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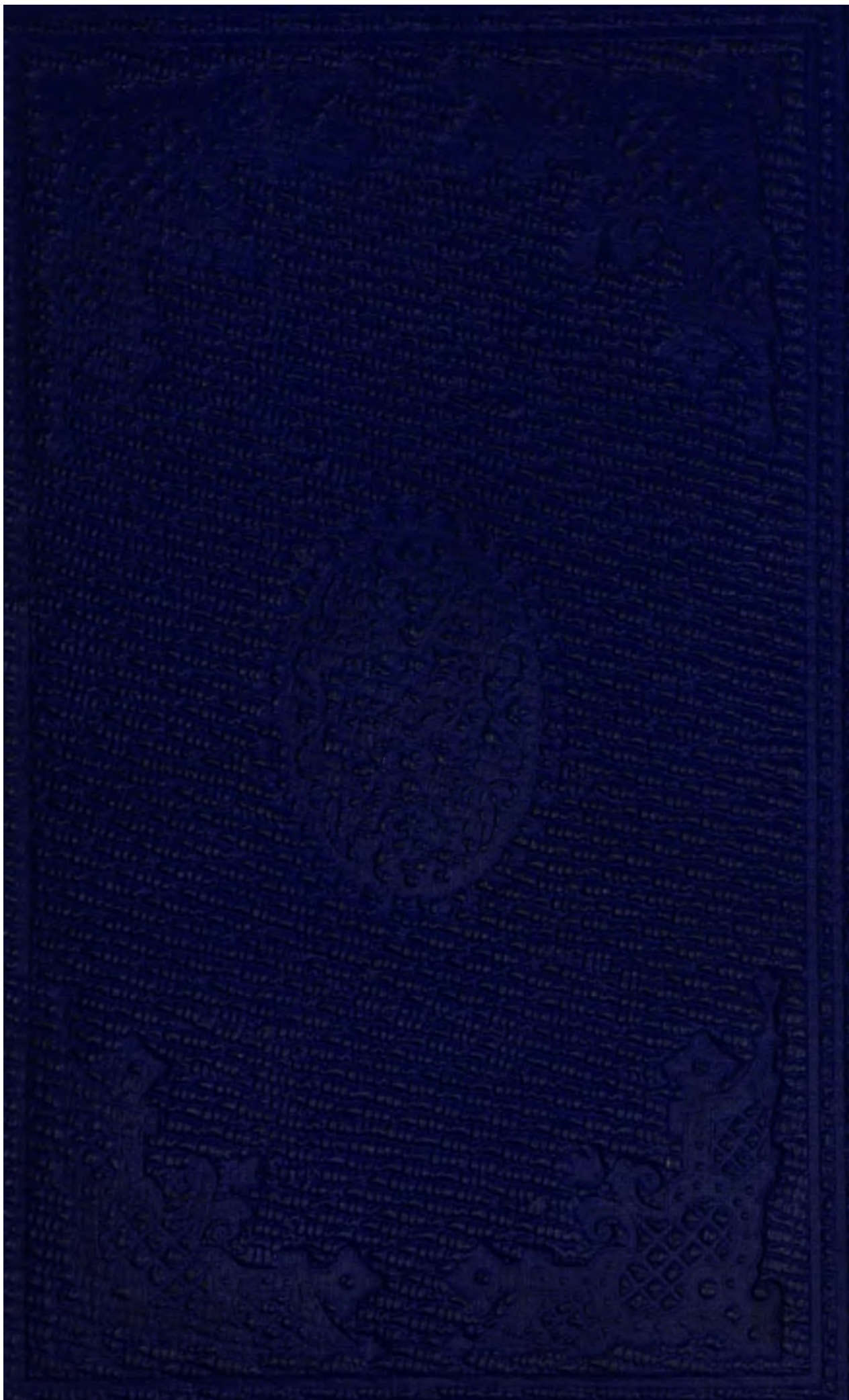
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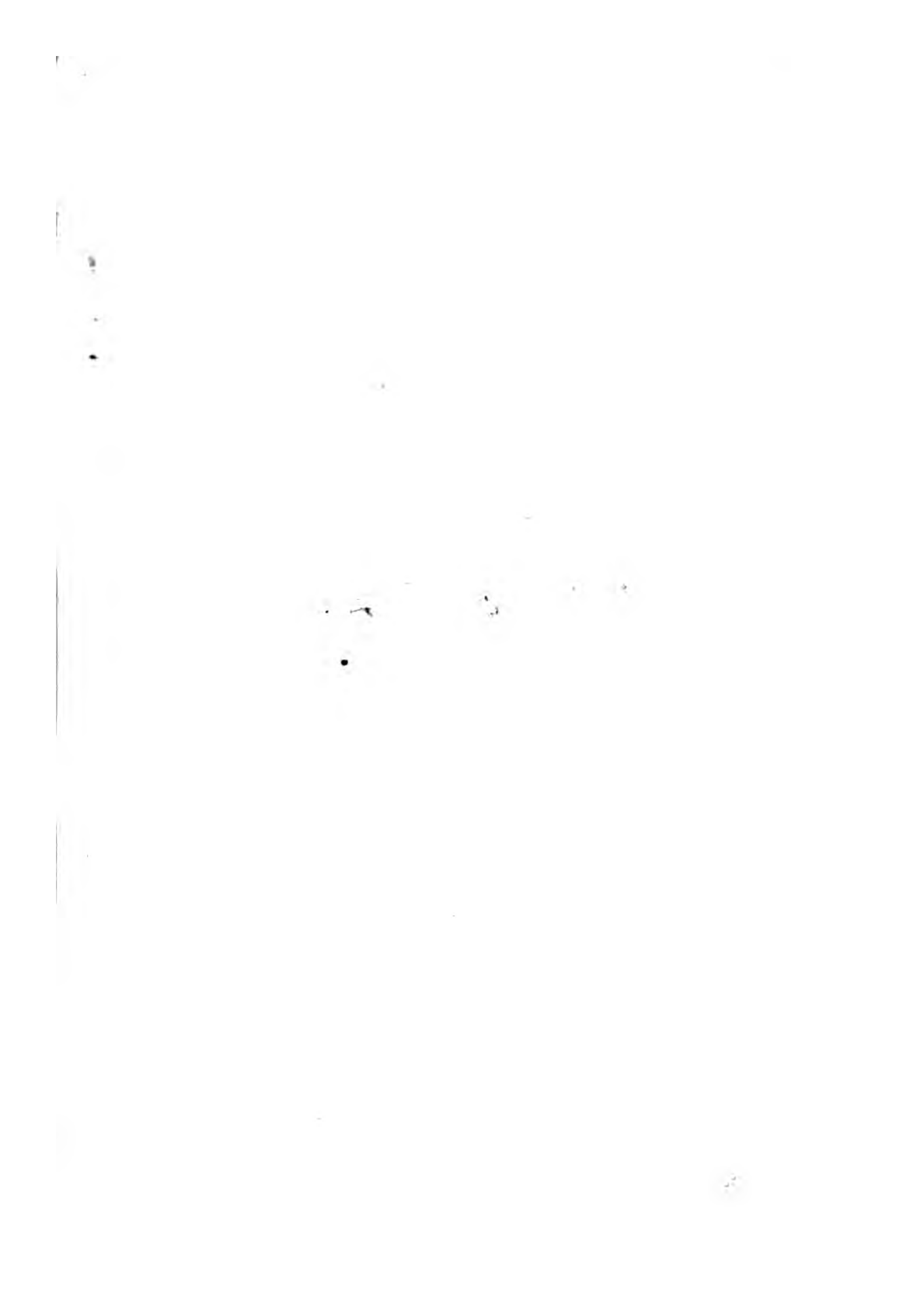


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**Wednesday, 14 June 2006**

**OC14982**





LORD CHESTERFIELD'S  
ADVICE TO HIS SON,  
ON  
MEN AND MANNERS.

TO WHICH ARE ADDED,  
SELECTIONS  
FROM  
COLTON'S "LACON,"  
OR,  
MANY THINGS IN FEW WORDS.



LONDON: WILLIAM TEGG.  

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1861.



## LIFE OF LORD CHESTERFIELD.

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PHILIP DORMER STANHOPE, Earl of Chesterfield, was born in London, in 1694, and was educated at Cambridge. Before he was of age, he sat in Parliament as member for Lostwithiel, and spoke with so much violence as to provoke from his antagonists a hint, that his minority might possibly be taken advantage of to move for his exclusion. In 1726, he succeeded to the Earldom of Chesterfield. The accession of George II. opened to Stanhope the road to political honours. He was sworn a Privy Counsellor; was appointed in 1728 Ambassador Extraordinary to Holland; received the Garter in 1730; and was nominated Steward of the Household. The latter office he resigned in 1733; and for many years he continued in strenuous opposition to the measures of Sir Robert Walpole. Among the anti-ministerial Peers he stood conspicuous for activity and eloquence. At the same time his pen was frequently employed with powerful effect, in the "Craftsman" and other papers. It was not till January, 1745, that the Government once more availed itself of his talents. In that month he was sent to Holland, as Ambassador Extraordinary; and on his



return, in May, he went over to Ireland as Lord Lieutenant. The viceregal power he held rather less than twelve months, but the equity and beneficence of his sway are still remembered with gratitude. In October, 1746, he was nominated Secretary of State; and this office he held till the beginning of 1748, when the state of his health induced him to resign it. In the Senate he continued to speak till increasing deafness incapacitated him for oratorical exertions. But his pen did not remain idle. He contributed largely to "The World;" among his contributions were the two papers which drew forth the celebrated letter addressed to him by Dr. Johnson. He died March 24th, 1773. Chesterfield was a man of highly polished manners, extensive acquirements, and versatile talents. He held no mean place among diplomatists, statesmen, wits, writers, and orators; in the latter capacity he has been called the British Cicero. His works consist of his "Letters to his Son," and "Miscellaneous Pieces."

# LORD CHESTERFIELD'S ADVICE TO HIS SON.

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## ABSENCE OF MIND.

AN absent man is generally either a very weak, or a very affected, man ; he is, however, a very disagreeable man in company. He is defective in all the common offices of civility. He does not enter into the general conversation, but breaks into it from time to time, with some start of his own, as if he waked from a dream. He seems wrapped up in thought, and possibly does not think at all ; he does not know his most intimate acquaintance by sight, or answers them as if he were at cross purposes. He leaves his hat in one room, his cane in another ; and would probably leave his shoes in a third, if his buckles, though awry, did not save them. This is a sure indication, either of a mind so weak that it cannot bear above one object at a time, or so affected that it would be supposed to be wholly engrossed by some very great and important object. Sir Isaac Newton, Mr. Locke, and, perhaps, five or six more since the creation, may have had a right

to absence, from the intense thought their investigations required; but such liberties cannot be claimed by, nor will be tolerated in, any other persons.

No man is, in any degree, fit for either business or conversation, who does not command his attention to the present object, be it what it will. When I see a man absent in mind, I choose to be absent in body; for it is almost impossible for me to stay in the room, as I cannot stand inattention and awkwardness.

I would rather be in company with a dead man than with an absent one; for if the dead man affords me no pleasure, at least he shows me no contempt: whereas the absent man very plainly, though silently, tells me that he does not think me worth his attention. Besides, an absent man can never make any observations upon the characters, customs, and manners of the company. He may be in the best companies all his lifetime, (if they will admit him,) and never become the wiser: we may as well converse with a deaf man as an absent one. It is indeed a practical blunder to address ourselves to a man, who, we plainly perceive, neither hears, minds, nor understands us.

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**ATTENTION.**

**A MAN** is fit for neither business nor pleasure, who either cannot or does not command and direct his attention to the present object, and in some degree banish, for that time, all others from his thoughts. If at a ball, a supper, or a party of pleasure, a man were to be solving, in his own mind, a problem in Euclid, he would be a very bad companion, and make a poor figure in that company; or if, in studying a problem in his closet, he were to think of a minuet, I am apt to believe that he would make a very poor mathematician.

There is time enough for every thing in the course of the day, if you do but one thing at once: but there is not time enough in the year, if you will do two things at a time.

This steady and undissipated attention to one object is a sure mark of a superior genius; as hurry, bustle, and agitation are the never-failing symptoms of a weak and frivolous mind.

Indeed, without attention, nothing is to be done: want of attention, which is really want of thought, is either folly or madness. You should not only have attention to every thing, but a quickness of attention, so as to observe, at once, all the people in the room,—their motions, their looks, and their words; and yet without staring at them, and seeming to be an observer. This quick and unobserved

observation is of infinite advantage in life, and is to be acquired with care ; and, on the contrary, what is called absence, which is a thoughtlessness and want of attention about what is doing, makes a man so like either a fool or a madman, that, for my part, I see no real difference. A fool never has thought ; a madman has lost it ; and an absent man is, for the time, without it.

In short, the most material knowledge of all—I mean the knowledge of the world—is never to be acquired without great attention : and I know many old people, who, though they have lived long in the world, are but children still as to the knowledge of it, from their levity and inattention. Certain forms, which all people comply with, and certain arts, which all people aim at, hide, in some degree, the truth, and give a general exterior resemblance to almost every body. Attention and sagacity must see through that veil, and discover the natural character.

Add to this, there are little attentions which are infinitely engaging, and which sensibly affect that degree of pride and self-love which is inseparable from human nature ; as they are unquestionable proofs of the regard and consideration which we have for the persons to whom we pay them. As for example : suppose you invited any body to dine or sup with you, you ought to recollect if you had observed that they had any favourite dish, and take care to provide it for them : and, when it came,

you should say, "You seemed to me, at such and such a place, to give this dish a preference, and therefore I ordered it." "This is the wine that I observed you liked, and therefore I procured some." Again: most people have their weaknesses; they have their aversions or their likings to such or such things. If we were to laugh at a man for his aversion to a cat or cheese, (which are common antipathies,) or, by inattention or negligence, to let them come in his way, where we could prevent it; he would, in the first case, think himself insulted, and, in the second, slighted; and would remember both. But, on the other hand, your care to procure for him what he likes, and to remove from him what he dislikes, shows him that he is at least an object of your attention, flatters his vanity, and perhaps makes him more your friend than a more important service would have done. The more trifling these things are, the more they prove your attention for the person, and are consequently the more engaging. Consult your own breast, and recollect how these little attentions, when shown you by others, flatter that degree of self-love and vanity from which no man living is free. Reflect how they incline and attract you to that person, and how you are propitiated afterwards to all which that person says or does. The same causes will have the same effects in your favour.

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## AWKWARDNESS

## OF DIFFERENT KINDS.

MANY very worthy and sensible people have certain odd tricks, ill habits, and awkwardnesses in their behaviour, which excite a disgust to and dislike of their persons, that cannot be removed or overcome by any other valuable endowment or merit which they may possess.

Now awkwardness can proceed but from two causes, either from not having kept good company, or from not having attended to it.

When an awkward fellow first comes into a room, it is highly probable that his sword gets between his legs and throws him down, or makes him stumble, at least. When he has recovered this accident, he goes and places himself in the very place of the whole room where he should not; there he soon lets his hat fall down, and, in taking it up again, throws down his cane; in recovering his cane, his hat falls the second time; so that he is a quarter of a hour before he is in order again. If he drinks tea or coffee, he certainly scalds his mouth, and lets either the cup or the saucer fall, and spills the tea or coffee in his breeches. At dinner his awkwardness distinguishes itself particularly, as he has more to do: there he holds his knife, fork, and spoon, differently from other people; eats with his knife, to the great danger of his mouth, picks

his teeth with his fork, and puts his spoon, which has been in his throat twenty times, into the dishes again. If he is to carve, he can never hit the joint; but, in his vain efforts to cut through the bone, scatters the sauce in every body's face. He generally daubs himself with soup and grease, though his napkin is commonly stuck through a button hole, and tickles his chin. When he drinks, he infallibly coughs in his glass, and besprinkles the company. Besides all this, he has strange tricks and gestures; such as snuffing up his nose, making faces, putting his finger in his nose, or blowing it, and looking afterwards in his handkerchief, so as to make the company sick. His hands are troublesome to him when he has not something in them; and he does not know where to put them: but they are in perpetual motion between his bosom and his breeches. He does not wear his clothes, and, in short, does nothing, like other people. All this, I own, is not in any degree criminal; but it is highly disagreeable and ridiculous in company, and ought most carefully to be avoided by whoever desires to please.

From this account of what you should not do, you may easily judge what you should do; and a due attention to the manners of people of fashion, who have seen the world, will make it habitual and familiar to you.

There is, likewise, an awkwardness of expression and words most carefully to be avoided; such as



false English, bad pronunciation, old sayings, and common proverbs; which are so many proofs of having kept bad and low company. For example: if, instead of saying, that "tastes are different, and that every man has his own peculiar one," you should let off a proverb, and say, that "what is one man's meat is another man's poison;" or else, "Every one as they like, as the good man said when he kissed his cow;" every body would be persuaded that you had never kept company with any body above footmen and housemaids.

There is likewise an awkwardness of the mind, that ought to be, and with care may be, avoided; as, for instance, to mistake or forget names. To speak of Mr. What-d'ye-call-Him, or Mrs. Thingum, or How-d'ye-call-Her, is excessively awkward and ordinary. To call people by improper titles and appellations is so too; as "My Lord," for "Sir;" and "Sir," for "My Lord." To begin a story or narration when you are not perfect in it, and cannot go through with it, but are forced, possibly, to say in the middle of it, "I have forgot the rest," is very unpleasant and bungling. One must be extremely exact, clear, and perspicuous, in every thing one says; otherwise, instead of entertaining or informing others, one only tires and puzzles them.

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**BASHFULNESS.**

**BASHFULNESS** is the distinguishing character of an English booby, who appears frightened out of his wits if people of fashion speak to him, and blushes and stammers without being able to give a proper answer; by which means he becomes truly ridiculous, from the groundless fear of being laughed at.

There is a very material difference between modesty and an awkward bashfulness, which is as ridiculous as true modesty is commendable. It is as absurd to be a simpleton as to be an impudent fellow; and we make ourselves contemptible, if we cannot come into a room and speak to people without being out of countenance, or without embarrassment. A man who is really diffident, timid, and bashful, be his merit what it will, never can push himself in the world. His despondency throws him into inaction; and the forward, the bustling, and the petulant will always precede him. The manner makes the whole difference. What would be impudence in one man, is only a proper and decent assurance in another. A man of sense, and of knowledge of the world, will assert his own rights, and pursue his own objects, as steadily and intrepidly as the most impudent man living, and commonly more so; but then he has art enough to give an outward air of modesty to all he does.

This engages and prevails, whilst the very same things shock and fail, from the over-bearing or impudent manner only of doing them.

Englishmen, in general, are ashamed of going into company. When we avoid singularity, of what should we be ashamed? And why should not we go into a mixed company with as much ease, and as little concern, as we would go into our own room? Vice and ignorance are the only things we ought to be ashamed of: while we keep clear of them, we may venture any where without fear or concern. Nothing sinks a young man into low company so surely as bashfulness. If he thinks that he shall not, he most surely will not, please.

Some, indeed, from feeling the pain and inconveniences of bashfulness, have rushed into the other extreme, and turned impudent; as cowards sometimes grow desperate from excess of danger: but this is equally to be avoided, there being nothing more generally shocking than impudence. The medium between these two extremes points out the well-bred man, who always feels himself firm and easy in all companies; who is modest without being bashful, and steady without being impudent.

A mean fellow is ashamed and embarrassed when he comes into company, is disconcerted when spoken to, answers with difficulty, and does not know how to dispose of his hands; but a gentleman who is acquainted with the world, appears in company with a graceful and proper assurance, and

is perfectly easy and unembarrassed. He is not dazzled by superior rank; he pays all the respect that is due to it, without being disconcerted; and can converse as easily with a king as with any one of his subjects. This is the great advantage of being introduced young into good company, and of conversing with our superiors. A well-bred man will converse with his inferiors without insolence, and with his superiors with respect and ease. Add to this, that a man of a gentleman-like behaviour, though of inferior parts, is better received than a man of superior abilities, who is unacquainted with the world. Modesty and a polite, easy assurance should be united.

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## COMPANY.

To keep good company, especially at our first setting out, is the way to receive good impressions. Good company is not what respective sets of company are pleased either to call or think themselves. It consists chiefly (though not wholly) of people of considerable birth, rank, and character; for people of neither birth nor rank are frequently and very justly admitted into it, if distinguished by any peculiar merit, or eminency in any liberal art or science. So motley a thing is good company, that many people without birth, rank, or merit, intrude

into it by their own forwardness, and others get into it by the protection of some considerable person. In this fashionable good company, the best manners and the purest language are most unquestionably to be learned; for they establish and give the *ton* to both, which are called the language and manners of good company, neither of them being ascertained by any legal tribunal.

A company of people of the first quality cannot be called good company, in the common acceptation of the phrase, unless they are the fashionable and accredited company of the place; for people of the first quality can be as silly, as ill-bred, and as worthless, as people of the meanest degree. And a company consisting wholly of people of very low condition, whatever their merits or talents may be, can never be called good company; and, therefore, should not be much frequented, though by no means despised.

A company wholly composed of learned men, though greatly to be respected, is not meant by the words "good company:" they cannot have the easy and polished manners of the world, as they do not live in it. If we can bear our parts well in such a company, it will be proper to be in it sometimes, and we shall be more esteemed in other companies, for having a place in that.

A company, consisting wholly of professed wits and poets, is very inviting to young men, who are pleased with it, if they have wit themselves;

and, if they have none, are foolishly proud of forming part of it. But such companies should be frequented with moderation and judgment. A wit is a very unpopular denomination, as it carries terror along with it; and people are as much afraid of a wit in company, as a woman is of a gun, which she supposes may go off of itself, and do her a mischief. Their acquaintance, however, is worth seeking, and their company worth frequenting; but not exclusively of others, nor to such a degree as to be considered only as one of that particular set.

Above all things, endeavour to keep company with people above you; for, there you rise, as much as you sink with people below you. When I say "company above you," I do not mean with regard to their birth, but with regard to their merit, and the light in which the world considers them.

There are two sorts of good company; one, which is called the *beau monde*, and consists of those people who have the lead in courts, and in the gay part of life: the other consists of those who are distinguished by some peculiar merit, or who excel in some particular or valuable art or science.

Be equally careful to avoid that low company which, in every sense of the word, is low indeed; low in rank, low in parts, low in manners, and low in merit. Vanity, that source of many of our follies and of some of our crimes, has sunk many a man into company in every light infinitely below him, for the sake of being the first man in it.

There he dictates, is applauded and admired: but he soon disgraces himself, and disqualifies himself for any better company.

Having thus pointed out what company you should avoid, and with what company you should associate, I shall now lay down a few

**CAUTIONS TO BE OBSERVED IN ADOPTING THE  
MANNERS OF A COMPANY.**

WHEN a young man, new in the world, first gets into company, he determines to conform to and imitate it. But he too often mistakes the object of his imitation. He has frequently heard the absurd term of "genteel and fashionable vices." He there observes some people who shine, and who in general are admired and esteemed; and perceives that these people are rakes, drunkards, or gamblers: he therefore adopts their vices; mistaking their defects for their perfections, and imagining that they owe their fashion and their lustre to these genteel vices. But it is exactly the reverse; for these people have acquired their reputation by their parts, their learning, their good breeding, and other real accomplishments; and are only blemished and lowered in the opinions of all reasonable people by these general and fashionable vices. It is therefore plain that, in these mixed characters, the good part only makes people forgive, but not approve, the bad.

If a man should, unfortunately, have any vices, he ought at least to be content with his own, and not adopt other people's. The adoption of vice has ruined ten times more young men than natural inclinations.

Let us imitate the real perfections of the good company into which we may get ; copy their politeness, their carriage, their address, and the easy and well-bred turn of their conversation. But we should remember, that, let them shine ever so bright, their vices, if they have any, are so many blemishes, which we should no more endeavour to imitate, than we would make artificial warts upon our faces, because some very handsome man had the misfortune to have a natural one upon his. We should, on the contrary, think how much handsomer he would have been without it.

Having thus given you instructions for making you well received in good company, I proceed next to lay before you, what you will find of equal use and importance in your commerce with the world, some directions, or

## **RULES FOR CONVERSATION.**

### **TALKING.**

**WHEN** you are in company, talk often, but never long ; in that case, if you do not please, at least you are sure not to tire your hearers.



**LEARN THE CHARACTERS OF THE COMPANY  
BEFORE YOU TALK MUCH.**

**INFORM** yourself of the characters and situations of the company, before you give way to what your imagination may prompt you to say. There are, in all companies, more wrong heads than right ones; and many more who deserve, than who like, censure. Should you therefore expatiate in the praise of some virtue, which some in company notoriously want; or declaim against any vice, with which others are notoriously infected; your reflections, however general and unapplied, will, by being applicable, be thought personal, and levelled at those people. This consideration points out to you sufficiently, not to be suspicious and captious yourself, nor to suppose that things, because they may, are therefore meant at you.

**TELLING STORIES, AND DIGRESSIONS.**

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

**SEIZING PEOPLE BY THE BUTTON.**

**NEVER** hold any body by the button, or the hand, in order to be heard out; for if people are

not willing to hear you, you had much better hold your tongue than them.

#### LONG TALKERS AND WHISPERERS.

LONG talkers generally single out some unfortunate man in company to whisper to, or at least in a half voice to convey to him a continuity of words. This is excessively ill-bred, and in some degree a fraud; conversation-stock being a joint and common property. But, if one of these unmerciful talkers lay hold of you, hear him with patience, (and at least seeming attention,) if he is worth obliging; for nothing will oblige him more than a patient hearing, as nothing would hurt him more than either to leave him in the midst of his discourse, or to discover your impatience under your affliction.

#### INATTENTION TO PERSONS SPEAKING.

THERE is nothing so brutally shocking, nor so little forgiven, as a seeming attention to the person who is speaking to you: and I have known many a man knocked down for a much slighter provocation than that inattention which I mean. I have seen many people, who, while you are speaking to them, instead of looking at and attending to you, fix their eyes upon the ceiling or some other part of the room, look out of the window, play with a dog, twirl their snuff-box, or pick their nose. Nothing discovers a little, futile, frivolous mind, more than

this, and nothing is so offensively ill-bred. It is an explicit declaration on your part, that every the most trifling object deserves your attention more than all that can be said by the person who is speaking to you. Judge of the sentiments of hatred and resentment which such treatment must excite, in every breast where any degree of self-love dwells. I repeat it again and again, that sort of vanity and self-love is inseparable from human nature, whatever may be its rank or condition: even your footman will sooner forget and forgive a beating than any manifest mark of slight and contempt. Be, therefore, not only really, but seemingly and manifestly, attentive to whoever speaks to you.

NEVER INTERRUPT ANY SPEAKER.

It is considered as the height of ill manners to interrupt any persons while speaking, by speaking yourself, or calling off the attention of the company to any new subject. This, however, every child knows.

ADOPT RATHER THAN GIVE THE SUBJECT.

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

**CONCEAL YOUR LEARNING FROM THE COMPANY.**

**NEVER** display your learning, but on particular occasions. Reserve it for learned men; and let even these rather extort it from you, than appear forward to display it. Hence you will be deemed modest, and reputed to possess more knowledge than you really have. Never seem wiser or more learned than your company. The man who affects to display his learning, will be frequently questioned; and, if found superficial, will be ridiculed and despised; if otherwise, he will be deemed a pedant. Nothing can lessen real merit (which will always show itself) in the opinion of the world, but an ostentatious display of it by its possessor.

**CONTRADICT WITH POLITENESS.**

**WHEN** you oppose or contradict any person's assertion or opinion, let your manner, your air, your terms, and your tone of voice, be soft and gentle, and that easy and naturally, not affectedly. Use palliatives when you contradict; such as, "I may be deceived," "I am not sure, but I believe," "I should rather think," &c. Finish any argument or dispute with some little good-humoured pleasantry, to show that you are neither hurt yourself, nor mean to hurt your antagonist; for an argument, kept up a good while, often occasions a temporary alienation on each side.

**AVOID ARGUMENT, IF POSSIBLE.**

AVOID, as much as you can in mixed companies, argumentative, polemical conversations; which certainly indispose, for a time, the contending parties towards each other; and if the controversy grows warm and noisy, endeavour to put an end to it by some genteel levity or joke.

**ALWAYS DEBATE WITH TEMPER.**

ARGUMENTS should never be maintained with heat and clamour, though we believe or know ourselves to be in the right. We should give our opinions modestly and coolly; and, if that will not do, endeavour to change the conversation, by saying, "We shall not be able to convince one another; nor is it necessary that we should; so let us talk of something else."

**LOCAL PROPRIETY TO BE OBSERVED.**

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

**JOKES, BON MOTS, &c.**

THE jokes, *bon mots*, the little adventures, which may do very well in one company, will seem flat and tedious when related in another. The particu-

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

#### EGOTISM.

UPON all occasions avoid speaking of yourself, if it be possible. Some, abruptly, speak advantageously of themselves, without either pretence or provocation. This is downright impudence. Others proceed more artfully, as they imagine; forging accusations against themselves, and complaining of calumnies which they never heard, in order to justify themselves, and exhibit a catalogue of their many virtues:—"they acknowledge, indeed, it may appear odd, that they should talk thus of themselves; it is what they have a great aversion to, and what they could not have done, if they had not been thus unjustly and scandalously abused." This thin veil of modesty, drawn before vanity, is

much too transparent to conceal it, even from those who have but a moderate share of penetration.

Others go to work more modestly and more slyly still: they confess themselves guilty of all the cardinal virtues, by first degrading them into weaknesses, and then acknowledging their misfortune in being made up of those weaknesses. "They cannot see people labouring under misfortunes, without sympathizing with, and endeavouring to help, them. They cannot see their fellow-creatures in distress without relieving them; though, truly, their circumstances cannot very well afford it. They cannot avoid speaking the truth, though they acknowledge it to be sometimes imprudent. In short, they confess that, with all these weaknesses, they are not fit to live in the world, much less to prosper in it. But they are now too old to pursue a contrary conduct, and therefore they must rub on as well as they can."

Though this may appear too ridiculous and *outré* even for the stage, yet it is frequently met with upon the common stage of the world. This principle of vanity and pride is so strong in human nature, that it descends even to the lowest objects; and we often see people fishing for praise, where, admitting all they say to be true, no just praise is to be caught. One perhaps affirms, that he has ridden post a hundred miles in six hours. Probably this is a falsehood; but, even supposing it to be true, what then? Why, it must be admitted that

he is a very good post-boy; that is all. Another asserts, perhaps not without a few oaths, that he has drunk six or eight bottles of wine at a sitting. It would be charitable to believe such a man a liar; for, if we do not, we must certainly pronounce him a beast.

There are a thousand such follies and extravagancies into which vanity draws people, and which always defeat their own purpose. The only method of avoiding these evils, is never to speak of ourselves. But when, in a narrative, we are obliged to mention ourselves, we should take care not to drop a single word that can directly or indirectly be construed as fishing for applause. Be our characters what they will, they will be known; and nobody will take them upon our own words. Nothing that we can say ourselves will varnish our defects, or add lustre to our perfections; but, on the contrary, it will often make the former more glaring, and the latter obscure. If we are silent upon our own merits, neither envy, indignation, nor ridicule, will obstruct or allay the applause which we may really deserve. But, if we are our own panegyrists upon any occasion, however artfully dressed or disguised, every one will conspire against us, and we shall be disappointed of the very end we aim at.



## BE NOT DARK NOR MYSTERIOUS.

TAKE care never to seem dark and mysterious ; which is not only a very unamiable character, but a very suspicious one too ; if you seem mysterious with others, they will be really so with you, and you will know nothing. The height of abilities is, to have a frank, open, and ingenuous exterior, with a prudent and reserved interior ; to be upon your own guard, and yet, by a seeming natural openness, to put people off theirs. The majority of every company will avail themselves of every indiscreet and unguarded expression of yours, if they can turn it to their own advantage.

## LOOK PEOPLE IN THE FACE WHEN SPEAKING.

ALWAYS look people in the face when you speak to them : the not doing it, is thought to imply conscious guilt ; besides that, you lose the advantage of observing, by their countenances, what impression your discourse makes upon them. In order to know people's real sentiments, I trust much more to my eyes than to my ears ; for they can say whatever they have a mind I should hear ; but they can seldom help looking what they have no intention that I should know.

## SCANDAL.

PRIVATE scandal should never be received nor retailed willingly ; for though the defamation of

others may, for the present, gratify the malignity or the pride of our hearts, yet cool reflection will draw very disadvantageous conclusions from such a disposition. In scandal, as in robbery, the receiver is always thought as bad as the thief.

NEVER INDULGE GENERAL REFLECTIONS.

NEVER, in conversation, attack whole bodies of any kind; for you may thereby unnecessarily make yourself a great number of enemies. Among women, as among men, there are good as well as bad, and it may be full as many or more good than among men. This rule holds as to lawyers, soldiers, parsons, courtiers, citizens, &c. They are all men, subject to the same passions and sentiments, differing only in the manner, according to their several educations; and it would be as imprudent as unjust to attack any of them by the lump. Individuals forgive sometimes; but bodies and societies never do. Many young people think it very genteel and witty to abuse the clergy; in which they are extremely deceived; since, in my opinion, parsons are very like men, and neither the better nor the worse for wearing a black gown. All general reflections upon nations and societies are the trite, threadbare jokes of those who set up for wit without having any, and so have recourse to common-place. Judge of individuals from your own knowledge of them, and not from their sex, profession, or denomination.

