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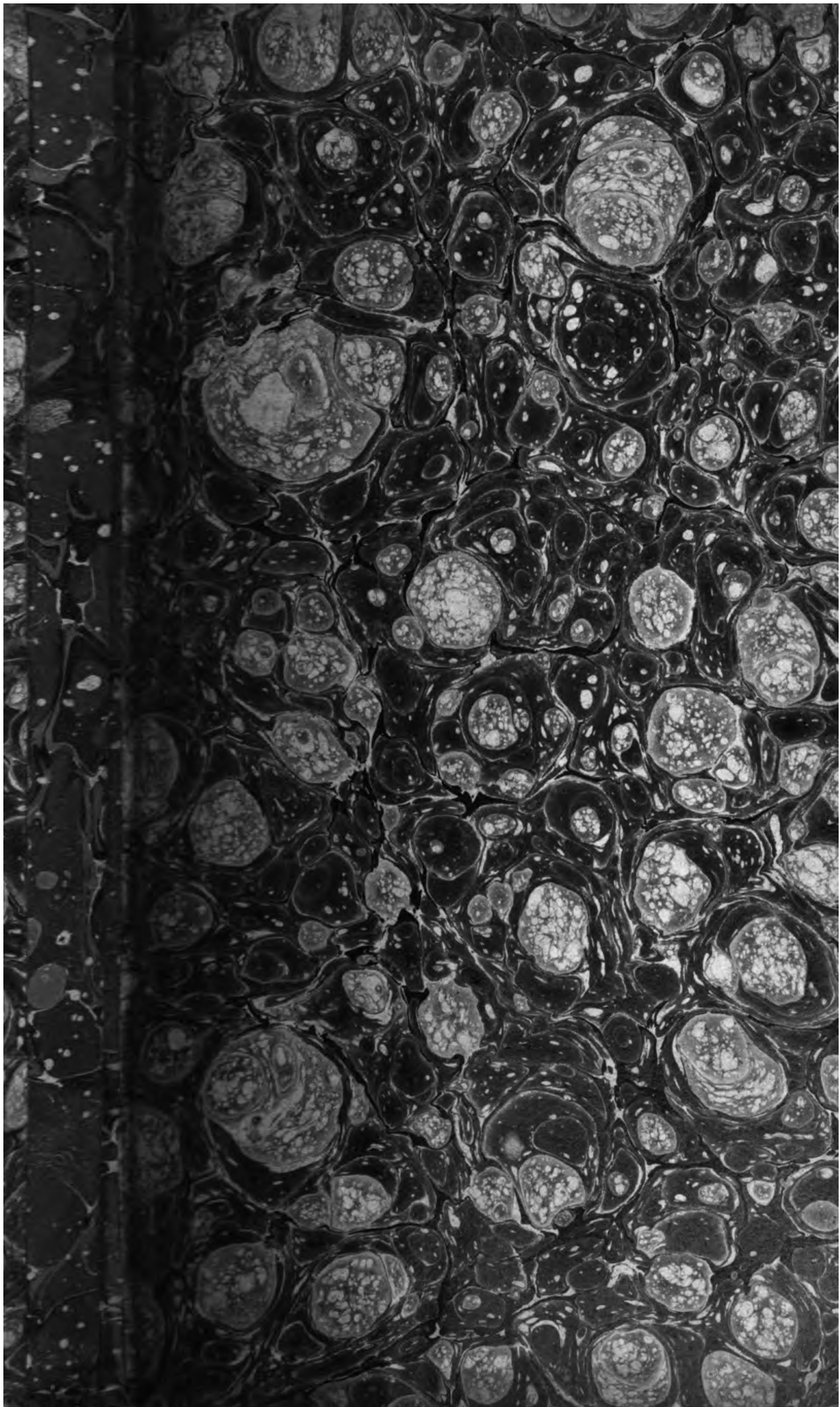




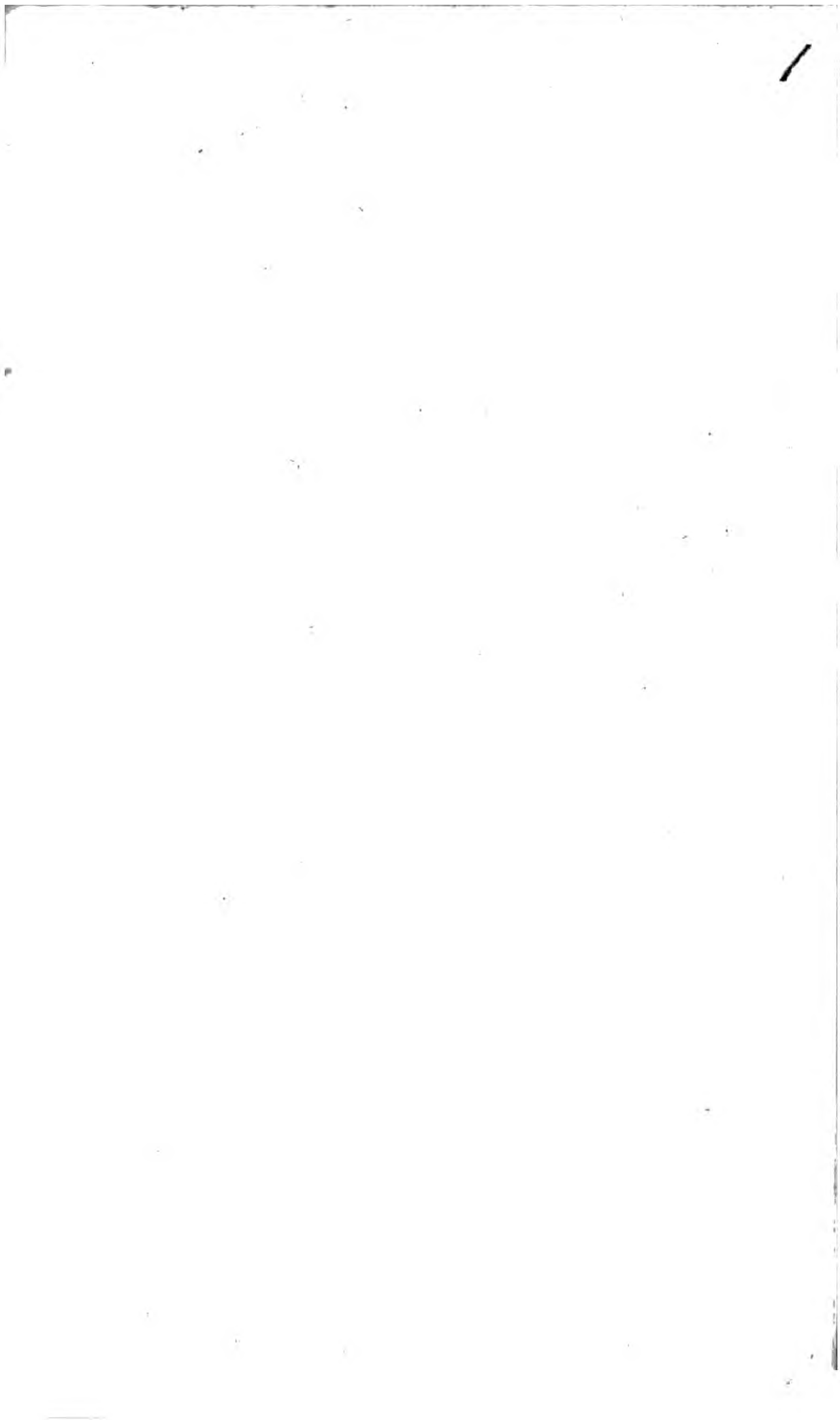


*Charles A. Whytel.*

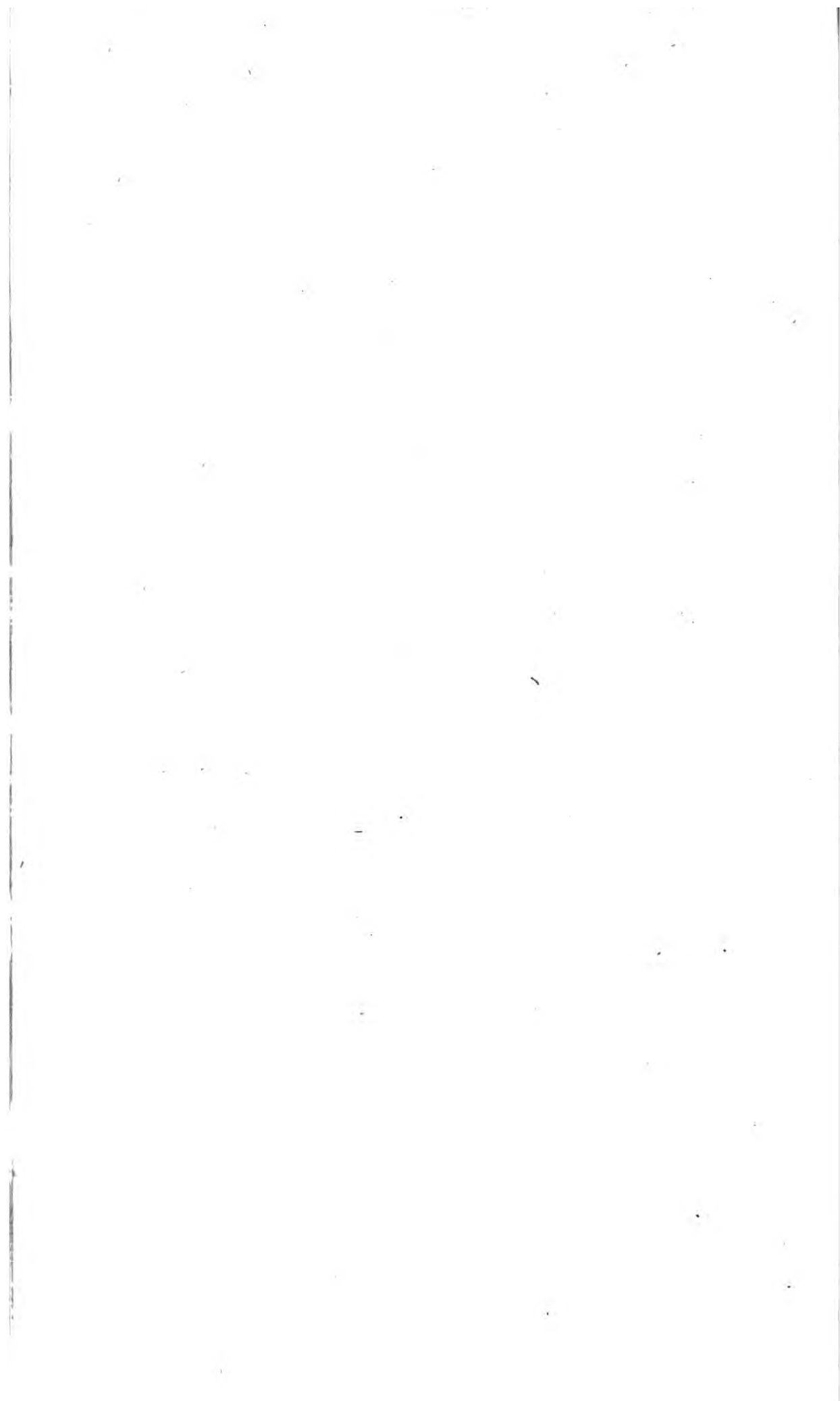
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# LETTERS

WRITTEN BY

THE LATE RIGHT HONOURABLE  
PHILIP DORMER STANHOPE,  
*EARL OF CHESTERFIELD,*

TO

HIS SON,

PHILIP STANHOPE, Esq.

LATE ENVOY EXTRAORDINARY AT  
THE COURT OF DRESDEN.

TOGETHER WITH

SEVERAL OTHER PIECES

ON VARIOUS SUBJECTS.

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PUBLISHED FROM THE ORIGINALS BY

MRS. EUGENIA STANHOPE.

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IN FOUR VOLUMES.

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THE ELEVENTH EDITION:

In which are inserted, in their proper Places, several Letters  
that were wanting at the Time of the first Publication.

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1800.



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LORD CHESTERFIELD'S

LETTERS.

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LETTER CXLI.

Bath, February the 16th, O. S. 1748.

DEAR BOY,

THE first use that I made of my liberty, was to come hither, where I arrived yesterday. My health, though not fundamentally bad, yet, for want of proper attention of late, wanted some repairs, which these waters never fail giving it. I shall drink them a month, and return to London, there to enjoy the comforts of social life, instead of groaning under the load of business. I have given the description of the life that I propose to lead for the future, in this motto, which I have put up in the frize of my library in my new house;

*Nunc veterum libris, nunc somno, et inertibus horis  
Ducere sollicitæ jucunda oblivio vitæ.*

I must observe to you, upon this occasion, that the

VOL. II.

