious Nature and Design of our Holy Religion; and shall qualify ourselves to explain it to others, and maintain its cause, as well against the silly, the inconsistent and random attacks of Infidels, as of those who study (from whatever motives) to pervert its Doctrine, and misrepresent its History.

May I whisper in your ear one word of *advice*?—Beware, nevertheless, of Religious Controversies: It is a subject of high and serious importance; never to be undertaken but in cases of necessity, and then with resolution indeed, but not without modesty, and candour, and seriousness, and circumspection: A Pen in the hand of the Polemic is a dangerous weapon, requiring the nicest skill to wield it with propriety: The Heat and Inexperience of Youth, the Superciliousness of Age, the Pliableness of Courtesy, and the sarcastic Humour of Ridicule, all or either of these will render a man totally unfit for the task. What need of mentioning facts to support these assertions? Facts are but too common and obvious.

So much, in a general way, for our present subject.—So much also for the different subjects of this Book.

Here then (if I could do it with any modesty) I would apply to the *whole* of what has been written those beautiful words of my Lord *Verulam*:^a Tandem paululum respi-

^a De Augment. Scien. VIII. 3. sub fin.

rantes,

rantes, atque ad ea, quæ prætervecti sumus, oculos retroflectentes, hunc Tractatum nostrum non abfimilem esse censemus sonis illis et præludiis, quæ prætentant Musici, dum fides ad modulationem concinnant: Quæ ipsa quidem auribus ingratum quiddam et asperum exhibent; at in causâ sunt, ut quæ sequuntur omnia sint suaviora: — Sic nimirum nos in animum induximus, ut in citharâ Musarum concinnandâ et ad harmoniam veram redigendâ, operam navaremus, quo ab *aliis* postea pulsentur chordæ, *meliore* digito, aut plectrø.

And now, *Eugenio*, to take my last leave of you — May you spend the rest of your days in the continual cultivation of your Mind, and in doing every thing in your power for the real welfare of your fellow-creatures; thus making yourself an honour, as well to the Nature, as to the Profession you are of! May you enjoy all the rational pleasures and comforts of this life! And when the eve of it is about to close, may it close serenely — may we die in peace, and in the full and firm persuasion of the truth of our most Comfortable and most Holy
Faith!

Faith! May our Friendship be prolonged with our Life!—In a word: may we, and all men living, employ the whole of our existence, both the present and the future, in the rational service of God who made us, in the improvement of ourselves, and in furthering (as much as in us lies) the true interest and happiness of every being we shall have to associate with! These are the great and leading wishes of my soul: With these wishes I first undertook, and with these I here conclude this our Correspondence. Farewell,

PHILANDER.

Oct. 3. 1785.

T H E E N D.