**MIMICRY.**

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

**SWEARING.**

WE may frequently hear some people, in good company, interlard their conversation with oaths, by way of embellishment, as they suppose; but we must observe, too, that those who do so are never those who contribute, in any degree, to give that company the denomination of "good company." They are generally people of low education; for, swearing, without having a single temptation to plead, is as silly, and as illiberal, as it is wicked.

**SNEERING.**

**WHATEVER** we say in company, if we say it with a supercilious, cynical face, or an embarrassed countenance, or a silly, disconcerted grin, it will be ill received. If we mutter it, or utter it indistinctly and ungracefully, it will be still worse received.

**TALK NOT OF YOUR OWN NOR OTHER PERSONS'  
PRIVATE AFFAIRS.**

**NEVER** talk of your own nor other people's domestic affairs: yours are nothing to them but tedious; theirs are nothing to you. It is a tender subject; and it is a chance if you do not touch somebody or other's sore place. In this case, there is no trusting to specious appearances, which are often so contrary to the real situation of things between men and their wives, parents and their children, seeming friends, &c., that, with the best intentions in the world, we very often make some very disagreeable blunders.

**EXPLICITNESS.**

**NOTHING** makes a man look sillier, in company, than a joke or pleasantry not relished or not understood: and, if he meets with a profound silence, when he expected a general applause; or, what is still worse, if he is desired to explain the joke, or *bon mot*; his awkward and embarrassed situation is easier imagined than described.

**SECRECY.**

**BE** careful how you repeat in one company what you hear in another. Things seemingly indifferent may, by circulation, have much graver consequences than may be imagined. There is a kind of general tacit trust in conversation, by which a man is

engaged not to report any thing out of it, though he is not immediately enjoined to secrecy. A retailer of this kind draws himself into a thousand scrapes and discussions, and is shyly and indifferently received wherever he goes.

**ADAPT YOUR CONVERSATION TO THE COMPANY.**

ALWAYS adapt your conversation to the people you are conversing with: for, I suppose, you would not talk upon the same subject, and in the same manner, to a bishop, a philosopher, a captain, and a woman.

**NEVER SUPPOSE YOURSELF THE SUBJECT OR LAUGH OF THE COMPANY.**

PEOPLE of an ordinary, low education, when they happen to fall into good company, imagine themselves the only object of its attention: if the company whispers, it is, to be sure, concerning them; if they laugh, it is at them; and if any thing ambiguous, that by the most forced interpretation can be applied to them, happens to be said, they are convinced that it was meant for them; upon which they grow out of countenance first, and then angry. This mistake is very well ridiculed in "The Stratagem," where Scrub says, "I am sure they talked of me; for they laughed consumedly." A well-bred man seldom thinks, but never seems to think, himself slighted, undervalued, or laughed at in company, unless where it is so plainly marked

out, that his honour obliges him to resent it in a proper manner. On the contrary, a vulgar man is captious and jealous; eager and impetuous about trifles. He suspects himself to be slighted; thinks every thing that is said is meant at him: if the company happen to laugh, he is persuaded they laugh at him; he grows angry and testy, says something very impertinent, and draws himself into a scrape, by showing what he calls "a proper spirit," and asserting himself. The conversation of a vulgar man also always savours strongly of the lowness of his education and company. It turns chiefly upon his domestic affairs, his servants, the excellent order he keeps in his own family, and the little anecdotes of the neighbourhood: all of which he relates with emphasis, as interesting matters. He is a man-gossip.

## SERIOUSNESS.

A CERTAIN degree of exterior seriousness in looks and motions gives dignity, without excluding wit and decent cheerfulness. A constant smirk upon the face, and a whiffling activity of the body, are strong indications of futility.

## ECONOMY.

A FOOL squanders away, without credit or advantage to himself, more than a man of sense spends with both. The latter employs his money

as he does his time, and never spends a shilling of the one, nor a minute of the other, but in something that is either useful or rationally pleasing to himself or others. The former buys whatever he does not want, and does not pay for what he does want. He cannot withstand the charms of a toy-shop: snuff-boxes, watches, heads of canes, &c., are his destruction. His servants and tradesmen conspire with his own indolence to cheat him; and, in a very little time, he is astonished, in the midst of all these ridiculous superfluities, to find himself in want of all the real comforts and necessaries of life.

Without care and method, the largest fortune will not, and with them almost the smallest will, supply all necessary expenses. As far as you can possibly, pay ready money for every thing you buy, and avoid bills. Pay that money too yourself, and not through the hands of any servant; who always either stipulates poundage, or requires a present for his "good word," as they call it. Where you must have bills, (as for meat and drink, clothes, &c.,) pay them regularly every month, and with your own hand. Never, from a mistaken economy, buy a thing you do not want, because it is cheap; or, from a silly pride, because it is dear. Keep an account, in a book, of all that you receive, and of all that you pay; for no man who knows what he receives, and what he pays, ever runs out. I do not mean that you should keep an account of the

shillings and half-crowns that you may spend in chair-hire, operas, &c.; they are unworthy of the time, and the ink they that would consume; leave such *minutiæ* to dull penny-wise fellows; but remember, in economy, as in every other part of life, to have the proper attention to proper objects, and the proper contempt for little ones.

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## FRIENDSHIP.

YOUNG persons have commonly an unguarded frankness about them, which makes them the easy prey and bubbles of the artful and experienced: they look upon every knave or fool who tells them that he is their friend, to be really so; and pay that profession of simulated friendship with an indiscreet and unbounded confidence, always to their loss, often to their ruin. Beware of these proffered friendships. Receive them with great civility, but with great incredibility too; and pay them with compliments, but not with confidence. Do not suppose that people become friends at first sight, or even upon a short acquaintance. Real friendship is a slow grower; and never thrives, unless engrafted upon a stock of known and reciprocal merit.

There is another kind of nominal friendship among young people, which is warm for the time, but luckily of short duration. This friendship is hastily



produced by their being accidentally thrown together, and pursuing the same course of riot and debauchery. A fine friendship, truly ! and well cemented by drunkenness and lewdness ! It should rather be called a conspiracy against morals and good manners, and be punished as such by the civil magistrate. However, they have the imprudence and the folly to call this confederacy "a friendship." They lend one another money for bad purposes ; they engage in quarrels, offensive and defensive, for their accomplices ; they tell one another all they know, and often more too ; when, on a sudden, some accident disperses them, and they think no more of each other, unless it be to betray and laugh at their imprudent confidence.

When a man uses strong protestations or oaths to make you believe a thing, which is of itself so probable that the bare saying of it would be sufficient, depend upon it he deceives you, and is highly interested in making you believe it, or else he would not take so much pains.

Remember to make a great difference between companions and friends ; for a very complaisant and agreeable companion may, and often does, prove a very improper and a very dangerous friend. People will, in a great degree, form their opinion of you, upon that which they have of your friends ; and there is a Spanish proverb, which says, very justly, " Tell me with whom you live, and I will tell you who you are." One may fairly suppose, that

a man who makes a knave or a fool his friend, has something very bad to do or to conceal. But at the same time that you carefully decline the friendship of knaves and fools, if it can be called "friendship," there is no occasion to make either of them your enemies, wantonly and unprovoked; for they are numerous bodies; and I would rather choose a secure neutrality than alliance or war with either of them. You may be a declared enemy to their vices and follies, without being marked out by them as a personal one. Their enmity is the next dangerous thing to their friendship. Have a real reserve with almost every body; and have a seeming reserve with almost nobody; for it is very disagreeable to seem reserved, and very dangerous not to be so. Few people find the true medium: many are ridiculously mysterious and reserved upon trifles; and many imprudently communicative of all they know.

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## GOOD-BREEDING.

GOOD-BREEDING has been very justly defined to be "the result of much good sense, some good-nature, and a little self-denial for the sake of others, and with a view to obtain the same indulgence from them."

Good-breeding cannot be attended to too soon or too much; it must be acquired while young, or it is never quite easy; and, if it is acquired young,

will always last and be habitual. Horace says, *Quo semel est imbuta recens, servabit odorem testa diu*: to show the advantage of giving young people good habits and impressions in their youth.

Good-breeding alone can prepossess people in our favour at first sight; more time being necessary to discover greater talents. Good-breeding, however, does not consist in low bows and formal ceremony; but in an easy, civil, and respectful behaviour.

Indeed, good sense, in many cases, must determine good-breeding; for what will be civil at one time, and to one person, would be rude at another time, and to another person. There are, however, some general rules of good-breeding. As for example: To answer only "Yes" or "No" to any person, without adding "Sir," "My Lord," or "Madam," (as it may happen,) is always extremely rude; and it is equally so not to give proper attention and a civil answer when spoken to: such behaviour convinces the person who is speaking to us, that we despise him, and do not think him worthy of our attention or an answer.

A well-bred person will take care to answer with complaisance when he is spoken to; will place himself at the lower end of the table, unless bid to go higher; will first drink to the lady of the house, and then to the master; he will not eat awkwardly or dirtily, nor sit when others stand; and he will do this with an air of complaisance,

and not with a grave, ill-natured look, as if he did it unwillingly.

There is nothing more difficult to attain, or so necessary to possess, as perfect good-breeding; which is equally inconsistent with a stiff formality, an impertinent forwardness, and an awkward bashfulness. A little ceremony is sometimes necessary; a certain degree of firmness is absolutely so; and an outward modesty is extremely becoming.

Virtue and learning, like gold, have their intrinsic value; but if they are not polished, they certainly lose a great deal of their lustre: and even polished brass will pass upon more people than rough gold. What a number of sins does the cheerful, easy, good-breeding of the French frequently cover!

My Lord Bacon says, "that a pleasing figure is a perpetual letter of recommendation." It is certainly an agreeable forerunner of merit, and smooths the way for it.

A man of good-breeding should be acquainted with the forms and particular customs of courts.

At Vienna, men always make courtesies instead of bows, to the emperor: in France, nobody bows to the king, or kisses his hand: but in Spain and England, bows are made, and hands are kissed. Thus every court has some peculiarity, of which those who visit them ought previously to inform themselves, to avoid blunders and awkwardnesses.

Very few, scarcely any, are wanting in the respect which they should show to those whom

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

In mixed companies, whoever is admitted to make part of them, is, for the time at least, supposed to be upon a footing of equality with the rest; and consequently every one claims, and very justly, every mark of civility and good-breeding. Ease is allowed, but carelessness and negligence are strictly forbidden. If a man accosts you, and talks to you ever so dully or frivolously, it is worse than rudeness, it is brutality, to show him, by a manifest inattention to what he says, that you think him a fool or a blockhead, and not worth hearing. It is much more so with regard to women; who, of whatever rank they are, are entitled, in consideration of their sex, not only to an attentive but an officious good-breeding from men. Their little wants, likings, dislikes, preferences, antipathies, fancies, whims, and even impertinences, must be

officiously attended to, flattered, and, if possible, guessed at and anticipated by a well-bred man. You must never usurp to yourself those conveniences and *agrémens* which are of common right; such as the best places, the best dishes, &c.; but, on the contrary, always decline them yourself, and offer them to others; who, in their turns, will offer them to you: so that, upon the whole, you will, in your turn, enjoy your share of common right.

The third sort of good-breeding is local, and is variously modified in not only different countries, but in different towns of the same country. But it must be founded upon the two former sorts; they are the matter, to which, in this case, fashion and custom only give the different shapes and impressions. Whoever has the first two sorts will easily acquire this third sort of good-breeding, which depends singly upon attention and observation. It is properly the polish, the lustre, the last finishing strokes of good-breeding. A man of sense therefore carefully attends to the local manners of the respective places where he is, and takes for his models those persons whom he observes to be at the head of the fashion and good-breeding. He watches how they address themselves to their superiors, how they accost their equals, and how they treat their inferiors; and lets none of those little niceties escape him, which are to good-breeding what the last delicate and masterly touches are to a good picture, and which the

vulgar have no notion of, but by which good judges distinguish the master. He attends even to their air, dress, and motions, and imitates them liberally and not servilely; he copies, but does not mimic. These personal graces are of very great consequence. They anticipate the sentiments, before merit can engage the understanding; they captivate the heart, and gave rise, I believe, to the extravagant notions of charms and philtres. Their effects were so surprising, that they were reckoned supernatural.

In short, as it is necessary to possess learning, honour, and virtue, to gain the esteem and admiration of mankind, so politeness and good-breeding are equally necessary, to render us agreeable in conversation and common life. Great talents are above the generality of the world, who neither possess them themselves, nor are competent judges of them in others; but all are judges of the lesser talents, such as civility, affability, and an agreeable address and manner; because they feel the good effects of them, as making society easy and agreeable.

To conclude: Be assured that the profoundest learning, without good-breeding, is unwelcome and tiresome pedantry; and good-breeding, without learning, is but frivolous; whereas learning adds solidity to good-breeding, and good-breeding gives charms and graces to learning; that a man, who is not perfectly well-bred, is unfit for good company,

and unwelcome in it; and that a man who is not well-bred, is full as unfit for business as for company.

Make, then, good-breeding the great object of your thoughts and actions. Observe carefully the behaviour and manners of those who are distinguished by their good-breeding; imitate, nay, endeavour to excel, that you may at least reach them; and be convinced that good-breeding is, to all worldly qualifications, what charity is to all Christian virtues. Observe how it adorns merit, and how often it covers the want of it.

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### GRACES.

● THE graces of the person, the countenance, and the way of speaking, are essential things; the very same thing said by a genteel person in an engaging way, and gracefully and distinctly spoken, would please; which would shock, if muttered out by an awkward figure, with a sullen serious countenance. The poets represent Venus as attended by the three Graces, to intimate that even beauty will not do without. Minerva ought to have three also; for, without them, learning has few attractions.

If we examine ourselves seriously, why particular people please and engage us, more than others of equal merit, we shall always find, that it is because the former have the Graces, and the latter not. I have known many a woman, with an exact shape, and a symmetrical assemblage of beautiful features,



please nobody; while others, with very moderate shape and features, have charmed every body. It is certain that Venus will not charm so much without her attendant Graces, as they will without her. Among men, how often has the most solid merit been neglected, unwelcome, or even rejected, for want of them! while flimsy parts, little knowledge, and less merit, introduced by the Graces, have been received, cherished, and admired.

We proceed now to investigate what these Graces are, and to give some instructions for acquiring them.

#### ADDRESS.

A MAN'S fortune is frequently decided for ever by his first address. If it is pleasing, people are hurried involuntarily into a persuasion that he has a merit, which possibly he has not: as, on the other hand, if it is ungraceful, they are immediately prejudiced against him; and unwilling to allow him the merit which, it may be, he has. The worst-bred man in Europe, should a lady drop her fan, would certainly take it up and give it to her; the best-bred man in Europe could do no more. The difference, however, would be considerable: the latter would please by his graceful address in presenting it; the former would be laughed at for doing it awkwardly. The carriage of a gentleman should be genteel, and his motions graceful. He should be particularly careful of his manner and address, when he presents himself in company.

Let them be respectful without meanness, easy without too much familiarity, genteel without affectation, and insinuating without any seeming art or design. Men, as well as women, are much oftener led by their hearts than by their understandings. The way to the heart is through the senses; please their eyes and their ears, and the work is half done.

## ART OF PLEASING.

It is a very old and a very true maxim, that those kings reign the most secure, and the most absolute, who reign in the hearts of their people. Their popularity is a better guard than their army; and the affections of their subjects a better pledge of their obedience than their fears. This rule is, in proportion, full as true, though upon a different scale, with regard to private people. A man who possesses that great art of pleasing universally, and of gaining the affections of those with whom he converses, possesses a strength which nothing else can give him; a strength which facilitates and helps his rise; and which, in case of accidents, breaks his fall. Few young people of your age sufficiently consider this great point of popularity; and when they grow older and wiser, strive in vain to recover what they lost by their negligence. There are three principal causes that hinder them from acquiring this useful strength; pride, inattention, and *mauvaise honte*. The first I will not, I cannot.

suspect you of ; it is too much below your understanding. You cannot, and I am sure you do not, think yourself superior by nature to the Savoyard who cleans your room, or the footman who cleans your shoes ; but you may rejoice, and with reason, at the difference which fortune has made in your favour. Enjoy all those advantages ; but without insulting those who are unfortunate enough to want them, or even doing any thing unnecessarily that may remind them of that want. For my own part, I am more upon my guard as to my behaviour to my servants, and others who are called my inferiors, than I am towards my equals ; for fear of being suspected of that mean and ungenerous sentiment, of desiring to make others feel that difference which fortune has, and perhaps, too, undeservedly, made between us. Young people do not enough attend to this ; but falsely imagine that the imperative mood, and a rough tone of authority and decision, are indications of spirit and courage.

Inattention is always looked upon, though sometimes unjustly, as the effect of pride and contempt ; and, where it is thought so, is never forgiven. In this article young people are generally exceedingly to blame, and offend extremely. Their whole attention is engrossed by their particular set of acquaintance, and by some few glaring and exalted objects of rank, beauty, or parts : all the rest they think so little worth their care, that they neglect even common civility towards them. I will frankly

confess to you, that this was one of my great faults when I was of your age. Very attentive to please that narrow court-circle in which I stood enchanted, I considered every thing else as *bourgeois*, and unworthy of common civility: I paid my court assiduously and skilfully enough to shining and distinguished figures, such as ministers, wits, and beauties: but then I most absurdly and imprudently neglected, and consequently offended, all others. By this folly I made myself a thousand enemies of both sexes, who, though I thought them very insignificant, found means to hurt me essentially, where I wanted to recommend myself the most. I was thought proud, though I was only imprudent. A general easy civility and attention to the common run of ugly women, and of middling men, both which I sillily thought, called, and treated as "odd people," would have made me as many friends, as by the contrary conduct I made myself enemies. All this too was a *pure parte*; for I might equally, and even more successfully, have made my court where I had particular views to gratify. I will allow that this task is often very unpleasant, and that one pays, with some unwillingness, that tribute of attention to dull and tedious men and to old and ugly women: but it is the lowest price of popularity and general applause, which are very well worth purchasing, were they much dearer. I conclude this head with this advice to you: Gain, by a particular assiduity and

address, the men and women you want ; and, by an universal civility and attention, please every body so far as to have their good word, if not their good will ; or, at least, to secure a partial neutrality.

*Mauvaise honte* not only hinders young people from making a great many friends, but makes them a great many enemies. They are ashamed of doing the thing that they know to be right, and would otherwise do, for fear of the momentary laugh of some fine gentleman or lady, or some *mauvais plaisant*. I have been in this case : and have often wished an obscure acquaintance at the devil for meeting and taking notice of me, when I was in what I thought and called fine company. I have returned their notice shyly, awkwardly, and consequently offensively, for fear of a momentary joke ; not considering, as I ought to have done, that the very people who would have joked upon me at first, would have esteemed me the more for it afterwards.

Pursue steadily, and without fear or shame, whatever your reason tells you is right, and what you see is practised by people of more experience than yourself, and of established characters of good sense and good-breeding.

After all this, perhaps you will say, that it is impossible to please every body. I grant it ; but it does not follow that one should not therefore endeavour to please as many as one can. Nay, I will go farther, and admit, that it is impossible for any man not to have some enemies. But this

truth, from long experience, I assert, that he who has the most friends, and the fewest enemies, is the strongest ; will rise the highest with the least envy ; and fall, if he does fall, the gentlest and the most pitied. This is surely an object worth pursuing. Pursue it according to the rules I have here given you. I will add one observation more, and two examples to enforce it ; and then, as the parsons say, conclude.

The late duke of Ormond was almost the weakest, but, at the same time, the best-bred and most popular, man in this kingdom. His education in courts and camps, joined to an easy gentle nature, had given him that habitual affability, those engaging manners, and those mechanical attentions, that almost supplied the place of every talent he wanted ; and he wanted almost every one. They procured him the love of all men, without the esteem of any. He was impeached after the death of Queen Anne, only because that, having been engaged in the same measures with those who were necessarily to be impeached, his impeachment for form's sake became necessary. But he was impeached without acrimony, and without the least intention that he should suffer, notwithstanding the party violence of those times. The question for his impeachment, in the House of Commons, was carried by many fewer votes than any other question of impeachment ; and Earl Stanhope, then Mr. Stanhope and secretary of state, who impeached him,

very soon after negotiated and concluded his accommodation with the late king; to whom he was to have been presented the next day. But the late bishop of Rochester, Atterbury, who thought that the Jacobite cause might suffer by losing the duke of Ormond, went in all haste and prevailed with the poor weak man to run away; assuring him, that he was only to be gulled into a disgraceful submission, and not to be pardoned in consequence of it. When his subsequent attainder passed, it excited mobs and disturbances in town. He had not a personal enemy in the world, and had a thousand friends. All this was singly owing to his natural desire of pleasing; and to the mechanical means that his education, not his parts, had given him of doing it. The other instance is the late duke of Marlborough, who studied the art of pleasing, because he well knew the importance of it: he enjoyed and used it more than ever man did. He gained whoever he had a mind to gain; and he had a mind to gain every body, because he knew that every body was more or less worth gaining. Though his power, as minister and general, made him many political and party enemies, they did not make him one personal one; and the very people who would gladly have displaced, disgraced, and perhaps attainted, the duke of Marlborough, at the same time personally loved Mr. Churchill, even though his private character was blemished by sordid avarice, the most unamiable

of all vices. He had wound up and turned his whole machine to please and engage. He had an inimitable sweetness and gentleness in his countenance, a tenderness in his manner of speaking, a graceful dignity in every motion, and an universal and minute attention to the least things that could possibly please the least person. This was all art in him; art, of which he well knew and enjoyed the advantages; for no man ever had more interior ambition, pride, and avarice, than he had.

## CHOICE OF AMUSEMENTS.

A GENTLEMAN always attends even to the *choice* of his amusements. If at cards, he will not play at cribbage, all fours, or putt; or, in sports of exercise, be seen at skittles, foot-ball, leap-frog, cricket, driving of coaches, &c.; for he knows that such an imitation of the manners of the mob will indelibly stamp him with vulgarity. I cannot likewise avoid calling playing upon any musical instrument illiberal in a gentleman. Music is usually reckoned one of the liberal arts, and not unjustly; but a man of fashion who is seen piping or fiddling at a concert degrades his own dignity. If you love music, hear it; pay fiddlers to play to you, but never fiddle yourself. It makes a gentleman appear frivolous and contemptible, leads him frequently into bad company, and wastes that time which might otherwise be well employed.



## CARVING.

HOWEVER trifling some things may seem, they are no longer so when about half the world thinks them otherwise. Carving, as it occurs at least once in every day, is not below our notice. We should use ourselves to carve adroitly and genteelly, without hacking half an hour across a bone, without bespattering the company with the sauce, and without overturning the glasses into your neighbour's pockets. To be awkward in this particular, is extremely disagreeable and ridiculous. It is easily avoided by a little attention and use; and a man who tells you gravely that he cannot carve, may as well tell you that he cannot blow his nose; it is both as easy and as necessary.

## CHIT-CHAT.

STUDY to acquire that fashionable kind of *small-talk*, or *chit-chat*, which prevails in all polite assemblies, and which, trifling as it may appear, is of use in mixed companies and at table. It turns upon the public events of Europe, and then is at its best; very often upon the number, the goodness or badness, the discipline or the clothing of the troops of different princes; sometimes upon the families, the marriages, the relations of princes and considerable people; and sometimes the magnificence of public entertainments, balls, masquerades, &c. Upon such occasions, likewise, it is not amiss to know how to *parler cuisine*, and to be able to dissert upon the

growth and flavour of wines. These, it is true, are very little things; but they are little things that occur very often, and therefore should be said *avec gentillesse et grace*.

## CLEANLINESS.

THE person should be accurately clean; the teeth, hands, and nails should be particularly so: a dirty mouth has real ill consequences to the owner, for it infallibly causes the decay, as well as the intolerable pain, of the teeth; and is very offensive, for it will most inevitably stink. Nothing looks more ordinary, vulgar, and illiberal than dirty hands, and ugly, uneven, and ragged nails; the ends of which should be kept smooth and clean, (not tipped with black,) and small segments of circles; and every time that the hands are wiped, rub the skin round the nails backward, that it may not grow up, and shorten them too much. Upon no account whatever put your fingers in your nose or ears. It is the most shocking, nasty, vulgar rudeness, that can be offered to a company. The ears should be washed well every morning; and in blowing your nose, never look afterwards into your handkerchief.

These things may, perhaps, appear too insignificant to be mentioned; but, when it is remembered that a thousand little nameless things, which every one feels, but no one can describe, conspire to form that *whole* of pleasing, I think we ought not to call

them trifling. Besides, a clean shirt and a clean person are as necessary to health as not to offend other people. I have ever held it as a maxim, and which I have lived to see verified, that a man who is negligent at twenty will be a sloven at forty, and intolerable at fifty years of age.

## COMPLIMENTS.

ATTEND to the compliments of congratulation, or condolence, that you hear a well-bred man make to his superiors, to his equals, and to his inferiors: watch even his countenance and his tone of voice; for they all conspire in the main point of pleasing. There is a certain distinguishing diction of a man of fashion: he will not content himself with saying, like John Trot, to a new-married man, "Sir, I wish you much joy;" or to a man who has lost his son, "Sir, I am sorry for your loss;" and both with a countenance equally unmoved; but he will say in effect the same thing, in a more elegant and less trivial manner, and with a countenance adapted to the occasion. He will advance with warmth, vivacity, and a cheerful countenance, to the new-married man, and, embracing him, perhaps say to him, "If you do justice to my attachment to you, you will judge of the joy that I feel upon this occasion, better than I can express it," &c. To the other in affliction he will advance slowly, with a grave composure of countenance, in a more deliberate manner, and, with a lower voice, perhaps, say,

“ I hope you do me the justice to be convinced that I feel whatever you feel, and shall ever be affected where you are concerned.”

## DICTION.

THERE is a certain language of conversation, a fashionable diction, of which every gentleman ought to be perfectly master, in whatever language he speaks. The French attend to it carefully, and with great reason ; and their language, which is a language of phrases, helps them out exceedingly. That delicacy of diction is characteristic of a man of fashion and good company.

## DRESS AND DANCING.

DRESS is one of the various ingredients that contribute to the art of pleasing, and, therefore, an object of some attention ; for we cannot help forming some opinion of a man's sense and character from his dress. All affectation in dress implies a flaw in the understanding. Men of sense carefully avoid any particular character in their dress : they are accurately clean for their own sake ; but all the rest is for the sake of other people. A man should dress as well, and in the same manner, as the people of sense and fashion of the place where he is : if he dresses more than they, he is a fop ; if he dresses less, he is unpardonably negligent ; but of the two, a young fellow should be rather too much than too little dressed :

the excess of that side will wear off with a little age and reflection.

The difference in dress between a man and a fop is, that the fop values himself upon his dress, and the man of sense laughs at it, at the same time that he knows he must not neglect it: there are a thousand foolish customs of this kind, which, as they are not criminal, must be complied with, and even cheerfully, by men of sense. Diogenes the cynic was a wise man for despising them, but a fool for showing it.

We should not attempt to rival or to excel a fop in dress; but it is necessary to dress, to avoid singularity and ridicule. Great care should be taken to be always dressed like the reasonable people of our own age, in the place where we are, whose dress is never spoken of one way or the other, as neither too negligent nor too much studied.

Awkwardness of carriage is very alienating, and a total negligence of dress and air an impertinent insult upon custom and fashion. Women have great influence as to a man's fashionable character; and an awkward man will never have their votes, which are very numerous, and oftener counted than weighed.

When we are once well dressed for the day, we should think no more of it afterwards; and without any stiffness for fear of discomposing that dress, we should be as easy and natural as if we had no clothes on at all.

Dancing, likewise, though a silly trifling thing, is one of those established follies which people of sense are sometimes obliged to conform to; and, if they do, they should be able to perform it well.

In dancing, the motion of the arms should be particularly attended to, as these decide a man's being genteel or otherwise, more than any other part of the body. A twist or stiffness in the wrist will make any man look awkward. If a man dances well from the waist upwards, wears his hat well, and moves his head properly, he dances well. Coming into a room and presenting yourself to a company, should be also attended to, as this always gives the first impression, which is often indelible. Those who present themselves well, have a certain dignity in their air, which, without the least seeming mixture of pride, at once engages, and is respected.

#### DRINKING OF HEALTHS.

DRINKING of healths is now grown out of fashion, and is deemed unpolite in good company. Custom once had rendered it universal; but the improved manners of the age now consider it as absurd and vulgar. What can be more rude or ridiculous than to interrupt persons at their meals with an unnecessary compliment? Abstain, then, from this silly custom, where you find it disused; and use it only at those tables where it continues general.

## ASSURANCE.

A STEADY assurance is too often improperly styled impudence. For my part, I see no impudence, but, on the contrary, infinite utility and advantage, in presenting one's self, with the same coolness and unconcern, in any and every company : till one can do that, I am very sure that one can never present one's self well. Whatever is done under concern and embarrassment, must be ill done ; and, till a man is absolutely easy and unconcerned in every company, he will never be thought to have kept good, nor be very welcome in it. Assurance and intrepidity, under the white banner of seeming modesty, clear the way to merit, that would otherwise be discouraged by difficulties in its journey ; whereas barefaced impudence is the noisy and blustering harbinger of a worthless and senseless usurper.

## HURRY.

A MAN of sense may be in haste, but can never be in a hurry, because he knows whatever he does in a hurry he must necessarily do very ill. He may be in haste to despatch an affair ; but he will take care not to let that haste hinder his doing it well. Little minds are in a hurry when the object proves (as it commonly does) too big for them ; they run, they hare, they puzzle, confound, and perplex themselves ; they want to do every

thing at once, and never do it at all. But a man of sense takes the time necessary for doing the thing he is about well; and his haste to despatch a business only appears by the continuity of his application to it: he pursues it with a cool steadiness, and finishes it before he begins any other.

## LAUGHTER.

FREQUENT and loud laughter is the characteristic of folly and ill-manners; it is the manner in which the mob express their silly joy at silly things; and they call it being merry. In my mind, there is nothing so illiberal and so ill-bred, as audible laughter. True wit or sense never yet made any body laugh; they are above it; they please the mind, and give a cheerfulness to the countenance. But it is low buffoonery, or silly accidents, that always excite laughter; and that is what people of sense and breeding should show themselves above. A man's going to sit down in the supposition that he has a chair behind him, and falling down upon his breech for want of one, sets a whole company laughing, when all the wit in the world would not do it; a plain proof, in my mind, how low and unbecoming a thing laughter is; not to mention the disagreeable noise that it makes, and the shocking distortion of the face that it occasions.

Many people, at first from awkwardness, have got a very disagreeable and silly trick of laughing whenever they speak; and I know men of very good



parts who cannot say the commonest things without laughing, which makes those who do not know them take them at first for natural fools.

#### LETTER-WRITING.

IT is of the utmost importance to write letters well; as this is a talent which daily occurs, as well in business as in pleasure; and inaccuracies in orthography, or in style, are never pardoned but in ladies; nor is it hardly pardonable in them. The Epistles of Cicero are the most perfect models of good writing.

Letters should be easy and natural, and convey to the person to whom we send them, just what we would say to those persons if we were present with them.

The best models of letter-writing are Cicero, Cardinal d'Ossat, Madame Sevigné, and Comte Bussy Rabutin. Cicero's Epistles to Atticus, and to his familiar friends, are the best examples in the friendly and the familiar style. The simplicity and clearness of the letters of Cardinal d'Ossat show how letters of business ought to be written. For gay and amusing letters, there are none that equal Comte Bussy's and Madame Sevigné's. They are so natural, that they seem to be the extempore conversations of two people of wit, rather than letters.

Neatness in folding up, sealing, and directing letters is by no means to be neglected. There is

something in the exterior, even of a letter, that may please or displease, and consequently deserves some attention.

## NICKNAME.

THERE is nothing that a young man, at his first appearance in the world, has more reason to dread, and therefore should take more pains to avoid, than having any ridicule fixed on him. In the opinion even of the most rational men, it will degrade him, but ruin him with the rest. Many a man has been undone by acquiring a ridiculous nickname. The causes of nicknames among well-bred men are generally the little defects in manner, elocution, air, or address. To have the appellation of *muttering, awkward, ill-bred, absent, left-legged*, annexed always to your name, would injure you more than you imagine. Avoid, then, these little defects, and you may set ridicule at defiance.

## PRONUNCIATION IN SPEECH.

To acquire a graceful utterance, read aloud to some friend every day, and beg of him to interrupt and correct you whenever you read too fast, do not observe the proper stops, lay a wrong emphasis, or utter your words unintelligibly. You may even read aloud to yourself, and tune your utterance to your own ear. Take care to open your teeth when you read or speak, and articulate every word distinctly; which last cannot be done, but by sounding

the final letter. But, above all, study to vary your voice according to the subject, and avoid monotony. Daily attention to these articles will in a little time render them easy and habitual to you.

The voice and manner of speaking, too, are not to be neglected: some people almost shut their mouth when they speak, and mutter so that they are not to be understood; others speak so fast and sputter, that they are not to be understood neither: some always speak as loud as if they were talking to deaf people; and others so low that one cannot hear them. All these habits are awkward and disagreeable, and are to be avoided by attention: they are the distinguishing mark of the ordinary people, who have had no care taken of their education. You cannot imagine how necessary it is to mind all these little things; for I have seen many people, with great talents, ill received for want of having these talents; and others well received, only from their little talents, and who had no great ones.