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16



uninterrupted satisfaction which I expect to find in that library will be chiefly owing to my having employed some part of my life well at your age. I wish I had employed it better, and my satisfaction would now be complete; but, however, I planted, while young, that degree of knowledge which is now my refuge and my shelter. Make your plantations still more extensive, they will more than pay you for your trouble. I do not regret the time that I passed in pleasures; they were seasonable, they were the pleasures of youth, and I enjoyed them while young. If I had not, I should probably have overvalued them now, as we are very apt to do what we do not know: but, knowing them as I do, I know their real value, and how much they are generally over-rated. Nor do I regret the time that I have passed in business, for the same reason; those who see only the outside of it, imagine that it has hidden charms, which they pant after; and nothing but acquaintance can undeceive them. I, who have been behind the scenes, both of pleasure and business, and have seen all the springs and pulleys of those decorations which astonish and dazzle the audience, retire, not only without regret, but with contentment and satisfaction. But what I do, and ever shall regret, is the time which, while young, I lost in mere idleness, and in doing nothing. This is the common effect of the inconsideracy of youth, against which I beg you will be most carefully upon your guard. The value of moments, when cast up, is immense, if well employed; if  
thrown

thrown away, their loss is irrecoverable. Every moment may be put to some use, and that with much more pleasure than if unemployed. Do not imagine, that by the employment of time, I mean an uninterrupted application to serious studies. No; pleasures are, at proper times, both as necessary and as useful: they fashion and form you for the world; they teach you characters, and show you the human heart in its unguarded minutes. But then remember to make that use of them. I have known many people, from laziness of mind, go through both pleasure and business with equal inattention; neither enjoying the one, nor doing the other; thinking themselves men of pleasure, because they were mingled with those who were, and men of business, because they had business to do, though they did not do it. Whatever you do, do it to the purpose; do it thoroughly, not superficially. *Approfondissez*; go to the bottom of things. Any thing half done, or half known, is, in my mind, neither done nor known at all. Nay worse, for it often misleads. There is hardly any place, or any company, where you may not gain knowledge, if you please; almost every body knows some one thing, and is glad to talk upon that one thing. Seek, and you will find, in this world as well as in the next. See every thing, enquire into every thing; and you may excuse your curiosity, and the questions you ask, which otherwise might be thought impertinent, by your manner of asking them; for most things depend a great deal upon the manner. As for example,

*I am afraid that I am very troublesome with my questions, but nobody can inform me so well as you; or something of that kind.*

Now that you are in a Lutheran country, go to their churches, and observe the manner of their public worship; attend to their ceremonies, and enquire the meaning and intention of every one of them. And, as you will soon understand German well enough, attend to their sermons, and observe their manner of preaching. Inform yourself of their Church government; whether it resides in the Sovereign, or in Consistories and Synods; whence arises the maintenance of their Clergy; whether from tithes, as in England, or from voluntary contributions, or from pensions from the State. Do the same thing when you are in Roman Catholic countries; go to their churches, see all their ceremonies; ask the meaning of them, get the terms explained to you. As for instance; Prime, Tierce, Sexte, Nones, Mattins, Angelus, High Mass, Vespers, Complies, &c. Inform yourself of their several religious Orders, their Founders, their Rules, their Vows, their Habits, their Revenues, &c. But when you frequent places of public worship, as I would have you go to all the different ones you meet with, remember, that, however erroneous, they are none of them objects of laughter and ridicule. Honest error is to be pitied, not ridiculed. The object of all the 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

by no means subjects of ridicule. Each sect thinks its own the best; and I know no infallible judge in this world, to decide which is the best. Make the same enquiries, wherever you are, concerning the revenues, the military establishment, the trade, the commerce, and the police of every country. And you would do well to keep a blank paper-book, which the Germans call an *Album*; and there, instead of desiring, as they do, every fool they meet with to scribble something, write down all these things, as soon as they come to your knowledge from good authorities.

I had almost forgotten one thing, which I would recommend as an object of your curiosity and information, that is, the Administration of Justice; which, as it is always carried on in open Court, you may, and I would have you go and see it, with attention and inquiry.

I have now but one anxiety left, which is concerning you. I would have you be, what I know nobody is, perfect. As that is impossible, I would have you as near perfection as possible. I know nobody in a fairer way towards it than yourself, if you please. Never were so much pains taken for any body's education as for yours; and never had any body those opportunities of knowledge and improvement which you have had, and still have. I hope, I wish, I doubt, and I fear, alternately. This only I am sure of, that you will prove either the greatest pain, or the greatest pleasure of Yours.



## L E T T E R CXLII.

Bath, February the 22d, O.S. 1748.

DEAR BOY,

EVERY excellency, 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 us 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 effects of an excellent cause. I shall apply this reasoning, at present, not to any particular virtue, but to an excellency, which, for want of judgment, is often the cause of ridiculous and blameable effects; I mean, great Learning; which, if not accompanied with sound judgment, frequently carries us into Error, Pride, and Pedantry. As I hope you will possess that excellency in its utmost extent; and yet without its too common fail-  
ings;

ings; the hints, which my experience can suggest, may probably not be useless to you.

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 modest you should be: and (by the bye) 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.

Others, to shew their learning, or often from the prejudices of a school-education, where they hear of nothing else, are always talking of the Antients, 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 old good 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 Antients; but still less would I have you brag of an exclusive intimacy with them. Speak of the Moderns without contempt, and of the Antients 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.

Some great Scholars, most absurdly, draw all their maxims, both for public and private life, from what they call Parallel Cases in the antient 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 antient Poets or Historians. Take into your consideration, if you please, cases seemingly analogous; but take them as helps only, not as guides. We are really so prejudiced by our educations, that, as the Antients deified their Heroes, we deify their Madmen: of which, with all due regard to antiquity, I take Leonidas and Curtius to have been two distinguished ones. And yet a solid Pedant would, in a speech in Parliament, relative to a tax of two-pence in the pound upon some commodity or other, quote those two heroes, as examples of what we ought to do, and suffer for our country. I have known these absurdities carried so far, by people of injudicious learning, that I should not be surpris'd, if some of them were to propose, while we are at war with the Gauls, that a number of geese should be kept in the Tower, upon account of the infinite advantage which Rome received, *in a parallel case*, from a certain number of geese in the Capitol. This way  
of

of reasoning, and this way of speaking, will always form a poor politician, and a puerile declaimer.

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; and *Naso*, instead of Ovid. These are often imitated by coxcombs, who have no learning at all; but who have got some names, and some scraps of antient 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.

Upon the whole, remember that learning (I mean Greek and Roman learning) is a most useful and  
necessary

necessary ornament, which it is shameful not to be master of; but, at the same time, most carefully avoid those errors and abuses which I have mentioned, and which too often attend it. Remember too, that great modern knowledge is still more necessary than antient; and that you had better know perfectly the present, than the old state of Europe; though I would have you well acquainted with both.

I have this moment received your letter of the 17th N. S. Though, I confess, there is no great variety in your present manner of life, yet materials can never be wanting for a letter; you see, you hear, or you read, something new every day; a short account of which, with your reflections thereupon, will make out a letter very well. But, since you desire a subject, pray send me an account of the Lutheran establishment in Germany; their religious tenets, their church-government, the maintenance, authority, and titles, of their Clergy.

*Vittorio Siri*, complete, is a very scarce and very dear book here; but I do not want it. If your own library grows too voluminous, you will not know what to do with it, when you leave Leipfig. Your best way will be, when you go away from thence, to send to England, by Hamburgh, all the books that you do not absolutely want. Yours.

LETTER



## L E T T E R CXLIII.

Bath, March the 1st, O. S. 1748.

DEAR BOY,

BY Mr. Harte's letter to Mr. Grevenkop, of the 21st February, N. S. I find that you had been a great while without receiving any letters from me; but, by this time, I dare say, you think you have received enough, and possibly more than you have read; for I am not only a frequent, but a prolix correspondent.

Mr. Harte says, in that letter, that he looks upon Professor Mascow to be one of the ablest men in Europe, in treaty and political knowledge. I am extremely glad of it: for that is what I would have you particularly apply to, and make yourself perfect master of. The treaty part you must chiefly acquire by reading the treaties themselves, and the histories and memoirs relative to them: not but that inquiries and conversations, upon those treaties, will help you greatly, and imprint them better in your mind. In this course of reading, do not perplex yourself, at first, by the multitude of insignificant treaties which are to be found in the *Corps Diplomatique*; but stick to the material ones, which altered the state of Europe, and made a new arrangement among the great powers: such as the treaties of Munster, Nimeguen, Ryswick, and Utrecht.

But

But there is one part of political knowledge which is only to be had by enquiry and conversation; that is, the present state of every Power in Europe, with regard to the three important points of Strength, Revenue, and Commerce. You will, therefore, do well, while you are in Germany, to inform yourself carefully of the military force, the revenues, and the commerce, of every Prince and State of the Empire; and to write down those informations in a little book, kept for that particular purpose. To give you a specimen of what I mean.

The Electorate of Hanover.

The revenue is about £.500,000 a year.

The military establishment, in time of war, may be about 25,000 men; but that is the utmost.

The trade is chiefly linens, exported from Stade.

There are coarse woollen manufactures for home-consumption.

The mines of Hartz produce about £.100,000 in silver, annually.

Such information you may very easily get, by proper inquiries, of every State in Germany, if you will but prefer useful to frivolous conversations.

There are many Princes in Germany, who keep very few or no troops, unless upon the approach of danger, or for the sake of profit, by letting them out for subsidies, to great Powers: in that case you will inform yourself what number of troops they could raise, either for their own defence, or furnish to other Powers for subsidies.

There

There is very little trouble, and an infinite use, in acquiring this knowledge. It seems to me even to be a more entertaining subject, to talk upon, than *la pluie et le beau tems*.

Though I am sensible these things cannot be known with the utmost exactness, at least by you; yet you may, however, get so near the truth, that the difference will be very immaterial.

Pray let me know if the Roman Catholic worship is tolerated in Saxony, any where but at Court; and if public mas-houses are allowed any where else in the Electorate. Are the regular Romish Clergy allowed; and have they any convents?

Are there any military Orders in Saxony, and what? Is the White Eagle a Saxon or a Polish Order? Upon what occasion, and when was it founded? What number of Knights?

Adieu! God bless you; and may you turn out what I wish!

## L E T T E R CXLIV.

Bath, March the 9th, O. S. 1748.

DEAR BOY,

I MUST, from time to time, remind you of what I have often recommended to you, and of what you cannot attend to too much; *sacrifice to the Graces.*

*Graces.* The different effects of the same things, said or done, when accompanied or abandoned by them, is almost inconceivable. They prepare the way to the heart; and the heart has such an influence over the understanding, that it is worth while to engage it in our interest. It is the whole of women, who are guided by nothing else; and it has so much to say, even with men, and the ablest merit too, that it commonly triumphs in every struggle with the understanding. Monsieur de la Rochefoucault, in his Maxims, says, that *l'esprit est souvent la dupe du cœur*. If he had said, instead of *souvent*, *presque toujours*, I fear he would have been nearer the truth. This being the case, aim at the heart. Intrinsic merit alone will not do: it will gain you the general esteem of all; but not the particular affection, that is, the heart, of any. To engage the affection of any particular person, you must, over and above your general merit, have some particular merit to that person, by services done, or offered; by expressions of regard and esteem; by complaisance, attentions, &c. for him: and the graceful manner of doing all these things opens the way to the heart, and facilitates, or rather insures, their effects. From your own observation, reflect what a disagreeable impression an awkward address, a slovenly figure, an ungraceful manner of speaking, whether stuttering, muttering, monotony, or drawling; an unattentive behaviour, &c. make upon you, at first sight, in a stranger, and how they prejudice you against him, though, for aught you know,

know, he may have great intrinsic sense and merit. And reflect, on the other hand, how much the opposites of all these things prepossess you, at first sight, in favour of those who enjoy them. You wish to find all good qualities in them, and are in some degree disappointed if you do not. A thousand little things, not separately to be defined, conspire to form these Graces, this *je ne scai quoi*, that always pleases. A pretty person, genteel motions, a proper degree of dress, an harmonious voice, something open and chearful in the countenance, but without laughing; a distinct and properly-varied manner of speaking: all these things, and many others, are necessary ingredients in the composition of the pleasing *je ne scai quoi*, which every body feels, though nobody can describe. Observe carefully, then, what displeases or pleases you in others; and be persuaded, that, in general, the same things will please or displease them in you. Having mentioned laughing, I must particularly warn you against it: and I could heartily wish, that you may often be seen to smile, but never heard to laugh while you live. 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 chearfulness to the countenance. But it is low buffoonry, or silly accidents, that  
5 always

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 a laughing, when all the wit in the world would not do it; a plain proof, in my mind, how low and unbecoming a thing laughing is. Not to mention the disagreeable noise that it makes, and the shocking distortion of the face that it occasions. Laughter is easily restrained, by a very little reflection; but, as it is generally connected with the idea of gaiety, people do not enough attend to its absurdity. I am neither of a melancholy, nor a Cynical disposition; and am as willing, and as apt to be pleased as any body; but I am sure that, since I have had the full use of my reason, nobody has ever heard me laugh. Many people, at first from awkwardness and *mauvaise honte*, have got a very disagreeable and silly trick of laughing, whenever they speak: and I know a man of very good parts, Mr. Waller, who cannot say the commonest thing without laughing; which makes those, who do not know him, take him at first for a natural fool. This, and many other very disagreeable habits, are owing to *mauvaise honte* at their first setting out in the world. They are ashamed in company, and so disconcerted that they do not know what they do, and try a thousand tricks to keep themselves in countenance; which tricks afterwards grow habitual to them. Some put their fingers in their nose, others scratch their head,



head, others twirl their hats ; in short, every awkward, ill-bred body has his trick. But the frequency does not justify the thing ; and all these vulgar habits and awkwardnesses, though not criminal indeed, are most carefully to be guarded against, as they are great bars in the way of the art of pleasing. Remember, that to please, is almost to prevail, or at least a necessary previous step to it. You, who have your fortune to make, should more particularly study this art. You had not, I must tell you, when you left England, *les manieres prévenantes* ; and I must confess they are not very common in England : but I hope that your good sense will make you acquire them abroad. If you desire to make yourself considerable in the world (as, if you have any spirit, you do) it must be entirely your own doing : for I may very possibly be out of the world at the time you come into it. Your own rank and fortune will not assist you ; your merit and your manners can, alone, raise you to figure and fortune. I have laid the foundations of them, by the education which I have given you ; but you must build the superstructure yourself.