#### SPELLING.

ORTHOGRAPHY, or spelling well, is so absolutely necessary for a man of letters, or a gentleman, that one false spelling may fix a ridicule on him for the remainder of his life. Reading carefully will contribute, in a great measure, to preserve you from exposing yourself by false spelling; for books are generally well-spelled, according to the orthography of the times. Sometimes words, indeed, are spelled

differently by different authors ; but those instances are rare ; and where there is only one way of spelling a word, should you spell it wrong, you will be sure to be ridiculed. Nay, a *woman* of a tolerable education would despise and laugh at her lover, if he should send her an ill-spelled *billet-doux*.

## STYLE.

STYLE is the dress of thoughts ; and let them be ever so just, if your style is homely, coarse, and vulgar, they will appear to as much disadvantage, and be as ill received, as your person, though ever so well proportioned, would, if dressed in rags, dirt, and tatters. It is not every understanding that can judge of matter ; but every ear can and does judge more or less of style.

Mind your diction, in whatever language you either write or speak : contract a habit of correctness and elegance. Consider your style, even in the freest conversation and most familiar letters. After, at least, if not before, you have said a thing, reflect if you could not have said it better.

## WRITING.

EVERY man who has the use of his eyes and his right hand, can write whatever hand he pleases. Nothing is so ungentlemanlike as a schoolboy's scrawl. I do not desire you to write a stiff, formal hand, like that of a schoolmaster, but a genteel, legible, and liberal character, and to be able to

write quick. As to the correctness and elegance of your writing, attention to grammar does the one, and to the best authors the other. Epistolary correspondence should be easy and natural, and convey to the persons just what we would say if we were with them.

#### VULGAR EXPRESSIONS.

VULGARISM in language is a certain characteristic of bad company and a bad education. Proverbial expressions and trite sayings are the flowers of the rhetoric of a vulgar man. Would he say, that men differ in their taste; he both supports and adorns that opinion, by the good old saying, as he respectfully calls it, that "what is one man's meat is another man's poison." If any body attempts being *smart*, as he calls it, upon him, he gives them *tit for tat*, ay, that he does. He has always some favourite word for the time being; which, for the sake of using often, he commonly uses; such as *vastly* angry, *vastly* kind, *vastly* handsome, and *vastly* ugly. Even his pronunciation of proper words carries the mark of the beast along with it. He calls the earth, *yearth*; he is *obleeged*, not *obliged*, to you. He goes *to wards*, and not *towards*, such a place. He sometimes affects hard words, by way of ornament, which he always mangles like a learned woman. A man of fashion never has recourse to proverbs and vulgar aphorisms; uses neither favourite words nor hard words;

but takes great care to speak very correctly and grammatically, and to pronounce properly; that is, according to the usage of the best companies.

CAUTIONS AGAINST SUNDRY ODD HABITS.

HUMMING a tune within ourselves, drumming with our fingers, making a noise with our feet, and such awkward habits, being all breaches of good manners, are therefore indications of our contempt for the persons present, and consequently should not be practised.

Eating very quick, or very slow, is characteristic of vulgarity: the former infers poverty; the latter, if abroad, that you are disgusted with your entertainment; and if at home, that you are rude enough to give your friends what you cannot eat yourself. Eating soup with your nose in the plate is also vulgar. So likewise in smelling to the meat while on the fork, before you put it in your mouth. If you dislike what is sent upon your plate, leave it; but never, by smelling to or examining it, appear to tax your friend with placing unwholesome provisions before you.

Spitting on the floor or carpet is a filthy practice, and which, were it to become general, would render it as necessary to change the carpets as the tablecloths: not to add, it will induce our acquaintance to suppose, that we have not been used to genteel furniture: for which reason alone, if for no other, a man of liberal education should avoid it.

To conclude this article : never walk fast in the streets, which is a mark of vulgarity, ill befitting the character of a gentleman or a man of fashion, though it may be tolerable in a tradesman.

To stare any person full in the face, whom you may chance to meet, is an act also of ill-breeding ; it would seem to bespeak as if you saw something wonderful in his appearance ; and is, therefore, a tacit reprehension.

Keep yourself free, likewise, from all odd tricks or habits ; such as scratching yourself, putting your fingers to your mouth, nose, and ears, thrusting out your tongue, snapping your fingers, biting your nails, rubbing your hands, sighing aloud, an affected shivering of your body, gaping, and many others, which I have noticed before ; all which are imitations of the manners of the mob, and degrading to a gentleman.



## KNOWLEDGE OF THE WORLD.

WE should endeavour to hoard up, while we are young, a great stock of knowledge : for, though during that time of dissipation we may not have occasion to spend much of it, yet a time will come when we shall want it to maintain us.

## HOW TO ACQUIRE A KNOWLEDGE OF THE WORLD.

THE knowledge of the world is only to be acquired in the world, and not in a closet. Books alone will never teach it you ; but they will suggest many things to your observation, which might otherwise escape you ; and your own observations upon mankind, when compared with those which you will find in books, will help you to fix the true point.

To know mankind well, requires full as much attention and application as to know books, and, it may be, more sagacity and discernment. I am at this time acquainted with many elderly people, who have all passed their whole lives in the great world, but with such levity and inattention, that they know no more of it now than they did at fifteen. Do not flatter yourself, therefore, with the thought that you can acquire this knowledge in the frivolous chit-chat of idle companies ; no, you must go much deeper than that. You must look into people, as well as at them. Search, therefore, with the greatest care, into the characters of all those whom you converse with ; endeavour to discover their predominant passions, their prevailing weaknesses, their vanities, their follies, and their humours ; with all the right and wrong, wise and silly springs of human action, which makes such inconsistent and whimsical beings of us rational creatures.



**NEVER SHOW A CONTEMPT FOR ANY ONE.**

**THERE** are no persons so insignificant and inconsiderable, but may, some time or other, or in something or other, have it in their power to be of use to you ; which they certainly will not, if you have once shown them contempt. Wrongs are often forgiven ; but contempt never is. Our pride remembers it for ever. Remember, therefore, most carefully to conceal your contempt, however just, wherever you would not make an implacable enemy. Men are much more unwilling to have their weakness and their imperfections known than their crimes ; and, if you hint to a man that you think him silly, ignorant, or even ill-bred or awkward, he will hate you more and longer than if you tell him plainly that you think him a rogue.

**MAKE NO MAN FEEL HIS INFERIORITY.**

**NOTHING** is more insulting than to take pains to make a man feel a mortifying inferiority in knowledge, rank, fortune, &c. In the first it is both ill-bred and ill-natured, and in the two latter articles it is unjust, they not being in his power. Good-breeding and good-nature incline us rather to raise people up to ourselves, than to mortify and depress them. Besides, it is making ourselves so many friends, instead of so many enemies. A constant attention to please, is a most necessary ingredient in the art of pleasing : it flatters the

self-love of those to whom it is shown ; it engages and captivates, more than things of much greater importance. Every man is, in some measure, obliged to discharge the social duties of life ; but these attentions are voluntary acts, the free-will offering of good-breeding and good-nature ; they are received, remembered, and returned, as such. Women, in particular, have a right to them ; and any omission in that respect is downright ill-breeding.

**NEVER EXPOSE PEOPLE'S WEAKNESSES AND  
INFIRMITIES.**

WE should never yield to that temptation, which to most young men is very strong, of exposing other people's weaknesses and infirmities, for the sake either of diverting the company or of showing our own superiority. We may, by that means, get the laugh on our side for the present ; but we shall make enemies by it for ever ; and even those who laugh with us will, upon reflection, fear and despise us : it is ill-natured ; and a good heart desires rather to conceal than expose other people's weaknesses or misfortunes. If we have wit, we should use it to please, and not to hurt ; we may shine, like the sun in the temperate zone, without scorching.

## STEADY COMMAND OF TEMPER AND COUNTENANCE.

THERE are many inoffensive arts which are necessary in the course of the world, and which he who practises the earliest will please the most, and rise the soonest. The spirits and vivacity of youth are apt to neglect them as useless, or reject them as troublesome; but subsequent knowledge and experience of the world remind us of their importance, commonly when it is too late. The principal of these things is the mastery of one's temper, and that coolness of mind and serenity of countenance which hinder us from discovering, by words, actions, or even looks, those passions or sentiments by which we are inwardly moved or agitated; and the discovery of which gives cooler and abler people such infinite advantages over us, not only in great business, but in all the most common occurrences of life. A man who does not possess himself enough to hear disagreeable things, without visible marks of anger and change of countenance, or agreeable ones without sudden bursts of joy and expansion of countenance, is at the mercy of every artful knave or pert coxcomb: the former will provoke or please you by design, to catch unguarded words or looks, by which he will easily decipher the secrets of your heart, of which you should keep the key yourself, and trust it with no man living; the latter will, by his absurdity, and without

intending it, produce the same discoveries, of which other people will avail themselves.

If you find yourself subject to sudden starts of passion or madness, (for I see no difference between them, but in their duration,) resolve within yourself, at least, never to speak one word while you feel that emotion within you.

In short, make yourself absolute master of your temper and your countenance, so far at least as that no visible change do appear in either, whatever you may feel inwardly. This may be difficult, but it is by no means impossible; and as a man of sense never attempts impossibilities on the one hand, on the other, he is never discouraged by difficulties: on the contrary, he redoubles his industry and his diligence; he perseveres, and infallibly prevails at last. In any point which prudence bids you pursue, and which a manifest utility attends, let difficulties only animate your industry, not deter you from the pursuit. If one way has failed, try another: be active, persevere, and you will conquer. Some people are to be reasoned, some flattered, some intimidated, and some teased, into a thing; but, in general, all are sure to be brought into it at last, if skilfully applied to, properly managed, and indefatigably attacked in their several weak places. The time should likewise be judiciously chosen: every man has his *mollia tempora*; but that is far from being all day long; and you would choose your time

very ill, if you applied to a man about one business, when his head was full of another, or when his heart was full of grief, anger, or any other disagreeable sentiment.

JUDGE OF OTHER MEN'S FEELINGS BY YOUR OWN.

IN order to judge of the inside of others, study your own; for men, in general, are very much alike; and, though one has one prevailing passion, and another has another, yet their operations are much the same; and whatever engages or disgusts, pleases or offends, you in others, will, *mutatis mutandis*, engage, disgust, please, or offend others in you. Observe, with the utmost attention, all the operations of your own mind, the nature of your passions, and the various motives that determine your will; and you may, in a great degree, know all mankind. For instance: Do you find yourself hurt and mortified when another makes you feel his superiority and your own inferiority in knowledge, parts, rank, or fortune? you will certainly take great care not to make a person whose good-will, good word, interest, esteem, or friendship you would gain, feel that superiority in you, in case you have it. If disagreeable insinuations, sly sneers, or repeated contradictions, tease and irritate you, would you use them where you wished to engage and please? Surely not; and I hope you wish to engage and please almost universally. The temptation of saying a smart and witty

thing, or *bon mot*, and the malicious applause with which it is commonly received, have made people who can say them, and, still oftener, people who think they can, but cannot, and yet try, more enemies, and implacable ones too, than any one other thing that I know of. When such things, then, shall happen to be said at your expense, (as sometimes they certainly will,) reflect seriously upon the sentiments of uneasiness, anger, and resentment, which they excite in you; and consider whether it can be prudent, by the same means, to excite the same sentiments in others against you. It is a decided folly to lose a friend for a jest; but, in my mind, it is not a much less degree of folly to make an enemy of an indifferent and neutral person for the sake of a *bon mot*. When things of this kind happen to be said of you, the most prudent way is to seem not to suppose that they are meant at you, but to dissemble and conceal whatever degree of anger you may feel inwardly; and, should they be so plain, that you cannot be supposed ignorant of their meaning, to join in the laugh of the company against yourself; acknowledge the hit to be a fair one, and the jest a good one, and play off the whole thing in seeming good humour; but by no means reply in the same way, which only shows that you are hurt, and publishes the victory which you might have concealed. Should the thing said, indeed, injure your honour or moral character, remember there are but two

alternatives for a gentleman and a man of parts,—  
extreme politeness, or a duel.

AVOID SEEING AN AFFRONT, IF POSSIBLE.

IF a man notoriously and designedly insults and affronts you, knock him down; but, if he only injures you, your best revenge is to be extremely civil to him in your outward behaviour, though, at the same time, you counterwork him, and return him the compliment, perhaps with interest. This is not perfidy nor dissimulation: it would be so, if you were, at the same time, to make professions of esteem and friendship to this man; which I by no means recommend, but, on the contrary, abhor. All acts of civility are, by common consent, understood to be no more than a conformity to custom, for the quiet and conveniency of society, the *agrémens* of which are not to be disturbed by private dislikes and jealousies. Only women and little minds pout and spar for the entertainment of the company, that always laughs at and never pities them. For my own part, though I would by no means give up any point to a competitor, yet I would pique myself upon showing him rather more civility than to another man. In the first place, this behaviour infallibly makes all the laughers of your side, which is a considerable party; and, in the next place, it certainly pleases the object of the competition, be it either man or woman; who never fail to say, upon such an occasion, that

“they must own you have behaved yourself very handsomely in the whole affair.”

**DISSEMBLE RESENTMENT TOWARDS ENEMIES.**

IN short, let this be one invariable rule of your conduct: Never to show the least symptom of resentment which you cannot, to a certain degree, gratify; but always to smile where you cannot strike. There would be no living in the world, if one could not conceal, and even dissemble, the just causes of resentment which one meets with every day in active and busy life. Whoever cannot master his humour should leave the world, and retire to some hermitage in an unfrequented desert. By showing an unavailing and sullen resentment, you authorize the resentment of those who can hurt you, and whom you cannot hurt; and give them that very pretence, which, perhaps, they wished for, of breaking with and injuring you; whereas the contrary behaviour would lay them under the restraints of decency at least, and either shackle or expose their malice. Besides, captiousness, sullenness, and pouting are most exceedingly illiberal and vulgar.

**TRUST NOT TOO MUCH TO ANY MAN'S HONESTY.**

THOUGH men are all of one composition, the several ingredients are so differently proportioned in each individual, that no two are exactly alike; and no one, at all times, like himself. The ablest



man will sometimes do weak things ; the proudest man, mean things ; the honestest man, ill things ; and the wickedest man, good things. Study individuals, then ; and, if you take (as you ought to do) their outlines from their prevailing passion, suspend your last finishing strokes till you have attended to and discovered the operations of their inferior passions, appetites, and humours. A man's general character may be that of the honestest man in the world : do not dispute it ; you may be thought envious or ill-natured ; but, at the same time, do not take this probity upon trust to such a degree as to put your life, fortune, or reputation in his power. This honest man may happen to be your rival in power, in interest, or in love,—three passions that often put honesty to most severe trials, in which it is too often cast ; but, first, analyze this honest man yourself, and then only you will be able to judge how far you may or may not with safety trust him.

**STUDY THE FOIBLES AND PASSIONS OF BOTH  
SEXES.**

IF you would particularly gain the affection and friendship of particular people, whether men or women, endeavour to find out their predominant excellency, if they have one, and their prevailing weakness, which every body has ; and do justice to the one, and something more than justice to the other. Men have various objects in which they

may excel, or at least would be thought to excel and though they love to hear justice done to them where they know that they excel, yet they are most and best flattered upon those points where they wish to excel, and yet are doubtful whether they do or not. As for example: Cardinal Richelieu, who was undoubtedly the ablest statesman of his time, or perhaps of any other, had the idle vanity of being thought the best poet too: he envied the great Corneille his reputation, and ordered a criticism to be written on the *Cid*. Those, therefore, who flattered skilfully, said little to him of his abilities in state affairs, or at least but *en passant*, and as it might naturally occur. But the incense which they gave him, the smoke of which they knew would turn his head in their favour, was as a *bel esprit* and a poet. Why? Because he was sure of one excellency, and distrustful as to the other.

## FLATTER THE VANITY OF ALL.

You will easily discover every man's prevailing vanity by observing his favourite topic of conversation; for every man talks most of what he has most a mind to be thought to excel in. Touch him but there, and you touch him to the quick.

Women have in general but one object, which is their beauty, upon which scarce any flattery is too gross for them to swallow. Nature has hardly formed a woman ugly enough to be insensible to

flattery upon her person. If her face is so shocking that she must, in some degree, be conscious of it, her figure and her air, she trusts, make ample amends for it. If her figure is deformed, her face, she thinks, counterbalances it. If they are both bad, she comforts herself that she has graces, a certain manner, a *je ne sais quoi*, still more engaging than beauty. This truth is evident from the studied and elaborate dress of the ugliest women in the world. An undoubted, uncontested, conscious beauty is, of all women, the least sensible of flattery upon that head; she knows it is her due, and is therefore obliged to nobody for giving it her. She must be flattered upon her understanding, which though she may possibly not doubt of herself, yet she suspects that men may distrust.

Do not mistake me, and think that I mean to recommend to you abject and criminal flattery: No; flatter nobody's vices nor crimes; on the contrary, abhor and discourage them. But there is no living in the world without a complaisant indulgence for people's weaknesses, and innocent though ridiculous vanities. If a man has a mind to be thought wiser and a woman handsomer than they really are, their error is a comfortable one to themselves, and an innocent one with regard to other people; and I would rather make them my friends by indulging them in it, than my enemies by endeavouring (and that to no purpose) to undeceive them.

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SUSPECT THOSE WHO REMARKABLY AFFECT ANY  
ONE VIRTUE.

SUSPECT, in general, those who remarkably affect any one virtue,—who raise it above all others, and who, in a manner, intimate that they possess it exclusively: I say, suspect them; for they are commonly impostors: but do not be sure that they are always so; for I have sometimes known saints really religious, blusterers really brave, reformers of manners really honest, and prudes really chaste. Pry into the recesses of their hearts yourself, as far as you are able, and never implicitly adopt a character upon common fame; which, though generally right as to great outlines of characters, is always wrong in some particulars.

GUARD AGAINST PROFFERED FRIENDSHIP.

BE upon your guard against those who, upon very slight acquaintance, obtrude their unasked and unmerited friendship and confidence upon you; for they probably cram you with them only for their own eating; but, at the same time, do not roughly reject them upon that general supposition. Examine further, and see whether those unexpected offers flow from a warm heart and a silly head, or from a designing head and a cold heart; for knavery and folly have often the same symptoms. In the first case, there is no danger in accepting them,—*valeant quantum valere possunt*. In the

latter case, it may be useful to seem to accept them, and artfully to turn the battery upon him who raised it.

#### DISBELIEVE ASSERTIONS BY OATHS.

IF a man uses strong oaths or protestations to make you believe a thing which is of itself so likely and probable that the bare saying of it would be sufficient, depend upon it he lies, and is highly interested in making you believe it; or else he would not take so much pains.

#### SHUN RIOTOUS CONNEXIONS.

THERE is an incontinency of friendship among young fellows who are associated by their mutual pleasures only, which has very frequently bad consequences. A parcel of warm hearts and unexperienced heads, heated with convivial mirth, and possibly a little too much wine, vow, and really mean at the time, eternal friendships to each other, and indiscreetly pour out their whole souls in common, and without the least reserve. These confidences are as indiscreetly repealed as they were made; for new pleasures and new places soon dissolve this ill-cemented connexion, and then very ill uses are made of these rash confidences. Bear your part, however, in young companies; nay, excel, if you can, in all the social and convivial joy and festivity that become youth. Trust them with your love-tales, if you please; but keep your

serious views secret. Trust those only to some tried friend, more experienced than yourself, and who, being in a different walk of life from you, is **not** likely to become your rival; for I would not advise you to depend so much upon the heroic virtue of mankind, as to hope or believe that your competitor will ever be your friend, as to the object of that competition.

**A SEEMING IGNORANCE OFTEN NECESSARY.**

A SEEMING ignorance is often a most necessary part of worldly knowledge. It is, for instance, commonly advisable to seem ignorant of what people offer to tell you; and, when they say, "Have not you heard of such a thing?" to answer, "No," and to let them go on, though you know it already. Some have a pleasure in telling it, because they think they tell it well; others have a pride in it, as being the sagacious discoverers; and many have a vanity in showing that they have been, though very undeservedly, trusted: all these would be disappointed, and consequently displeased, if you said, "Yes." Seem always ignorant (unless to one most intimate friend) of all matters of private scandal and defamation, though you should hear them a thousand times; for the parties affected always look upon the receiver to be almost as bad as the thief; and, whenever they become the topic of conversation, seem to be a sceptic, though you are really a serious believer; and always take the

extenuating part. But all this seeming ignorance should be joined to thorough and extensive private informations; and, indeed, it is the best method of procuring them; for most people have such a vanity in showing a superiority over others, though but for a moment, and in the merest trifles, that they will tell you what they should not, rather than not show that they can tell what you did not know; besides that, such seeming ignorance will make you pass for incurious, and consequently undesigning. However, fish for facts, and take pains to be well informed of every thing that passes; but fish judiciously, and not always, nor indeed often, in the shape of direct questions, which always put people upon their guard, and, often repeated, grow tiresome. But, sometimes, take the things that you would know for granted; upon which somebody will, kindly and officiously, set you right; sometimes say, that you have heard so and so, and at other times seem to know more than you do, in order to know all that you want; but avoid direct questioning as much as you can.

#### FLEXIBILITY OF MANNERS VERY USEFUL.

HUMAN nature is the same all over the world; but its operations are so varied by education and habit, that one must see it in all its dresses in order to be intimately acquainted with it. The passion of ambition, for instance, is the same in a courtier, a soldier, or an ecclesiastic; but, from

their different educations and habits, they will take very different methods to gratify it. Civility, which is a disposition to accommodate and oblige others, is essentially the same in every country; but good-breeding, as it is called, which is the manner of exerting that disposition, is different in almost every country, and merely local; and every man of sense imitates and conforms to that local good-breeding of the place which he is at. A conformity and flexibility of manners is necessary in the course of the world; that is, with regard to all things which are not wrong in themselves. The *versatile ingenium* is the most useful of all. It can turn itself instantly from one object to another, assuming the proper manner for each. It can be serious with the grave, cheerful with the gay, and trifling with the frivolous.

Indeed, nothing is more engaging than a cheerful and easy conformity to people's particular manners, habits, and even weaknesses; nothing (to use a vulgar expression) should come amiss to a young fellow. He should be, for good purposes, what Alcibiades was commonly for bad ones,—a Proteus, assuming with ease, and wearing with cheerfulness, any shape. Heat, cold, luxury, abstinence, gravity, gaiety, ceremony, easiness, learning, trifling, business, and pleasure, are modes which he should be able to take, lay aside, or change occasionally, with as much ease as he would take or lay aside his hat.



## SPIRIT.

YOUNG men are apt to think that every thing is to be carried by spirit and vigour; that art is meanness, and versatility and complaisance are the refuge of pusillanimity and weakness. This most mistaken opinion gives an indelicacy, an abruptness, and a roughness to the manners. Fools, who can never be undeceived, retain them as long as they live; reflection, with a little experience, makes men of sense shake them off soon. When they come to be a little better acquainted with themselves, and with their own species, they discover that plain, right reason is, nine times in ten, the fettered and shackled attendant of the triumph of the heart and the passions; consequently, they address themselves, nine times in ten, to the conqueror, not to the conquered; and conquerors, you know, must be applied to in the gentlest, the most engaging, and the most insinuating manner.

But, unfortunately, young men are as apt to think themselves wise enough, as drunken men are to think themselves sober enough. They look upon spirit to be a much better thing than experience, which they call coldness. They are but half mistaken; for, though spirit without experience is dangerous, experience without spirit is languid and defective. Their union, which is very rare, is perfection: you may join them, if you please; for all my experience is at your service; and I do not

desire one grain of your spirit in return. Use them both, and let them reciprocally animate and check each other. I mean here, by the spirit of youth, only the vivacity and presumption of youth, which hinder them from seeing the difficulties or dangers of an undertaking; but I do not mean what the silly vulgar call spirit, by which they are captious, jealous of their rank, suspicious of being undervalued, and tart (as they call it) in their repartees upon the slightest occasions. This is an evil and a very silly spirit, which should be driven out, and transferred to a herd of swine.

NEVER NEGLECT OLD ACQUAINTANCE.

To conclude: Never neglect or despise old, for the sake of new or shining, acquaintance, which would be ungrateful on your part, and never forgiven on theirs. Take care to make as many personal friends, and as few personal enemies, as possible. I do not mean, by personal friends, intimate and confidential friends, of which no man can hope to have half a dozen in the whole course of his life; but I mean friends in the common acceptation of the word; that is, people who speak well of you, and who would rather do you good than harm, consistently with their own interest, and no further.

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## LYING.

NOTHING is more criminal, mean, or ridiculous, than lying. It is the production either of malice, cowardice, or vanity; but it generally misses of its aim, in every one of these views; for lies are always detected sooner or later. If we advance a malicious lie, in order to affect any man's fortune or character, we may indeed injure him for some time; but we shall certainly be the greatest sufferers in the end; for, as soon as we are detected, we are blasted for the infamous attempt; and whatever is said afterwards to the disadvantage of that person, however true, passes for calumny. To lie, or to equivocate, (which is the same thing,) to excuse ourselves for what we have said or done, and to avoid the danger or the shame that we apprehend from it, we discover our fear as well as our falsehood, and only increase, instead of avoiding, the danger and the shame; we show ourselves to be the lowest and meanest of mankind, and are sure to be always treated as such. If we have the misfortune to be in the wrong, there is something noble in frankly owning it; it is the only way of atoning for it, and the only way to be forgiven. To remove a present danger by equivocating, evading, or shuffling, is something so despicable, and betrays so much fear, that whoever practises them deserves to be chastised.

There are people who indulge themselves in

another sort of lying, which they reckon innocent, and which, in one sense, is so ; for it hurts nobody but themselves. This sort of lying is the spurious offspring of vanity begotten upon folly. These people deal in the marvellous. They have seen some things that never existed ; they have seen other things which they never really saw, though they did exist, only because they were thought worth seeing. Has any thing remarkable been said or done in any place, or in any company, they immediately represent and declare themselves eye or ear witnesses of it. They have done feats themselves, unattempted, or at least unperformed, by others. They are always the heroes of their own fables, and think that they gain consideration, or at least present attention, by it ; whereas, in truth, all that they get is ridicule and contempt, not without a good degree of distrust ; for one must naturally conclude that he who will tell any lie from idle vanity, will not scruple telling a greater for interest. Had I really seen any thing so very extraordinary as to be almost incredible, I would keep it to myself, rather than, by telling it, give any one body room to doubt for one minute of my veracity. It is most certain that the reputation of chastity is not so necessary for a woman as that of veracity is for a man : and with reason ; for it is possible for a woman to be virtuous, though not strictly chaste ; but it is not possible for a man to be virtuous without strict veracity. The slips of the poor

woman are sometimes mere bodily frailties; but a lie in a man is a vice in the mind and of the heart.

Nothing but truth can carry us through the world with either our conscience or our honour unwounded. It is not only our duty, but our interest; as a proof of which it may be observed, that the greatest fools are the greatest liars. We may safely judge of a man's truth by his degree of understanding.

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### DIGNITY OF MANNERS.

A CERTAIN dignity of manners is absolutely necessary, to make even the most valuable characters either respected or respectable in the world.

#### ROMPING, &c.

HORSE-PLAY, romping, frequent and loud fits of laughter, jokes, waggery, and indiscriminate familiarity, will sink both merit and knowledge into a degree of contempt. They compose at most a merry fellow, and a merry fellow was never yet a respectable man. Indiscriminate familiarity either offends your superiors, or else dubs you their dependent and led captain. It gives your inferiors just, but troublesome and improper, claims of equality. A joker is near akin to a buffoon; and neither of them is the least related to wit. Whoever is admitted or sought for, in company, upon

any other account than that of his merit and manners, is never respected there, but only made use of. "We will have Such-a-one, for he sings prettily;" "We will invite Such-a-one to a ball, for he dances well;" "We will have Such-a-one to supper, for he is always joking and laughing;" "We will ask another, because he plays deep at all games, or because he can drink a great deal." These are all vilifying distinctions, mortifying preferences, and exclude all ideas of esteem and regard. Whoever is had (as it is called) in company, for the sake of any one thing singly, is singly that thing, and will never be considered in any other light; and consequently never respected, let his merits be what they will.

#### PRIDE.

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

#### ABJECT FLATTERY.

ABJECT flattery and indiscriminate ostentation degrade, as much as indiscriminate contradiction

and noisy debate disgust ; but a modest assertion of one's own opinion, and a complaisant acquiescence to other people's, preserve dignity.

Vulgar, low expressions, awkward motions and address, vilify, as they imply either a very low turn of mind, or low education, and low company.

#### FRIVOLOUS CURIOSITY.

FRIVOLOUS curiosity about trifles, and a laborious attention to little objects, which neither require nor deserve a moment's thought, lower a man ; who thence is thought (and not unjustly) incapable of greater matters. Cardinal de Retz very sagaciously marked out Cardinal Chigi for a little mind, from the moment that he told him he had written three years with the same pen, and that it was an excellent good one still.

A certain degree of exterior seriousness in looks and motions gives dignity, without excluding wit and decent cheerfulness, which are always serious themselves. A constant smirk upon the face, and a whiffling activity of the body, are strong indications of futility. Whoever is in a hurry, shows that the thing he is about is too big for him. Haste and hurry are very different things.

To conclude: A man who has patiently been kicked may as well pretend to courage, as a man blasted by vices and crimes may to dignity of any kind. But an exterior decency and dignity of manners will even keep such a man longer from

sinking, than otherwise he would be : of such consequence is *decorum*, even though affected and put on.

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## GENTLENESS OF MANNERS,

WITH FIRMNESS, OR RESOLUTION OF MIND.

I DO not know any one rule so unexceptionably useful and necessary in every part of life, as to unite *gentleness of manners with firmness of mind*. The first alone would degenerate and sink into a mean, timid complaisance and passiveness, if not supported and dignified by the latter ; which would also deviate into impetuosity and brutality, if not tempered and softened by the other : however, they are seldom united. The warm, choleric man, with strong animal spirits, despises the first, and thinks to carry all before him by the last. He may, possibly, by great accident, now and then succeed, when he has only weak and timid people to deal with ; but his general fate will be, to shock, offend, be hated, and fail. On the other hand, the cunning, crafty man, thinks to gain all his ends by gentleness of manners only : *he becomes all things to all men* ; he seems to have no opinion of his own, and servilely adopts the present opinion of the present person : he insinuates himself only into the esteem of fools, but is soon detected and surely despised by every body else.



The wise man (who differs as much from the cunning as from the choleric man) alone joins softness of manners with firmness of mind.

DELIVER COMMANDS WITH MILDNESS.

THE advantages arising from an union of these qualities are equally striking and obvious. For example: if you are in authority, and have a right to command, your commands delivered with mildness and gentleness will be willingly, cheerfully, and consequently well, obeyed; whereas, if given brutally, they will rather be interpreted than executed. For a cool, steady resolution should show, that where you have a right to command you will be obeyed; but, at the same time, a gentleness in the manner of enforcing that obedience should make it a cheerful one, and soften, as much as possible, the mortifying consciousness of inferiority.

ASK A FAVOUR WITH SOFTNESS.

IF you are to ask a favour, or even to solicit your due, you must do it with a grace, or you will give those who have a mind to refuse you a pretence to do it, by resenting the manner; but, on the other hand, you must, by a steady perseverance and decent tenaciousness, show firmness and resolution. The right motives are seldom the true ones of men's actions, especially of people in high stations; who often give to importunity

and fear what they would refuse to justice or to merit. By gentleness and softness engage their hearts, if you can; at least prevent the pretence of offence; but take care to show resolution and firmness enough to extort from their love of ease, or their fear, what you might in vain hope for from their justice or good-nature. People in high life are hardened to the wants and distresses of mankind, as surgeons are to their bodily pains: they see and hear of them all day long, and even of so many simulated ones, that they do not know which are real and which not. Other sentiments are therefore to be applied to, than those of mere justice and humanity. Their favour must be captivated by the graces, their love of ease disturbed by unwearied importunity, or their fears wrought upon by a decent intimation of implacable cool resentment. This precept is the only way I know in the world of being loved without being despised, and feared without being hated. It constitutes the dignity of character, which every wise man must endeavour to establish.

## CHECK HASTINESS OF TEMPER.

To conclude. If you find that you have a hastiness in your temper, which unguardedly breaks out into indiscreet sallies, or rough expressions to either your superiors, your equals, or your inferiors, watch it narrowly, check it carefully, and call the graces to your assistance. At the first

impulse of passion, be silent till you can be soft. Labour even to get the command of your countenance so well, that those emotions may not be read in it: a most unspeakable advantage in business! On the other hand, let no complaisance, no gentleness of temper, no weak desire of pleasing, on your part,—no wheedling, coaxing, nor flattery, on other people's,—make you recede one jot from any point that reason and justice have bid you pursue; but return to the charge, persist, persevere, and you will find most things attainable that are possible. A yielding, timid meekness is always abused and insulted by the unjust and the unfeeling; but when sustained by firmness and resolution, is always respected, commonly successful.

In your friendships and connexions, as well as in your enmities, this rule is particularly useful: let your firmness and vigour preserve and invite attachments to you; but, at the same time, let your manner hinder the enemies of your friends and dependents from becoming yours: let your enemies be disarmed by the gentleness of your manner; but let them feel, at the same time, the steadiness of your just resentment; for there is a great difference between bearing malice, which is always ungenerous, and a resolute self-defence, which is always prudent and justifiable.

## BE CIVIL, &amp;C., TO RIVALS OR COMPETITORS.

SOME people cannot gain upon themselves to be easy and civil to those who are either their rivals, competitors, or opposers, though, independently of those accidental circumstances, they would like and esteem them. They betray a shyness and awkwardness in company with them, and catch at any little thing to expose them; and so, from temporary and only occasional opponents, make them their personal enemies. This is exceedingly weak and detrimental, as, indeed, is all humour in business; which can only be carried on successfully by unadulterated good policy and right reasoning. In such situations I would be more particularly civil, easy, and frank, with the man whose designs I traversed: this is commonly called generosity and magnanimity, but is, in truth, good sense and policy. The manner is often as important as the matter; sometimes more so: a favour may make an enemy, and an injury may make a friend, according to the different manner in which they are severally done. In fine, gentleness of manners, with firmness of mind, is a short but full description of human perfection on this side of religious and moral duties.

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## MORAL CHARACTER.

THE moral character of a man should be not only pure, but, like Cæsar's wife, unsuspected. The least speck or blemish upon it is fatal. Nothing degrades and vilifies more; for it excites and unites detestation and contempt. There are, however, wretches in the world profligate enough to explode all notions of moral good and evil; to maintain that they are merely local, and depend entirely upon the customs and fashions of different countries; nay, there are still, if possible, more unaccountable wretches: I mean, those who affect to preach and propagate such absurd and infamous notions, without believing them themselves. Avoid, as much as possible, the company of such people, who reflect a degree of discredit and infamy upon all who converse with them. But, as you may sometimes, by accident, fall into such company, take great care that no complaisance, no good-humour, no warmth of festal mirth, ever make you seem even to acquiesce in, much less approve or applaud, such infamous doctrines. On the other hand, do not debate, nor enter into serious argument, upon a subject so much below it; but content yourself with telling them, that you know they are not serious; that you have a much better opinion of them than they would have you have; and that you are very sure they would not practise the doctrine they preach. But put your

private mark upon them, and shun them for ever afterwards.

There is nothing so delicate as a man's moral character, and nothing which it is his interest so much to preserve pure. Should he be suspected of injustice, malignity, perfidy, lying, &c., all the parts and knowledge in the world will never procure him esteem, friendship, or respect. I therefore recommend to you a most scrupulous tenderness for your moral character, and the utmost care not to say or to do the least thing that may, ever so slightly, taint it. Show yourself, upon all occasions, the friend, but not the bully, of virtue. Even Colonel Chartres, (who was the most notorious blasted rascal in the world, and who had, by all sorts of crimes, amassed immense wealth,) sensible of the disadvantage of a bad character, was once heard to say, that "although he would not give one farthing for virtue, he would give ten thousand pounds for a character; because he should get a hundred thousand pounds by it." Is it possible, then, that an honest man can neglect what a wise rogue would purchase so dear?

There is one of the vices above mentioned, into which people of good education, and, in the main, of good principles, sometimes fall, from mistaken notions of skill, dexterity, and self-defence; I mean lying: though it is inseparably attended with more infamy and loss than any other. But I have before given you my sentiments very freely on this

subject : I shall, therefore, conclude this head with entreating you to be scrupulously jealous of the purity of your moral character : keep it immaculate, unblemished, unsullied, and it will be unsuspected. Defamation and calumny never attack where there is no weak place : they magnify, but they do not create.

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### COMMON-PLACE OBSERVATIONS.

NEVER use, believe, or approve common-place observations. They are the common topics of wittings and coxcombs : those who really have wit have the utmost contempt for them, and scorn even to laugh at the pert things that those would-be-wits say upon such subjects.

### RELIGION.

RELIGION is one of their favourite topics : it is all priestcraft, and an invention contrived and carried on by priests of all religions, for their own power and profit. From this absurd and false principle flow the common-place insipid jokes and insults upon the clergy. With these people, every priest, of every religion, is either a public or a concealed unbeliever, drunkard, and whore-master ; whereas, I conceive, that priests are extremely like other men, and neither the better nor the worse for wearing a gown or a surplice ; but, if they are different from other people, probably

it is rather on the side of religion and morality, or, at least, decency, from their education and manner of life.

## MATRIMONY.

ANOTHER common topic for false wit and cold raillery is matrimony. Every man and his wife hate each other cordially, whatever they may pretend, in public, to the contrary. The husband certainly wishes his wife at the devil, and the wife certainly cuckold her husband. Whereas I presume, that men and their wives neither love nor hate each other the more, upon account of the form of matrimony which has been said over them. The cohabitation, indeed, which is the consequence of matrimony, makes them either love or hate more, accordingly as they respectively deserve it; but that would be exactly the same between any man and woman who lived together without being married.

## COURTS AND COTTAGES.

It is also a trite, common-place observation, that courts are the seats of falsehood and dissimulation. That, like many, I might say most, common-place observations, is false. Falsehood and dissimulation are certainly to be found at courts; but where are they not to be found? Cottages have them as well as courts, only with worse manners. A couple of neighbouring farmers in a village will contrive and practise as many tricks



to overreach each other at the next market, or to supplant each other in the favour of the 'squire, as any two courtiers can do to supplant each other in the favour of their prince. Whatever poets may write, or fools believe, of rural innocence and truth, and of the perfidy of courts, this is undoubtedly true,—that shepherds and ministers are both men ; their nature and passions the same, the modes of them only different.

These and many other common-place reflections upon nations or professions, in general, (which are at least as often false as true,) are the poor refuge of people who have neither wit nor invention of their own, but endeavour to shine in company by second-hand finery. I always put these pert jackanapes out of countenance, by looking extremely grave when they expect that I should laugh at their pleasantries ; and by saying, *Well, and so ?* as if they had not done, and that the sting were still to come. This disconcerts them ; as they have no resources in themselves, and have but one set of jokes to live upon. Men of parts are not reduced to these shifts, and have the utmost contempt for them : they find proper subjects enough for either useful or lively conversation : they can be witty without satire or common-place, and serious without being dull.

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## ORATORY.

ORATORY, or the art of speaking well, is useful in every situation of life, and absolutely necessary in most. A man cannot distinguish himself without it, in parliament, in the pulpit, or at the bar; and even in common conversation, he who has acquired an easy and habitual eloquence, and who speaks with propriety and accuracy, will have a great advantage over those who speak inelegantly and incorrectly. The business of oratory is to persuade; and to please is the most effectual step towards persuading. It is very advantageous for a man who speaks in public to please his hearers so much as to gain their attention, which he cannot possibly do without the assistance of oratory.

It is certain, that by study and application every man may make himself a tolerable good orator, —eloquence depending upon observation and care. Every man may, if he please, make choice of good instead of bad words and phrases, may speak with propriety instead of impropriety, and may be clear and perspicuous in his recitals instead of dark and unintelligible; he may have grace instead of awkwardness in his gestures and deportment; in short, it is in the power of every man, with pains and application, to be a very agreeable, instead of a very disagreeable, speaker; and it is well worth the labour to excel other men in that particular article in which they excel beasts.

Demosthenes thought it so essentially necessary to speak well, that, though he naturally stuttered and had weak lungs, he resolved, by application, to overcome those disadvantages. He cured his stammering by putting small pebbles into his mouth; and gradually strengthened his lungs by daily using himself to speak loudly and distinctly for a considerable time. In stormy weather he often visited the sea-shore, where he spoke as loud as he could, in order to prepare himself for the noise and murmurs of the popular assemblies of the Athenians, before whom he was to speak. By this extraordinary care and attention, and the constant study of the best authors, he became the greatest orator that his own or any other age or country has produced.

Whatever language a person uses, he should speak it in its greatest purity, and according to the rules of grammar. Nor is it sufficient that we do not speak a language ill: we must endeavour to speak it well; for which purpose, we should read the best authors with attention, and observe how people of fashion and education speak. Common people, in general, speak ill: they make use of inelegant and vulgar expressions, which people of rank never do. In numbers, they frequently join the singular and the plural together; and seldom make choice of the proper tense. To avoid all these faults, we should read with attention, and observe the turn and expressions of the best

authors: nor should we pass over a word we do not perfectly understand, without searching and inquiring for the exact meaning of it.

It is said that a man must be born a poet, but it is in his power to make himself an orator; for to be a poet requires a certain degree of strength and vivacity of mind; but that attention, reading, and labour, are sufficient to form an orator.

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### PEDANTRY.

EVERY excellence, and every virtue, has its kindred vice or weakness; and, if carried beyond certain bounds, sinks into the one or the other. Generosity often runs into profusion, economy into avarice, courage into rashness, caution into timidity, and so on;—insomuch that, I believe, there is more judgment required for the proper conduct of our virtues, than for avoiding their opposite vices. Vice, in its true light, is so deformed, that it shocks at first sight; and would hardly ever seduce us, if it did not, at first, wear the mask of some virtue. But virtue is, in itself, so beautiful, that it charms us at first sight; engages us more and more, upon farther acquaintance; and, as with other beauties, we think excess impossible. It is here that judgment is necessary to moderate and direct the efforts of an excellent cause. In the same manner, great learning, if not accompanied with sound judg-

ment, frequently carries us into error, pride, and pedantry.

NEVER PRONOUNCE ARBITRARILY.

SOME learned men, proud of their knowledge, only speak to decide, and give judgment without appeal; the consequence of which is, that mankind, provoked by the insult and injured by the oppression, revolt; and, in order to shake off the tyranny, even call the lawful authority in question. The more you know, the modester you should be; and that modesty is the surest way of gratifying your vanity. Even where you are sure, seem rather doubtful; represent, but do not pronounce; and, if you would convince others, seem open to conviction yourself.

AFFECT NOT TO PREFER THE ANCIENTS TO THE MODERNS.

OTHERS, to show their learning, or often from the prejudices of a school-education, where they hear of nothing else, are always talking of the ancients as something more than men, and of the moderns as something less. They are never without a classic or two in their pockets; they stick to the good old sense; they read none of the modern trash; and will show you plainly, that no improvement has been made, in any one art or science, these last seventeen hundred years. I would by no means have you disown your acquaintance with the

ancients ; but still less would I have you brag of an exclusive intimacy with them. Speak of the moderns without contempt, and of the ancients without idolatry ; judge them all by their merits, but not by their ages ; and, if you happen to have an Elzevir classic in your pocket, neither show it nor mention it.

REASON NOT FROM ANCIENT AUTHORITY.

SOME great scholars, most absurdly, draw all their maxims, both for public and private life, from what they call parallel cases in the ancient authors ; without considering that, in the first place, there never were, since the creation of the world, two cases exactly parallel ; and, in the next place, that there never was a case stated, or even known, by any historian, with every one of its circumstances ; which, however, ought to be known, in order to be reasoned from. Reason upon the case itself, and the several circumstances that attend it, and act accordingly ; but not from the authority of ancient poets or historians. Take into your consideration, if you please, cases seemingly analogous ; but take them as helps only, not as guides.

ABSTAIN FROM LEARNED OSTENTATION.

THERE is another species of learned men, who, though less dogmatical and supercilious, are not less impertinent. These are the communicative and shining pedants, who adorn their conversation, even

with women, by happy quotations of Greek and Latin, and who have contracted such a familiarity with the Greek and Roman authors, that they call them by certain names or epithets, denoting intimacy; as *old* Homer; that *sly rogue* Horace; *Maro*, instead of Virgil; *Naso*, instead of Ovid. These are often imitated by coxcombs who have no learning at all, but who have got some names and scraps of some ancient authors by heart, which they improperly and impertinently retail in all companies, in hopes of passing for scholars. If, therefore, you would avoid the accusation of pedantry on one hand, or the suspicion of ignorance on the other, abstain from learned ostentation. Speak the language of the company you are in: speak it purely, and unlarded with any other. Never seem wiser nor more learned than the people you are with. Wear your learning like your watch, in a private pocket; and do not pull it out, and strike it, merely to show that you have one. If you are asked what o'clock it is, tell it; but do not proclaim it hourly and unasked, like the watchman.

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### PLEASURE.

MANY young people adopt pleasures, for which they have not the least taste, only because they are called by that name. They often mistake so totally, as to imagine that debauchery is pleasure. Drunk-

ness, which is equally destructive to body and mind, is certainly a fine pleasure! Gaming, which draws us into a thousand scrapes, leaves us penniless, and gives us the air and manners of an outrageous madman, is another most exquisite pleasure!

Pleasure is the rock which most young people split upon; they launch out with crowded sails in quest of it, but without a compass to direct their course, or reason sufficient to steer the vessel; therefore pain and shame, instead of pleasure, are the returns of their voyage.

A man of pleasure, in the vulgar acceptation of that phrase, means only a beastly drunkard, an abandoned rake, and profligate swearer. We should weigh the present enjoyment of our pleasures against the unavoidable consequence of them, and then let our common sense determine the choice.

We may enjoy the pleasures of the table and the wine, but stop short of the pains inseparably annexed to an excess in either. We may let other people do as they will, without formally and sententiously rebuking them for it; but we must be firmly resolved not to destroy our own faculties and constitution, in compliance with those who have no regard to their own. We may play to give us pleasure, but not to give us pain; we may play for trifles in mixed companies, to amuse ourselves, and conform to custom. Good company are not fond of having a man reeling drunk among them; nor is it agreeable to see another tearing his hair



and blaspheming, for having lost at play more than he is able to pay; or a rake, with half a nose, crippled by coarse and infamous debauches. Those who practise and brag of these things make no part of good company; and are most unwillingly, if ever, admitted into it. A real man of fashion and pleasure observes decency; at least he neither borrows nor affects vices; and if he is so unfortunate as to have any, he gratifies them with choice, delicacy, and secrecy.

We should be as attentive to our pleasures as to our studies. In the latter we should observe and reflect upon all we read; and in the former, be watchful and attentive to every thing we see and hear; and let us never have it to say, as some fools do, of things that were said and done before their faces, "That, indeed, they did not mind them, because they were thinking of something else." Why were they thinking of something else? And if they were, why did they come there? Wherever we are, we should (as it is vulgarly expressed) have our ears and eyes about us. We should listen to every thing that is said, and see every thing that is done. Let us observe, without being thought observers; for otherwise people will be upon their guard before us.

All gaming, field-sports, and such other amusements, where neither the understanding nor the senses have the least share, are frivolous, and the resources of little minds, who either do not think or

do not love to think. But the pleasures of a man of parts either flatter the senses or improve the mind.

There are liberal and illiberal pleasures, as well as liberal and illiberal arts. Sottish drunkenness, indiscriminate gluttony, driving coaches, rustic sports, such as fox-chases, horse-races, &c., are infinitely below the honest and industrious professions of a tailor and a shoemaker.

The more we apply to business, the more we relish our pleasures; the exercise of the mind in the morning, by study, whets the appetite for the pleasures of the evening, as the exercise of the body whets the appetite for dinner. Business and pleasure, rightly understood, mutually assist each other,—instead of being enemies, as foolish or dull people often think them. We cannot taste pleasures truly, unless we can relish them by previous business; and few people do business well, who do nothing else. But, when I speak of pleasures, I always mean the elegant pleasures of a rational being, and not the brutal ones of a swine.

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## PREJUDICES.

NEVER adopt the notions of any books you may read, or of any company you may keep, without examining whether they are just or not; as you will otherwise be liable to be hurried away by pre-

judices, instead of being guided by reason, and quietly cherish error, instead of seeking for truth.

Use and assert your own reason: reflect, examine, and analyze every thing, in order to form a sound and mature judgment: let no *ipse dixit* impose upon your understanding, mislead your actions, or dictate your conversation. Be early what, if you are not, you will, when too late, wish you had been. Consult your reason betimes; I do not say that it will always prove an unerring guide, for human reason is not infallible; but it will prove the least erring guide that you can follow. Books and conversation may assist it; but adopt neither blindly and implicitly: try both by that best rule, which God has given to direct us,—reason. Of all the troubles, do not decline, as many people do, that of thinking. The herd of mankind can hardly be said to think; their notions are almost all adoptive: and, in general, I believe it is better that it should be so; as such common prejudices contribute more to order and quiet, than their own separate reasonings would do, uncultivated and unimproved as they are.

Local prejudices prevail only with the herd of mankind, and do not impose upon cultivated, informed, and reflecting minds; but then there are notions equally false, though not so glaringly absurd, which are entertained by people of superior and improved understandings, merely for want of the necessary pains to investigate, the proper

attention to examine, the penetration requisite to determine, the truth. Those are the prejudices which I would have you guard against, by a manly exertion and attention of your reasoning faculty.

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## RELIGION.

**ERRORS** and mistakes, however gross, in matters of opinion, if they are sincere, are to be pitied ; but not punished, nor laughed at. The blindness of the understanding is as much to be pitied as the blindness of the eyes ; and it is neither laughable nor criminal for a man to lose his way in either case. Charity bids us endeavour to set him right, by arguments and persuasions ; but charity, at the same time, forbids us either to punish or ridicule his misfortune. Every man seeks for truth ; but God only knows who has found it. It is unjust to persecute and absurd to ridicule people for their several opinions, which they cannot help entertaining upon the conviction of their reason. It is he who tells or acts a lie that is guilty, and not he who honestly and sincerely believes the lie.

The object of all public worships in the world is the same : it is that great Eternal Being who created every thing. The different manners of worship are by no means subjects of ridicule. Every sect thinks his own the best ; and I know

no infallible judge in this world to decide which is the best.

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### EMPLOYMENT OF TIME.

How little do we reflect on the use and value of time! It is in every body's mouth, but in few people's practice. Every fool, who slatterns away his whole time in nothings, frequently utters some trite common-place sentence to prove, at once, the value and the fleetness of time. The sun-dials, all over Europe, have some ingenious inscription to that effect; so that nobody squanders away their time without frequently hearing and seeing how necessary it is to employ it well, and how irrecoverable it is if lost. Young people are apt to think they have so much time before them, that they may squander what they please of it, and yet have enough left; as great fortunes have frequently seduced people to a ruinous profusion. But all these admonitions are useless, where there is not a fund of good sense and reason to suggest rather than to receive them.

### IDLENESS.

TIME is precious, life short, and consequently not a single moment should be lost. Sensible men know how to make the most of time, and put out their whole sum either to interest or pleasure: they

are never idle, but continually employed either in amusements or study. It is an universal maxim, that idleness is the mother of vice. It is, however, certain, that laziness is the inheritance of fools; and nothing can be so despicable as a sluggard. Cato, the censor, a wise and virtuous Roman, used to say, there were but three actions of his life that he regretted. The first was, the having revealed a secret to his wife; the second, that he had once gone by sea when he might have gone by land; and the third, the having passed one day without *doing any thing*.

## READING.

“TAKE care of the pence; for the pounds will take care of themselves,” was a very just and sensible reflection of old Mr. Lowndes, the famous secretary of the treasury under William III., Anne, and George I. I therefore recommend to you to take care of minutes; for hours will take care of themselves. Be doing something or other all day long; and not neglect half hours and quarters of hours, which, at the year’s end, amount to a great sum. For instance, there are many short intervals in the day, between studies and pleasures: instead of sitting idle and yawning in those intervals, snatch up some valuable book, and continue the reading of that book till you have got through it: never burden your mind with more than one thing at a time; and, in reading this

book, do not run it over superficially, but read every passage twice over, at least: do not pass on to a second, till you thoroughly understand the first, nor quit the book till you are master of the subject; for, unless you do this, you may read it through, and not remember the contents of it for a week. The books I would particularly recommend, amongst others, are the Marchioness Lambert's "Advice to her Son and Daughter," Cardinal Retz's "Maxims," Rochefoucauld's "Moral Reflections," Bruyere's "Characters," Fontenelle's "Plurality of Worlds," Sir Josiah Child on Trade, Bolingbroke's "Works:" for style, his "Remarks on the History of England," under the name of Sir John Oldcastle; Puffendorf's *Jus Gentium*, and Grotius *de Jure Belli et Pacis*: the last two are well translated by Barbeyrac. For occasional half-hours or less, read works of invention, wit, and humour; but never waste your minutes on trifling authors, either ancient or modern.

Nor are pleasures idleness, or time lost, provided they are the pleasures of a rational being: on the contrary, a certain portion of time employed in those pleasures is very usefully employed.

#### TRANSACTING BUSINESS.

WHATEVER business you have, do it the first moment you can; never by halves, but finish it without interruption, if possible. Business must not be sauntered and trifled with; and you must

not say to it, as Felix did to Paul, "At a more convenient season I will speak to thee." The most convenient season for business is the first; but study and business, in some measure, point out their own times to a man of sense. Time is much oftener squandered away in the wrong choice and improper methods of amusement and pleasures.

#### METHOD.

**DISPATCH** is the soul of business; and nothing contributes more to dispatch than method. Lay down a method for every thing, and stick to it inviolably, as far as unexpected incidents may allow. Fix one certain hour and day in the week for your accounts, and keep them together in their proper order; by which means they will require very little time, and you can never be much cheated. Whatever letters and papers you keep, docket and tie them up in their respective classes, so that you may instantly have recourse to any one. Lay down a method also for your reading, for which you allot a certain share of your mornings: let it be in a consistent and consecutive course, and not in that desultory and immethodical manner, in which many people read scraps of different authors upon different subjects. Keep a useful and short common-place book of what you read, to help your memory only, and not for pedantic quotations. Never read history without having maps, and a chronological book of tables lying by



you, and constantly recurred to; without which history is only a confused heap of facts.

You will say, it may be, as many young people would, that all this order and method is very troublesome, only fit for dull people, and a disagreeable restraint upon the noble spirit and fire of youth. I deny it; and assert, on the contrary, that it will procure you both more time and more taste for your pleasures; and so far from being troublesome to you, that, after you have pursued it a month, it would be troublesome to you to lay it aside. Business whets the appetite, and gives a taste to pleasures, as exercise does to food; and business can never be done without method: it raises the spirits for pleasures; and a spectacle, a ball, an assembly, will much more sensibly affect a man who has employed, than a man who has lost, the preceding part of the day; nay, I will venture to say, that a fine lady will seem to have more charms to a man of study or business than to a saunterer. The same listlessness runs through his whole conduct, and he is as insipid in his pleasures, as inefficient in every thing else.

I hope you earn your pleasures, and consequently taste them; for, by the way, I know a great many who call themselves men of pleasure, but who in truth have none. They adopt other people's indiscriminately, but without any taste of their own. I have known them often inflict excesses upon themselves, because they thought them

genteel; though they sat as awkwardly upon them as other people's clothes would have done. Have no pleasures but your own, and then you will shine in them.

Many people think that they are in pleasures, provided that they are neither in study nor in business. Nothing like it: they are doing nothing, and might just as well be asleep. They contract habitudes from laziness, and they only frequent those places where they are free from all restraints and attentions. Be upon your guard against this idle profusion of time; and let every place you go to be either the scene of quick and lively pleasures, or the school of your improvements; let every company you go into either gratify your senses, extend your knowledge, or refine your manners.

If, by accident, two or three hours are sometimes wanting for some useful purpose, borrow them from your sleep. Six, or at most seven, hours' sleep is, for a constancy, as much as you or any body can want; more is only laziness and dozing; and is both unwholesome and stupifying. If, by chance, your business or your pleasures should keep you up till four or five o'clock in the morning, rise exactly at your usual time, that you may not lose the precious morning hours, and that the want of sleep may force you to go to bed earlier the next night.

## GUARD AGAINST FRIVOLOUSNESS.

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

To conclude this subject: sloth, indolence, and effeminacy are pernicious, and unbecoming a young fellow: let them be your *resource* forty years hence at soonest. Determine, at all events, and however disagreeable it may be to you in some respects, and for some time, to keep the most distinguished and fashionable company of the place you are at, either for their rank or for their learning, or *le bel esprit et le gout*. This gives you credentials to the best companies, wherever you go afterwards.

Know the true value of time; snatch, seize, and enjoy every moment of it. No idleness, no laziness, no procrastination: never put off till to-morrow what you can do to-day. That was the rule of the famous and unfortunate pensionary De Witt; who, by strictly following it, found time not only to do

the whole business of the republic, but to pass his evenings at assemblies and suppers, as if he had nothing else to do or think of.

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## VANITY.

BE extremely on your guard against vanity, the common failing of inexperienced youth, but particularly against that kind of vanity that dubs a man a coxcomb: a character which, once acquired, is more indelible than that of the priesthood. It is not to be imagined by how many different ways vanity defeats its own purposes. One man decides peremptorily upon every subject, betrays his ignorance upon many, and shows a disgusting presumption upon the rest; another desires to appear successful among the women: he hints at the encouragement he has received from those of the most distinguished rank and beauty, and intimates a particular connexion with some one. If it is true, it is ungenerous; if false, it is infamous: but in either case he destroys the reputation he wants to get. Some flatter their vanity by little extraneous objects, which have not the least relation to themselves; such as being descended from, related to, or acquainted with, people of distinguished merit and eminent characters. They talk perpetually of their grandfather Such-a-one, their uncle Such-a-one, and their intimate friend Mr. Such-a-

one, whom, possibly, they are hardly acquainted with. But admitting it all to be as they would have it, what then? Have they the more merit for those accidents? Certainly not. On the contrary, their taking up adventitious, proves their want of intrinsic, merit: a rich man never borrows. Take this rule for granted, as a never-failing one, that you must never seem to affect the character in which you have a mind to shine. Modesty is the only sure bait, when you angle for praise. The affectation of courage will make even a brave man pass only for a bully; as the affectation of wit will make a man of parts pass for a coxcomb. By this modesty I do not mean timidity and awkward bashfulness. On the contrary, be inwardly firm and steady: know your own value, whatever it may be, and act upon that principle; but take great care to let nobody discover that you do know your own value. Whatever real merit you have, other people will discover; and people always magnify their own discoveries, as they lessen those of others.

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### VIRTUE.

VIRTUE is a subject which deserves your and every man's attention. It consists in doing good and in speaking truth: the effects of it, therefore, are advantageous to all mankind, and to one's self in particular. Virtue makes us pity and relieve

the misfortunes of mankind ; it makes us promote justice and good order in society ; and, in general, contributes to whatever tends to the real good of mankind. To ourselves it gives an inward comfort and satisfaction, which nothing else can do, and which nothing else can rob us of. All other advantages depend upon others, as much as upon ourselves. Riches, power, and greatness, may be taken away from us by the violence and injustice of others, or by inevitable accidents ; but virtue depends only upon ourselves, and nobody can take it away from us. Sickness may deprive us of all the pleasures of the body ; but it cannot deprive us of virtue, not of the satisfaction which we feel from it. A virtuous man, under all the misfortunes of life, still finds an inward comfort and satisfaction, which makes him happier than any wicked man can be with all the other advantages of life. If a man has acquired great power and riches by falsehood, injustice, and oppression, he cannot enjoy them ; because his conscience will torment him, and constantly reproach him with the means by which he got them. The stings of his conscience will not even let him sleep quietly ; but he will dream of his crimes ; and in the daytime, when alone, and when he has time to think, he will be uneasy and melancholy. He is afraid of every thing ; for as he knows mankind must hate him, he has reason to think they will hurt him if they can. Whereas,

if a virtuous man be ever so poor and unfortunate in the world, still his virtue is its own reward, and will comfort him under all afflictions. The quiet and satisfaction of his conscience make him cheerful by day and sleep sound at night: he can be alone with pleasure, and is not afraid of his own thoughts. Virtue forces her way, and shines through the obscurity of a retired life; and, sooner or later, it always is rewarded.

To conclude: Lord Shaftesbury says, that he would be virtuous for his own sake, though nobody were to know it; as he would be clean for his own sake, though nobody were to see him.

**END OF CHESTERFIELD'S ADVICE.**

SELECTIONS FROM  
LACON :  
OR,  
MANY THINGS IN FEW WORDS :

ADDRESSED TO THOSE WHO THINK.

BY

THE REV. C. C. COLTON, A.M.,  
LATE FELLOW OF KING'S COLLEGE, CAMBRIDGE.\*

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ACADEMICAL HONOURS.

LITERARY prizes and academical honours are laudable objects of any young man's ambition : they are the proofs of present merit, and the pledges of future utility. But, when hopes excited within the cloister are not realized beyond it, when academical rewards produce not public advantage, the general voice will not squander away upon the blossom that praise and gratitude which it reserves only for the fruit. Let those, therefore, who have been successful in their academic career, be careful to maintain their speed, *servetur ad imum* : otherwise these petty kings within the walls of their colleges, will find themselves dethroned monarchs when they mix with the world ; a world through

\* The complete edition of "Lacon" may be had of the publisher of this little work.



which, like Theodore, king of Corsica, they will be doomed to wander, out of humour with themselves, and useless to society; exasperated with all who do not recognise their former royalty, and commiserate their present degradation.

## ACTIONS.

THE only things in which we can be said to have any property, are our actions. Our thoughts may be bad, yet produce no poison; they may be good, yet produce no fruit. Our riches may be taken from us by misfortune, our reputation by malice, our spirits by calamity, our health by disease, our friends by death. But our actions must follow us beyond the grave: with respect to them alone, we cannot say that we shall carry nothing with us when we die, neither that we shall go naked out of the world. Our actions must clothe us with an immortality, loathsome or glorious. These are the only title-deeds of which we cannot be disinherited: they will have their full weight in the balance of eternity, when every thing else is as nothing; and their value will be confirmed and established by those two sure and sateless destroyers of all other earthly things,—Time and Death.

## AMBITION.

AMBITION is to the mind, what the cap is to the falcon: it blinds us first, and then compels us to tower, by reason of our blindness. But, alas! when

we are at the summit of a vain ambition, we are also at the depth of real misery. We are placed where time cannot improve, but must impair, us; where chance and change cannot befriend, but may betray, us: in short, by attaining all we wish, and gaining all we want, we have only reached a pinnacle, where we have nothing to hope, but every thing to fear.

## ANGER.

THE intoxication of anger, like that of the grape, shows us to others, but hides us from ourselves; and we injure our own cause, in the opinion of the world, when we too passionately and eagerly defend it. Neither will all men be disposed to view our quarrels precisely in the same light that we do; and a man's blindness to his own defects will ever increase, in proportion as he is angry with others, or pleased with himself.

## ANTICIPATIONS.

MEN spend their lives in anticipations, in determining to be vastly happy at some period or other, when they have time. But the present time has one advantage over every other,—it is our own. Past opportunities are gone, future are not come. We may lay-in a stock of pleasures, as we would lay-in a stock of wine; but if we defer the tasting of them too long, we shall find that both are soured by age. Let our happiness, therefore, be a

modest mansion, which we can inhabit, while we have our health and vigour to enjoy it; not a fabric so vast and expensive, that it has cost us the best part of our lives to build it, and which we can expect to occupy only when we have less occasion for an habitation than a tomb. It has been well observed, that we should treat futurity as an aged friend, from whom we expect a rich legacy. Let us do nothing to forfeit his esteem; and treat him with respect, not with servility. But let us not be too prodigal when we are young, nor too parsimonious when we are old: otherwise we shall fall into the common error of those who, when they had the power to enjoy, had not the prudence to acquire; and when they had the prudence to acquire, had no longer the power to enjoy.

## APPLAUSE.

GREAT minds had rather deserve *contemporaneous* applause without obtaining it, than obtain without deserving it: if it follow them, it is well; but they will not deviate to follow it. With inferior minds the reverse is observable: so that they can command the flattery of knaves while living, they care not for the execrations of honest men, when dead. Milton neither aspired to *present* fame, nor even expected it; but (to use his own words) his high ambition was, "to leave something so written to after-ages, that they should not willingly let it die." And Cato finely observed, he would much rather

that posterity should inquire why no statues were erected to him, than why they were!

## AVARICE.

AVARICE is a passion full of paradox, a madness full of method; for although the miser is the most mercenary of all beings, yet he serves the worst master more faithfully than some Christians do the best, and will take nothing for it. He falls down and worships the god of this world; but will have neither its pomps, its vanities, nor its pleasures, for his trouble. He begins to accumulate treasure as a mean to happiness; and, by a common but morbid association, he continues to accumulate it as an end. He lives poor to die rich, and is the mere jailor of his house, and the turnkey of his wealth. Impoverished by his gold, he slaves harder to imprison it in his chest, than his brother slave to liberate it from the mine. The avarice of the miser may be termed the grand sepulchre of all his other passions, as they successively decay. But, unlike other tombs, it is enlarged by repletion, and strengthened by age. This latter paradox, so peculiar to this passion, must be ascribed to that love of power so inseparable from the human mind. There are three kinds of power—wealth, strength, and talent; but as old age always weakens and often destroys the two latter, the aged are induced to cling with the greater avidity to the former. And the attachment of the aged to wealth *must* be a

growing and a progressive attachment, since such are not slow in discovering that those same ruthless years which detract so sensibly from the strength of their bodies and of their minds, serve only to augment and to consolidate the strength of their purse.