I must now apply to you for some informations, which I dare say you can, and which I desire you will give me.

Can the Elector of Saxony put any of his subjects to death for high treason, without bringing them first to their trial in some public Court of Justice ?

Can he, by his own authority, confine any subject in prison as long as he pleases, without trial ?

Can he banish any subject out of his dominions by his own authority ?

Can he lay any tax whatsoever upon his subjects, without the consent of the States of Saxony ? and what are those States ? how are they elected ? what Orders do they consist of ? do the Clergy make part of them ? and when, and how often, do they meet ?

If two subjects of the Elector's are at law, for an estate situated in the Electorate, in what Court must this suit be tried ? and will the decision of that Court be final, or does there lie an appeal to the Imperial Chamber at Wetzlaer ?

What do you call the two Chief Courts, or two Chief Magistrates, of civil and criminal justice ?

What is the common revenue of the Electorate, one year with another ?

What number of troops does the Elector now maintain ? and what is the greatest number that the Electorate is able to maintain ?

I do not expect to have all these questions answered at once ; but you will answer them in proportion as you get the necessary and authentic informations.

You are, you see, my German Oracle ; and I consult you with so much faith, that you need not, like the Oracles of old, return ambiguous answers ; especially as you have this advantage over them, too, that I only consult you about past, and present, but not about what is to come.

I wish you a good Easter-fair at Leipfig. See, with attention, all the shops, drolls, tumblers, rope-dancers, and *hoc genus omne* : but inform yourself more particularly of the several parts of trade there. Adieu.

LETTER

## L E T T E R CXLV.

London, March the 25th, O. S. 1748.

DEAR BOY,

I AM in great joy at the written and the verbal accounts which I have received lately of you. The former from Mr. Harte; the latter, from Mr. Trevanion, who is arrived here: they conspire to convince me that you employ your time well at Leipfig. I am glad to find you consult your own interest and your own pleasure so much; for the knowledge which you will acquire in these two years, is equally necessary for both. I am likewise particularly pleased to find, that you turn yourself to that sort of knowledge which is more peculiarly necessary for your destination: for Mr. Harte tells me you have read, with attention, Caillieres, Pequet, and Richelieu's Letters. The Memoirs of the Cardinal de Retz will both entertain and instruct you: they relate to a very interesting period of the French History, the Ministry of Cardinal Mazarin, during the Minority of Lewis XIV. The characters of the considerable people of that time are drawn, in a short, strong, and masterly manner; and the political reflections, which are most of them printed in Italics, are the justest that ever I met with: they are not the laboured reflections of a systematical closet politician, who, without the least experience of business, sits at home, and writes maxims; but they are the re-

flections which a great and able man formed, from long experience, and practice in great business. They are true conclusions, drawn from facts, not from speculations.

As Modern History is particularly your business, I will give you some rules to direct your study of it. It begins, properly, with Charlemagne, in the year 800. But as, in those times of ignorance, the Priests and Monks were almost the only people that could or did write, we have scarcely any histories of those times but such as they have been pleased to give us, which are compounds of ignorance, superstition, and party zeal. So that a general notion of what is rather supposed, than really known to be, the history of the five or six following centuries, seems to be sufficient: and much time would be but ill-employed in a minute attention to those legends. But reserve your utmost care, and most diligent enquiries, for the fifteenth century, and downwards. Then Learning began to revive, and credible histories to be written; Europe began to take the form, which, to some degree, it still retains: at least the foundations of the present great Powers of Europe were then laid. Lewis the Eleventh made France, in truth, a Monarchy, or as he used to say himself, *la mit hors de Page*. Before his time, there were independent provinces in France, as the Dutchy of Brittany, &c. whose Princes tore it to pieces, and kept it in constant domestic confusion. Lewis the Eleventh reduced all these petty States, by fraud, force,

force, or marriage: for he scrupled no means to obtain his ends.

About that time, Ferdinand King of Arragon, and Isabella his wife, Queen of Castile, united the whole Spanish Monarchy, and drove the Moors out of Spain, who had till then kept possession of Grenada. About that time too, the House of Austria laid the great foundations of its subsequent power; first, by the marriage of Maximilian with the Heiress of Burgundy; and then, by the marriage of his son Philip, Archduke of Austria, with Jane, the daughter of Isabella, Queen of Spain, and Heiress of that whole kingdom, and of the West Indies. By the first of these marriages, the House of Austria acquired the Seventeen Provinces; and by the latter, Spain and America; all which centered in the person of Charles the Fifth, son of the above-mentioned Archduke Philip, the son of Maximilian. It was upon account of these marriages, that the following Latin distich was made:

*Bella gerant alii, Tu felix Austria nube,  
Nam quæ Mars aliis, dat tibi regna Venus.*

This immense power, which the Emperor Charles the Fifth found himself possessed of, gave him a desire for universal power (for people never desire all till they have gotten a great deal) and alarmed France: this sowed the seeds of that jealousy and enmity, which have flourished ever since between those two great Powers. Afterwards the House of Austria was weakened by the division made by

Charles the Fifth of its dominions, between his son Philip the Second of Spain, and his brother Ferdinand; and has ever since been dwindling to the weak condition in which it now is. This is a most interesting part of the history of Europe, of which it is absolutely necessary that you should be exactly and minutely informed.

There are in the history of most countries, certain very remarkable æras, which deserve more particular enquiry and attention than the common run of history. Such is the Revolt of the Seventeen Provinces, in the reign of Philip the Second of Spain; which ended in forming the present Republic of the Seven United Provinces; whose independency was first allowed by Spain at the treaty of Munster. Such was the extraordinary Revolution of Portugal, in the year 1640, in favour of the present House of Braganza. Such is the famous Revolution of Sweden, when Christian the Second of Denmark, who was also King of Sweden, was driven out by Gustavus Vasa. And such also is that memorable æra in Denmark, of 1660; when the states of that kingdom made a voluntary surrender of all their rights and liberties to the Crown; and changed that free State into the most absolute monarchy now in Europe. The *Acta Regia*, upon that occasion, are worth your perusing. These remarkable periods of Modern History deserve your particular attention, and most of them have been treated singly by good Historians, which are worth your reading. The Revolutions of Sweden and of Portugal are most admirably



admirably well written by l'Abbé de Vertot; they are short, and will not take twelve hours reading. There is another book which very well deserves your looking into, but not worth your buying at present, because it is not portable: if you can borrow, or hire it, you should; and that is, *L'Histoire des Traités de Paix*, in two volumes, folio, which make part of the *Corps Diplomatique*. You will there find a short and clear history, and the substance of every treaty made in Europe, during the last century, from the Treaty of Vervins. Three parts in four of this book are not worth your reading, as they relate to treaties of very little importance; but, if you select the most considerable ones, read them with attention, and take some notes, it will be of great use to you. Attend chiefly to those in which the great Powers of Europe are the parties; such as the Treaty of the Pyrenées, between France and Spain; the Treaties of Nimeguen and Ryswick: but, above all, the Treaty of Munster should be most circumstantially and minutely known to you, as almost every treaty made since has some reference to it. For this, Pere Bougeant is the best book you can read, as it takes in the thirty years War, which preceded that treaty. The treaty itself, which is made a perpetual law of the Empire, comes in the course of your lectures upon the *Jus Publicum Imperii*.

In order to furnish you with materials for a letter, and at the same time to inform both you and myself of what it is right that we should know, pray answer me the following questions.

How many companies are there in the Saxon regiments of foot ?

How many men in each company ?

How many troops in the regiments of horse and dragoons ; and how many men in each ?

What number of commissioned and non-commissioned Officers in a company of foot, or in a troop of horse or dragoons ? N. B. Non-commissioned Officers are all those below Ensigns and Cornets.

What is the daily pay of a Saxon foot soldier, dragoon, and trooper ?

What are the several ranks of the *Etat Major-Général* ? N. B. The *Etat Major-Général* is every thing above Colonel. The Auftrians have no Brigadiers, and the French have no Major-Generals in their *Etat Major*. What have the Saxons ?

Adieu !

## L E T T E R CXLVI.

London, March the 27th, O. S. 1748.

DEAR BOY,

THIS little packet will be delivered to you by one Monsieur Duval, who is going to the fair at Leipfig. He is a jeweller, originally of Geneva, but who has been settled here these eight or ten years,

years, and a very sensible fellow : pray be very civil to him.

As I advised you, some time ago, to inform yourself of the civil and military establishments of as many of the Kingdoms and States of Europe as you should either be in yourself, or be able to get authentic accounts of, I send you here a little book, in which, upon the article of Hanover, I have pointed out the short method of putting down these informations, by way of helping your memory. The book being lettered, you can immediately turn to whatever article you want ; and, by adding inter-leaves to each letter, may extend your minutes to what particulars you please. You may get such books made any where ; and appropriate each, if you please, to a particular object. I have myself found great utility in this method. If I had known what to have sent you by this opportunity, I would have done it. The French say, *Que les petits présens entretiennent l'amitié, et que les grands l'augmentent ;* but I could not recollect that you wanted any thing, or at least any thing that you cannot get as well at Leipzig as here. Do but continue to deserve, and I assure you that you shall never want any thing I can give.

Do not apprehend that my being out of employment may be any prejudice to you. Many things will happen before you can be fit for business ; and, when you are fit, whatever my situation may be, it will always be in my power to help you in your first steps ; afterwards, you must help yourself by  
your

your own abilities. Make yourself necessary, and, instead of soliciting, you will be solicited. The thorough knowledge of foreign affairs, the interests, the views, and the manners of the several Courts in Europe, are not the common growth of this country. It is in your power to acquire them; you have all the means. Adieu! Yours.

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### L E T T E R CXLVII.

London, April the 1st, O. S. 1748.

DEAR BOY,

I HAVE not received any letter either from you or from Mr. Harte these three posts, which I impute wholly to accidents between this place and Leipzig; and they are distant enough to admit of many. I always take it for granted that you are well, when I do not hear to the contrary; besides, as I have often told you, I am much more anxious about your doing well, than about your being well; and, when you do not write, I will suppose that you are doing something more useful. Your health will continue, while your temperance continues; and, at your age, Nature takes sufficient care of the body, provided she is left to herself, and that intemperance, on one hand, or medicines on the other, do not break in upon her. But it is by no means so with the mind,  
which,

which, at your age particularly, requires great and constant care, and some physic. Every quarter of an hour, well or ill employed, will do it essential and lasting good or harm. It requires, also, a great deal of exercise, to bring it to a state of health and vigour. Observe the difference there is between minds cultivated and minds uncultivated, and you will, I am sure, think that you cannot take too much pains, nor employ too much of your time in the culture of your own. A drayman is probably born with as good organs as Milton, Locke, or Newton; but, by culture, they are much more above him than he is above his horse. Sometimes, indeed, extraordinary geniuses have broken out by the force of nature, without the assistance of education; but those instances are too rare for any body to trust to; and even they would make a much greater figure, if they had the advantage of education into the bargain. If Shakespeare's genius had been cultivated, those beauties, which we so justly admire in him, would have been undisgraced by those extravagancies, and that nonsense, with which they are frequently accompanied. People are, in general, what they are made by education and company, from fifteen to five-and-twenty; consider well, therefore, the importance of your next eight or nine years; your whole depends upon them. I will tell you, sincerely, my hopes and fears concerning you. I think you will be a good scholar, and that you will acquire a considerable stock of knowledge of various kinds; but I fear that you neglect

neglect what are called little, though in truth they are very material things; I mean, a gentleness of manners, an engaging address, and an insinuating behaviour; they are real and solid advantages, and none but those who do not know the world, treat them as trifles. I am told that you speak very quick, and not distinctly; this is a most ungraceful and disagreeable trick, which you know I have told you of a thousand times: pray attend carefully to the correction of it. An agreeable and distinct manner of speaking adds greatly to the matter; and I have known many a very good speech unregarded, upon account of the disagreeable manner in which it has been delivered, and many an indifferent one applauded for the contrary reason. Adieu.

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### L E T T E R CXLVIII.

London, April the 15th, O. S. 1748.

DEAR BOY,

**T**HOUGH I have no letters from you to acknowledge since my last to you, I will not let three posts go from hence without a letter from me. My affection always prompts me to write to you, and I am encouraged to do it, by the hopes that my letters are not quite useless. You will probably receive this in the midst of the diversions of Leipfig fair; at which, Mr. Harte tells me, that you are to  
shine



shine in fine clothes, among fine folks. I am very glad of it, as it is time that you should begin to be formed to the manners of the world in higher life. Courts are the best schools for that sort of learning. You are beginning now with the outside of a Court; and there is not a more gaudy one than that of Saxony. Attend to it, and make your observations upon the turn and manners of it, that you may hereafter compare it with other Courts, which you will see. And, though you are not yet able to be informed, or to judge of the political conduct and maxims of that Court, yet you may remark the forms, the ceremonies, and the exterior state of it. At least, see every thing that you can see, and know every thing that you can know of it, by asking questions. See likewise every thing at the fair, from operas and plays, down to the Savoyards raree-shows. Every thing is worth seeing once: and the more one sees, the less one either wonders or admires.

Make my compliments to Mr. Harte, and tell him that I have just now received his letter, for which I thank him. I am called away, and my letter is therefore very much shortened. Adieu.

I am impatient to receive your answers to the many questions I have asked you.

LETTER

## L E T T E R CXLIX.

London, April the 26th, O. S. 1748.

DEAR BOY,

I AM extremely pleased with your continuation of the History of the Reformation; which is one of those important æras that deserve your utmost attention, and of which you cannot be too minutely informed. You have, doubtless, considered the causes of that great event, and observed that disappointment and resentment had a much greater share in it, than a religious zeal, or an abhorrence of the errors and abuses of Popery.

Luther, an Augustin Monk, enraged that his Order, and consequently himself, had not the exclusive privilege of selling indulgences, but that the Dominicans were let into a share of that profitable but infamous trade, turns reformer, and exclaims against the abuses, the corruption, and the idolatry, of the Church of Rome; which were certainly gross enough for him to have seen long before, but which he had at least acquiesced in, till what he called the Rights, that is the Profit, of his Order came to be touched. It is true, the Church of Rome furnished him ample matter for complaint and reformation, and he laid hold of it ably. This seems to me the true cause of that great and necessary work: but whatever the cause was, the effect was good; and the Reformation spread itself by its own truth and fitness;

fitness; was conscientiously received by great numbers in Germany, and other countries; and was soon afterwards mixed up with the politics of Princes: and, as it always happens in religious disputes, became the specious covering of injustice and ambition.

Under the pretence of crushing Herefy, as it was called, the House of Auftria meant to extend and establish its power in the Empire: as, on the other hand, many Protestant Princes, under the pretence of extirpating Idolatry, or at least of securing Toleration, meant only to enlarge their own dominions or privileges. These views respectively, among the Chiefs on both sides, much more than true religious motives, continued what were called the Religious Wars in Germany, almost uninterruptedly, till the affairs of the two Religions were finally settled by the treaty of Munster.

Were most historical events traced up to their true causes, I fear we should not find them much more noble, nor disinterested, than Luther's disappointed avarice; and therefore I look with some contempt upon those refining and sagacious Historians, who ascribe all, even the most common events, to some deep political cause; whereas mankind is made up of inconsistencies, and no man acts invariably up to his predominant character. The wisest man sometimes acts weakly, and the weakest sometimes wisely. Our jarring passions, our variable humours, nay our greater or lesser degree of health and spirits, produce such contradictions in  
2 our

our conduct, that, I believe, those are the ofteneft mistaken, who ascribe our actions to the most seemingly obvious motives; and I am convinced, that a light supper, a good night's sleep, and a fine morning, have sometimes made a hero of the same man, who by an indigestion, a restless night, and a rainy morning, would have proved a coward. Our best conjectures, therefore, as to the true springs of actions, are but very uncertain; and the actions themselves are all that we must pretend to know from History. That Cæsar was murdered by twenty-three conspirators, I make no doubt; but I very much doubt, that their love of liberty, and of their country, was their sole, or even principal motive; and I dare say that, if the truth were known, we should find that many other motives at least concurred, even in the great Brutus himself; such as pride, envy, personal pique, and disappointment. Nay, I cannot help carrying my Pyrrhonism still farther, and extending it often to historical facts themselves, at least to most of the circumstances with which they are related: and every day's experience confirms me in this historical incredulity. Do we ever hear the most recent fact related exactly in the same way, by the several people who were at the same time eye-witnesses of it? No. One mistakes, another misrepresents; and others warp it a little to their own turn of mind, or private views. A man who has been concerned in a transaction will not write it fairly; and a man who has not, cannot. But, notwithstanding all this uncertainty,

History

History is not the less necessary to be known, as the best histories are taken for granted, and are the frequent subjects both of conversation and writing. Though I am convinced that Cæsar's ghost never appeared to Brutus, yet I should be much ashamed to be ignorant of that fact, as related by the Historians of those times. Thus the Pagan theology is universally received as matter for writing and conversation, though believed now by nobody; and we talk of Jupiter, Mars, Apollo, &c. as Gods, though we know that, if they ever existed at all, it was only as mere mortal men. This historical Pyrrhonism, then, proves nothing against the study and knowledge of History; which, of all other studies, is the most necessary for a man who is to live in the world. It only points out to us, not to be too decisive and peremptory; and to be cautious how we draw inferences for our own practice, from remote facts partially or ignorantly related; of which we can, at best, but imperfectly guess, and certainly not know the real motives. The testimonies of Antient History must necessarily be weaker than those of Modern, as all testimony grows weaker and weaker as it is more and more remote from us. I would therefore advise you to study Antient History, in general, as other people do; that is, not to be ignorant of any of those facts which are universally received upon the faith of the best Historians; and whether true or false, you have them as other people have them. But Modern History, I mean particularly that of the three last centuries, is what I would

have you apply to with the greatest attention and exactness. There the probability of coming at the truth is much greater, as the testimonies are much more recent; besides, anecdotes, memoirs, and original letters, often come to the aid of Modern History. The best Memoirs that I know of are those of Cardinal de Retz, which I have once before recommended to you; and which I advise you to read more than once with attention. There are many political maxims in these Memoirs\*, most of which are printed in Italics; pray attend to, and remember them. I never read them but my own experience confirms the truth of them. Many of them seem trifling to people who are not used to business; but those who are, feel the truth of them.

It is time to put an end to this long rambling letter; in which, if any one thing can be of use to you, it will more than pay the trouble I have taken to write it. Adieu! Yours.

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#### L E T T E R   C L.

London, May the 10th, O. S. 1748.

DEAR BOY,

I RECKON that this letter will find you just returned from Dresden, where you have made your first Court *Caravanne*. What inclination for Courts

\* The Maxims here mentioned are inserted, with a translation, at the end of the fourth volume.

this



this taste of them may have given you, I cannot tell; but this I think myself sure of, from your good sense, that, in leaving Dresden, you have left dissipation too; and have resumed, at Leipzig, that application, which, if you like Courts, can alone enable you to make a good figure at them. A mere Courtier, without parts or knowledge, is the most frivolous and contemptible of all Beings; as, on the other hand, a man of parts and knowledge, who acquires the easy and noble manners of a Court, is the most perfect. It is 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 practice as many tricks, to over-reach 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 most undoubtedly true—that Shepherds and Ministers are both men; their nature and passions the same, the modes of them only different.

Having mentioned common-place observations, I will particularly caution you against either using, believing, or approving them. They are the com-

mon 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 is one of their favourite topics; it is all priest-craft; 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 whoremaster; 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.

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 cuckolds 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

man and woman, who lived together without being married.

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 jackanapeses 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 thing 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 conversations; they can be witty without satire or common-place, and serious without being dull. The frequentation of Courts checks this petulancy of manners; the good-breeding and circumspection which are necessary, and only to be learned there, correct those pertnesses. I do not doubt but that you are improved in your manners, by the short visit which you have made at Dresden; and the other Courts, which I intend that you shall be better acquainted with, will gradually smooth you up to the highest polish. In Courts, a versatility of genius, and a softness of manners, are absolutely necessary; which some people mistake for abject flattery, and having no opinion of one's own; whereas it is only the decent and genteel manner

of maintaining your own opinion, and possibly of bringing other people to it. The manner of doing things is often more important than the things themselves; and the very same thing may become either pleasing, or offensive, by the manner of saying or doing it. *Materiam superabat opus*, is often said of works of Sculpture; where, though the materials were valuable, as silver, gold, &c. the workmanship was still more so. This holds true, applied to manners; which adorn whatever knowledge or parts people may have; and even make a greater impression, upon nine in ten of mankind, than the intrinsic value of the materials. On the other hand, remember that what Horace says of good writing is justly applicable to those who would make a good figure in Courts, and distinguish themselves in the shining parts of life; *Sapere est principium et fons*. A man who, without a good fund of knowledge and parts, adopts a Court life, makes the most ridiculous figure imaginable: He is a machine, little superior to the Court clock; and, as this points out the hours, he points out the frivolous employment of them. He is, at most, a comment upon the clock; and, according to the hours that it strikes, tells you, now it is levee, now dinner, now supper-time, &c. The end which I propose by your education, and which (*if you please*) I shall certainly attain, is, to unite in you all the knowledge of a Scholar, with the manners of a Courtier; and to join, what is seldom joined in any of my countrymen, Books and the World. They are commonly twenty years old

before they have spoken to any body above their Schoolmaster, and the Fellows of their college. If they happen to have learning, it is only Greek and Latin; but not one word of Modern History, or Modern Languages. Thus prepared, they go abroad, as they call it; but, in truth, they stay at home all that while: for being very awkward, confoundedly ashamed, and not speaking the languages, they go into no foreign company, at least none good; but dine and sup with one another only at the tavern. Such examples, I am sure, you will not imitate, but even carefully avoid. You will always take care to keep the best company in the place where you are, which is the only use of travelling: and (by the way) the pleasures of a Gentleman are only to be found in the best company; for that riot which low company most falsely and impudently call pleasure, is only the sensuality of a swine.

I ask hard and uninterrupted study from you, but one year more; after that, you shall have, every day, more and more time for your amusements. A few hours each day will then be sufficient for application; and the others cannot be better employed than in the pleasures of good company.

Adieu.

## L E T T E R C L I .

London, May the 17th, O. S. 1748.

DEAR BOY,

I RECEIVED, yesterday, your letter of the 16th, N. S. and have, in consequence of it, written, this day, to Sir Charles Williams, to thank him for all the civilities he has shown you. Your first setting out at Court has, I find, been very favourable; and his Polish Majesty has distinguished you. I hope you received that mark of distinction with respect and with steadiness, which is the proper behaviour of a man of fashion. People of a low, obscure education cannot stand the rays of Greatness; they are frightened out of their wits when Kings and great men speak to them; they are awkward, ashamed, and do not know what nor how to answer: whereas *les bonnêtes gens* are not dazzled by superior rank: they know and pay all the respect that is due to it; but they do it without being disconcerted; and can converse just as easily with a King, as with any one of his subjects. That is the great advantage of being introduced young into good company, and being used early to converse with one's superiors. How many men have I seen here, who, after having had the full benefit of an English education, first at school, and then at the university; when they have been presented to the King, did not know whether they stood upon their heads or their heels! If the King spoke to them,  
they



they were annihilated ; they trembled, endeavoured to put their hands in their pockets, and missed them ; let their hats fall, and were ashamed to take them up ; and, in short, put themselves in every attitude but the right, that is, the easy and natural one. The characteristic of a well-bred man is, to converse with his inferiors without insolence, and with his superiors with respect, and with ease. He talks to Kings without concern ; he trifles with women of the first condition, with familiarity, gaiety, but respect ; and converses with his equals, whether he is acquainted with them or not, upon general, common topics, that are not, however, quite frivolous, without the least concern of mind, or awkwardness of body ; neither of which can appear to advantage, but when they are perfectly easy.