## BANTERING AND RAILLERY.

THERE are many good-natured fellows, who have paid the forfeit of their lives to their love of bantering and raiillery. No doubt they have had much diversion; but they have purchased it too dear. Although their wit and their brilliancy may have been often extolled, yet it has at last been extinguished for ever; and by a foe, perhaps, who had neither the one nor the other, but who found it easier to point a sword than a repartee. I have heard of a man, in the province of Bengal, who had been a long time very successful in hunting the tiger: his skill gained him great *éclat*, and had insured him much diversion: at length he narrowly escaped with his life. He then relinquished the sport, with this observation: "Tiger-hunting is very fine amusement, so long as we hunt the tiger; but it is rather awkward when the tiger takes it into his head to hunt us." Again: this skill in small wit, like skill in small arms, is very apt to beget a confidence which may prove fatal in the end. We may either mistake the proper moment, (for even cowards have their fighting-days,) or we

may mistake the proper man. A certain Savoyard got his livelihood by exhibiting a monkey and a bear : he gained so much applause from his tricks with the monkey, that he was encouraged to practise some of them upon the bear : he was dreadfully lacerated, and, on being rescued, with great difficulty, from the gripe of bruin, he exclaimed : “ What a fool was I, not to distinguish between a monkey and a bear ! A bear, my friends, is a very grave kind of a personage, and, as you plainly see, does not understand a joke.”

## BATTLE-FIELD.

It has been said, that the retreat shows the general, as the reply the orator ; and it is partly true ; although a general would rather build his fame on his advances, than on his retreats, and on what he has attained, rather than on what he has abandoned. Moreau, we know, was famous for his retreats, insomuch that his companions in arms compared him to a *drum*, which nobody hears of, *except it be beaten*. But, it is nevertheless true, that the merits of a general are not to be appreciated by the battle alone, but by those dispositions that preceded it, and by those measures that followed it. Hannibal knew better how to conquer, than how to profit by the conquest ; and Napoleon was more skilful in taking positions, than in maintaining them. As to reverses, no general can presume to say that he may not be defeated ;

but he can and ought to say, that he will not be surprised. There are dispositions so skilful, that the battle may be considered to be won, even before it is fought, and the campaign to be decided, even before it is contested. There are generals who have accomplished more by the march than by the musket, and Europe saw, in the lines of Torres Vedras, a simple telescope, in the hands of a Wellington, become an instrument more fatal and destructive, than all the cannon in the camp of his antagonist.

#### BIBLIOMANIAC.

HE that will have no books but those that are scarce, evinces about as correct a taste in literature, as he would do in friendship, who would have no friends but those whom all the world have sent to Coventry.

#### BOOKS AND POETS.

WE should choose our books as we would our companions, for their sterling and intrinsic merit, not for their adscititious or accidental advantages. For, with books as with men, it seldom happens that their performances are fully equal to their pretensions, or their capital to their credit. Therefore, we should consider rather what is said, than who says it, and the consequences of the argument, rather than the consequence of him that delivers it; for wise things have sometimes escaped from heads that are foolish, and foolish things from heads that are wise. We should

prefer preceptors who teach us to think, such as Bacon and Locke, rather than those that teach us to argue, as Aristotle and Cicero ; and we should give our days and our nights to those who, like Tacitus and Sully, describe men as they are, rather than to those who, like Harrington and Bolingbroke, describe men as they ought to be. Of the poets, it will be most safe to read chiefly those of times that are past, who are still popular in times that are present ; and when we read a few of those that are ancient, this is the most pleasing and compendious mode of reading all that is good in those that are modern. The press enables poets to deluge us with streams from Helicon, rapid, overflowing, and inexhaustible, but noisy, frothy, and muddy withal, and profuse rather than profound. But we shall find more difference of opinion as to the comparative merits of the poets, than of all other writers. For in science, reason is the guide ; but in poetry, taste. Truth, I have before observed, is the object of the one, which is uniform and indivisible ; beauty is the object of the other, which is varied and multiform.

## CANDOUR.

EVERY man, if he would be candid, and sum up his own case as impartially as he would that of his neighbour, would probably come to this conclusion, —that he knows enough of others to be certain that he himself has enemies ; and enough of himself, to be as certain that he deserves them. But we are



dissatisfied, not so much with the quantum of the requital, as with the quarter from whence it comes: and are too apt to fancy that our punishment is not deserved, because it is not always inflicted precisely by the proper hand. But inasmuch as the bitter seeds of offence are sometimes sown without producing revenge, their proper harvest; so we also are not to wonder, if at other times the harvest should spring up, even where no seed has been sown.

## CHANCES OF WAR.

HE that undertakes a long march, should not have tight shoes, nor he that undertakes great measures, tight manacles. In order to save all, it is sometimes necessary to risk all; to risk less would be to lose the whole, since half would be swallowed up by those who have deserted us, and the other half by those who have defeated us. The Marquis of Wellesley doubled the resources of India; but there was a time when his *Leadenhall* Directors fancied that they foresaw, in the expense of his equipment, bankruptcy and ruin. They sent him a long letter of remonstrance: *Verbosa et grandis epistola venit a Capreis*. He sent back this truly laconic reply: "Gentlemen, I cannot govern kingdoms by the Rule of Three."

## CHARACTER.

HE that, like the wife of Cæsar, is above suspicion,—he alone is the fittest person to undertake the noble and often adventurous task of diverting the

shafts of calumny from him who has been wounded without cause, has fallen without pity, and cannot stand without help. It is the possessor of unblemished character alone, who, on such an occasion, may dare to stand, like Moses, in the gap, and stop the plague of detraction, until Truth and Time, those slow but steady friends, shall come up, to vindicate the protected, and to dignify the protector. A good character, therefore, is carefully to be maintained, for the sake of others, if possible, more than ourselves: it is a coat of triple steel, giving security to the wearer, protection to the oppressed, and inspiring the oppressor with awe.

## CHINESE IGNORANCE.

THE ignorance of the Chinese may be attributed to their language. A literary Chinese must spend half his life in acquiring a thorough knowledge of it. The use of metaphor, which may be said to be the algebra of language, is, I apprehend, unknown amongst them. And as language, after all, is made up only of the signs and counters of knowledge, he that is obliged to lose so much time in acquiring the sign, will have but little of the thing. So complete is the ignorance of this conceited nation, on many points, that very curious brass models of all the mechanical powers, which the French government had sent over as a present, they considered to be meant as toys for the amusement of the grandchildren of the emperor. And I

have heard the late Sir George Staunton declare, that the costly mathematical instruments made by Ramsden and Dollond, and taken to Peking by Lord Macartney, were as utterly useless to the Chinese, as a steam-engine to an Esquimaux, or a loom to a Hottentot. The father of Montaigne, not inaptly to my present subject, has observed, that the tedious time which we moderns employ in acquiring the language of the ancient Greeks and Romans, which cost them nothing, is the principal reason why we cannot arrive at that grandeur of soul, and perfection of knowledge, that was in them. But the learned languages, after all, are indispensable to form the gentleman and the scholar, and are well worth all the labour that they cost us, provided they are valued not for themselves alone, which would make a pedant, but as a foundation for farther acquirements. The foundation, therefore, should be in a great measure hidden, and its solidity presumed and inferred from the strength, elegance, and convenience of the superstructure. In one of the notes to a former publication, I have quoted an old writer, who observes, "that we fatten a sheep with grass, not in order to obtain a crop of hay from his back, but in the hope that he will feed us with mutton, and clothe us with wool." We may apply this to the sciences: we teach a young man algebra, the mathematics, and logic, not that he should take his equations and his parallelograms into Westminster Hall, nor bring his ten

predicaments to the House of Commons, but that he should bring a mind to both these places, so well stored with the sound principles of truth and of reason, as not to be deceived by the chicanery of the bar, nor the sophistry of the senate. The acquirements of science may be termed the armour of the mind; but that armour would be worse than useless, that cost us all we had, and left us nothing to defend.

## CIVILIZATION.

A SEMI-CIVILIZED state of society, equally removed from the extremes of barbarity and of refinement, seems to be that particular meridian under which all the reciprocities and gratuities of hospitality do most readily flourish and abound. For it so happens that the ease, the luxury, and the abundance of the *highest* state of civilization are as productive of *selfishness*, as the difficulties, the privations, and the sterilities of the *lowest*. In a community just emerging from the natural state to the artificial, and from the rude to the civilized, the wants and the struggles of the individual will compel the most liberal propensities of our nature to begin at home, and too often to end where they began; and the history of our own country will justify these conclusions; for as civilization proceeded, and property became legalized and extended, the civil and ecclesiastical impropiators of the soil set an example of an hospitality, coarse indeed, and

indiscriminating, but of unrivalled magnificence, from the extent of its scale, if not from the elegance of its arrangements. The possessor had no other mode of spending his vast revenues. The dissipations, the amusements, and the facilities of intercourse to be met with in large towns and cities, were unknown. He that wanted society, (and who that can have it, wants it not?) cheerfully opened his cellars, his stables, and his halls; the retinue became as necessary to the lord, as the lord to the retinue; and the parade and splendour of the chase were equalled only by the prodigality and the profusion of the banquet. But as the arts and sciences advanced, and commerce and manufactures improved, a new state of things arose. The refinements of luxury enabled the individual to expend the whole of his income, however vast, upon *himself*; and hospitality immediately yielded to parsimony, and magnificence to meanness. The Cræsus of civilization can now wear a whole forest in his pocket, in the shape of a watch, and can carry the produce of a whole estate upon his little finger, in the form of a ring; he can gormandize a whole ox at a meal, metamorphosed into a turtle, and wash it down with a whole butt of October, *condensed* into a flagon of tokay; and he can conclude these feats by selling the whole interests of a kingdom for a bribe, and by putting the costly price of his delinquency in a snuff-box.

## COMMODITIES.

WHEN articles rise, the consumer is the first that suffers; and when they fall, he is the last that gains.

## COMPANIONSHIP.

SOME men are very entertaining for a first interview, but after that they are exhausted, and run out; on a second meeting we shall find them very flat and monotonous: like hand-organs, we have heard all their tunes; but unlike those instruments, they are not new-barrelled so easily.

## CONTENTMENT.

AGUR said, "Give me neither poverty nor riches," and this will ever be the prayer of the wise. Our incomes should be like our shoes: if too small, they will gall and pinch us; but if too large, they will cause us to stumble and to trip. But wealth, after all, is a relative thing, since he that has little, and wants less, is richer than he that has much, but wants more. True contentment depends not upon what we have, but upon what we would have; a tub was large enough for Diogenes, but a world was too little for Alexander.

## CONVERSATION.

CONVERSATION is the music of the mind, an intellectual orchestra where all the instruments should bear a part, but where none should play together.

Each of the performers should have a just appreciation of his own powers; otherwise an unskilful novice, who might usurp the first fiddle, would infallibly get into a *scrape*. To prevent these mistakes, a good master of the band will be very particular in the assortment of the performers: if too dissimilar, there will be no harmony; if too few, there will be no variety; and if too numerous, there will be no order; for the presumption of one prater might silence the eloquence of a Burke, or the wit of a Sheridan, as a single kettle-drum would drown the finest solo of a Giornovich or a Giardini.

## COURAGE.

PHYSICAL courage, which despises all danger, will make a man brave in one way; and moral courage, which despises all opinion, will make a man brave in another. The former would seem most necessary for the camp, the latter for the council; but to constitute a great man, both are necessary. Napoleon accused Murat of a want of the one, and he himself has not been wholly unsuspected of a want of the other.

## COXCOMBS.

NONE are so seldom found alone, and are so soon tired of their own company, as those coxcombs who are on the best terms with themselves.

## DANGERS ANTICIPATED.

IT is better to meet danger than to wait for it. He that is on a lee shore, and foresees a hurricane, stands out to sea, and encounters a storm, to avoid a shipwreck. And thus the legislator who meets some evils, half subdues them. In the grievous dearth that visited the land of Egypt, Joseph forestalled the evil, and adopted measures that proclaimed to the nation, "You shall not feast, in order that you may not fast; and although you must submit to a scarcity, you shall not endure a famine." And those very persons who have been decried by short-sighted reasoners in this country, as regraters and monopolizers, are, in times of real deficiency, the actual Josephs of the land. Like the *præstolatores* in the camp of the Romans, they spy out the nakedness of the land before the main body are advised of it, and, by raising the price of the commodity, take the only means to insure an economy in the use of it.

## DECISION OF CHARACTER.

THERE is a certain constitution of mind, which, of all others, is the most likely to make our fortunes, if combined with talent, or to mar them, without it; for the errors of such minds are few, but fatal. I allude to those characters, who have a kind of mathematical decision about them, which dictates that a straight line is the shortest distance



between any two points, and that small bodies *with* velocity have a greater momentum than large masses *without* it. Thus they would rather use a *cannon-ball*, than a *battering-ram*. With such minds to resolve and to act is instantaneous; they seem to precede the march of time; to foresee events in the chrysalis of their causes; and to seize that moment for execution, which others waste in deliberation. Cromwell had much of this decision in the camp; but in the church, hypocrisy asserted her dominion, and sometimes neutralized his moral courage, never his physical; for he always fought with more sincerity than he prayed. Cardinal de Retz carried this energy and promptitude into every department of his career,—the church, the camp, the council, and the court; but, like Charles the Twelfth, he had always more sail than ballast, and, after the most hair-breadth escapes, was shipwrecked at last. Napoleon had more of this promptitude of decision than any other character, ancient or modern. Even his ablest generals were often overwhelmed with astonishment at the result of his simultaneities. Kleber designated him as a chief who had two faults,—that of advancing without considering how he should retreat, and of seizing without considering how he should retain.

#### DESTRUCTION AND PRESERVATION.

THE art of destruction seems to have proceeded geometrically, while the art of preservation cannot

be said to have advanced even in a plain arithmetical progression; for there are but *two* specifics known, which will infallibly cure their two respective diseases. But the modes of destroying life have increased so rapidly, that conquerors have not to consider how to murder men, but, out of the numberless methods invented, are only puzzled which to choose. If any nation should hereafter discover a new mode of more inevitable and universal destruction to its enemies than is yet known, (and some late experiments in chemistry have made this supposition far from improbable,) it would, in that case, become absolutely necessary for all neighbouring nations to attempt a similar discovery; or that nation which continued in sole possession of so tremendous a secret would, like the serpent of Aaron, swallow up all neighbouring nations, and ultimately subjugate the world. Let such a secret be once known by any particular nation, and by the awakened activity of all neighbouring states, by every possible effort of vigilant and sleepless espionage, and by the immense rewards proposed for information, mankind would soon perceive which of the two arts government considered of the greatest consequence,—the art of preservation, or that of destruction. If, indeed, any new and salutary mode of preserving life were discovered, such a discovery would not awaken the jealousy, nor become, in any degree, such a stimulus to the inventive faculties of other nations, as the art of

destruction; princes and potentates would look on with indifference, and the progress of such discoveries has always been slow, and their salutary consequences remote and precarious. Inoculation was practised in Turkey long before it was known in Europe; and vaccination has, at this moment, many prejudices to contend with. The Chinese, who aspire to be thought an enlightened nation, to this day are ignorant of the circulation of the blood; and, even in England, the man who made that noble discovery lost all his practice in consequence of his ingenuity.

## DIPLOMACY.

As, in the game of billiards, the balls are constantly producing effects from mere chance, which the most skilful player could neither execute nor foresee, but which, when they *do* happen, serve mainly to teach him how much he has still to learn; so it is in the more profound and complicated game of politics and diplomacy. In both cases, we can only regulate our play by what we have seen rather than by what we have hoped, and by what we have experienced rather than by what we have expected. For one character that appears on the theatre of human affairs that can rule events, there are ten thousand that can follow them, sometimes with more success than these master-minds, always with more safety. He that undertakes to guide the vessel, may at last be swept away from

the helm by the hurricane ; while those who have battened themselves down, determined to follow the fate of their vessel, rather than to guide it, may arrive safe on the shore. Fortune, like other females, prefers a lover to a master, and submits with impatience to control ; but he that woos her with opportunity and importunity, will seldom court her in vain.

## DRAMATIC ART.

HISTRIONIC talent is not so rare a gift as some imagine ; it is both over-rated and over-paid. That the requisites for a first-rate actor demand a combination not easily to be found, is an erroneous assumption, ascribable, perhaps, to the following causes : The market for this kind of talent must always be *understocked*, because very few of those who are really qualified to gain theatrical fame, will condescend to start for it. To succeed, the candidate must be a gentleman by nature, and a scholar by education : there are many who can justly boast of this union, but out of that many, how few are there that would seek or desire theatrical celebrity ! The metropolitan theatre, therefore, can only be recruited from the best samples which the provincial theatres will afford ; and this is a market abundant as to quantity, but extremely deficient as to quality. Johnson told Garrick that he and his profession were mutually indebted to each other. " Your profession," said the doctor, " has made you

rich, and you have made your profession respectable." Such men as Smith, Garrick, Kemble, and Young, might do honour to any profession, and would, perhaps, have succeeded in any; but their attempting success in this department is much more extraordinary than their attaining it; for, in general, those who possess the necessary qualifications for an actor, also feel that they deserve to be something better, and this feeling dictates a more respectable arena. Neither is the title to talent bestowed by the suffrages of a metropolitan audience always unequivocal. Such an audience is, indeed, a tribunal from which an actor has no appeal; but there are many causes which conspire to warp and to bias its judgment; and it often happens that it is more difficult to *please a country audience* than a London one. In a country theatre there is nothing to bribe our decisions; the principal actor is badly supported, and must depend solely on himself. In a London theatre, the blaze of light and beauty, the splendour of the scenery, the skill of the orchestra, are all adscititious attractions, acting as *avant-couriers* for the performer, and predisposing us to be pleased. Add to this, that the extended magnificence of a metropolitan stage defends the actor from that microscopic scrutiny to which he must submit in the country. We should also remember, that at times it requires more courage to praise than to censure: and the metropolitan actor will always have *this* advantage

over the provincial,—if we are pleased, our taste is flattered in the one instance, but suspected in the other.

## DREAMS.

**METAPHYSICIANS** have been learning their lesson for the last four thousand years, and it is high time that they should now begin to teach us something. Can any of the tribe inform us why all the operations of the mind are carried on with undiminished strength and activity in dreams, except the judgment, which alone is suspended and dormant? This faculty of the mind is in a state of total inefficiency during dreams. Let any man carefully examine his own experience on this subject, and he will find that the most glaring incongruities of time, the most palpable contradictions of place, and the grossest absurdities of circumstance, are most glibly swallowed down by the dreamer, without the slightest dissent or demurrage of the judgment. The moment we are wide awake the judgment reassumes her functions, and shocks us with surprise at a credulity that, even in sleep, could reconcile such a tissue of inconsistencies. I remember that, on conversing on this subject with a gentleman of no mean acquirements, he informed me of a curious circumstance with respect to himself. He dreamt that he saw the funeral of an intimate friend, and, in the continuation of the same dream, he met his dead friend walking in the streets, to whom he imparted the

melancholy tidings, without experiencing, *at the time*, the remotest feeling as to the monstrous absurdity of the communication; neither was his conviction of that event shaken in the slightest degree, until he awoke, by this astounding proof of its falsehood. The only plausible account that offers itself to my mind as to the phenomenon of this suspension of the judgment, seems to be this; all dreams are *a piece of vivid painting to the mind's eye*; we clearly see all that we dream about; there is no doubt, and of course no reasoning; for the panorama is before us, and all its objects are *oculis subjecta fidelibus*. As all dreams, so far as I can recollect my own, or find out by inquiring of others, seem to be produced by vivid paintings on the mind's eye, it would be a matter of very curious inquiry, of what forms, shapes, or figures, are the dreams of those composed who have been born blind. Do they ever dream? and if they do, can they explain what they have been dreaming about, by any reference to outward objects which they have never seen? I merely suggest these hints for the use of those who have leisure and opportunity for such investigations.

## DRESS.

It is not every man that can *afford* to wear a shabby coat; and *worldly* wisdom dictates to *her* disciples the propriety of dressing somewhat beyond their means, but of living somewhat within them; for every one sees how we dress, but none

see how we live, except we choose to let them. But the truly great are, by universal suffrage, exempted from these trammels, and may live or dress as they please.

## EARLY RISING.

BED is a bundle of paradoxes; we go to it with reluctance, yet we quit it with regret; and we make up our minds every night to leave it early, but we make up our bodies every morning to keep it late.

## ECCENTRICITIES OF GENIUS.

GREAT men, like great cities, have many crooked arts and dark alleys in their hearts, whereby he that knows them may save himself much time and trouble.

## ELOQUENCE.

ELOQUENCE is the language of nature, and cannot be learnt in the schools; the passions are powerful pleaders, and their very silence, like that of Garrick, goes directly to the soul; but rhetoric is the creature of art, which he who feels least will most excel in; it is the quackery of eloquence, and deals in nostrums, not in cures.

## EMULATION.

EMULATION has been termed a spur to virtue, and assumes to be a spur of gold. But it is a spur composed of baser materials, and, if tried in the furnace, will be found to want that fixedness which



is the characteristic of gold. He that pursues virtue only to surpass others, is not far from wishing others less forward than himself: and he that rejoices too much at his own perfections, will be too little grieved at the defects of other men. We might also insist upon this, that true virtue, though the most humble of all things, is the most progressive: it must persevere to the end. But, as Alexander scorned the Olympic Games, because there were no kings to contend with, so he that starts only to outstrip others, will suspend his exertions when that is attained; and self-love will, in many cases, incline him to stoop for the prize, even before he has obtained the victory.

#### ENERGY.

THEY that are in power should be extremely cautious to commit the execution of their plans, not only to those who are able, but to those who are willing: as servants and instruments, it is their duty to do their best; but their employers are never so sure of them, as when their duty is also their pleasure. To commit the execution of a purpose to one who disapproves of the plan of it, is to employ but one-third of the man: his heart and his head are against you; you have commanded only his hands.

#### ENGLAND—HER RESOURCES.

ENGLAND can bear more mismanagement, luxury, and corruption, than any other nation under hea-

ven; and those who have built their predictions of her downfall from analogies taken from other nations, have all fortunately failed, because England has four points of strength and revivescence, not common to those examples from which these analogies have been drawn. Two of these sources of strength are *physical*,—her coal, and her iron; and two of them are *moral*,—the freedom of the press, and the trial by jury; and they are mutually conservative of each other; for should any attempt be made to destroy the last two, the first two are admirably adapted to defend them.

## ENVY.

ENVY ought, in strict truth, to have no place whatever allowed it in the heart of man; for the goods of this present world are so vile and low, that they are beneath it; and those of the future world are so vast and exalted, that they are above it.

## ETERNITY.

HE that will often put eternity and the world before him, and who will dare to look steadfastly at both of them, will find that the more often he contemplates them, the former will grow greater, and the latter less.

## EVENTS—THEIR SECRET SPRINGS.

SOME historians, like Tacitus, Burnet, and the Abbé Raynal, are never satisfied, without adding to their detail of events the secret springs and causes

that have produced them. But, both heroes and statesmen, amid the din of arms and the hurry of business, are often necessitated to invert the natural order of things; to fight before they deliberate, and to decide before they consult. A statesman may regulate himself by events, but it is seldom that he can cause events to regulate themselves by him. It often happens, too, both in courts and in cabinets, that there are two things going on together, a main-plot and an under-plot; and he that understands only *one* of them, will, in all probability, be the dupe of *both*. A mistress may rule a monarch, but some obscure favourite may rule the mistress. Doctor Busby was asked how he contrived to keep all his preferments, and the head mastership of Westminster School, through the successive but turbulent reigns of Charles the First, Oliver Cromwell, Charles the Second, and James: he replied, "The fathers govern the nation; the mothers govern the fathers; but the boys govern the mothers, *and I govern the boys.*"

## EXCELLENCE.

SOME men will admit of only two sorts of excellence,—that which they can equal, and what *they* term a still higher, that which they can surpass. As to those efforts that beat them, they would deny the existence of such rather than acknowledge their own defeat. They are dazzled by the rays of genius, and provoked at their inability to arrive at it;

therefore, like those idolaters that live too far from the temple, they form and fashion out a little leaden image of their own, before which they fall down, and worship.

## EXPERIENCE.

*FELIX quem faciunt aliena pericula cautum* : this is well translated by some one, who observes that it is far better to borrow experience than to buy it. He that sympathizes in all the happiness of others, perhaps himself enjoys the safest happiness ; and he that is warned by all the folly of others, has, perhaps, attained the soundest wisdom. But such is the purblind egotism and the suicidal selfishness of mankind, that things so desirable are seldom pursued, things so accessible seldom attained. That is indeed a twofold knowledge which profits alike by the folly of the foolish and the wisdom of the wise : it is both a shield and a sword ; it borrows its security from the darkness, and its confidence from the light.

## FAITH AND WORKS.

FAITH and works are as necessary to our spiritual life as Christians, as soul and body are to our natural life as men ; for faith is the soul of religion, and works the body.

## FALSEHOOD AND TRUTH.

FALSEHOOD, like a drawing in perspective, will not bear to be examined in *every* point of view, be-

cause it is a good imitation of truth, as a perspective is of the reality, only in *one*. But truth, like that reality of which the perspective is the representation, will bear to be scrutinized in *all* points of view, and, though examined under every situation, is one and the same.

## FAME.

FAME is an undertaker that pays but little attention to the living, but bedizens the dead, furnishes out their funerals, and follows them to the grave.

## FASHION AND FOLLY.

THE minor miseries superinduced by Fashion, that queen of fools, can hardly be conceived by those who live in the present day, when common sense is invalidating every hour the authority of this silly despot, and confirming the rational dictates of comfort. The quantum of uneasiness forced upon us by these absurdities, was no small drawback from the sum total of that happiness allotted to the little life of man; for small miseries, like small debts, hit us in so many places, and meet us at so many turns and corners, that what they want in weight, they make up in number, and render it less hazardous to stand the fire of one cannon-ball, than a volley composed of such a shower of bullets. It is within the recollection of very many of my readers, that no gentleman or lady could either pay or receive a visit, or go out to a dinner, or appear at a public party, without submitting to have seven

or eight pounds of fat and flour worked into their hair, by the hands of that very industrious and important personage the friseur, on whose co-operation their whole powers of locomotion depended, and who had so much to do that he could seldom be punctual. Nothing was more common than for ladies at a race-ball, an election invitation, or a county assize meeting, to undergo the tremendous operations of the friseur on the evening that preceded, and to sacrifice one night's rest to fashion, in order that they might sacrifice another night to folly. Our fair countrywomen laugh at the Chinese ladies, who deprive themselves of the use of their feet by tight shoes and bandages, and whose characters would be ruined if they were even suspected of being able to walk. But they themselves, by the more destructive and dangerous fashion of tight lacing, destroy functions of the body far more important, not only to themselves, but to their offspring, and whole troops of dandies, quite as taper-waisted and almost as masculine as their mothers, are the natural result of such an absurdity. If to be admired is the motive for such a custom, it is a most paradoxical mode of pursuing this end; for that which is destructive of health, must be still more destructive of beauty; that beauty, in a vain effort to preserve which, the victims of this fashion have devoted themselves to a joyless youth and a premature decrepitude.

## FLATTERY.

FLATTERY is often a traffic of mutual meanness, where, although both parties intend deception, neither is deceived; since words, that cost little, are exchanged for hopes that cost less. But we must be careful how we flatter fools too little, or wise men too much; for the flatterer must act the very reverse of the physician, and administer the strongest dose only to the weakest patient. The truly great will bear even reproof, if truth support it, more patiently than flattery accompanied with falsehood; for, by venturing on the first, we pay a compliment to their heart; but, by venturing on the second, we inflict an insult on their head.

## FOLLIES.

THE wise man has his follies, no less than the fool; but it has been said, that herein lies the difference,—the follies of the fool are known to the world, but are hidden from himself; the follies of the wise are known to himself, but hidden from the world. A harmless hilarity and a buoyant cheerfulness are not infrequent concomitants of genius; and we are never more deceived, than when we mistake gravity for greatness, solemnity for science, and pomposity for erudition.

## FOOLS.

STRONG and sharp as our wit may be, it is not so strong as the memory of fools, nor so keen as

their resentment. He that has not strength of mind to forgive, is by no means so weak as to forget; and it is much more easy to do a cruel thing, than to say a severe one.

## FORBEARANCE.

As there are none so weak that we may venture to injure them with impunity, so there are none so *low* that they may not at some time be able to repay an obligation. Therefore what benevolence would dictate, prudence would confirm. For he that is cautious of insulting the weakest, and not above obliging the lowest, will have attained such habits of forbearance and of complacency, as will secure him the good-will of all that are beneath him, and teach him how to avoid the enmity of all that are above him. For he that would not bruise even a worm will be still more cautious how he treads upon a serpent.

## FORBIDDEN THINGS.

WHEN Mahomet forbids his followers the use of wine, when the grand Sultan discourages learning, and when the Pope denies the Scriptures to the laity, what are we to infer from hence? Not the *danger* of the things forbidden, but the *fears* of those that forbid. Mahomet knew that his was a faith strictly military, and to be propagated by the sword; he also knew that nothing is so destructive of discipline as wine; therefore Mahomet



interdicted wine. The grand Sultan knows that despotism is founded on the blindness and weakness of the governed; but that learning is light and power, and that the powerful and the enlightened make very troublesome slaves; therefore the Sultan discourages learning. Leo X. knew that the pontifical hierarchy did support, and was reciprocally supported by, a superstition that was false; but he also knew that the Scriptures are true, and that truth and falsehood assimilate not; therefore Leo withheld the Scriptures from the laity.

#### FORTUNE'S FAVOURITES.

THERE are some men who are fortune's favourites, and who, like cats, light for ever upon their legs. Wilkes was one of these didappers, whom, if you had stripped naked, and thrown over Westminster Bridge, you might have met on the very next day, with a bag-wig on his head, a sword by his side, a laced coat upon his back, and money in his pocket.

#### FORWARDNESS.

IT is dangerous to take liberties with great men, unless we know them thoroughly: the keeper will hardly put his head into the lion's mouth upon a *short* acquaintance.

#### FRANKNESS.

HE that openly tells his friends all that he thinks of them, must expect that they will secretly tell his enemies much that they do *not* think of him.

## FREDERICK THE GREAT.

WHEN the great Frederick, the enlightened philosopher of Sans Souci, heard of the petitions and remonstrances sent to the throne from our towns and counties, he was heard to exclaim, "Ah, why am not I their king? With a hundred thousand of my troops round the throne, and a score or two of executioners in my train, I should soon make those proud islanders as dutiful as they are brave, and myself the first monarch of the universe." But it would have been only by and with a parliament that he could have raised any supplies; and Charles the First might have taught him the danger of attempting to reign without one. Either his hundred thousand men would have mutinied for want of pay; or if he had attempted to support them by unconstitutional measures, his executioners might eventually have been called upon to perform a tragedy in which this adventurous monarch himself might have been under the awkward necessity of performing the principal part.

## FRENCH REVOLUTION.

THE French Revolution was a machine invented and constructed for the purpose of manufacturing liberty; but it had neither lever-clogs, nor adjusting powers, and the consequences were that it worked so rapidly that it destroyed its own inventors, and set itself on fire.

## GENIUS.

GENIUS, in one respect, is like gold; numbers of persons are constantly writing about *both*, who have *neither*. The mystifications of metaphysics, and the quackeries of craniology, may be combined and conglomerated without end, and without limit, in a vain attempt to enable common sense to grasp and to comprehend the causes of genius, or the modes of their operation. Neither are men of genius themselves one jot better able to give us a satisfactory solution of the springs and sources of their own powers than other men. The plain unvarnished fact, after all that may be said or sung about it, and about it, is this,—that genius, in one grand particular, is like life. *We know nothing of either, but by their effects.* It is highly probable that genius may exist, under every sun and every sky, *like moss*, and with as many varieties; but it may have been more fully developed in some situations than in others. The fogs of Iceland, however, have been warmed by poetry, and those of Holland by wit: *Vervecum in patriâ crassoque sub aëre nasci ingenium.* If, indeed, any inferior power can have the slightest influence on genius, which is itself the essence of power, if aught which is of earth can control that which is of heaven, this influence must be looked for, not in soils, nor suns, nor climates, but in social institutions, and in the modes and forms of governments. The Jews have

been much the same in all periods, and are the same in all places, because their social institutions are the same. Look also at Greece and at Italy, two countries the most adducible, inasmuch as they have been the most highly favoured with talent. The bee and the nightingale, the olive and the grape, remain, because the climate is the same ; but where are the Grecians, where are the Romans ? The governments and the institutions are changed, and with them the men. Freedom is not indeed the mother, but she is the nurse of Genius, giving scope to its aspirations, confidence to its darings, and efficiency to its strength. As to those causes that may have been supposed to impart any particular bias or scope to genius, no sooner have we laid down some general rule on this head, than a thousand exceptions rush in to overturn it. If we affirm, with Johnson, that "genius is general power accidentally determined to some particular direction," this may be true of the ten, but false of the ninety. Paley and Adam Smith have declared their total incapacity with regard to all works of fiction, fancy, or imagination ; and had Mr. Locke indulged in poetry, it is probable he would have failed more lamentably than Pope, when he dabbled in metaphysics. Such characters as Crichton and Mirandola, on the contrary, would seem to support the theory of Dr. Johnson, and go to prove that extension is not always purchased at the price of profundity. Shakespeare possessed an

universality of talent that would have enabled him to accomplish any thing.

“To form one perfect whole, in him conspire  
The painter’s pencil, and the minstrel’s lyre,  
The wisdom of the sage, and prophet’s hallow’d  
fire.”

Neither can we lay down any certain rule for genius, as regards the periods of its development. Some have gone into the vineyard at the third hour, and some at the ninth; some, like the Nile, have been mean and obscure in their source, but, like that mighty river, majestic in their progress, with a stream both grand and fertile, have enriched the nations, rolling on, with accumulated magnificence, to the ocean of Eternity. Others again there are, who seem to have adopted the motto of Cæsar for their career, and who have burst upon us from the depth of obscurity, as the lightning from the bosom of the cloud. Their energy has been equalled only by their brilliance, and, like that bolt of heaven to which I have compared them, they have shivered all opposition with a strength that obstacle served only to awaken, and resistance to augment.

#### GLORY.

THE road to glory would cease to be arduous, if it were trite and trodden; and great minds must be ready not only to *take* opportunities, but to *make* them. Alexander dragged the Pythian priestess to

the temple on a forbidden day: she exclaimed, "My son, thou art invincible," which was oracle enough for him. On a second occasion, he cut the Gordian knot, which others had in vain attempted to untie. Those who start for human glory, like the mettled hounds of Actæon, must pursue the game not only where there is a path, but where there is none. They must be able to simulate and dissimulate, to leap and to creep; to conquer the earth like Cæsar, or to fall down and kiss it like Brutus; to throw their sword like Brennus into the trembling scale; or, like Nelson, to snatch the laurels from the doubtful hand of Victory, while she is hesitating where to bestow them. That policy that can strike only while the iron is hot, will be overcome by that perseverance which, like Cromwell's, can make the *iron hot by striking*; and he that can only rule the storm must yield to him who can both *raise* and *rule* it.

## GOLDBAKERS.

IF a man could make gold, he would incur a double danger,—first, from his own avarice, and, secondly, from the avarice of other men. The first would make him a slave, or the second a prisoner; for princes and potentates would think a goldmaker a very convenient member of their exchequer, and, as there would be very little chance of his dismissal, they would take care that he should not enjoy a sinecure place.

## GOSSIFS.

THE idle levy a very heavy tax upon the industrious, when by frivolous *visitations* they rob them of their time. Such persons beg their daily happiness from door to door, as beggars their daily bread, and, like them, sometimes meet with a rebuff. A mere gossip ought not to wonder if we evince signs that we are tired of him, seeing that we are indebted for the honour of his visit solely to the circumstance of his being tired of himself. He sits at home until he has accumulated an insupportable load of ennui, and he sallies forth to distribute it among all his acquaintance.

## GREATNESS.

TRUE greatness is that alone which is allowed to be so by the *most great*; and the difficulty of attaining perfection is best understood only by those who stand nearest themselves unto it. For as he that is placed at a great distance from an object is a bad judge of the relative space that separates other objects from it, that are comparatively contiguous unto it, so also those that are a great way off from excellence, are equally liable to be misled as to the respective advances that those who have nearly reached it have made. The combination of research, of deduction, and of design, developing itself at last in the discovery of the safety-lamp for the miner, and muzzling, as it were,

in a metallic net as fine as gossamer, the most powerful and destructive of the elements, was an effort of mind that can be fully appreciated only by those who are thoroughly aware of the vast difficulty of the end, and of the beautiful simplicity of the means. Sir Humphrey Davy will receive the eternal *gratitude* of the most ignorant, but the *civic* crown he has so nobly earned will be placed upon his head by the admiration and the suffrages of the most wise. The truly great, indeed, are few in number, and slow to admit superiority; but, when once admitted, they do more homage to the greatness that overtops them, even than minds that are inferior and subordinate. In a former publication I have related that I once went to see an exhibition of a giant: he was particularly tall and well proportioned. I was much interested by a group of children who were brought into the room; and I promised myself much amusement from the effect that the entrance of a giant would produce upon them. But I was disappointed; for this Brobdignag seemed to excite a much less sensation than I had anticipated in this young coterie of Lilliputians. I took a subsequent opportunity to express my astonishment on this subject to the giant himself, who informed me that he had invariably made the same remark, and that children and persons of diminutive stature never expressed half the surprise or gratification on seeing him that was evinced by those who were tall. The reason of this puzzled



me a little, until at last I began to reflect that children and persons of small stature are in the constant habit of looking up at others, and therefore it costs them no trouble to look a little higher at a giant: but those who are comparatively tall, inasmuch as they are in the constant habit of looking *down* upon all others, are beyond measure astonished when they meet with one whose very superior stature obliges them to look up. And so it is with minds; for the truly great meet their equals rarely, their inferiors constantly; but when they meet with a superior, the novelty of such an intellectual phenomenon serves only to increase its brilliance, and to give a more ardent adoration to that homage which it commands.

## HABIT.

HABIT will reconcile us to every thing but change, and even to change, if it recur not too quickly. Milton, therefore, makes his hell an ice-house, as well as an oven, and freezes his devils at one period, but bakes them at another. The late Sir George Staunton informed me, that he had visited a man in India who had committed a murder, and who, in order to save not only his life, but what was of much more consequence, his *caste*, he submitted to the penalty imposed. This was, that he should sleep for seven years on a bedstead, without any mattress, the whole surface of which was studded with points of iron resembling nails, but

not so sharp as to penetrate the flesh. Sir George saw him in the fifth year of his probation, and his skin was then like the hide of a rhinoceros, but more callous ; at that time, however, he could sleep comfortably on his "*bed of thorns,*" and remarked, that at the expiration of the term of his sentence, he should most probably continue that system from choice, which he had been obliged to adopt from necessity.

## HAPPINESS.

WHAT is earthly happiness ? that phantom of which we hear so much and see so little ; whose promises are constantly given and constantly broken, but as constantly believed ; that cheats us with the sound instead of the substance, and with the blossom instead of the fruit. Like Juno, she is a goddess in pursuit, but a cloud in possession ; deified by those who cannot enjoy her, and despised by those who can. Anticipation is her herald, but Disappointment is her companion : the first addresses itself to our imagination, that *would* believe ; but the latter to our experience, that *must*. Happiness, that grand mistress of the ceremonies in the dance of life, impels us through all its mazes and meanderings, but leads none of us by the same route. Aristippus pursued her in pleasure, Socrates in wisdom, and Epicurus in both ; she received the attentions of each, but bestowed her endearments on neither, although, like some other gallants, they all

boasted of more favours than they had received. Warned by their failure, the Stoic adopted a most paradoxical mode of preferring his suit: he thought, by slandering, to woo her; by shunning, to win her; and proudly presumed that, by fleeing her, she would turn and follow him. She is deceitful as the calm that precedes the hurricane, smooth as the water on the verge of the cataract, and beautiful as the rainbow, that smiling daughter of the storm; but, like the mirage in the desert, she tantalizes us with a delusion that distance creates, and that contiguity destroys. Yet, when unsought, she is often found, and, when unexpected, often obtained; while those who seek for her the most diligently fail the most, because they seek her where she is not. Anthony sought her in love, Brutus in glory, Cæsar in dominion: the first found disgrace, the second disgust, the last ingratitude, and each destruction. To some she is more kind, but not less cruel; she hands them her cup, and they drink even to stupefaction, until they doubt whether they are men with Philip, or dream that they are gods with Alexander. On some she smiles, as on Napoleon, with an aspect more bewitching than an Italian sun; but it is only to make her frown the more terrible, and by one short caress to embitter the pangs of separation.

## HEALTH.

IN the constitution, both of our mind and of our body, every thing must go on right, and harmonize well together, to make us happy; but should one thing go wrong, that is quite enough to make us miserable; and although the joys of this world are vain and short, yet its sorrows are real and lasting; for I will show you a ton of perfect pain with greater ease than one ounce of perfect pleasure; and he knows little of himself, or of the world, who does not think it sufficient happiness to be free from sorrow: therefore, give a wise man health, and he will give himself every other thing. I say, give him health; for it often happens that the most ignorant empiric can do us the greatest harm, although the most skilful physician knows not how to do us the slightest good.

## HESITATION.

HESITATION is a sign of weakness; for, inasmuch as the comparative good and evil of the different modes of action about which we hesitate are seldom equally balanced, a strong mind should perceive the slightest inclination of the beam with the glance of an eagle; particularly as there are cases where the preponderance will be very *minute*, even although there should be *life* in the one scale, and *death* in the other. It is recorded of the late Earl of Berkeley, that he was suddenly

awakened at night, in his carriage, by a highwayman, who, ramming a pistol through the window, and presenting it close to his breast, demanded his money, exclaiming at the same time, that he had heard that his lordship had boasted that he never would be robbed by a *single* highwayman, but that he should now be taught the contrary. His lordship, putting his hand into his pocket, replied, "Neither would I now be robbed, if it was not for that fellow who is looking over your shoulder." The highwayman turned round his head, when his lordship, who had drawn a pistol from his pocket, instead of a purse, shot him on the spot.

## HONOUR AND VIRTUE.

HONOUR is unstable, and seldom the same ; for she feeds upon opinion, and is as fickle as her food. She builds a lofty structure on the sandy foundation of the esteem of those who are of all beings the most subject to change. But virtue is uniform and fixed, because she looks for approbation only from Him who is the same yesterday, to-day, and for ever. Honour is most capricious in her rewards. She feeds us with air, and often pulls down our house to build our monument. She is contracted in her views, inasmuch as her hopes are rooted in earth, bounded by time, terminated by death. But virtue is enlarged and infinite in her hopes, inasmuch as they extend beyond present things even to eternal ; this is their proper sphere, and they will

cease only in the reality of deathless enjoyment. In the storms and in the tempests of life, honour is not to be depended on, because she herself partakes of the tumult; she also is buffeted by the wave, and borne along by the whirlwind. But virtue is above the storm, and has an anchor sure and steadfast, because it is cast into heaven. The noble Brutus worshipped honour, and in his zeal mistook her for virtue. In the day of trial he found her a shadow and a name. But no man can purchase his virtue too dear; for it is the only thing whose *value* must ever increase with the *price* it has cost us. Our integrity is never worth so much, as when we have parted with *our all to keep it*. The Pagans, (says Bayle,) from the obscurity wherein they lived as to another life, reasoned very inconsequentially on the reality of virtue. *It belongs to Christians alone to argue upon it aright*; and if those good things to come, which the Scripture promises the faithful, were not *joined* to the desire of virtue, that, and innocency of life, might be placed in the number of those things on which Solomon pronounced his definitive decree, "*Vanity of vanities, all is vanity!*"

## HOPE.

HOPE is a prodigal young heir, and Experience is his banker; but his drafts are seldom honoured, since there is often a heavy balance against him, because he draws largely on a small capital, is not yet in possession, and, if he were, would *die*.

## HORACE AND JUVENAL.

HORACE makes an awkward figure in his vain attempt to unite his real character of sycophant with the assumed one of the satirist ; he sometimes attempts to preach down vice without virtue, sometimes to laugh it down without wit. His object was to be patronized by a court, without meanness, if possible, but, at all events, to be patronized. He served the times more perhaps than the times served him, and, instead of forming the manners of his superiors, he himself was, in great measure, formed by them. In fact, no two men who have handled the same subject differ so completely, both in character and in style, as Horace and Juvenal : to the latter may be applied what Seneca said of Cato, that he gained as complete a triumph over the vices of his country, as Scipio did over the enemies of it. Had Juvenal lived in the days of Horace, he would have written much better, because much bolder ; but had Horace lived in the time of Juvenal, he would not have dared to have written satire at all ; in attacking the false friends of his country, he would have manifested the same pusillanimity which he himself informs us he discovered, when he, on *one* occasion, ventured to attack her real foes.

## HUMAN PASSIONS.

LADY Mary Wortley Montagu observed, that in the whole course of her long and extensive travels,

she had found but two sorts of people, *men* and *women*. This simple remark was founded on no small knowledge of human nature; but we might add, that even this distinction, narrow as it is, is *now* gradually disappearing; for some of our beaux are imitating the women, in everything that is little, and some of our women are imitating the men, in everything that is great. Miss Edgeworth and Madame de Stael have proved that there is *no sex in style*; and Madame La Roche Jacqueline and the Duchess d'Angoulême have proved that there is also *no sex in courage*. Barbarous or refined, in rags or in ruffles, at St. Giles's or St. James's, covered with the skins of quadrupeds or the costly entrails of an insect, *we are in essentials the same*. We pursue the same goods, and fly the same evils; we loathe and love, and hope and fear, from causes that differ little in themselves, but only in their circumstances and modifications. Hence it happens that the irony of Lucian, the discriminations of Theophrastus, the strength of Juvenal, and the wit of Horace, are felt and relished alike by those who have inhaled the clear air of the Parthenon, the skies of Italy, or the fogs of London; and have been alike admired on the banks of the Melissus, the Tiber, or the Thames. A Scotch Highlander was taken prisoner by a tribe of Indians; his life was about to be sacrificed, when the chief adopted him as his son. They carried him into the interior; he learnt their language, assumed their habits, and



became skilful in the use of their arms. After a season, the same tribe began their route to join the French army, at that time opposed to the English. It was necessary to pass near to the English lines during the night. Very early in the morning,—and it was spring,—the old chief roused the young Highlander from his repose; he took him to an eminence, and pointed out to him the tents of his countrymen. The old man appeared to be dreadfully agitated, and there was a keen restlessness in his eye. After a pause; “I lost,” said he, “my *only* son in the battle with your nation; are you the only son of your father? and do you think that your father is yet alive?” The young man replied, “I am the only son of my father, and I hope that my father is yet alive.” They stood close to a beautiful magnolia in full blossom. The prospect was grand and enchanting, and all its charms were crowned by the sun, which had fully emerged from the horizon. The old chief, looking steadfastly at his companion, exclaimed, “Let thy heart rejoice at the beauty of the scene! *to me it is as the desert*; but you are free; return to your countrymen, revisit your father, that he may again rejoice, when he sees the sun rise in the morning, and the trees blossom in the spring!”

## HUMILITY.

BE very slow to believe that you are wiser than all others: it is a fatal but common error. Where

one has been saved by a true estimation of another's weakness, thousands have been destroyed by a false appreciation of their own strength.

## HURRY AND DISPATCH.

No two things differ more than hurry and dispatch. Hurry is the mark of a weak mind, dispatch of a strong one. A weak man in office, like a squirrel in a cage, is labouring eternally, but to no purpose, and in constant motion without getting on a jot: like a turnstile, he is in every body's way, but stops nobody; he talks a great deal, but says very little; looks into every thing, but sees into nothing; and has a hundred irons in the fire, but very few of them are hot, and with those few that are he only burns his fingers.

## IDLENESS.

GREAT examples to virtue, or to vice, are no so productive of imitation as might at first sight be supposed. The fact is, there are hundreds that want energy for one that want ambition; and sloth has prevented as many vices in some minds as virtues in others. Idleness is the grand Pacific Ocean of life; and in that stagnant abyss, the most salutary things produce no good, the most noxious no evil. Vice, indeed, abstractedly considered, may be, and often is, engendered in idleness; but the moment it becomes efficiently vice, it must quit its cradle, and cease to be idle.

## INTELLECTUAL SUPERIORITY.

THE most consistent men are not more unlike to others than they are at times to themselves ; therefore, it is ridiculous to see character-mongers drawing a full-length likeness of some great man, and perplexing themselves and their readers by making every feature of his conduct strictly conform to those lines and lineaments which they have laid down ; they generally find or make for him some ruling passion the rudder of his course ; but with all this pother about ruling passions, the fact is, that all men and all women have but one *apparent good*. Those, indeed, are the strongest minds, and are capable of the greatest actions, who possess a telescopic power of intellectual vision, enabling them to ascertain the real magnitude and importance of distant goods, and to despise those which are indebted for all their grandeur solely to their contiguity.

## INTIMACY.

INTIMACY has been the source of the deadliest enmity, no less than of the firmest friendship : like some mighty rivers, which rise on the same mountain, but pursue a quite contrary course.

## JESUITS.

IT was observed of the Jesuits, that they constantly inculcated a thorough contempt of worldly things in their doctrines, but eagerly grasped at

them in their lives. They were "wise in their generation;" for they cried down worldly things, because they wanted to obtain them, and cried up spiritual things, because they wanted to dispose of them.

## JUNIUS.

POLITICS and personalities will give a *temporary* interest to authors; but they must possess something more, if they would wish to render that interest permanent. I question whether Junius himself had not been long since forgotten, if we could but have ascertained whom to forget; but our reminiscences were kept from slumbering, chiefly because it was undetermined *where* they should *rest*. The Letters of Junius are a splendid monument, an unappropriated cenotaph, which, like the pyramids of Egypt, derives much of its importance from the mystery in which the hand that reared it is involved.

## JUST BEFORE LIBERAL.

THOSE who have a thorough knowledge of the human heart, will often produce all the best effects of the virtues by a subtle appeal to the vanities of those with whom they have to do; and can cause the very weaknesses of our minds indirectly to contribute to the furtherance of measures, from whose strength the powers of our minds would perhaps recoil, as unequal and inefficient. A preacher in the neighbourhood of Blackfriars, not

undeservedly popular, [Rowland Hill,] had just finished an exhortation strongly recommending the liberal support of a certain very meritorious institution. The congregation was numerous, and the chapel crowded to excess. The discourse being finished, the plate was about to be handed round to the respective pews, when the preacher made this short address to the congregation: "From the great sympathy I have witnessed in your countenances, and the strict attention you have honoured me with, there is only one thing I am afraid of,—that some of you may feel inclined *to give too much*. Now it is my duty to inform you, that justice, though not so pleasant, yet should always be a *prior* virtue to generosity; therefore, as you will all immediately be waited upon in your respective pews, I wish to have it thoroughly understood, that no person will think of putting anything into the plate *who cannot pay his debts*." I need not add, that this advice produced a most overflowing collection.

## KNAVERY.

ALWAYS suspect a man who affects great softness of manner, an unruffled evenness of temper, and an enunciation studied, slow, and deliberate. These things are all unnatural, and bespeak a degree of mental discipline into which he that has no purposes of craft or design to answer, cannot submit to drill himself. The most successful knaves are usually of this description, as smooth as razors

dipped in oil, and as sharp. They affect the innocence of the dove, which they have not, in order to hide the cunning of the serpent, which they have.

## KNAVES AND FOOLS.

WE did not make the world, we may mend it, and must live in it. We shall find that it abounds with fools, who are too *dull* to be employed, and knaves, who are too *sharp*. But the compound character is most common, and is that with which we shall have the most to do. As he that knows how to put proper words in proper places, evinces the truest knowledge of books, so he that knows how to put fit persons in fit stations, evinces the truest knowledge of men. It was observed of Elizabeth, that she was weak herself, but chose wise counsellors; to which it was replied, that to choose wise counsellors was, in a prince, the highest wisdom.

## KNOWLEDGE.

EVEN human knowledge is permitted to approximate in some degree, and on certain occasions, to that of the Deity, its pure and primary source; and this assimilation is never more conspicuous than when it converts evil into the means of producing its opposite good. What, for instance, appears at first sight to be so insurmountable a barrier to the intercourse of nations, as the ocean? But science has converted it into the best and most expeditious means by which they may supply their mutual

wants, and carry on their most intimate communications. What so violent as steam? and so destructive as fire? What so uncertain as the wind? and so uncontrollable as the wave? Yet art has rendered these unmanageable things instrumental and subsidiary to the necessities, the comforts, and even the elegancies, of life. What so hard, so cold, and so insensible as marble? Yet the sculptor can warm it into life, and bid it breathe an eternity of love. What so variable as colour? so swift as light? or so empty as shade? Yet the pencil of a Raphael can give these fleeting things both a body and a soul; can confer upon them an imperishable vigour, a beauty that increases with age, and which must continue to captivate generations. In short, wisdom can draw expedient from obstacle, invention from difficulty, safety from danger, resource from sterility, and remedy from poison. In her hands all things become beautiful by their adaptment, subservient by their use, and salutary by their application.

## KNOWLEDGE OF MEN.

HE that sets out on the journey of life with a profound knowledge of books, but a shallow knowledge of men, with much sense of others, but little of his own, will find himself as completely at a loss on occasions of common and of constant recurrence, as a Dutchman without his pipe, a Frenchman without his mistress, an Italian without his fiddle, or an Englishman without his umbrella.

## FALSE KNOWLEDGE.

THAT time and labour are worse than useless, that have been occupied in laying up treasures of false knowledge, which it will one day be necessary to unlearn, and in storing up mistaken ideas, which we must hereafter remember to forget. Timotheus, an ancient teacher of rhetoric, always demanded a double fee from those pupils who had been instructed by others ; for in this case he had not only to plant in, but also to root out.

## LABOUR.

A CERTAIN degree of labour and exertion seems to have been allotted us by Providence, as the condition of humanity. "In the sweat of thy brow shalt thou eat thy bread:" this is a curse which has proved a blessing in disguise. And those favoured few who, by their rank or their riches, are exempted from all exertion, have no reason to be thankful for the privilege. It was the observation of this necessity, that led the ancients to say, that "the gods sold us every thing, but gave us nothing." Water, however, which is one of the great necessities of life, may, in general, be gratuitously procured ; but it has been well observed, that if bread, the other great necessary of human life, could be procured on terms equally cheap and easy, there would be much more reason to fear, that men would become brutes for the want of something to



do, rather than philosophers from the possession of leisure. And the facts seem to bear out the theory. In all countries where nature does the most, man does the least; and where she does but little, there we shall find the utmost *acmé* of human exertion.

## LITERATI OF LONDON.

THERE is a spot in Birmingham where the steam power is concentrated on a very large scale, in order to be let out in small parts and parcels to those who may stand in need of it; and something similar to this may be observed of the power of mind in London. It is concentrated and brought together here into one focus, so as to be at the service of all who may wish to avail themselves of it. And Dr. Johnson was not far from the truth, when he observed, that he could sit in the smoky corner of Bolt Court, and draw a circle round himself, of one mile in diameter, that should comprise and embrace more energy, ability, and intellect, than could be found in the whole island besides. The circumstance of talent of every kind being so accessible, in consequence of its being so contiguous, this it is that designates London as the real university of England. If we wish, indeed, to collate *manuscripts*, we may repair to Oxford or to Cambridge; but we must come to London if we would collate *men*.

## LOGIC.

LOGIC is a large drawer, containing some useful instruments, and many more that are superfluous. But a wise man will look into it for two purposes, —to avail himself of those instruments that are really useful, and to admire the ingenuity with which those that are not so, are assorted and arranged.

## LONDON.

ALTHOUGH the majority of the inhabitants of London will stop to gaze at the merest trifles, will be amused by the heaviest efforts of dulness, and will believe the grossest absurdities, though they are the dupes of all that is designing abroad, or contemptible at home, yet, by residing in this wonderful metropolis, let not the wisest man presume to think he shall *not* add to his wisdom, nor the most experienced man to his experience.

## LONELINESS.

EXPENSE of thought is the rarest prodigality, and to dare to live alone the rarest courage; since there are many who had rather meet their bitterest enemy in the field than their own hearts in their closet. He that has no resources of mind, is more to be pitied than he who is in want of necessaries for the body; and to be obliged to beg our daily happiness from others bespeaks a more lamentable poverty than that of him who begs his daily bread.

## LOQUACITY.

MEN are born with *two* eyes, but with *one* tongue, in order that they should see twice as much as they say; but, from their conduct, one would suppose that they were born with two tongues, and one eye; for those talk the most who have observed the least, and they obtrude their remarks upon every thing who have seen *into* nothing.

## LOVE OF GAIN.

To cure us of our immoderate love of gain, we should seriously consider how many goods there are that money will not purchase, and these the best; and how many evils there are that money will not remedy, and these the worst. An ancient philosopher of Athens, where the property of the wealthy was open to the confiscations of the informer, consoled himself for the loss of his fortune by the following reflection: "I have lost my money, and with it my cares; for when I was rich, I was afraid of every poor man; but now that I am poor, every rich man is afraid of me."

## LOVE OF SELF.

SELF-LOVE, in spite of all that has been said against it, performs divers necessary offices in the drama of life, and, like friction in mechanics, is not without its compensations of good. Self-pride is the eldest daughter of self-love; and this it is that con-

soles us on many occasions, and exhilarates us on more. It lends a spring to our joys, and a pillow to our pains; it heightens the zest of our reception, and softens the asperity of our repulse; and it is not until this is mortally wounded within us, that the spirit to endure expires. This self-pride is the common friend of our humanity, and, like the bell of our church, is resorted to on all occasions: it ministers alike to our festivals, or our fasts; our merriment, or our mourning; our weal, or our woe.

**LUCRATIVE ASSAULTS.**

WE most readily forgive that attack which affords us an opportunity of reaping a splendid triumph. A wise man will not sally forth from his doors to challenge a fool who is in the act of breaking his windows by pelting them with guineas.

**MAGNANIMITY IN POVERTY.**

IN the obscurity of retirement, amid the squalid poverty and revolting privations of a cottage, it has often been my lot to witness scenes of magnanimity and self-denial, as much beyond the belief as the practice of the great; a heroism borrowing no support either from the gaze of the many, or the admiration of the few, yet flourishing amidst ruins, and on the confines of the grave; a spectacle as stupendous in the moral world, as the falls of the Missouri in the natural; and, like that mighty

cataract, doomed to display its grandeur only where there are no eyes to appreciate its magnificence.

## MAHOMET.

NONE knew how to draw long bills on futurity, that never will be honoured, better than Mahomet. He possessed himself of a large stock of real and present pleasure and power here, by promising a visionary quantum of those good things to his followers hereafter; and, like the maker of an almanack, made his fortune in this world by telling absurd lies about another.

## MANSIONS OF THE GREAT.

THE wealthy and the noble, when they expend large sums in decorating their houses with the rare and costly efforts of genius, with busts from the chisel of a Canova, and with cartoons from the pencil of a Raphael, are to be commended, if they do not stand still *here*, but go on to bestow some pains and cost that the master himself be not inferior to the mansion, and that the owner be not the only thing that is little, amidst every thing else that is great. The house may draw visitors, but it is the possessor alone that can detain them. We cross the Alps, and, after a short interval, we are glad to return;—we go to see Italy, *not the Italians*.

MARTYRS.

Two things are necessary to a modern martyr,—some to pity, and some to persecute ; some to regret, and some to roast him. If martyrdom is now on the decline, it is not because martyrs are less zealous, but because martyr-mongers are more wise. The light of intellect has put out the fire of persecution, as other fires are observed to smoulder before the light of the sun.

MATHEMATICS.

HE that gives a portion of his time and talent to the investigation of mathematical truth, will come to all other questions with a decided advantage over his opponents. He will be in argument what the ancient Romans were in the field: to them the day of battle was a day of comparative recreation, because they were ever accustomed to exercise with arms much heavier than they fought; and their reviews differed from a real battle in two respects,—they encountered more fatigue, but the victory was bloodless.

MATHEMATICS AND METAPHYSICS.

THE science of the mathematics performs *more* than it promises, but the science of metaphysics promises more than it *performs*. The study of the mathematics, like the Nile, begins in minuteness, but ends in magnificence; but the study of meta-

physics begins with a torrent of tropes, and a copious current of words, yet loses itself at last in obscurity and conjecture, like the Niger in his barren deserts of sand.

## MATRIMONY.

MATRIMONY is an engagement which must last the life of one of the parties, and there is no retracting,—*vestigia nulla retrorsum*: therefore, to avoid all the horror of a repentance that comes too late, men should thoroughly know the real causes that induce them to take so important a step, before they venture upon it. Do they stand in need of a wife, an heiress, or a nurse? Is it their passions, their wants, or their infirmities, that solicit them to wed? Are they candidates for that happy state, *propter opus, opes, or opem*? according to the epigram. These are questions much more proper to be proposed before men go to the altar than after it; they are points which, well ascertained, would prevent many disappointments, often deplorable, often ridiculous, always remediless. We should not then see young spendthrifts allying themselves to females who are not so, only because they have had nothing to expend; nor old debauchees taking a blooming beauty to their bosom, when an additional flannel waistcoat would have been a bedfellow much more salutary and appropriate.

MEMORY.

MEMORY is the friend of wit, but the treacherous ally of invention; and there are many books that owe their success to two things,—the good memory of those who write them, and the bad memory of those who read them.

MEMORY AND JUDGMENT.

WHY is it that we so constantly hear men complaining of their memory, but none of their judgment? Is it that they are less ashamed of a short memory, because they have heard that this is a failing of great wits? or is it because nothing is more common than a fool with a strong memory, nor more rare than a man of sense with a weak judgment?

MENTAL EXERTION.

NOBILITY of birth does not always insure a corresponding nobility of mind; if it did, it would always act as a stimulus to noble actions; but it sometimes acts as a clog rather than a spur. For the favour and consideration of our fellow-men is perhaps the strongest incentive to intellectual exertion; but rank and title, unfortunately for the possessors of them, insure that favour and consideration, even without exertion, that others hardly can obtain by means of it. Therefore men high in rank are sometimes low in acquirement, not so much from want of ability, as from want of appli-



cation; for it is the nature of man, not to expend labour on those things that he can have without it, nor to sink a well, if he happen to be born upon the banks of a river. But we might as well expect the elastic muscularity of a Gladiator without training, as the vigorous intellect of a Newton without toil.

#### METHOD.

OF method this may be said,—if we make it our slave, it is well; but it is bad, if we are slaves to method. A gentleman once told me, that he made it a regular rule to read fifty pages every day of some author or other, and on no account to fall short of that number, nor to exceed it. I silently set him down for a man who might have taste to read something worth writing, but who never could have genius himself to write any thing worth reading.

#### MILITARY NATIONALITY.

AN Irishman fights before he reasons, a Scotchman reasons before he fights, an Englishman is not particular as to the order of precedence, but will do either to accommodate his customers. A modern general has said, that the best troops would be as follows: an Irishman half drunk, a Scotchman half starved, and an Englishman with his belly full.

## MISANTHROPY.

It proceeds rather from revenge than malice when we hear a man affirm that all the world are knaves; for, before a man draws this conclusion of the world, the world has usually anticipated him, and concluded all this of him who makes the observation. Such men may be compared to Brothers the *prophet*, who, on being asked by a friend how he came to be clapped up into Bedlam, replied, "I and the world happened to have a slight difference of opinion; the world said I was mad, and I said the world was mad; I was *outvoted*, and here I am."

## MYSTERY.

MYSTERY magnifies danger, as the fog the sun. The hand that unnerved Belshazzar derived its most horrifying influence from the want of a *body*; and death itself is not formidable in what we do know of it, but in what we do *not*.

## NATIONAL CHARACTER.

THAT modes of government have much more to do with the formation of national character, than soils, suns, and climates, is sufficiently evident from the present state of Greece and Rome, compared with the ancient. Give these nations back their former governments, and all their national energies would return, and enable them to accommodate themselves to any conceivable change of climate;

but no conceivable change of climate would enable them to recover their former energies. In fact, so powerful are all those causes that are connected with changes in their governments, that they have sometimes made whole nations alter as suddenly and as capriciously as individuals. The Romans laid down their liberties at the feet of Nero, who would not even lend them to Cæsar; and we have lately seen the whole French nation rush as one man from the very extreme of loyalty, to behead the mildest monarch that ever ruled them, and conclude a sanguinary career of plunder by pardoning and rewarding a tyrant to whom their blood was but water, and their groans but wind. Thus they sacrificed one that died a martyr to his clemency, and they rewarded another who lived to boast of his murders.

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THE character of a people is raised, when little bickerings at home are made to give way to great events that are developing themselves abroad; but the character of a people is degraded, when they are blinded as to measures of the greatest moment abroad by paltry jealousies at home.

## NATIONAL DEFENCES.

A POOR nation that relaxes not from her attitude of defence, is less likely to be attacked, though surrounded by powerful neighbours, than another nation

which possesses wealth, commerce, population, and all the sinews of war, in far greater abundance, but *unprepared*. For, the more sleek the prey, the greater is the temptation; and no wolf will leave a sheep to dine upon a porcupine.

## NEUTRALITY.

NEUTRALITY is no favourite with Providence; for we are so formed, that it is scarcely possible for us to stand neuter in our hearts, although we may deem it prudent to appear so in our actions.

## NOBILITY.

NOBILITY is a river that sets with a constant and undeviating current directly into the great Pacific Ocean of time; but, unlike all other rivers, it is more grand at its *source* than at its termination.

## NOVELTY.

SOLOMON has said, "There is nothing new under the sun;" and perhaps destruction has caused as much novelty as invention; for that is often only a revival which we think a discovery.

## OBSCURITY.

HE that is contented with obscurity, if he acquire no fame, will suffer no persecution; and he that is determined to be silent, may laugh securely at the whole corps of critics, although they should exclaim as vainly as the patriarch Job, "O that our adversary had written a book!"

## OBTRUSIVENESS.

THAT politeness which we put on, in order to keep the assuming and the presumptuous at a proper distance, will generally succeed. But it sometimes happens, that these obtrusive characters are on such excellent terms with themselves, that they put down this very politeness to the score of their own great merits and high pretensions, meeting the coldness of our reserve with a ridiculous condescension of familiarity, in order to set us at ease with ourselves. To a by-stander, few things are more amusing than the cross-play, underplot, and final *éclaircissements* which this mistake invariably occasions.

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## OLDEN TIMES.

ON a former occasion I have observed, that every historian has described the age in which he happened to write as the worst, because he has only *heard* of the wickedness of other times, but has *felt* and *seen* that of his own. I now repeat this proposition, for the purpose of introducing a very shrewd remark I have since chanced upon, which will give rise to a few observations. "How strange it is," (says an old author,) "that we of the present day are constantly praising that past age which our fathers abused, and as constantly abusing that present age which our children will praise!" This assertion is witty and true; but if the praise and

the censure awarded by the parties were equally *true*, it would follow that the world must have become so bad by this time, that no security, and of course no society, could be found within it. For if every succeeding generation praises the past, but abuses the present, and is *right* in doing it, how very good must men have been in the first ages of the world, and how excessively bad must they have become now! On the former supposition, a deluge of water would not have been necessary; and on the latter, a deluge of fire would hardly effect a cure. But let us pause to inquire who they are that are most commonly the great admirers of the "*olden time*;" the *laudatores temporis acti*. They are almost invariably to be found amongst the aged; and the rising generation, having no experience of their own, but trusting to those who have, hear, and believe. But is it not natural that the old should extol the days of their youth; the weak, the era of their strength; the sick, the season of their vigour; and the disappointed, the spring-tide of their hopes? Alas, it is not the times that have changed, but themselves.