The tea-things which Sir Charles Williams has given you, I would have you make a present of to your Mamma, and send them to her by Duval, when he returns. You owe her not only duty, but likewise great obligations, for her care and tenderness ; and consequently cannot take too many opportunities of showing your gratitude.

I am impatient to receive your account of Dresden, and likewise your answers to the many questions that I asked you.

Adieu for this time, and God bless you !

LETTER

## L E T T E R CLII.

London, May the 27th, O. S. 1748.

DEAR BOY,

THIS and the two next years make so important a period of your life, that I cannot help repeating to you my exhortations, my commands, and (what I hope will be still more prevailing with you than either) my earnest entreaties to employ them well. Every moment that you now lose, is so much character and advantage lost; as, on the other hand, every moment that you now employ usefully, is so much time wisely laid out, at most prodigious interest. These two years must lay the foundations of all the knowledge that you will ever have; you may build upon them afterwards as much as you please, but it will be too late to lay any new ones. Let me beg of you, therefore, to grudge no labour nor pains to acquire, in time, that stock of knowledge, without which you never can rise, but must make a very insignificant figure in the world. Consider your own situation; you have not the advantage of rank and fortune to bear you up; I shall, very probably, be out of the world, before you can properly be said to be in it. What then will you have to rely on but your own merit? That alone must raise you, and that alone will raise you, if you have but enough of it. I have often heard and read of oppressed and unrewarded merit; but I have oftener  
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(I might say always) seen great merit make its way, and meet with its reward, to a certain degree at least, in spite of all difficulties. By merit, I mean the moral virtues, knowledge, and manners; as to the moral virtues, I say nothing to you, they speak best for themselves, nor can I suspect that they want any recommendation with you; I will therefore only assure you, that without them you will be most unhappy.

As to knowledge, I have often told you, and I am persuaded you are thoroughly convinced, how absolutely necessary it is to you, whatever your destination may be. But, as knowledge has a most extensive meaning, and as the life of man is not long enough to acquire, nor his mind capable of entertaining and digesting all parts of knowledge, I will point out those to which you should particularly apply, and which, by application, you may make yourself perfect master of. Classical knowledge, that is, Greek and Latin, is absolutely necessary for every body; because every body has agreed to think and call it so. And the word *illiterate*, in its common acceptation, means a man who is ignorant of those two languages. You are by this time, I hope, pretty near master of both; so that a small part of the day dedicated to them, for two years more, will make you perfect in that study. Rhetoric, Logic, a little Geometry, and a general notion of Astronomy, must, in their turns, have their hours too; not that I desire you should be deep in any one of these; but it is fit you should know something of them all. The knowledge more particularly useful and necessary for you,  
considering

confidering your deftination, confifts of Modern Languages, Modern History, Chronology, and Geography; the Laws of Nations, and the *jus publicum Imperii*. You muft abfolutely fpeak all the modern languages, as purely and correctly as the natives of the refpective countries : for whoever does not fpeak a language perfectly and eafily, will never appear to advantage in converfation, nor treat with others in it upon equal terms. As for French, you have it very well already ; and muft neceffarily, from the univerfal uſage of that language, know it better and better every day ; fo that I am in no pain about that. German, I fuppoſe, you know pretty well by this time, and will be quite mafter of it before you leave Leipſig : at leaſt I am ſure you may. Italian and Spaniſh will come in their turns, and indeed they are both ſo eaſy, to one who knows Latin and French, that neither of them will coſt you much time or trouble. Modern History, by which I mean particularly the History of the laſt three centuries, ſhould be the object of your greateſt and conſtant attention, eſpecially thoſe parts of it which relate more immediately to the great Powers of Europe. This ſtudy you will carefully connect with Chronology and Geography ; that is, you will remark and retain the dates of every important event ; and always read with the map by you, in which you will conſtantly look for every place mentioned : this is the only way of retaining Geography ; for, though it is ſoon learned by the lump, yet, when only ſo learned, is ſtill ſooner forgot.

Manners,

Manners, though the last, and it may be the least, ingredient of real merit, are, however, very far from being useless in its composition; they adorn, and give an additional force and lustre to both virtue and knowledge. They prepare and smoothe the way for the progress of both; and are, I fear, with the bulk of mankind, more engaging than either. Remember, then, the infinite advantage of Manners; cultivate and improve your own to the utmost: good sense will suggest the great rules to you, good company will do the rest. Thus you see how much you have to do: and how little time to do it in: for, when you are thrown out into the world, as in a couple of years you must be, the unavoidable dissipation of company, and the necessary avocations of some kind of business or other, will leave you no time to undertake new branches of knowledge: you may indeed, by a prudent allotment of your time, reserve some to complete and finish the building; but you will never find enough to lay new foundations. I have such an opinion of your understanding, that I am convinced you are sensible of these truths; and that, however hard and laborious your present uninterrupted application may seem to you, you will rather increase than lessen it. For God's sake, my dear boy, do not squander away one moment of your time, for every moment may be now usefully employed. Your future fortune, character, and figure in the world, entirely depend upon your use or abuse of the next two years. If you do but employ them well, what may  
you

you not reasonably expect to be, in time? and if you do not, what may I not reasonably fear you will be? You are the only one I ever knew of this country, whose education was, from the beginning, calculated for the department of foreign affairs: in consequence of which, if you will invariably pursue, and diligently qualify yourself for that object, you may make yourself absolutely necessary to the Government, and, after having received orders as a Minister abroad, send orders, in your turn, as Secretary of State at home. Most of our Ministers abroad have taken up that department occasionally, without having ever thought of foreign affairs before; many of them, without speaking one foreign language; and all of them without the Manners which are absolutely necessary towards being well received, and making a figure at foreign Courts. They do the business accordingly; that is, very ill: they never get into the secrets of those Courts, for want of insinuation and address: they do not guess at their views, for want of knowing their interests; and, at last, finding themselves very unfit for, soon grow weary of their commissions, and are impatient to return home; where they are but too justly laid aside and neglected. Every man's conversation may, if you please, be of use to you: in this view, every public event, which is the common topic of conversation, gives you an opportunity of getting some information. For example; the preliminaries of peace, lately concluded at Aix-la-Chapelle, will be the common subject of most conversations; in  
which



which you will take care to ask the proper questions ; as, what is the meaning of the Affiento contract for Negroes, between England and Spain ; what the annual ship ; when stipulated ; upon what account suspended, &c. You will, likewise, inform yourself about Guastalla, now given to Don Philip, together with Parma and Placentia ; whom they belonged to before ; what claim or pretensions Don Philip had to them ; what they are worth : in short, every thing concerning them. The cessions made by the Queen of Hungary to the King of Sardinia are, by these preliminaries, confirmed and secured to him : you will enquire, therefore, what they are, and what they are worth. This is the kind of knowledge which you should be most thoroughly master of, and in which conversation will help you as much as books : but both are best. There are histories of every considerable Treaty, from that of Westphalia to that of Utrecht, inclusively ; all which I would advise you to read. Pere Bougeant's, of the Treaty of Westphalia, is an excellent one ; those of Nimeguen, Ryfwick, and Utrecht, are not so well written ; but are, however, very useful. *L'Histoire des Traités de Paix*, in two volumes folio, which I recommended to you some time ago, is a book that you should often consult, when you hear mention made of any treaty concluded in the seventeenth century.

Upon the whole, if you have a mind to be considerable, and to shine hereafter, you must labour hard now. No quickness of parts, no vivacity, will  
do

do long, or go far, without a solid fund of knowledge: and that fund of knowledge will amply repay all the pains that you can take in acquiring it. Reflect seriously, within yourself, upon all this, and ask yourself, whether I can have any view, but your interest, in all that I recommend to you. It is the result of my experience, and flows from that tenderness and affection with which, while you deserve them, I shall be  
 Yours.

Make my compliments to Mr. Harte, and tell him, that I have received his letter of the 24th, N. S.

### L E T T E R CLIII.

London, May the 31st, O. S. 1748.

DEAR BOY,

I HAVE received, with great satisfaction, your letter of the 28th, N. S. from Dresden; it finishes your short but clear account of the Reformation; which is one of those interesting periods of Modern History, that cannot be too much studied nor too minutely known by you. There are many great events in History, which, when once they are over, leave things in the situation in which they found them. As for instance, the late war; which, excepting the establishment in Italy for Don Philip, leaves things pretty much *in statu quo*; a mutual restitution of all acquisitions being stipulated by the  
 prelimi-

preliminaries of the peace. Such events undoubtedly deserve your notice, but yet not so minutely as those, which are not only important in themselves, but equally (or it may be more) important by their consequences too: of this latter sort were, the progress of the Christian Religion in Europe; the invasion of the Goths; the division of the Roman Empire into Western and Eastern; the establishment and rapid progress of Mahometanism; and, lastly, the Reformation; all which events produced the greatest changes in the affairs of Europe; and to one or other of which, the present situation of all the parts of it is to be traced up.

Next to these, are those events which more immediately affect particular States and Kingdoms, and which are reckoned merely local, though their influence may, and indeed very often does, indirectly, extend itself further; such as civil wars, and revolutions, from which a total change in the form of government frequently flows. The civil wars in England, in the reign of King Charles I, produced an entire change of the Government here, from a limited Monarchy to a Commonwealth, at first, and afterwards to absolute power, usurped by Cromwell, under the pretence of Protection, and the title of Protector.

The Revolution, in 1688, instead of changing, preserved our form of government; which King James II. intended to subvert, and establish absolute power in the Crown.

VOL. II.

E

These



These are the two great epochas in our English History, which I recommend to your particular attention.

The league formed by the House of Guise, and fomented by the artifices of Spain, is a most material part of the history of France. The foundation of it was laid in the reign of Henry II; but the superstructure was carried on through the successive reigns of Francis II. Charles IX. and Henry III. till at last it was crushed, partly with the arms, but more by the apostacy, of Henry IV.

In Germany, great events have been frequent, by which the Imperial dignity has always either gotten or lost: and so far they have affected the constitution of the Empire. The House of Austria kept that dignity to itself for near two hundred years, during which time it was always attempting to extend its power, by encroaching upon the rights and privileges of the other States of the Empire; till, at the end of the *bellum tricennale*, the Treaty of Munster, of which France is guarantee, fixed the respective claims.

Italy has been constantly torn to pieces, from the time of the Goths, by the Popes and the Anti-popes, severally supported by other great Powers of Europe, more as their interest than as their religion led them: by the pretensions also of France; and the House of Austria, upon Naples, Sicily, and the Milanese; not to mention the various lesser causes of squabbles there,  
for

for the little States, such as Ferrara, Parma, Montferrat, &c.

The Popes, till lately, have always taken a considerable part, and had great influence, in the affairs of Europe: their Excommunications, Bulls, and Indulgences, stood instead of armies, in the times of ignorance and bigotry; but now that mankind is better informed, the spiritual authority of the Pope is not only less regarded, but even despised, by the Catholic Princes themselves; and his Holiness is actually little more than Bishop of Rome, with large temporalities; which he is not likely to keep longer than till the other greater Powers in Italy shall find their conveniency in taking them from him. Among the modern Popes, Leo the Xth, Alexander the VIth, and Sixtus Quintus, deserve your particular notice; the first, among other things, for his own learning and taste, and for his encouragement of the reviving Arts and Sciences in Italy; under his protection, the Greek and Latin Classics were most excellently translated into Italian; Painting flourished and arrived at its perfection; and Sculpture came so near the antients, that the works of his time, both in marble and bronze, are called *Antico Moderno*.

Alexander the VIth, together with his natural son, Cæsar Borgia, was famous for his wickedness; in which he, and his son too, surpassed all imagination. Their lives are well worth your reading. They were poisoned themselves by the poisoned wine which

they had prepared for others: the father died of it, but Cæsar recovered.

Sixtus the Vth was the son of a Swineherd; and raised himself to the Popedom by his abilities: he was a great knave, but an able and a singular one.

Here is History enough for to-day; you shall have some more soon. Adieu!

### L E T T E R CLIV.

London, June the 21st, O. S. 1748.