## ORATORS.

THOSE orators who give us much noise and many words, but little argument and less wit, and who are most loud when they are the least lucid, should take a lesson from the great volume of Nature. She often gives us the lightning even

without the thunder, but never the thunder without the lightning.

## ORATORY AND THE PRESS.

ORATORY is the huffing and blustering spoilt-child of a semi-barbarous age. The Press is the foe of Rhetoric, but the friend of Reason; and the art of declamation has been sinking in value, from the moment that speakers were foolish enough to publish, and hearers wise enough to read. There are no potentates of modern times that would imitate Philip, and offer a town containing ten thousand inhabitants for an orator. The ancients were a gossiping and a listening, rather than a writing or a reading set. This circumstance gave an orator great opportunities of display; for the tongue effects that for thoughts that the press does for words; but the tongue confers on them a much shorter existence, and produces them in a far less tangible shape,—two circumstances that are often not unfavourable to the speechifier. An ancient demagogue said, that so long as the people had ears, he would rather that they should be without understandings. All good things *here* below have their drawbacks; and all evil things their compensations. The drawback of the advantage of printing is, that it enables cox-combs to deluge us with dulness; and the compensation for the want of that art was this, that if blockheads wrote nonsense, no one else would transcribe it; neither could they take their trash to the market, when it cost so much time and labour to

multiply the copies. Booksellers are like horse-dealers in one respect, and if they buy the devil, they must also sell the devil; but the misfortune is that a bookseller seldom understands the merits of a book so thoroughly as the horse-dealer the merits of a horse, and reads with far less judgment than the other rides. But to return to the speechifiers. An orator who, like Demosthenes, appeals to the head rather than the heart, who resorts to argument, not to sophistry, who has no sounding words, unsupported by strong conceptions, who would rather convince without persuading, than persuade without convincing, is an exception to all rules, and would succeed in all periods. When the Roman people had listened to the diffuse and polished discourses of Cicero, they departed, saying to one another, "What a splendid speech our orator has made!" but when the Athenians heard Demosthenes, he so filled them with the subject-matter of his oration, that they quite forgot the orator, but left him at the finish of his harangue, breathing revenge, and exclaiming, "Let us go and fight against Philip."

## PARTY-LEADER.

HE that aspires to be the head of a party, will find it more difficult to please his friends than to perplex his foes. He must often act from false reasons which are weak, because he dares not avow the true reasons which are strong. It will be his lot to be forced on some occasions to give his con-



sideration to the wealthy or the titled, although they may be in the *wrong*, and to withhold it from the energetic, but necessitous, although they may be in the *right*. There are moments when he must appear to sympathize not only with the fears of the brave, but also with the follies of the wise. He must see some appearances that do not exist, and be blind to some that do. To be above others, he must condescend at times to be beneath himself, as the loftiest trees have the lowest roots. But, without the keenest circumspection, his very *rise* will be his *ruin*. For a masked battery is more destructive than one that is visible, and he will have more to dread from the secret envy of his adherents, than the open hate of his adversaries. This envy will be ever near him, but he must not appear to suspect it; it will narrowly watch him, but he must not appear to perceive it; even when he is anticipating all its effects, he must give no note of preparation, and, in defending himself against it, he must conceal both his sword and shield. Let him pursue success as his truest friend, and apply to confidence as his ablest counsellor. Subtract from a great man all that he owes to opportunity, and all that he owes to chance, all that he has gained by the wisdom of his friends, and by the folly of his enemies, and our Brobdignag will often become a Lilliputian. I think it is Voltaire who observes, that it was very fortunate for Cromwell, that he appeared upon the stage at the precise moment

when the people were tired of Kings; and as unfortunate for his son Richard, that he had to make good his pretensions at a moment when the people were equally tired of *Protectors*.

## PEACE.

A PEACE, for the making of which the negotiator has been the most liberally rewarded, is usually a bad peace. He is rewarded on the score of having over-reached his enemy, and for having made a peace, the advantages of which are clearly on his own side. But such a peace will not be kept; and that is the best peace which is most likely to be the firmest. Now, a peace where the advantages are balanced, and which consults the good of both parties, is the firmest, because both parties are interested in its preservation; for parchment bonds and seals of state will not restrain a discontented nation that has arms in her hands, and knows how to use them.

## PEDANTRY.

It is a piece of pedantry to introduce foreign words into our language, when we have terms of legitimate English origin that express all that these exotics convey, with the advantage of being intelligible to every one. For foreign sounds, like foreign servants, ought not to be introduced to the disadvantage of the natives, until these are found unworthy of trust. I was once asked at a party what was the difference between a conversation

and a *conversazione*. I replied, that if there were any difference, I considered it must be this: In a conversation, if a blockhead talked nonsense, you were not obliged to listen to him; but in a *conversazione* you were. I have heard of an old gentleman, who was a better theologian than a chemist, gravely asking a friend, if he would be so good as to explain to him the difference between the old word *Calvinism* and the new term *galvanism*. He might have replied, that both of them had a great deal to do with *fire*, but that neither of them had been hitherto able to explain the nature of that element with which they were so intimately connected.

## PENURIOSNESS.

IT is a common observation that any fool can get money; but they are not wise that think so. The fact is that men apparently dull do get money; and yet they have no reason to thank their dulness for their wealth. They appear to be stupid on every thing unconnected with their object, money, because they have concentrated all their powers to this particular purpose. But they are wise *in their generation*, as those who have any dealings with them will find out. Like moles, they are considered blind by common observers, although, in the formation of their little *yellow* heaps, both are sufficiently sharp-sighted, and have better eyes for their own low and grovelling purposes than those by-standers who suspect that they have none.

## PERFECTION SLOWLY ATTAINED.

THAT writer who aspires to immortality should imitate the sculptor, if he would make the labours of the pen as durable as those of the chisel. Like the sculptor, he should arrive at ultimate perfection, not by what he *adds*, but by what he *takes away*; otherwise all his energy may be hidden in the superabundant mass of his matter, as the finished form of an Apollo in the unworked solidity of the block. A friend called on Michael Angelo, who was finishing a statue: some time afterwards he called again; the sculptor was still at his work. His friend, looking at the figure, exclaimed, "You have been idle since I saw you last." "By no means," replied the sculptor, "I have retouched this part, and polished that; I have softened this feature, and brought out this muscle; I have given more expression to this lip, and more energy to this limb." "Well, well," said his friend, "but all these are trifles." "It may be so," replied Angelo, "but recollect that trifles make perfection, and that perfection is no trifle."

## PHYSICIANS.

THE rich patient cures the poor physician much more often than the poor physician the rich patient; and it is rather paradoxical that the rapid recovery of the one usually depends upon the procrastinated disorder of the other. Some persons will tell you, with an air of the miraculous, that they recovered,

*although* they were given over: whereas they might with more reason have said, they recovered *because* they were given over.

## PLEASURES.

THERE is not a little generalship and strategy required in the managing and marshalling of our pleasures, so that each shall not mutually encroach to the destruction of all. For pleasures are very voracious, too apt to worry one another; and each, like Aaron's serpent, is prone to swallow up the rest. Thus, drinking will soon destroy the power, gaming the means, and sensuality the taste, for other pleasures, less seductive, but far more salubrious, and permanent as they are pure.

## PLOUGH, ITS INVENTOR.

It is not known where he that invented the plough was born, nor where he died; yet he has effected more for the happiness of the world than the whole race of heroes and of conquerors, who have drenched it with tears, and manured it with blood, and whose birth, parentage, and education have been handed down to us with a precision precisely proportionate to the mischief they have done.

## POETS.

TIME does as much for a first-rate poet as for a first-rate painter, but in a very different manner. That poet whose efforts have established his repu-

tation, and whose celebrity has gone down to after ages, will receive a meed of renown even greater than he deserves ; and that text of Scripture will be verified as to his fame, which says, "To him that hath shall be given." Time, in fact, effects that for a fine poem that distance performs for a fine view. When we look at a magnificent city from some height that is above it and beyond it, we are sufficiently removed to lose sight of its little alleys, blind lanes, and pa'try habitations ; we can discover nothing but its lofty spires, monuments, and towers, its palaces and its sanctuaries. And so it is with a poem when we look back upon it through a long interval of time : we have been in the habit of hearing only the finest passages, because these only are repeated ; the flats and the failings either we have not read, or do not remember. The finest passages of Milton, or of Shakspeare, can be rehearsed by many who have never waded through all the pages of either. Dacier observed that Homer was a thousand years more beautiful than Virgil, as if Calliope traced the *etymology* of her name to her wrinkles rather than her dimples. Voltaire carried this opinion so far, that he seems to infer that distance of time might make a poet still more interesting by making him invisible ; for he asserts that the reputation of Dante will continually be growing greater and greater, because there is nobody now that reads him. This sentiment must be a source of great consolation to many of our modern poets, who have already lived

to see themselves arrive at *this* point of greatness, and may in some sort be said to have survived their own apotheosis.

## POLITENESS.

THERE are some who refuse a favour so graciously as to please us even by the refusal: and there are others who confer an obligation so clumsily, that they please us less by the measure than they disgust us by the manner of a kindness, as puzzling to our feelings as the politeness of one who, if we had dropped our handkerchief, should present it unto us with a pair of tongs!

## POLITICAL INTEGRITY.

IT would be very unfortunate if there was no other road to heaven but through hell. Yet this dangerous and impracticable road has been attempted by all those princes, potentates, and statesmen who have done evil, in order that good might come.

## POPULACE.

THE mob, like the ocean, is very seldom agitated, without some cause superior and exterior to itself; but (to continue the simile) both are capable of doing the *greatest* mischief, after the cause which *first* set them in motion has ceased to act.

## POWER.

POWER will intoxicate the best hearts, as wine the strongest heads. No man is wise enough or good enough to be trusted with unlimited power; for, whatever qualifications he may have evinced to entitle him to the possession of so dangerous a privilege, yet, when possessed, others can no longer answer for him, because he can no longer answer for himself.

## PRAISE AND CENSURE.

It has been shrewdly said, that when men abuse us, we should suspect *ourselves*; and when they praise us, *them*. It is a rare instance of virtue to despise censure which we do not deserve; and still more rare to despise praise which we do. But that integrity that lives only on opinion would starve without it; and that theatrical kind of virtue which requires publicity for its stage, and an applauding world for an audience, could not be depended on in the secrecy of solitude, or the retirement of a desert.

## PRATERS.

SOME praters are so full of their own gabble, and so fond of their own discord, that they would not suspend their eternal monotonies to hear the wit of Sheridan, or the point of Swift; one might as well attempt to stop the saw of a task-working



stone-cutter by the melodies of an Æolian harp. Others again there are who hide that ignorance in silent gravity that these expose by silly talk ; but they are so coldly correct, and so methodically dull, that any attempt to raise the slumbering sparks of genius by means of such instruments would be to stir up a languishing fire with a poker of ice. There is a third class, forming a great majority, being a heavy compound of the two former, and possessing many of the properties peculiar to each : thus, they have just ignorance enough to talk amongst fools, and just sense enough to be silent amongst wits. But they have no vivacity in themselves, nor relish for it in another : to attempt to keep up the ball of conversation with such partners would be to play a game of fives against a bed of feathers.

## PRESS.

A FREE press is the parent of much good in a state. But even a licentious press is a far less evil than a press that is enslaved, because both sides may be heard in the former case, but not in the latter. A licentious press may be an evil, an enslaved press must be so ; for an enslaved press may cause error to be more current than wisdom, and wrong more powerful than right ; a licentious press cannot effect these things ; for if it give the poison, it gives also the antidote, which an enslaved press withholds. An enslaved press is doubly fatal : it

not only takes away the true light,—for in that case we might stand still,—but it sets up a false one, that decoys us to our destruction.

## PRIDE.

PRIDE often miscalculates, and more often misconceives. The proud man places himself at a distance from other men; seen through that distance, others perhaps appear little to him; but he forgets that this very distance causes him also to appear equally little to others.

## PROBITY IN ROYALTY.

Good faith is the richest exchequer of Princes; for the more it is drawn upon, the firmer it is, and its resources *increase* with its payments. But a falsehood from royal lips is to a nation what the mistake of a signal is to an army: the word of a king is as a pharos to the mariner; to withhold his word is to withhold the light; but to give his word and not to fulfil it, is not only to withhold the true light, but to set up a false one.

## PROFESSIONAL SUCCESS.

A SECOND profession seldom succeeds, not because a man may not make himself fully equal to its duties, but because the world will not readily believe he is so. The world argues thus: He that has failed in his first profession, to which he dedicated the morning of his life, and the spring-

time of his exertions, is not the most likely person to master a second. But to this it may be replied, that a man's first profession is often chosen for him by others; his second he usually decides upon for himself; therefore, his failure in his first profession may, for what they know, be mainly owing to the secret but sincere attentions he was constantly paying to his second; and, in this case, he may be compared to those who, having suffered others to prescribe their physic, have taken the liberty to consult themselves in the choice of their diet.

## PROJECTS.

MANY schemes ridiculed as Utopian, decried as visionary, and declaimed against as impracticable, will be realized the moment the march of sound knowledge has effected this for our species,—making men wise enough to see their true interests, and disinterested enough to pursue them.

## PROVIDENCE.

PRINCES rule the people; and their own passions rule princes; but Providence can overrule the whole, and draw the instruments of His inscrutable purposes from the vices no less than from the virtues of kings. Thus, the Reformation, which was planted by the lust of Henry the Eighth of England, was preserved by the ambition of Philip the

Second of Spain. Queen Mary would have sacrificed Elizabeth to the full establishing of the Catholic faith, if she had not been prevented by Philip the Second, her husband, who foresaw, in the death of Elizabeth, the succession of Mary Stuart, who was then married to Francis the Second; and, in that succession, he anticipated the certain union of Great Britain and France; an event that would have dispersed to the winds his own ambitious dream of universal monarchy. The consequence was, the life of Elizabeth was preserved, and the Protestant cause prevailed.

## PRUDENTIAL TALENT.

To excel others is a proof of talent; but to know *when* to conceal that superiority is a greater proof of prudence. The celebrated orator Domitius Afer, when attacked in a set speech by Caligula, made no reply, affecting to be entirely overcome by the resistless eloquence of the tyrant. Had he replied, he would certainly have conquered, and as certainly have died; but he wisely preferred a defeat that *saved* his life, to a victory that would have cost it.

## PUBLIC CHARACTERS.

SOME men who have evinced a certain degree of wit and talent in private companies, fail miserably when they venture to appear as public characters on the grand theatre of human life. Great men in

a little circle, but little men in a great one, they show their learning to the ignorant, but their ignorance to the learned. The powers of their mind seem to be parched up and withered by the public gaze, as Welsh cascades before a summer sun, which, by the bye, we are told, are vastly fine in the winter, when nobody goes to see them.

## PUNISHMENT.

GOD is on the side of virtue; for whoever dreads punishment, suffers it; and whoever deserves it, dreads it.

## QUARRELS.

Two things, well considered, would prevent many quarrels: first, to have it well ascertained whether we are not disputing about terms rather than things; and, secondly, to examine whether that on which we differ is worth contending about.

## READERS AND AUTHORS.

So idle are dull readers, and so industrious are dull authors, that puffed nonsense bids fair to blow uupuffed sense wholly out of the field.

## RELATIVES.

RELATIONS take the greatest liberties, and give the least assistance. If a stranger cannot help us with his purse, he will not insult us with his comments; but with relations it mostly happens that

they are the veriest misers with regard to their property, but perfect prodigals in the article of advice.

## REMORSE.

REVENGE is a fever in our own blood, to be cured only by letting the blood of another; but the remedy too often produces a relapse, which is remorse,—a malady far more dreadful than the first disease, because it is incurable.

## RENEGADOES.

At the restoration of Charles the Second, the tide of opinion set so strong in favour of loyalty, that the principal annalist of that day pauses to express his wonder where all the men came from, who had done all the mischief. But this was the surprise of ignorance; for it is true in politics as in religion, that none run into such extremes as renegadoes, or so ridiculously overact their parts. The passions on these occasions take their full swing, and re-act like the pendulum, whose oscillations on one side will always be regulated by the height of the arc it has subtended on the other.

## REPARTEE.

REPARTEE is perfect, when it effects its purpose with a double edge. Repartee is the highest order of wit, as it bespeaks the coolest yet quickest exercise of genius, at a moment when the passions are aroused. Voltaire, on hearing the name of Haller

mentioned to him by an English traveller at Ferney, burst forth into a violent panegyric upon him. His visitor told him that such praise was most disinterested, for that Haller by no means spoke so highly of him. "Well, well, *n'importe*," replied Voltaire; "perhaps we are *both* mistaken."

## REPENTANCE.

THE seeds of repentance are sown in youth by pleasure, but the harvest is reaped in age by pain.

## RESERVE.

A MAN'S profundity may keep him from opening on a first interview, and his caution on a second; but I should suspect his emptiness, if he carried on his reserve to a third.

## RESIGNATION.

MURMUR at nothing: if our ills are reparable, it is ungrateful; if remediless, it is vain. But a Christian builds his fortitude on a better foundation than Stoicism; he is pleased with every thing that happens, because he knows it could not happen unless it had first pleased God, and that which pleases Him must be the best. He is assured that no new thing can befall him, and that he is in the hands of a Father who will prove him with no affliction that resignation cannot conquer, or that death cannot cure.

## REVENGE.

SOME philosophers would give a sex to revenge, and appropriate it almost exclusively to the female mind. But, like most other vices, it is of both genders; yet, because wounded vanity, or slighted love, are the two most powerful excitements to revenge, it has been thought, perhaps, to rage with more violence in the female heart. But as the causes of this passion are not confined to the women, so neither are the effects. History can produce many Syllas, for one Fulvia or Christina. The fact, perhaps, is, that the human heart, in both sexes, will more readily pardon injuries than insults, particularly if they appear to arise not from any wish in the offender to degrade us, but to aggrandize himself. Margaret Lambrun assumed a man's habit, and came to England from the other side of the Tweed, determined to assassinate Queen Elizabeth. She was urged to this from the double malice of revenge, excited by the loss of her mistress, Queen Mary, and that of her own husband, who died from grief at the death of his queen. In attempting to get close to Elizabeth, she dropped one of her pistols; and on being seized, and brought before the queen, she boldly avowed her motives, and added, that she found herself necessitated by experience to prove the truth of that maxim, that neither force nor reason can hinder a woman from revenge, when she is impelled by love.



The queen set an example that few kings would have followed; for she magnanimously forgave the criminal; and thus took the noblest mode of convincing her that there were some injuries which even a woman could forgive.

#### REVOLUTIONS.

THAT cowardice is incorrigible which the love of power cannot overcome. In the heat and frenzy of the French Revolution, the contentions for place and power never sustained the smallest diminution: appointments and offices were never pursued with more eagerness and intrigue, than when the heads of those who gained them, had they been held on merely by pieces of *sticking plaster*, could not have sat more *loosely* on their shoulders. Demagogues sprung up like *mushrooms*, and the crop seemed to be fecundated by blood; although it repeatedly happened that the guillotine had finished the favourite, before the plasterer had finished the model, and that the original was *dead* before the bust was *dry*.

#### RHEUMATISM NOT SCHISM.

OUR vanity often inclines us to impute not only our successes, but even our disappointments, to causes personal, and strictly confined to ourselves, when nevertheless the effects may have been removed from the supposed cause far as the poles asunder. A zealous and, in his way, a very eminent preacher,

whose eloquence is as copious and far more lucid than the waters of his beloved Cam, happened to miss a constant auditor from his congregation. Schism had already made some depredations on the fold, which was not so large but, to a practised eye, the deduction of even one was perceptible. "What keeps our friend Farmer B. away from us?" was the anxious question proposed by our vigilant minister to his clerk. "I have not seen him amongst us," continued he, "these three weeks; I hope it is not Socinianism that keeps him away." "No, your honour," replied the clerk, "it is something worse than that." "Worse than Socinianism! God forbid it should be Deism!" "No, your honour, it is something worse than that." "Worse than Deism! Good heavens, I trust it is not Atheism!" "No, your honour, it is something worse than that." "Worse than Atheism! Impossible; nothing can be worse than Atheism!" "Yes, it is, your honour;—it is *Rheumatism!*"

## RIDICULE.

IT is with ridicule as with compassion, we do not like to be the solitary objects of either; and whether we are laughed at or pitied, we have no objection to sharers, and fancy we can lessen the weight by dividing the load. A gentleman who was present at the battle of Leipsic told me a humorous anecdote, which may serve to illustrate the above position. It will be remembered, that our govern-

ment had dispatched a rocket brigade to assist at that action, and that Captain Boger, a very deserving young officer, lost his life in the commanding of it. After the signal defeat of the French at this memorable action, Leipsic became full of a mixed medley of soldiers of all arms, and of all nations; of course, a great variety of coin was in circulation there. A British private, who was attached to the rocket brigade, and who had picked up a little broken French and German, went to the largest hotel in Leipsic, and, displaying an English shilling to the landlord, inquired if this piece of coin was current there. "O yes," replied he, "you may have whatever the house affords for that money; it passes current here at present." Our fortunate Bardolph, finding himself in such compliant quarters, called about him most lustily; and the most sumptuous dinner the house could afford, washed down by sundry bottles of the most expensive wines, was dispatched without ceremony. On going away, he tendered at the bar the single identical shilling which the landlord had inadvertently led him to expect was to perform such wonders. The stare, the shrug, and the exclamation elicited from "mine host of the Garter," by such a tender, may be more easily conceived than expressed. An explanation very much to the dissatisfaction of the landlord took place, who quickly found, not only that nothing more was likely to be got, but also that the laugh would be tremendously heavy against him. This

part of the profits he had a very Christian wish to divide with his neighbour. Taking therefore his guest to the street-door of his hotel, he requested him to look over the way. "Do you see," said he, "that large hotel opposite? That fellow, the landlord of it, is my sworn rival, and nothing can keep this story from his ears; in which case I shall never hear the last of it. Now, my good fellow, you are not only welcome to your entertainment, but I will instantly give you a five-franc piece into the bargain, if you will promise, on the word of a soldier, to attempt the very same trick with him to-morrow, that succeeded so well with me to-day." Our veteran took the money, and accepted the conditions; but having buttoned up the silver very securely in his pocket, he took his leave of the landlord, with the following speech, and a bow that did no discredit to Leipsic: "Sir, I deem myself in honour bound to use my utmost endeavours to put your wishes in execution; I shall certainly do all I can, but must candidly inform you, that I fear I shall not succeed, since I played the very same trick with that gentleman yesterday; and it is to his particular advice alone that you are indebted for the honour of my company to-day."

## ROMAN HEROES.

WHEN we consider that Julius Cæsar, Pompey, Brutus, Cato, Atticus, Livy, Cicero, Horace, Virgil, Hortensius, Augustus, and Marcus Varro, were con-

temporaries, that they were, at the same time, enclosed within the walls of the same city, which might be well termed *Roma virúm genitrix*; and when we farther reflect, that this bright constellation was attended also by another subordinate to it, made up of stars, indeed, of lesser magnitude, but which would have shone with no small lustre in any other horizon; we no longer wonder that a capital that could breed and educate such men, should aspire to the proud title of "the mistress of the world," and vaunt herself secure from all mortal wounds, save only those that might be inflicted in an evil hour by parricidal hands. But the close observer of human nature, who takes nothing on trust, who, undazzled by the lustre, calmly inquires into the use, will not be contented with a bare examination of the causes that conspired to produce so marvellous an union of talent, but will farther ask how it happened, that men whose examples have been so fertile of instruction to future ages, were so barren of improvement and utility to their own. For it must be admitted, that Rome was "divided against herself," split into factions, and torn to pieces by a most bloody civil war, at the very moment she was in proud possession of all this profusion of talent, by which she was consumed, rather than comforted, and scorched, rather than enlightened. Perhaps the conclusion that is forced upon us by a review of this particular period of Roman history, is neither consolatory, nor honourable to our nature. It would

seem, I fear, to be this, namely, that a state of civil freedom is absolutely necessary for the training up, educating, and finishing of great and noble minds ; but that society has no guarantee that minds so formed and finished shall not aspire to govern, rather than to obey ; no security that they shall not affect a greatness greater than the laws, and, in affecting it, that they shall not ultimately destroy that very freedom to which alone they were indebted for their superiority. For such men too often begin by subjecting all things to their country, and finish by subjecting their country unto themselves. If we examine the individual characters of those great names I have cited above, we may perhaps affirm that Horace, Virgil, Hortensius, Varro, and Livy were more occupied in writing what deserves to be read, than in doing any thing that deserved to be written. Atticus was a practical disciple of Epicurus, and too much concerned about the safety and health of his own person, to endanger it by attacking that of another. As to Cicero, although he was formed both for action and deliberation, yet none of the blood that was spilt in his day can fairly be charged to him ; in fact, he had so much of the pliability of his friend Atticus about him, that he might have flourished even in the court of Augustus, a rival of Mæcenas, had he himself been less eloquent, Octavius more grateful, or Antony less vindictive. Four men remain, formed indeed in " all the prodigality of

nature," but composed of elements so opposite to each other, that their conjunction, like the clash of adverse comets, could not but convulse the world,—Cæsar, Pompey, Brutus, and Cato. Cæsar could not brook a superior, nor Pompey an equal; and Brutus, although he did not aspire himself to rule, was determined that no one else should do so. Cato, who might have done more to save his country, *had he attempted less*, disgusted his friends, and exasperated his foes, by a vain effort to realize the splendid fictions of his Plato's Republic in the dregs of Romulus. Proud without ambition, he was less beloved as the stern defender of liberty than Cæsar as the destroyer of it, who was ambitious without pride. A mistaken martyr in a noble cause, Cato was condemned to live in an era when the times could not bear his integrity, nor his integrity the times.

## ROYAL PATRONAGE.

ARE the interests of science best promoted by a monarch who, like the Fourteenth Louis, rewards the efforts of science without enjoying them, or by one who, like the second Charles, has taste to enjoy her efforts, but not liberality to reward them? It is well when both the taste to appreciate and the inclination to encourage, are *united* in a royal head: they form the brightest jewels in the diadem, each giving and receiving lustre from each.

## RUSSIA.

RUSSIA, like the elephant, is rather unwieldy in attacking others, but most formidable in defending herself. She proposes this dilemma to all invaders, —a dilemma that Napoleon discovered too late. The horns of it are short and simple, but strong. “Come to me with few, and I will overwhelm you; come to me with many, and you shall overwhelm yourselves.”

## SCANDAL.

THE inhabitants of all country towns will respectively inform you that their own is the most scandalizing little spot in the universe. But the plain fact is, that *all* country towns are liable to this imputation; but that each individual has seen the most of this spirit in that particular one in which he himself has most resided. And just so it is with historians: they all descant upon the superlative depravity of their own particular age. But the plain fact is, that every age has had its depravity; but historians have only heard and read of the depravity of other ages, but they have *seen* and *felt* that of their own.

## SCHOOLMEN.

WE often injure our cause by calling in that which is weak, to support that which is strong. Thus the ancient school-men, who in some instances were more silly than school-boys, were constantly lugging in the authority of Aristotle to support the



tenets of Christianity; and yet these very men would laugh at an engineer of the present day, who should make a similar blunder in artillery, that they have done in argument, and drag up an ancient battering-ram, to assist a modern cannon.

## SCIENCES.

No disorders have employed so many quacks as those that have no cure; and no sciences have exercised so many quills as those that have no certainty. Truth lies in a small compass; and if a well has been assigned her for a habitation, it is as appropriate from its narrowness as its depth. Hence it happens that those sciences that are capable of being demonstrated, or that are reducible to the severity of calculation, are never voluminous; for clearness is intimately connected with conciseness, as the lightning, which is the brightest thing, is also the most brief; but precisely in proportion as certainty vanishes, verbosity abounds. To foretell an eclipse, a man must understand astronomy; or to find out an unknown quantity by a known one, he must have a knowledge of calculation; and yet the rudiments that enable us to effect these important things are to be found in a very narrow compass. But when I survey the ponderous and voluminous folios of the schoolmen and the metaphysicians, I am inclined to ask a very simple question: "What have either of these plodders done, that has not been better done by those that were neither?"

## SECTARIANISM.

IT is with nations as with individuals : those who know the least of others, think the highest of themselves ; for the whole family of pride and ignorance are incestuous, and mutually beget each other. The Chinese affect to despise European ingenuity, but they cannot mend a common watch ; when it is out of order, they say it is dead, and barter it away for a living one. The Persians think that all foreign merchants come to them from a small island in the northern waters, barren and desolate, which produces nothing good or beautiful ; for why else, say they, do the Europeans fetch such things from us, if they are to be had at home ? The Turk will not permit the sacred cities of Mecca or Medina to be polluted by the residence or even footstep of a single Christian ; and as to the grand Dairo of Japan, he is so holy, that the sun is not permitted to have the honour of shining on his illustrious head. As to the King of Malacca, he styles himself lord of the winds ; and the Mogul, to be equal with him, titles himself conqueror of the world, and his grandees are denominated rulers of the thunderstorm, and steersmen of the whirlwind. Even the pride of Xerxes, who fettered the sea, and wrote his commands to Mount Athos, or of Caligula, who boasted of an intrigue with the moon, are both surpassed by the petty sovereign of an insignificant tribe in North America, who every morning stalks

out of his hovel, bids the sun good morrow, and points out to him with his finger the course he is to take for the day ; and, to complete this climax of pride and ignorance, it is well known that the Khan of Tartary, who does not possess a single house under the canopy of heaven, has no sooner finished his repast of mare's milk and horse-flesh, than he causes a herald to proclaim from his seat, that all the princes and potentates of the earth have his permission to go to dinner. "The Arab," says Zimmermann, "in the conviction that his Caliph is infallible, laughs at the stupid credulity of the Tartar, who holds his Lama to be immortal." Those who inhabit Mount Bata, believe that whoever eats a roasted cuckoo before his death is a saint ; and, firmly persuaded of the infallibility of this mode of sanctification, deride the Indians, who drag a cow to the bed of a dying person, and, pinching her tail, are sure that, if by that method they can make the creature send a salute into the face of the patient, he is immediately translated into the third heaven. They scoff at the superstition of the Tartarian Princes, who think that their beatification is secure, provided they can eat of the holy excrements of the Lama ; and the Tartars, in their turn, ridicule the Brahmins, who, for the better purification of their countrymen, require them to eat cow-dung for the space of six months, while these would, one and all, if they were told of the cuckoo method of salvation, as heartily despise and laugh at it. I have cited

these ridiculous extravagances to show that there are two things in which all sects agree,—the hatred with which they pursue the errors of others, and the love with which they cling to their own.

## SELF-IDOLATRY.

WERE we to say that we admire the tricks and gambols of a monkey, but think nothing of that Power that created those limbs and muscles by which these are performed; even a coxcomb would stare at such an asseveration: and yet he is in the daily commission of a much grosser contradiction, since he neglects his Maker, but worships himself.

## SELFISHNESS.

ARISTOTLE has said that man is by nature ζῶον κοινωνικόν, a social animal; and he might have added, a selfish one too. Heroism, self-denial, and magnanimity, in all instances where they do not spring from a principle of religion, are but splendid altars on which we sacrifice one kind of self-love to another. I think it is Adam Smith who has observed, that if a man in Europe were to go to bed with the conviction that at the hour of twelve on the following morning the whole empire of China would be swallowed up by an earthquake, it would not disturb his night's rest so much as the certainty that, at the same hour, he himself would be obliged to undergo the amputation of his little finger. It seems to be a law of our nature, intended perhaps

for our preservation, that little evils coming home to ourselves should affect us more than great evils at a distance happening to others; but they must be evils that we cannot prevent, and over which we have no control: for, perhaps, there is no man that would not lose a little finger to save China. It has been also remarked, that if a state-criminal were to be executed opposite to the doors of a theatre, at the moment of the performance of the deepest tragedy, the emptiness of the house, and the sudden abandonment of the seats, would immediately testify how much more we are interested by witnessing real misery than artificial. But the result of such an experiment would probably be this, that the galleries would be wholly deserted, and the boxes in part, but that the far greater proportion of the audience in the pit would keep their stations; for the extremes of luxury on the one hand, and of misery on the other, have a decided tendency to harden the human mind; but the middle class, inasmuch as it is equally removed from both these extremes, seems to be that particular meridian under which all the kindlier affections and the finer sensibilities of our nature most readily flourish and abound. But, even if the theatre were wholly emptied on such an occasion as that which I have noticed above, it would not appear that we should be warranted in affirming, that we are creatures so constituted as to derive happiness, not only from our own pleasures, but from another's pains. For

sympathy, in some temperaments, will produce the same conduct with insensibility, in others ; and the effects will be similar, although the causes that produce them will be opposite. The famous "*amateur Anglaise*," who crossed the Channel to witness an execution at Paris, was never suspected of a want of feeling ; but the servant-girl, recorded by Swift, who walked seven miles in a torrent of rain, to see a criminal hanged, and returned crying and sobbing because the man was reprieved, may, without any breach of Christian charity, be accused of a total want of *compassion and benevolence*.