DEAR BOY,

YOUR very bad enunciation runs so much in my head, and gives me such real concern, that it will be the subject of this, and, I believe, of many more letters. I congratulate both you and myself, that I was informed of it (as I hope) in time to prevent it; and shall ever think myself, as hereafter you will, I am sure, think yourself, infinitely obliged to Sir Charles Williams, for informing me of it. Good God! if this ungraceful and disagreeable manner of speaking had, either by your negligence or mine, become habitual to you, as in a couple of years more it would have been, what a figure would you have made in company, or in a public assembly! Who would have liked you in the one, or have at-



tended to you in the other? Read what Cicero and Quintilian say of Enunciation, and see what a stress they lay upon the gracefulness of it; nay, Cicero goes farther, and even maintains, that a good figure is necessary for an Orator; and, particularly, that he must not be *vastus*; that is, overgrown and clumsy. He shows by it, that he knew mankind well, and knew the powers of an agreeable figure and a graceful manner. Men, as well as women, are much oftener led by their hearts, than by their understandings. The way to the heart is, thorough the senses; please their eyes and their ears, and the work is half done. I have frequently known a man's fortune decided for ever by his first address. If it is pleasing, people are hurried involuntarily into a persuasion that he has a merit, which possibly he has not; as, on the other hand, if it is ungraceful, they are immediately prejudiced against him, and unwilling to allow him the merit which, it may be, he has. Nor is this sentiment so unjust and unreasonable as at first it may seem; for, if a man has parts, he must know of what infinite consequence it is to him to have a graceful manner of speaking, and a genteel and pleasing address: he will cultivate and improve them to the utmost. Your figure is a good one; you have no natural defects in the organs of speech; your address may be engaging, and your manner of speaking graceful, if you will; so that, if they are not so, neither I, nor the world, can ascribe it to any thing but your want of parts. What is the constant and just observation as to all the

actors upon the stage? Is it not, that those who have the best sense always speak the best, though they may happen not to have the best voices? They will speak plainly, distinctly, and with the proper emphasis, be their voices ever so bad. Had Roscius spoken *quick, thick, and ungracefully*, I will answer for it, that Cicero would not have thought him worth the oration which he made in his favour. Words were given us to communicate our ideas by; and there must be something inconceivably absurd, in uttering them in such a manner, as that either people cannot understand them, or will not desire to understand them. I tell you truly and sincerely, that I shall judge of your parts by your speaking gracefully or ungracefully. If you have parts, you will never be at rest till you have brought yourself to a habit of speaking most gracefully: for I aver, that it is in your power. You will desire Mr. Harte, that you may read aloud to him every day; and that he will interrupt and correct you every time that you read too fast, do not observe the proper stops, or lay a wrong emphasis. You will take care to open your teeth when you speak; to articulate every word distinctly; and to beg of Mr. Harte, Mr. Eliot, or whomever you speak to, to remind and stop you, if ever you fall into the rapid and unintelligible mutter. You will even read aloud to yourself, and tune your utterance to your own ear; and read at first much slower than you need to do, in order to correct yourself of that shameful trick of speaking faster than you ought. In short, if you think  
right,

right, you will make it your business, your study, and your pleasure, to speak well. Therefore, what I have said in this, and in my last, is more than sufficient, if you have sense; and ten times more would not be sufficient if you have not: so here I rest it.

Next to graceful speaking, a genteel carriage, and a graceful manner of presenting yourself, are extremely necessary, for they are extremely engaging; and carelessness in these points is much more unpardonable, in a young fellow, than affectation. It shows an offensive indifference about pleasing. I am told by one here, who has seen you lately, that you are awkward in your motions, and negligent of your person: I am sorry for both; and so will you, when it will be too late, if you continue so some time longer. Awkwardness of carriage is very alienating; and a total negligence of dress, and air, is an impertinent insult upon custom and fashion. You remember Mr. \* \* \* very well, I am sure, and you must consequently remember his extreme awkwardness; which, I assure you, has been a great clog to his parts and merit, that have, with much difficulty, but barely counterbalanced it at last. Many, to whom I have formerly commended him, have answered me, That they were sure he could not have parts, because he was so awkward: so much are people, as I observed to you before, taken by the eye. Women have great influence, as to a man's fashionable character; and an awkward man

will never have their votes; which, by the way, are very numerous, and much oftener counted than weighed. You should therefore give some attention to your dress, and to the gracefulness of your motions. I believe, indeed, that you have no perfect model for either at Leipzig, to form yourself upon; but, however, do not get a habit of neglecting either: and attend properly to both, when you go to Courts; where they are very necessary, and where you will have good masters, and good models for both. Your exercises of riding, fencing, and dancing, will civilize and fashion your body and your limbs, and give you, if you will but take it, *l'air d'un bonnête homme*.

I will now conclude, with suggesting one reflection to you; which is, that you should be sensible of your good fortune, in having one who interests himself enough in you, to enquire into your faults, in order to inform you of them. Nobody but myself would be so solicitous, either to know or correct them; so that you might consequently be ignorant of them yourself; for our own self-love draws a thick veil between us and our faults. But when you hear your's from me, you may be sure that you hear them from one who, for your sake only, desires to correct them; from one, whom you cannot suspect of any partiality but in your favour; and from one who heartily wishes that his care of you, as a Father, may, in a little time, render every care unnecessary but that of a Friend. Adieu.

P. S.

P. S. I condole with you for the untimely and violent death of the tuneful Matzel\*.

\* The Editor being in possession of the original of the following Letter and Copy of Verses, which are so very apposite to the subject mentioned in the Postscript, thinks that they may be agreeable to the Public, although not written by the late Earl of Chesterfield, and already inserted in the fourth volume of Doddsley's Collection.

Letter by Sir Charles Hanbury Williams.

To Philip Stanhope, Esquire, then at Leipzig.

Dear Stanhope,                      Dresden, the 10th June, 1748.

A CURSED large, frightful, blood-thirsty, horrible, fierce black cat got into my room, on Saturday night; and yesterday-morning we found some few remains of Matzel; but traces enough to prove he had been murdered in the night by that infernal cat. Stevens cried; Dick cursed and swore; and I stood dumb with grief, which I believe would have choaked me, if I had not given vent to it in the following Ode; which I have addressed to you, to make you the only amends in my power for the loss of sensible, obedient, harmonious Matzel.

---

To Philip Stanhope, Esquire.

Upon the Death of Matzel, a favourite Bulfinch, that was mine, and which he had the reversion of, whenever I left Dresden.

---

*Fungar inani*  
*Munere.*

I.

TRY not, my Stanhope, 'tis in vain,  
To stop your tears, to hide your pain,  
Or check your honest rage:  
Give sorrow and revenge their scope;  
My present joy, your future hope,  
Lies murder'd in his cage.

II. Matzel's

## II.

Matzel's no more—Ye Graces, Loves,  
 Ye Linnets, Nightingales, and Doves,  
     Attend th' untimely bier ;  
 Let every sorrow be exprest,  
 Beat with your wings each mournful breast,  
     And drop the nat'ral tear.

## III.

For thee, my Bird, the sacred Nine,  
 Who lov'd thy tuneful notes, shall join  
     In thy funereal verse.  
 My painful task shall be to write  
 Th' eternal dirge which they indite,  
     And hang it on thy herse.

## IV.

In height of song, in beauty's pride,  
 By fell Grimalkin's claws he died ;  
     But vengeance shall have way :  
 On pains and torture I'll refine ;  
 Yet, Matzel, that one death of thine  
     His nine will ill repay.

## V.

In vain I lov'd, in vain I mourn,  
 My bird, who, never to return,  
     Is fled to happier shades ;  
 Where Lesbia shall for him prepare  
 The place most charming and most fair  
     Of all th' Elyfian glades.

## VI.

There shall thy notes in cyprefs grove  
 Sooth wretched ghosts that died for love.  
     There shall thy plaintive strain  
 Lull impious Phædra's endless grief,  
 To Procris yield some short relief,  
     And soften Dido's pain.

LETTER



## L E T T E R CLV.

London, July the 1st, O. S. 1748.

DEAR BOY,

I AM extremely well pleased with the course of studies which Mr. Harte informs me you are now in, and with the degree of application which he assures me you have to them. It is your interest to do so, as the advantage will be all your own. My affection for you makes me both wish and endeavour that you may turn out well; and, according as you do turn out, I shall be either proud or ashamed of you. But as to mere interest, in the common acceptation of the word, it would be mine that you should turn out ill; for you may depend upon it, that whatever you have from me shall be most exactly proportioned to your desert. Deserve a great deal, and you shall have a great deal; deserve little, and you shall have but little; and be good for nothing at all, and, I assure you, you shall have nothing at all.

Solid knowledge, as I have often told you, is the first and great foundation of your future fortune and character; for I never mention to you the two much greater points of Religion and Morality, because I cannot possibly suspect you as to either of them. This solid knowledge you are in a fair way of acquiring; you may, if you please; and, I will add, that nobody ever had the means of acquiring it more in their power than you have. But remember, that

Manners

Manners must adorn Knowledge, and smooth its way through the world. Like a great rough diamond, it may do very well in a closet, by way of curiosity, and also for its intrinsic value; but it will never be worn, nor shine, if it is not polished. It is upon this article, I confess, that I suspect you the most, which makes me recur to it so often; for I fear that you are apt to show too little attention to every body, and too much contempt to many. Be convinced, that there are no persons so insignificant and inconsiderable, but may, some time or other, and in some thing 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. It implies a discovery of weaknesses, which we are much more careful to conceal than crimes. Many a man will confess his crimes to a common friend; but I never knew a man who would tell his silly weaknesses to his most intimate one—as many a friend will tell us our faults without reserve, who will not so much as hint at our follies: that discovery is too mortifying to our self-love, either to tell another, or to be told of one's-self. You must, therefore, never expect to hear of your weaknesses or your follies, from any body but me; those I will take pains to discover, and whenever I do, shall tell you of them.

Next to Manners, are exterior graces of person and address; which adorn Manners, as Manners adorn Knowledge. To say that they please, engage, and

and charm, as they most indisputably do, is saying, that one should do every thing possible to acquire them. The graceful manner of speaking is, particularly, what I shall always hollow in your ears, as Hotspur hollowed *Mortimer* to Henry IV; and, like him too, I have a mind to have a Starling taught to say, *speaking distinctly and gracefully*, and send him you, to replace your loss of the unfortunate Matzel: who, by the way, I am told, spoke his language very distinctly and gracefully.

As by this time you must be able to write German tolerably well, I desire you will not fail to write a German letter, in the German character, once every fortnight, to Mr. Grevenkop: which will make it more familiar to you, and enable me to judge how you improve in it.

Do not forget to answer me the questions which I asked you a great while ago, in relation to the constitution of Saxony; and also the meaning of the words *Landssassii* and *Amptssassii*.

I hope you do not forget to enquire into the affairs of Trade and Commerce, nor to get the best accounts you can, of the commodities and manufactures, exports and imports, of the several countries where you may be, and their gross value.

I would likewise have you attend to the respective Coins, gold, silver, copper, &c. and their value, compared with our Coins; for which purpose, I would advise you to put up, in a separate piece of paper, one piece of every kind, wherever you shall be, writing upon it the name and value. Such a  
collection

collection will be curious enough in itself; and that sort of knowledge will be very useful to you in your way of business, where the different value of money often comes in question.

I am going to Cheltenham to-morrow, less for my health, which is pretty good, than for the dissipation and amusement of the journey. I shall stay about a fortnight.

L'Abbé Mably's *Droit de l'Europe!* which Mr. Harte is so kind as to send me, is worth your reading. Adieu.

## L E T T E R CLVI.

Cheltenham, July the 6th, O. S. 1748.

DEAR BOY,

YOUR school-fellow, Lord Pulteney\*, set out last week for Holland, and will, I believe, be at Leipfig soon after this letter: you will take care to be extremely civil to him, and to do him any service that you can, while you stay there; let him know that I wrote to you to do so. As being older, he should know more than you; in that case, take pains to get up to him; but, if he does not, take care not to let him feel his inferiority. He will find

\* Only child of the Right Hon. William Pulteney, Earl of Bath. He died before his father.

it out of himself, without your endeavours; and that cannot be helped: but nothing is more insulting, more mortifying, and less forgiven, than avowedly to take pains to make a man feel a mortifying inferiority in knowledge, rank, fortune, &c. In the two last articles it is unjust, they not being in his power; and in the first, it is both ill-bred and ill-natured. Good-breeding, and good-nature, do incline us rather to help and raise people up to ourselves, than to mortify and depress them: and, in truth, our own private interest concurs in it, as it is making ourselves so many friends, instead of so many enemies. The constant practice of what the French call *Les Attentions*, is a most necessary ingredient in the art of pleasing; they flatter the self-love of those to whom they are shown; they engage, they captivate, more than things of much greater importance. The duties of social life, every man is obliged to discharge; but these Attentions are voluntary acts, the free-will offerings of good-breeding and good-nature; they are received, remembered, and returned as such. Women, particularly, have a right to them: and any omission, in that respect, is downright ill-breeding.

Do you employ your whole time in the most useful manner? I do not mean, do you study all day long? nor do I require it. But I mean, do you make the most of the respective allotments of your time? While you study, is it with attention? When you divert yourself, is it with spirit? Your diversions may, if you please, employ some part of your  
time

time very usefully. It depends entirely upon the nature of them. If they are futile and frivolous, it is time worse than lost, for they will give you an habit of futility. All gaming, field-sports, and such sort of amusements, where neither the understanding nor the senses have the least share, I look upon as frivolous, and as the resources of little minds, who either do not think, or do not love to think. But the pleasures of a man of parts either flatter the senses, or improve the mind; I hope, at least, that there is not one minute of the day in which you do nothing at all. Inaction, at your age, is unpardonable.

Tell me what Greek and Latin books you can now read with ease. Can you open Demosthenes at a venture, and understand him? Can you get through an Oration of Cicero, or a Satire of Horace, without difficulty? What German book do you read, to make yourself master of that language? And what French books do you read for your amusement? Pray give me a particular and true account of all this; for I am not indifferent as to any one thing that relates to you. As for example; I hope you take great care to keep your whole person, particularly your mouth, very clean: common decency requires it; besides that great cleanliness is very conducive to health. But, if you do not keep your mouth excessively clean, by washing it carefully every morning, and after every meal, it will not only be apt to smell, which is very disgusting and indecent; but your teeth will decay and ach, which  
is



is both a great loss and a great pain. A spruceness of dress is also very proper at your age ; as the negligence of it implies an indifference about pleasing, which does not become a young fellow. To do whatever you do at all to the utmost perfection, ought to be your aim, at this time of your life : if you can reach perfection, so much the better ; but, at least, by attempting it, you will get much nearer, than if you never attempted it at all.

Adieu ! *Speak gracefully and distinctly*, if you intend to converse ever with  
Yours.

P. S. As I was making up my letter, I received yours of the 6th, N. S. I like your dissertation upon Preliminary Articles, and Truces. Your definitions of both are true. Those are matters of which I would have you be master ; they belong to your future department. But remember too, that they are matters upon which you will much oftener have occasion to speak than to write ; and that, consequently, it is full as necessary to speak gracefully and distinctly upon them, as to write clearly and elegantly. I find no authority among the ancients, nor indeed among the moderns, for indistinct and unintelligible utterance. The Oracles indeed meant to be obscure ; but then it was by the ambiguity of the expression, and not by the inarticulation of the words. For, if people had not thought, at least, they understood them, they would neither have frequented nor presented them as they did. There was likewise among the ancients, and is still among

the moderns, a sort of people called *Ventriloqui*, who speak from their bellies, or make the voice seem to come from some other part of the room than that where they are. But these *Ventriloqui* speak very distinctly and intelligibly. The only thing, then, that I can find like a precedent for your way of speaking (and I would willingly help you to one if I could) is the modern art *de persifler*, practised with great success by the *petits maîtres* at Paris. This noble art consists in picking out some grave, serious man, who neither understands nor expects raillery, and talking to him very quick, and in inarticulate sounds; while the man, who thinks that he either did not hear well, or attend sufficiently, says, *Monsieur*, or *Plait-il?* a hundred times; which affords matter of much mirth to these ingenious gentlemen. Whether you would follow this precedent, I submit to you.

Have you carried no English or French comedies or tragedies with you to Leipzig? If you have, I insist upon your reciting some passages of them every day to Mr. Harte, in the most distinct and graceful manner, as if you were acting them upon a stage.

The first part of my letter is more than an answer to your question concerning Lord Pulteney,

LETTER

## LETTER CLVII.

London, July the 26th, O. S. 1748.

DEAR BOY,

**T**HERE are two sorts of understandings; one of which hinders a man from ever being considerable, and the other commonly makes him ridiculous; I mean, the lazy mind, and the trifling, frivolous mind. Yours, I hope, is neither. The lazy mind will not take the trouble of going to the bottom of any thing; but, discouraged by the first difficulties, (and every thing worth knowing or having is attended with some) stops short, contents itself with easy, and consequently superficial knowledge, and prefers a great degree of ignorance to a small degree of trouble. These people either think, or represent, most things as impossible; whereas few things are so, to industry and activity. But difficulties seem to them impossibilities, or at least they pretend to think them so, by way of excuse for their laziness. An hour's attention to the same object is too laborious for them; they take every thing in the light in which it first presents itself, never consider it in all its different views; and, in short, never think it thorough. The consequence of this is, that, when they come to speak upon these subjects before people who have considered them with attention, they only discover their own ignorance and laziness, and lay themselves open to answers that put them in confusion. Do

not then be discouraged by the first difficulties, but *contra audentior ito*; and resolve to go to the bottom of all those things which every gentleman ought to know well. Those arts or sciences which are peculiar to certain professions need not be deeply known by those who are not intended for those professions. As for instance, fortification and navigation; of both which, a superficial and general knowledge, such as the common course of conversation, with a very little inquiry on your part, will give you, is sufficient. Though, by the way, a little more knowledge of fortification may be of some use to you; as the events of war, in sieges, make many of the terms of that science occur frequently in common conversations; and one would be sorry to say, like the Marquis de Mascarille, in Moliere's *Précieuses Ridicules*, when he hears of *une demie Lune*; *Ma foi c'étoit bien une Lune toute entiere*. But those things which every gentleman, independently of profession, should know, he ought to know well, and dive into all the depths of them; such are languages, history, and geography, antient and modern; philosophy, rational logic, rhetoric; and, for you particularly, the constitutions, and the civil and military state, of every country in Europe. This, I confess, is a pretty large circle of knowledge, attended with some difficulties, and requiring some trouble; which, however, an active and industrious mind will overcome, and be amply repaid. The trifling and frivolous mind is always busied, but to little purpose; it takes little objects for great ones, and

and throws away upon trifles that time and attention, which only important things deserve. Knickknacks, butterflies, shells, insects, &c. are the objects of their most serious researches. They contemplate the dress, not the characters, of the company they keep. They attend more to the decorations of a Play, than to the sense of it; and to the ceremonies of a Court, more than to its politics. Such an employment of time is an absolute loss of it. You have now, at most, three years to employ, either well or ill; for, as I have often told you, you will be all your life what you shall be three years hence. For God's sake then reflect: will you throw away this time, either in laziness or in trifles? Or will you not rather employ every moment of it in a manner that must so soon reward you with so much pleasure, figure, and character? I cannot, I will not, doubt of your choice. Read only useful books; and never quit a subject till you are thoroughly master of it, but read and enquire on till then. When you are in company, bring the conversation to some useful subject, but *à portée* of that company. Points of history, matters of literature, the customs of particular countries, the several orders of Knighthood, as Teutonic, Maltese, &c. are surely better subjects of conversation, than the weather, dress, or fiddle-faddle stories, that carry no information along with them. The characters of Kings, and great Men, are only to be learned in conversation: for they are never fairly written during their lives. This, therefore, is an entertaining and instructive subject of

conversation; and will likewise give you an opportunity of observing how very differently characters are given, from the different passions and views of those who give them. Never be ashamed nor afraid of asking questions; for, if they lead to information, and if you accompany them with some excuse, you will never be reckoned an impertinent or rude questioner. All those things, in the common course of life, depend entirely upon the manner; and in that respect the vulgar saying is true, That one man may better steal a horse, than another look over the hedge. There are few things that may not be said, in some manner or other; either in a seeming confidence, or a genteel irony, or introduced with wit: and one great part of the knowledge of the world consists in knowing when, and where, to make use of these different manners. The graces of the person, the countenance, and the way of speaking, contribute so much to this, that I am convinced, the very same thing, said by a genteel person, in an engaging way, and *gracefully* and distinctly spoken, would please; which would shock, if *muttered* out by an *ard* figure, with a sullen, serious countenance. The Poets always represent Venus as attended by the three Graces, to intimate that even Beauty will not do without. I think they should have given Minerva three also; for, without them, I am sure, Learning is very unattractive. Invoke them, then *distinctly*, to accompany all your words and motions.

Adieu!



P. S. Since I wrote what goes before, I have received your letter, *of no date*; with the inclosed state of the Prussian forces: of which, I hope, you have kept a copy; this you should lay in a *portefeuille*, add to it all the military establishments that you can get of other States and Kingdoms: the Saxon establishment you may, doubtless, easily find. By the way, do not forget to send me answers to the questions which I sent you some time ago, concerning both the civil and the ecclesiastical affairs of Saxony.

Do not mistake me, and think I only mean that you should speak elegantly with regard to style, and the purity of language; but I mean, that you should deliver and pronounce what you say gracefully and distinctly; for which purpose I will have you frequently read, very loud, to Mr. Harte, recite parts of orations, and speak passages of plays: for, without a graceful and pleasing enunciation, all your elegancy of style, in speaking, is not worth one farthing.

I am very glad that Mr. Lyttelton \* approves of my new house, and particularly of my *Canonical* † pillars. My bust of Cicero is a very fine one, and

\* Brother to the late Lord Lyttelton.

† James Brydges, Duke of Chandos, built a most magnificent and elegant house at *Canons*, about eight miles from London. It was superbly furnished with fine pictures, statues, &c. which, after his death, were sold by auction. Lord Chesterfield purchased the Hall Pillars, the Floor, and Stair-case with double flights; which are now in Chesterfield-house, May-fair.

well preserved; it will have the best place in my library, unless at your return you bring me over as good a modern head of your own; which I should like still better. I can tell you, that I shall examine it as attentively as ever antiquary did an old one.

Make my compliments to Mr. Harte, at whose recovery I rejoice.

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L E T T E R CLVIII.

London, August the 2d, O. S. 1748.

DEAR BOY,

**D**UVAL, the jeweller, is arrived, and was with me three or four days ago. You will easily imagine that I asked him a few questions concerning you; and I will give you the satisfaction of knowing, that, upon the whole, I was very well pleased with the account he gave me. But, though he seemed to be much in your interest, yet he fairly owned to me, that your utterance was rapid, thick, and ungraceful. I can add nothing to what I have already said upon this subject; but I can and do repeat the absolute necessity of speaking distinctly and gracefully, or else of not speaking at all, and having recourse to signs. He tells me, that you are pretty fat for one of your age: this you should attend to in a proper way; for if, while very young, you should grow  
fat,

fat, it would be troublesome, unwholesome, and ungraceful : you should therefore, when you have time, take very strong exercise, and in your diet avoid fattening things. All malt-liquors fatten, or at least bloat ; and I hope you do not deal much in them. I look upon wine and water to be, in every respect, much wholesomer.

Duval says, there is a great deal of very good company at Madame Valentin's, and at another Lady's, I think one Madame Ponce's, at Leipzig. Do you ever go to either of those houses, at leisure times ? It would not, in my mind, be amiss if you did ; and would give you a habit of *attentions* : they are a tribute which all women expect, and which all men, who would be well received by them, must pay. And, whatever the mind may be, manners, at least, are certainly improved by the company of women of fashion.

I have formerly told you, that you should inform yourself of the several Orders, whether military or religious, of the respective countries where you may be. The Teutonic Order is the great Order of Germany, of which I send you inclosed a short account. It may serve to suggest questions to you, for more particular enquiries as to the present state of it ; of which you ought to be minutely informed. The Knights, at present, make vows, of which they observe none, except it be that of not marrying ; and their only object, now, is to arrive, by seniority, at the *Commanderies* in their respective provinces ; which are, many of them, very lucrative.

tive. The Order of Maltha is, by a very few years, prior to the Teutonic, and owes its foundation to the same causes. These Knights were first called Knights Hospitaliers of St. John of Jerusalem; then Knights of Rhodes; and, in the year 1530, Knights of Maltha, the Emperor Charles V. having granted them that island, upon condition of their defending his island of Sicily against the Turks: which they effectually did. L'Abbé de Vertot has written the History of Maltha, but it is the least valuable of all his works; and, moreover, too long for you to read. But there is a short history of all the military Orders whatsoever, which I would advise you to get; as there is also of all the religious Orders; both which are worth your having and consulting, whenever you meet with any of them in your way; as you will very frequently in Catholic countries. For my own part, I find that I remember things much better when I recur to my books for them upon some particular occasion, than by reading them *touté de suite*. As for example: if I were to read the history of all the military or religious Orders, regularly, one after another, the latter puts the former out of my head; but when I read the history of any one, upon account of its having been the object of conversation or dispute, I remember it much better. It is the same in Geography, where, looking for any particular place in the map, upon some particular account, fixes it in one's memory for ever. I hope you have worn out your maps by frequent use of that sort. Adieu!