## SELF-DENIAL.

WHEN I hear persons gravely affirm that they have made up their minds to forego this or that improper enjoyment, I often think in myself that it would be quite as prudent if they could also make up their *bodies* as well. Falstaff would have been as abstemious at the banquet as a hermit, and as firm in the battle as a hero, if he could but have gained over the consent of his belly in the one case, and of his legs in the other. "He that strives for the mastery," must join a well-disciplined body to a well-regulated mind ; for with mind and body, as with man and wife, it often happens that the stronger vessel is ruled by the weaker, although, in moral as in domestic economy, matters are best conducted where neither parties are unreasonable, and where *both* are agreed.

## SELF-LOVE.

WE are not more ingenious in searching out bad motives for good actions, when performed by others, than good motives for bad actions, when performed by ourselves. I have observed elsewhere, that no swindler has assumed so many names as self-love, nor is so much ashamed of his own. Self-love can gild the most nauseous pill, and can make the grossest venality, when tinselled over with the semblance of gratitude, sit easy on the weakest stomach. There is an anecdote of Sir Robert Walpole, so much to my present purpose, that I cannot refrain from relating it, as I conceive that it will be considered apposite by all my readers, and may perhaps be new to some. Sir Robert wished to carry a favourite measure in the House of Commons. None understood better than this minister two grand secrets of state,—the great power of *principal*, and the great weakness of *principle*. A day or two previous to the agitation of the measure alluded to, he chanced upon a county member, who sometimes looked to the *weight* and *value* of an argument, rather than to its justice or its truth. Sir Robert took him aside, and rather unceremoniously put a bank note of a thousand pounds into his hand, saying, “I must have your vote and influence on such a day.” Our Aristides from the country thus replied: “Sir Robert, you have shown yourself my friend on many occasions, and on

points where both my honour and my interest were nearly and dearly concerned ; I am also informed that it was owing to your good offices that my wife lately met with so distinguished and flattering a reception at court : I should think myself, therefore," continued he, putting however the note very carefully into his *own* pocket, " I should think myself, Sir Robert, a perfect monster of ingratitude, if on this occasion I refused you my vote and influence." They parted ; Sir Robert not a little surprised at having discovered a new page in the volume of man, and the other scarcely more pleased with the *valuable* reasoning of Sir Robert, than with his own specious rhetoric, which had so suddenly metamorphosed an act of the foulest corruption into one of the sincerest gratitude.

## SENSIBILITY.

SENSIBILITY would be a good portress, if she had but one hand : with her right she opens the door to pleasure, but with her left to pain.

## SHAKSPEARE, BUTLER, AND BACON.

SHAKSPEARE, Butler, and Bacon, have rendered it extremely difficult for all who come after them to be sublime, witty, or profound.

## SILENCE.

WHEN you have nothing to say, say nothing ; a weak defence strengthens your opponent, and silence is less injurious than a bad reply.



## SOCIETY.

SOCIETY, like a shaded silk, must be viewed in all situations, or its colours will deceive us. Goldsmith observed, that one man who travels through Europe on foot, and who, like Scriblerus, makes his legs his compasses, and another who is whisked through it in a chaise and four, will form very different conclusions at the end of their journey. The philosopher, therefore, will draw his estimate of human nature, by varying as much as possible his own situation, to multiply the points of view under which he observes her. Uncircumscribed by lines of latitude or of longitude, he will examine her "buttoned up and laced in the forms and ceremonies of civilization, and at her ease and unrestrained in the light and feathered costume of the savage." He will also associate with the highest, without servility, and with the lowest, without vulgarity. In short, in the grand theatre of human life, he will visit the pit and the gallery, as well as the boxes; but he will not inform the boxes that he comes amongst them from the pit, nor the pit that he visits them from the gallery.

## SPEAKING, READING, AND WRITING.

"SPEAKING," says Lord Bacon, "makes a ready man, reading a full man, and writing a correct man." The first position perhaps is true: for those are often the most *ready* to speak who have least

to say. But reading will not always make a full man; for the memories of some men are like the buckets of the daughters of Danae, and retain nothing: others have recollections like the bolters of a mill, that retain the chaff and let the flour escape; these men will have fulness, but it will be with the drawback of dulness. Neither will writing always accomplish what his Lordship has declared; otherwise, some of our most voluminous writers would put in their claim for correctness, to whom their readers would more justly award correction. But if we may be allowed to compare intellectual wealth to current, we may say that from a man's speaking, we may guess how much ready money he has; from his reading, what legacies have been left him; and from his writing, how much he can sit down and draw for, on his banker.

## SPENDTHRIFTS.

IF some persons were to bestow the one half of their fortune in learning how to spend the other half, it would be money extremely well laid out. He that spends two fortunes, and, permitting himself to be twice ruined, dies at last a beggar, deserves no commiseration. He has gained neither experience from trial, nor repentance from reprieve. He has been all his life abusing fortune, without enjoying her, and purchasing wisdom, without possessing her.

## STATESMEN.

THE clashing interests of society, and the double, yet equal and contrary, demands arising out of them, where duty and justice are constantly opposed to gratitude and inclination,—these things must make the profession of a statesman an office neither easy nor enviable. It often happens that such men have only a choice of evils, and that, in adopting either, the discontent will be certain, the benefit precarious. It is seldom that statesmen have the option of choosing between a good and an evil: and still more seldom, that they can boast of that fortunate situation, where, like the great Duke of Marlborough, they are permitted to choose between *two* things that are good. His Grace was hesitating whether he should take a prescription recommended by the Duchess: “I will be hanged,” said she, “if it does not cure you.” Dr. Garth, who was present, instantly exclaimed, “Take it, then, your Grace, by all manner of means: *it is sure to do good, one way or the other.*”

## STRENGTH—MENTAL AND PHYSICAL.

No porter ever injured himself by an attempt to carry six hundred-weight, who could not previously carry five *without* injury; and what obtains with strength of body, obtains also with strength of mind. When we attempt to be wise beyond what is given to man, our very strength becomes our

weakness. No man of pigmy stature, or of puny mould, will ever meet the fate of Milo, who was wedged to death in an attempt to split an oak; and no man ever finished by being an accomplished fool so well as Des Cartes, because he began by being a philosopher; for a racer, if he runs out of the course, will carry us much farther from it than a cart-horse. Ignorance is a much more quiet, manageable, and contented thing, than half knowledge. A ploughman was asked, on his cross-examination, whether he could read Greek; this appeared to be a problem he had never taken the trouble to solve: therefore, with as much *naïveté* as truth, he replied, that he did not know—because he had never tried.

## SUAVITY.

RICHES may enable us to confer favours; but to confer them with propriety and with grace requires a something that riches cannot give. Even trifles may be so bestowed as to cease to be trifles. The citizens of Megara offered the freedom of their city to Alexander; such an offer excited a smile in the countenance of him who had conquered the world; but he received this tribute of their respect with complacency, on being informed that they had never offered it to any but to Hercules and himself.

## SUCCESS OR FAILURE.

To judge by the event, is an error all abuse and all commit; for, in every instance, courage, if

crowned with success, is heroism; if clouded by defeat, temerity. When Nelson fought his battle in the Sound, it was the result *alone* that decided whether he was to *kiss a hand* at a court, or a *rod* at a court-martial.

## SUPERFICIALITY.

IF you see a man grossly ignorant and superficial on points which you do understand, be not over ready to give him credit on the score of the character which he may have attained for any great ability in points which you do not understand.

## SUSPICION.

IF you have cause to suspect the integrity of one with whom you *must* have dealings, take care to have no communication with him, if he has his friend, and you have not. You are playing a dangerous game, in which the odds are two to one against you.

## TACITURNITY.

IT has been well observed, that the tongue discovers the state of the mind, no less than that of the body; but, in either case, before the philosopher or the physician can judge, the patient must open his mouth. Some men envelope themselves in such an impenetrable cloak of silence, that the tongue will afford us no symptoms of the temperament of the mind. Such taciturnity, indeed, is wise if they are fools, but foolish if they are wise; and the only

method to form a judgment of these mutes, is narrowly to observe when, where, and how they smile. It shows much more stupidity to be grave at a good thing, than to be merry at a bad one; and of all ignorance, that which is silent is the least productive; for praters may suggest an idea, if they cannot start one.

## TALENT AND RICHES.

THE inequalities of life are real things; they can neither be explained away, nor done away. *Expellas furcá, tamen usque recurrent.* A leveller, therefore, has long ago been set down as a ridiculous and chimerical being, who, if he could finish his work to-day, would have to begin it again to-morrow. The things that constitute these real inequalities are *four*,—strength, talent, riches, and rank. The two former would constitute inequalities in the rudest state of nature; the two latter more properly belong to a state of society more or less civilized and refined. Perhaps the whole four are all ultimately resolvable into power. But in the just appreciation of this power men are too apt to be deceived. Nothing, for instance, is more common than to see rank or riches preferred to talent, and yet nothing is more absurd. That talent is of a much higher order of power than riches, might be proved in various ways; being so much more indeprivable and indestructible, so much more above all accident of change, and all confusion

of chance. But the peculiar superiority of talent over riches may be best discovered from hence,—that the influence of talent will always be the greatest in that government which is the most pure; while the influence of riches will always be the greatest in that government which is most corrupt. So that from the preponderance of talent,<sup>2</sup> we<sup>3</sup> may always infer the soundness and vigour of the commonwealth; but from the preponderance of riches, its dotage and degeneration. That talent confers an equality of a much higher order than rank, would appear from various views of the subject, and most particularly from this: many a man may justly thank his talent for his rank, but no man has ever yet been able to return the compliment, by thanking his rank for his talent. When Leonardo da Vinci died, his sovereign exclaimed, “I can make a thousand lords, but not one Leonardo,” Cicero observed to a degenerate patrician, “I am the first of my family, but you are the last of yours.” And since his time, those who value themselves merely on their ancestry have been compared to potatoes; *all that is good of them is under the ground*: perhaps, it is but fair that nobility should have *descended to them*, since they never could have *raised themselves to it*.

## TALENT NOT ALWAYS SUCCESSFUL.

MEN of great and shining qualities do not always succeed in life; but the fault lies more often

in themselves than in others. Doctor Johnson was pronounced to be an *improducibile* man by a courtier; and Dr. Watson was termed an *impracticable* man by a king. A ship may be well equipped, both as to sails and as to guns; but if she be destitute both of ballast and of rudder, she can neither fight with effect, nor fly with adroitness; and she must strike to a vessel less strong, but more manageable. And so it is with men; they may have the gifts both of talent and of wit, but unless they have also prudence and judgment to dictate the when, the where, and the how, those gifts are to be exerted, the possessors of them will be doomed to conquer only where nothing is to be gained, but to be defeated where everything is to be lost; they will be outdone by men of less brilliant, but more convertible, qualifications, and whose strength in one point is not counterbalanced by any disproportion in another. Disappointed men, who think that they have talents, and who hint that their talents have not been properly rewarded, usually finish their career by writing their own history; but, in detailing their *misfortunes*, they only let us into the secret of their *mistakes*; and, in accusing their patrons of blindness, make it appear that they ought rather to have accused them of sagacity; since it would seem that they saw *too much*, rather than too little; namely, that second-rate performances were too often made the foundation for first-rate pretensions. Disappointed men, in attempting to make



us weep at the injustice of one patron, or the ingratitude of another, only make us smile at their own denial of a self-importance which *they have*, and at their assumption of a philosophic indifference which they *have not*.

## THEORISTS.

THEORY is worth but little, unless it can explain its own phænomena; and it must effect this without contradicting itself; therefore, the facts are sometimes assimilated to the theory, rather than the theory to the facts. Most theorists may be compared to the grandfather of the Great Frederick, who was wont to amuse himself, during his fits of gout, by painting the likenesses of his grenadiers: if the picture did not happen to resemble the grenadier, he settled the matter by painting the grenadier to the picture. To change the illustration, we might say, that theories may be admired for the ingenuity that has been displayed in *building* them; but they are better for a lodging than a habitation, because the scaffolding is often stronger than the house, and the prospects continually liable to be built out by some opposite speculator; neither are these structures very safe in stormy weather, and they are in need of constant repair, which can never be accomplished without much trouble, and always at a great expense of truth. Of modern theorists, Gall and Spurzheim are too ridiculous even to be laughed at; we admire Locke and

Hartley for the profundity and ingenuity of their illustrations; and Lavater for his plausibility; but none of them for their solidity. Locke, however, was an exception to that paradox so generally to be observed in theorists, who, like Lord Monboddo, are the most credulous of men with respect to what confirms their theory, but perfect infidels as to any facts that oppose it. Mr. Locke, I believe, had no opinions which he would not most readily have exchanged for truth. A traveller showed Lavater two portraits: the one of a highwayman, who had been broken upon a wheel; the other was the portrait of Kant, the philosopher: he was desired to distinguish between them. Lavater took up the portrait of the *highwayman*: after attentively considering it for some time, "Here," says he, "we have the true philosopher: here is penetration in the eye, and reflection in the forehead; here is cause, and there is effect; here is combination, there is distinction; synthetic lips, and analytic nose." Then turning to the portrait of the *philosopher*, he exclaims, "The calm thinking villain is so well expressed and so strongly marked in this countenance, that it needs no comment." This anecdote Kant used to tell with great glee. Dr. Darwin informs us, that the reason why the bosom of a beautiful woman is an object of such peculiar delight, arises from hence,—that all our first pleasurable sensations of warmth, sustenance, and repose, are derived from this interesting source. This

theory had a fair run, until some one happened to reply, that all who were brought up by hand, had derived their first *pleasurable sensations* from a very different source, and yet that not one of all these had ever been known to evince any very rapturous or amatory emotions at the sight of a *wooden spoon*!!

## THREATENERS.

THOSE that are the loudest in their threats, are the weakest in the execution of them. In springing a mine, that which has done the most extensive mischief makes the smallest report; and, again, if we consider the effect of lightning, it is probable that he that is killed by it hears no noise; but the thunder-clap which follows, and which most alarms the ignorant, is the surest proof of their safety.

## TIME.

TIME is the most undefinable yet paradoxical of things: the past is gone, the future is not come, and the present becomes the past, even while we attempt to define it, and, like the flash of the lightning, at once exists and expires.—Time is the measurer of all things, but is itself immeasurable; and the grand discloser of all things, but is itself undisclosed. Like space, it is incomprehensible, because it has no limit; and it would be still more so, if it had. It is more obscure in its source than the Nile, and in its termination than the Niger; and advances like the slowest tide, but retreats like

the swiftest torrent. It gives wings of lightning to pleasure, but feet of lead to pain, and lends expectation a curb, but enjoyment a spur. It robs Beauty of her charms, to bestow them on her picture, and builds a monument to merit, but denies it a house; it is the transient and deceitful flatterer of falsehood, but the tried and final friend of truth. Time is the most subtle, yet the most insatiable of depredators, and, by appearing to take nothing, is permitted to take all; nor can it be satisfied, until it has stolen the world from us, and us from the world. It constantly flies, yet overcomes all things by flight; and although it is the present ally, it will be the future conqueror, of death. Time, the cradle of hope, but the grave of ambition, is the stern corrector of fools, but the salutary counsellor of the wise, bringing all they dread to the one, and all they desire to the other; but, like Cassandra, it warns us with a voice that even the sagest discredit too long, and the silliest believe too late. Wisdom walks before it, opportunity with it, and repentance behind it. He that has made it his friend, will have little to fear from his enemies; but he that has made it his enemy, will have little to hope from his friends.

## TRAVELLERS.

THAT knowledge which a man may acquire *only* by travelling, is often too dearly bought. The traveller indeed may be said to fetch the knowledge, as the merchant the wares, to be enjoyed and ap-

plied by those who stay at home. A man may sit by his own fireside, be conversant with many domestic arts and general sciences, and yet have very correct ideas of the manners, habits, and customs of other nations: while, on the contrary, he that has spent his whole life in travelling, who, like Scriblerus, has made his *legs his compasses*, rather than his judgment, may live and die a thorough novice in all the most important concerns of life; like Anson, he may have been round the world, and over the world, without having been *in* the world; and die an ignoramus, even after having performed the seven journeys between the holy hills; swept the Kaaba with a silver besom; drunk of the holy waters of the Zemzem; and traced the source of the Nile, and the end of the Niger.

## TRUTH.

THE temple of truth is built indeed of stones of crystal; but inasmuch as men have been concerned in rearing it, it has been consolidated by a cement composed of baser materials. It is deeply to be lamented that truth itself will attract little attention and less esteem, until it be amalgamated with some particular party, persuasion, or sect; unmixed and unadulterated, it too often proves as unfit for currency as pure gold for circulation. Sir Walter Raleigh has observed, that he that follows truth too closely must take care that she does not strike out his teeth; but he that follows truth too closely,

has little to fear from truth, though he has much to fear from the pretended friends of it. He, therefore, that is dead to all the smiles and to all the frowns of the living, alone is equal to the hazardous task of writing a history of his own times, worthy of being transmitted to times that are to come.

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IF a man be sincerely wedded to Truth, he must make up his mind to find her a portionless virgin, and he must take her for herself alone. The contract, too, must be to love, cherish, and obey her, not only until death, but beyond it; for this is an union that must survive not only Death, but Time, the conqueror of Death. The adorer of Truth, therefore, is above all present things. Firm in the midst of temptation, and frank in the midst of treachery, he will be attacked by those who have prejudices, simply because he is without them; decried as a bad bargain by all who want to purchase, because he alone is not to be bought; and abused by all parties, because he is the advocate of none,—like the dolphin, which is always painted more crooked than a ram's horn, although every naturalist knows that it is the straightest fish that swims.

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IT is an old saying, that Truth lies in a well; but the misfortune is that some men will use no chain

to draw her up, but that which is so long, that it is the labour of their life to finish it ; or if they live to complete it, it may be that the first links are eaten up by rust before the last are ready. Others, on the contrary, are so indolent, that they would attempt to draw up Truth without any chain, or by means of one that is too short. Both of these will miss their object. A wise man will provide a chain for this necessary purpose, that has not a link too much, nor a link too little ; and on the first he will write, *Ars longa* ; and on the last, *Vita brevis*.

## TYRANTS.

THE great designs that have been digested and matured, and the great literary works that have been begun and finished, in prisons, fully prove that tyrants have not yet discovered any chains that can fetter the mind.

## UNITY OF OPINION.

UNITY of opinion, abstractedly considered, is neither desirable, nor a good ; although, considered *not in itself*, but with reference to something else, it may be both. For men may be all agreed in error, and in that case unanimity is an evil. Truth lies within the Holy of Holies, in the temple of knowledge ; but doubt is the vestibule that leads unto it. Luther began by having his doubts as to the assumed infallibility of the Pope, and he finished by making himself the corner-stone of the Reformation

Copernicus and Newton doubted the truth of the false systems of others, before they established a true one of their own ; Columbus differed in opinion with all the old world, before he discovered a new one ; and Galileo's terrestrial body was confined in a dungeon, for having asserted the motion of those bodies that were celestial. In fact, we owe almost all our knowledge, not to those who have agreed, but to those who have differed ; and those who have finished by making all others think with them, have usually been those who began by daring to think with themselves ; as he that leads a crowd, must begin by separating himself some little distance from it. If the great Harvey, who discovered the circulation of the blood, had not differed from all the physicians of his own day, all the physicians of the present day would not have agreed with him. These reflections ought to teach us that every kind of persecution for opinions is incompatible with sound philosophy. It is lamentable indeed to think how much misery has been incurred from the intemperate zeal and bigoted officiousness of those who would rather that mankind should not think at all, than not think as they do. Charles the Fifth, when he abdicated a throne, and retired to the monastery of St. Juste, amused himself with the mechanical arts, and particularly with that of a watch-maker : he one day exclaimed, "What an egregious fool must I have been to have squandered so much blood and treasure in an absurd attempt to make all men



think alike, when I cannot even make a few watches keep time together !”

## VASSALAGE.

A SYSTEM of mal-government begins by refusing man his rights, and ends by depriving him of the power of appreciating the value of that which he has lost. It is possible that the Polish serf, or the Russian boor, or the descendant of the kidnapped Negro, may be contented with their condition ; but it is not possible that the mind of a Franklin, or a Howard, could be contented to see them so. The philosopher knows that the most degrading symptom of hopeless vassalage is this very apathy which it ultimately superinduces on its victims, as the surgeon knows that the most alarming symptom of a deadly mortification having taken place is the cessation of pain on the part of the patient.

## VENIAL ERRORS.

LITTLE errors ought to be pardoned, if committed by those who are great in things that are greatest. Paley once made a false quantity in the church of St. Mary's ; and Bishop Watson most feelingly laments the valuable time he was obliged to squander away, in attending to such *minutiæ*. Nothing, however, is more disgusting than the triumphant crowings of learned dunces, if by any chance they can fasten a slip or peccadillo of this kind upon an illustrious name. But these spots in the sun, they

should remember, will be exposed only by those who have made use of the smoky glass of envy, or of prejudice; and it is to be expected that these trifles should have great importance attached to them by *such* men; for they constitute the little intellectual all of weak minds, and if they had not them, they would have nothing. But he that, like Paley, has accurately measured *living men*, may be allowed the privilege of an occasional false quantity in *dead languages*; and even a false concord in *words* may be pardoned in *him*, who has produced a true concord between such momentous *things* as the purest faith and the profoundest reason.

## VERSATILITY SOMETIMES EXPEDIENT.

THERE are some characters who appear to superficial observers to be full of contradiction, change, and inconsistency; and yet they that are in the secret of what such persons are driving at, know that they are the very reverse of what they appear to be; and that they have one single object in view, to which they as pertinaciously adhere, through every circumstance of change, as the hound to the hare, through all her mazes and doublings. We know that a windmill is eternally at work to accomplish one end, although it shifts with every variation of the weathercock, and assumes ten different positions in a day.

## VICE AND VIRTUE.

THE good make a better bargain, and the bad a worse, than is usually supposed ; for the rewards of the one, and the punishments of the other, not unfrequently begin on this side of the grave ; for vice has more martyrs than virtue ; and it often happens that men suffer more to be lost than to be saved. But admitting that the vicious may happen to escape those tortures of the body which are so commonly the wages of excess and of sin ; yet in that calm and constant sunshine of the soul which illuminates the breast of the good man, vice can have no competition with virtue. " Our thoughts," says an eloquent divine, " like the waters of the sea, when exhaled towards heaven, will lose all their bitterness and saltness, and sweeten into an amiable humanity, until they descend in gentle showers of love and kindness upon our fellow-men."

## WAR.

WAR is a game in which princes seldom win, the people never. To be *defended* is almost as great an evil as to be attacked ; and the peasant has often found the shield of a protector an instrument not less oppressive than the sword of an invader. Wars of opinion, as they have been the most destructive, are also the most disgraceful of conflicts ; being appeals from right to might, and from argument to artillery. The fomenters of them have considered

the *raw material* man to have been formed for no worthier purposes than to fill up gazettes at home with their names, and ditches abroad with their bodies. But let us hope that true philosophy, the joint offspring of a religion that is pure, and of a reason that is enlightened, will gradually prepare a better order of things, when mankind will no longer be insulted by seeing bad pens mended by good swords, and weak heads exalted by strong hands.

## WAR AND CHIVALRY.

KNOWLEDGE has put a stop to chivalry, as she one day will to war; and Cervantes has laughed out of the field those self-constituted legislators that carried the *sword*, but not the *scales*, of justice, and who were mounted and mailed. I am no advocate for a return of this state of things; but when that heroic and chivalric spirit *was* abroad, when men volunteered on dangers for the good of others, without emolument, and laid down the sword when that for which they resorted to it was overcome, then indeed a measure of respect and admiration awaited them, and a feeling honourable to both parties was entertained. But is it not both absurd and ridiculous to transfer this respect and esteem to those who make a trade of warfare, and who barter for blood; who are as indifferent as the sword they draw to the purposes for which it is drawn; who put on the badge of a master, wear his livery, and receive his pay? Where all is mer-

cenary, nothing can be magnanimous; and it is impossible to have the slightest respect for an animated mass of machinery, that moves alike at the voice of a drum or a despot, a trumpet or a tyrant, a fife or a fool.

## WAR AND WARRIORS.

WARBURTON affirms that there never was a great conqueror, legislator, or founder of a religion, who had not a mixture of enthusiasm and policy in his composition; enthusiasm to influence the public mind, and policy to direct it. As I mean to confine myself, in this article, to war and warriors, I think it right to premise that policy is a much more common ingredient in such characters than enthusiasm. I admit that in some particular idiosyncrasies, as, for instance, in that of Cromwell, or of Mahomet, this heterogeneous mixture may have been combined; but even then these contradictory elements, like oil and vinegar, required a constant state of motion and of action to preserve their coalescence: in a state of inaction and of repose, it was no longer an union, but the policy invariably got the ascendancy of the enthusiasm. William the Third, on the contrary, and Washington, united three great essentials, much more homogeneous than those insisted on by Warburton,—courage, coolness, and conduct; but enthusiasm is the last thing I should impute to either of these men. If we look into White's

Institutes of Tamerlane, or, more properly speaking, of Timour the lame, we shall find that there never was a character who had less to do with enthusiasm than this Tartar hero, or that despised it more. His whole progress was but one patient and persevering application of means to ends, causes to consequences, and effects to results. Without the slightest particle of any thing visionary or enthusiastic in himself, and with a certain quantum of contempt for these qualities in others, he commenced his career by being a lame driver of camels, and terminated it by reigning over twenty-six independent principalities. Therefore we must not take everything for gospel, that comes from the pen of such a writer as Warburton.

## WICKEDNESS.

As we cannot judge of the motion of the earth by any thing within the earth, but by some radiant and celestial point that is beyond it; so the wicked, by comparing themselves with the wicked, perceive not how far they are advanced in their iniquity: to know precisely what lengths they have gone, they must fix their attention on some bright and exalted character that is not of them, but above them. When all moves equally, says Pascal, nothing seems to move, as in a vessel under sail; and when all run by common consent into vice, none appear to do so. He that stops first, views as from a fixed point the horrible extravagance that transports the rest.

## WISDOM AND IGNORANCE.

THE ignorant have often given credit to the wise for powers that are permitted to *none*, merely because the wise have made a proper use of those powers that are permitted to *all*. The little Arabian tale of the dervise shall be the comment on this proposition. A dervise was journeying alone in the desert, when two merchants suddenly met him. "You have lost a camel," said he to the merchants. "Indeed we have," they replied. "Was he not blind in his right eye, and lame in his left leg?" said the dervise. "He was," replied the merchants. "Had he not lost a front tooth?" said the dervise. "He had," rejoined the merchants. "And was he not loaded with honey on one side, and wheat on the other?" "Most certainly he was," they replied; "and as you have seen him so lately, and marked him so particularly, you can in all probability conduct us unto him." "My friends," said the dervise, "I have never seen your camel, nor ever heard of him, but from you." "A pretty story truly," said the merchants; "but where are the jewels which formed a part of his cargo?" "I have neither seen your camel, nor your jewels," repeated the dervise. On this they seized his person, and forthwith hurried him before the Cadi, where, on the strictest search, nothing could be found upon him, nor could any evidence whatever be adduced to convict him, either of falsehood, or of theft.

They were then about to proceed against him *as a sorcerer*, when the dervise, with great calmness, thus addressed the court: "I have been much amused with your surprise, and own that there has been some ground for your suspicions; but I have lived long, and alone; and I can find ample scope for observation, even in a desert. I knew that I had crossed the track of a camel that had strayed from its owner, because I saw no mark of any human footstep on the same route: I knew that the animal was blind in one eye, because it had cropped the herbage only on one side of its path; and I perceived that it was lame in one leg, from the faint impression which that particular foot had produced upon the sand: I concluded that the animal had lost one tooth, because, wherever it had grazed, a small tuft of herbage was left uninjured, in the centre of its bite. As to that which formed the burden of the beast, the busy ants informed me that it was corn on the one side, and the clustering flies that it was honey on the other."

## WIT.

THERE is no quality of the mind, nor of the body, that so instantaneously and irresistibly captivates, as wit. An elegant writer has observed, that wit may do very well for a mistress, but that he should prefer reason for a wife. He that deserts the latter, and gives himself up entirely to the guidance of the former, will certainly fall into many



pitfalls and quagmires, like him who walks by flashes of lightning, rather than by the steady beams of the sun. The conquest, therefore, of wit over the mind is not like that of the Romans over the body; a conquest regulated by policy, and perpetuated by prudence; a conquest that conciliated all that it subdued, and improved all that it conciliated. The triumphs of wit should rather be compared to the inroads of the Parthians, splendid but transient; a victory succeeding by surprise, and indebted more to the sharpness of the arrow than the strength of the arm, and to the rapidity of an evolution rather than to the solidity of a phalanx. Wit, however, is one of the few things which has been rewarded more often than it has been defined. A certain bishop said to his chaplain, "What is wit?" The chaplain replied, "The rectory of B—— is vacant, give it to me; and that will be wit." "Prove it," said his Lordship, "and you shall have it." "*It would be a good thing well applied,*" rejoined the chaplain. The dinner daily prepared for the royal chaplains at St. James's was relieved, *for a time*, from *suspension*, by an effort of wit. King Charles had appointed a day for dining with his chaplains; and it was understood that this step was adopted as the least *unpalatable* mode of putting an end to the dinner. It was Dr. South's turn to say the grace: and whenever the king honoured his chaplains with his presence, the prescribed formula ran thus: "God save the king, and

bless the dinner!" Our witty divine took the liberty of transposing the words, by saying, "God *bless* the king, and *save* the dinner!" "*And it shall be saved,*" said the Monarch.

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JOHNSON said that wit consists in finding out resemblances, and judgment in discerning differences; and as their provinces were so opposite, it was natural that they should seldom co-exist in the same men. This position of Johnson's, like many more that came from his pen, sounds so much like truth, that it will often pass for it. But he seems to have overlooked the fact, that in deciding on things that differ, we exercise the very same powers that are called out in determining on things that resemble. Thus, in comparing the merits of a picture, as regards its faithfulness to the original, he would give a very false account of it who should declare it to be a perfect likeness, because the one feature was correct, while all the others were dissimilar. But this can never happen, because the same acumen that discovers to us the closeness of one feature to the original, shows us also the discordancy of all the others. But the direct proof that Johnson was wrong is this: There happens to have been quite as much wit exercised in finding out things that differ, as in hitting upon those that resemble. Sheridan once observed of a certain speech, that all its facts were invention, and all its wit memory.

Two more brilliant yet brief distinctions perhaps were never made. Mr. Pitt compared the constant opposition of Sheridan to an eternal drag-chain, clogging all the wheels, retarding the career, and embarrassing the movements of government. Mr. Sheridan replied, that a real drag-chain differed from this imaginary drag-chain of the minister, in one important essential; it was applied only when the machine was *going down the Hill*. Johnson himself was vanquished by a piece of wit, the only merit of which lay in the felicitous detection of a very important difference. Those who have sat in Mr. Sheridan's company might record many similar examples; it was never my good fortune but once to be a satellite where he was the luminary. He kept us in the sphere of his attraction until the morning; and when I reflect on his rubicund countenance, and his matchless powers of conviviality, he seemed to preside in the throne of wit with more effulgence than Phaeton in the chariot of the sun. But as an humble example of my present subject, I would add this distinction between them. The first by his failure turned the day into night; but the latter by his success, by the beams of his eloquence, and the flashes of his wit, turned the night into day.

## WORLDLY SAGACITY.

A MAN who knows the world, will not only make the most of every thing he does know, but of many

things he does not know, and will gain more credit by his adroit mode of hiding his ignorance, than the pedant by his awkward attempt to exhibit his erudition. In Scotland, the "*jus et norma loquendi*" has made it the fashion to pronounce the law term, curātor curātor. Lord Mansfield gravely corrected a certain Scotch barrister when in Court, reprehending what appeared to English usage a false quantity, by repeating, "Curātor, Sir, if you please." The barrister immediately replied, "I am happy to be corrected by so great an orātor as your Lordship."

## YOUTH AND AGE.

THE young fancy that their follies are mistaken by the old for happiness; and the old fancy that their gravity is mistaken by the young for wisdom. And yet each are wrong in supposing this of the other. The misapprehension is mutual; but I shall not attempt to set either of them right, because their respective error is reciprocally consolatory to both. I would not be so severe on the old as the lively Frenchman, who said, that if they were fond of giving good advice, it was only because they were no longer able to set a bad example; but for their own sake, no less than that of others, I would recommend cheerfulness to the old, in the room of austerity, knowing that *heaviness* is much more often synonymous with ignorance than *gravity* with wisdom. Cheerfulness ought to be the *vaticum vitæ* of their life to the old; age without

cheerfulness is a Lapland winter without a sun; and this spirit of cheerfulness should be encouraged in our youth, if we would wish to have the benefit of it in our old age. Time will make a generous wine more mellow; but it will turn that which is *early on the fret* to vinegar.

## ZEAL WITHOUT KNOWLEDGE.

IF a cause be good, the most violent attack of its enemies will not injure it so much as an injudicious defence of it by its friends. Theodoret and others, who gravely defended the monkish miracles, and the luminous cross of Constantine, by their zeal without knowledge, and devotion without discretion, hurt the cause of Christianity more by such friendship than the apostate Julian by his hostility, notwithstanding all the wit and vigour with which it was conducted.

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