A short

**A short Account of the TEUTONIC ORDER.**

IN the ages of ignorance, which is always the mother of superstition, it was thought not only just, but meritorious, to propagate religion by fire and sword, and to take away the lives and properties of Unbelievers. This enthusiasm produced the several Croisadoes, in the 11th, 12th, and following centuries; the object of which was, to recover the Holy Land out of the hands of the Infidels, who, by the way, were the lawful possessors. Many honest enthusiasts engaged in these Croisadoes, from a mistaken principle of religion, and from the pardons granted by the Popes for all the sins of those pious adventurers; but many more knaves adopted these holy wars, in hopes of conquest and plunder.

After Godfrey of Bouillon, at the head of these knaves and fools, had taken Jerusalem, in the year 1099, Christians of various nations remained in that city; among the rest, one good honest German, that took particular care of his countrymen who came thither in pilgrimages. He built a house for their reception, and an hospital dedicated to the Virgin. This little establishment soon became a great one, by the enthusiasm of many considerable people who engaged in it, in order to drive the Saracens out of the Holy Land. This society then began to take its first form; and its members were called Marian Teutonic Knights: Marian, from their chapel,  
sacred

facred to the Virgin Mary; Teutonic, from the German, or Teuton, who was the author of it; and Knights, from the wars which they were to carry on againft the Infidels.

These Knights behaved themfelves fo bravely, at firft, that Duke Frederick of Suabia, who was General of the German army, in the Holy Land, fent, in the year 1191, to the Emperor Henry VI. and Pope Celeftin III. to defire that this brave and charitable fraternity might be incorporated into a regular Order of Knighthood; which was accordingly done, and rules and a particular habit were given them. Forty Knights, all of noble families, were at firft created, by the King of Jerufalem, and other Princes then in the army. The firft Grand Master of this Order was Henry Wallpot, of a noble family upon the Rhine. This Order foon began to operate in Europe; drove all the Pagans out of Pruffia, and took poffeffion of it. Soon after, they got Livonia and Courland, and invaded even Ruffia, where they introduced the Chriftian religion. In 1510, they elected Albert Marquis of Brandenburg for their Grand Master; who, turning Proteftant foon afterwards, took Pruffia from the Order, and kept it for himfelf, with the confent of Sigifmund, King of Poland, of whom it was to hold. He then quitted his Grand-Mafterfhip, and made himfelf Hereditary Duke of that country, which is thence called Ducal Pruffia. This Order now confifts of twelve Provinces; *viz.* Alfatia, Auftria, Coblantz, and Etfch; which are the four under the Pruffian jurifdiction:  
Franconia,



Franconia, Hesse, Bieffen, Westphalia, Lorrain, Thuringia, Saxony, and Utrecht; which eight are of the German jurisdiction. The Dutch now possess all that the Order had in Utrecht. Every one of these provinces have their particular *Commanderies*; and the most antient of these *Commandeurs* is called *Commandeur Provincial*. These twelve *Commandeurs* are all subordinate to the Grand Master of Germany, as their Chief, and have the Right of electing the Grand Master. The Elector of Cologne is at present *Grand Maître*.

This Order, founded by mistaken Christian zeal, upon the Anti-christian principles of violence and persecution, soon grew strong, by the weakness and ignorance of the times; acquired unjustly great possessions, of which they justly lost the greatest part by their ambition and cruelty, which made them feared and hated by all their neighbours.

I have this moment received your letter of the 4th, N. S. and have only time to tell you, that I can by no means agree to your cutting off your hair. I am very sure that your head-achs cannot proceed from thence. And as for the pimples upon your head, they are only owing to the heat of the season; and consequently will not last long. But your own hair is, at your age, such an ornament, and a wig, however well made, such a disguise, that I will upon no account whatsoever have you cut off your hair. Nature did not give it you for nothing, still less to cause you the head-ach. Mr.

Eliot's

Eliot's hair grew so ill and bushy, that he was in the right to cut it off. But you have not the same reason.

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### L E T T E R   C L I X .

London, August the 23d, O. S. 1748.

DEAR BOY,

YOUR friend Mr. Eliot has dined with me twice since I returned hither : and I can say the truth, that while I had the seals I never examined or sifted a state prisoner, with so much care and curiosity, as I did him. Nay, I did more ; for, contrary to the laws of this country, I gave him, in some manner, the *Question* ordinary and extraordinary ; and I have infinite pleasure in telling you, that the rack, which I put him to, did not extort from him one single word that was not such as I wished to hear of you. I heartily congratulate you upon such an advantageous testimony, from so creditable a witness. *Laudari a laudato viro*, is one of the greatest pleasures and honours a rational Being can have ; may you long continue to deserve it ! Your aversion to drinking, and your dislike to gaming, which Mr. Eliot assures me are both very strong, give me the greatest joy imaginable for your sake ; as the former would ruin both your constitution and understanding, and the latter

latter your fortune and character. Mr. Harte wrote me word some time ago, and Mr. Eliot confirms it now, that you employ your pin-money in a very different manner from that in which pin-money is commonly lavished: not in gew-gaws and baubles, but in buying good and useful books. This is an excellent symptom, and gives me very good hopes. Go on thus, my dear boy, but for these two next years, and I ask no more. You must then make such a figure, and such a fortune in the world, as I wish you, and as I have taken all these pains to enable you to do. After that time, I allow you to be as idle as ever you please; because I am sure that you will not then please to be so at all. The ignorant and the weak only are idle; but those who have once acquired a good stock of knowledge, always desire to increase it. Knowledge is like power, in this respect, that those who have the most are most desirous of having more. It does not clog by possession, but increases desire; which is the case of very few pleasures.

Upon receiving this congratulatory letter, and reading your own praises, I am sure that it must naturally occur to you, how great a share of them you owe to Mr. Harte's care and attention; and consequently, that your regard and affection for him must increase, if there be room for it, in proportion as you reap, which you do daily, the fruits of his labours.

I must not, however, conceal from you, that there was one article in which your own witness, Mr. Eliot, faltered; for, upon my questioning him

him home, as to your manner of speaking, he could not say that your utterance was either distinct or graceful. I have already said so much to you upon this point that I can add nothing. I will therefore only repeat this truth, which is, That if you will not speak distinctly and gracefully, nobody will desire to hear you.

I am glad to learn that Abbé Mably's *Droit Public de l'Europe* makes a part of your evening amusements. It is a very useful book, and gives a clear deduction of the affairs of Europe, from the Treaty of Munster to this time. Pray read it with attention, and with the proper maps; always recurring to them for the several countries or towns yielded, taken, or restored. Pere Bougeant's third volume will give you the best idea of the Treaty of Munster, and open to you the several views of the belligerent and contracting parties: and there never were greater than at that time. The house of Austria, in the war immediately preceding that Treaty, intended to make itself absolute in the Empire, and to overthrow the rights of the respective States of it. The view of France was, to weaken and dismember the House of Austria, to such a degree, as that it should no longer be a counterbalance to that of Bourbon. Sweden wanted possessions upon the continent of Germany, not only to supply the necessities of its own poor and barren country, but likewise to hold the balance in the Empire between the House of Austria and the States. The House of Brandenburg wanted to aggrandize itself by pilfering in the fire; changed

changed sides occasionally, and made a good bargain at last: for I think it got, at the peace, nine or ten bishoprics secularised. So that we may date, from the Treaty of Munster, the decline of the House of Austria, the great power of the House of Bourbon, and the aggrandizement of that of Brandenburg: and I am much mistaken if it stops where it is now.

Make my compliments to Lord Pulteney; to whom I would have you be not only attentive, but useful, by setting him (in case he wants it) a good example of application and temperance. I begin to believe that, as I shall be proud of you, others will be proud too of imitating you. Those expectations of mine seem now so well grounded, that my disappointment, and consequently my anger, will be so much the greater if they fail; but, as things stand now, I am most affectionally and tenderly

Yours.

## L E T T E R CLX.

London, August the 30th, O. S. 1748.

DEAR BOY,

YOUR reflections upon the conduct of France, from the Treaty of Munster to this time, are very just; and I am very glad to find by them, that

VOL. II.

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you

you not only read, but that you think, and reflect upon what you read. Many great readers load their memories, without exercising their judgments; and make lumber-rooms of their heads, instead of furnishing them usefully: facts are heaped upon facts, without order or distinction, and may justly be said to compose that

——— *Rudis indigestaque moles*  
*Quam dixere chaos.*

Go on, then, in the way of reading that you are in; take nothing for granted, upon the bare authority of the author; but weigh and consider, in your own mind, the probability of the facts, and the justness of the reflections. Consult different authors upon the same facts, and form your opinion upon the greater or lesser degree of probability arising from the whole; which, in my mind, is the utmost stretch of historical faith: certainty (I fear) not being to be found. When an Historian pretends to give you the causes and motives of events, compare those causes and motives with the characters and interests of the parties concerned, and judge for yourself, whether they correspond or not. Consider whether you cannot assign others more probable; and in that examination do not despise some very mean and trifling causes of the actions of great men; for, so various and inconsistent is human nature, so strong and so changeable are our passions, so fluctuating are our wills, and so much are our minds influenced by the accidents of our bodies, that every man is more the man of the day, than a regular and  
confe-



consequential character. The best have something bad, and something little; the worst have something good, and sometimes something great; for I do not believe what Velleius Paterculus (for the sake of saying a pretty thing) says of Scipio, *Qui nihil non laudandum aut fecit, aut dixit, aut sensit*. As for the reflections of Historians, with which they think it necessary to interlard their Histories, or at least to conclude their chapters (and which, in the French Histories, are always introduced with a *tant il est vrai*, and in the English, *so true it is*), do not adopt them implicitly upon the credit of the author, but analyse them yourself, and judge whether they are true or not.

But, to return to the politics of France, from which I have digressed:—You have certainly made one farther reflection, of an advantage which France has, over and above its abilities in the cabinet, and the skill of its negotiators; which is (if I may use the expression) its *soleness*, continuity of riches and power within itself, and the nature of its government. Near twenty millions of people, and the ordinary revenue of above thirteen millions sterling a year, are at the absolute disposal of the Crown. This is what no other Power in Europe can say; so that different Powers must now unite, to make a balance against France; which union, though formed upon the principle of their common interest, can never be so intimate as to compose a machine so compact and simple as that of one great kingdom, directed by one will, and moved by one interest. The Allied

Powers (as we have constantly seen) have, besides the common and declared object of their alliance; some separate and concealed view, to which they often sacrifice the general one; which makes them, either directly or indirectly, pull different ways. Thus, the design upon Toulon failed, in the year 1706, only from the secret view of the House of Austria upon Naples; which made the Court of Vienna, notwithstanding the representations of the other Allies to the contrary, send to Naples the 12,000 men that would have done the business at Toulon. In this last war too, the same causes had the same effects: the Queen of Hungary, in secret, thought of nothing but recovering Silesia, and what she had lost in Italy; and therefore never sent half that quota, which she promised, and we paid for, into Flanders; but left that country to the Maritime Powers to defend as they could. The King of Sardinia's real object was Savona, and all the Riviera di Ponente; for which reason he concurred so lamely in the invasion of Provence, where the Queen of Hungary, likewise, did not send one third of the force stipulated; engrossed as she was, by her oblique views upon the plunder of Genoa, and the recovery of Naples. Inasmuch that the expedition into Provence, which would have distressed France to the greatest degree, and have caused a great detachment from their army in Flanders, failed shamefully, for want of every thing necessary for its success. Suppose, therefore, any four or five Powers, who, all together, shall be equal, or even a little superior,  
in

in riches and strength, to that one Power against which they are united; the advantage will still be greatly on the side of that single Power, because it is but one. The power and riches of Charles V. were, in themselves, certainly superior to those of Francis I; and yet, upon the whole, he was not an overmatch for him. Charles V's dominions, great as they were, were scattered and remote from each other; their constitutions different; and wherever he did not reside, disturbances arose: whereas the compactness of France made up the difference in the strength. This obvious reflection convinced me of the absurdity of the Treaty of Hanover, in 1725, between France and England, to which the Dutch afterwards acceded; for it was made upon the apprehensions, either real or pretended, that the marriage of Don Carlos with the eldest Archduchess, now Queen of Hungary, was settled in the Treaty of Vienna, of the same year, between Spain and the late Emperor Charles VI; which marriage, those consummate politicians said, would revive in Europe the exorbitant power of Charles V. I am sure, I heartily wish it had; as, in that case, there had been, what there certainly is not now,—one Power in Europe to counterbalance that of France; and then the Maritime Powers would, in reality, have held the balance of Europe in their hands. Even supposing that the Austrian power would then have been an overmatch for that of France (which, by the way, is not clear), the weight of the Maritime Powers, then thrown into the scale

of France, would infallibly have made the balance at least even. In which case too, the moderate efforts of the Maritime Powers, on the side of France, would have been sufficient; whereas, now, they are obliged to exhaust and beggar themselves; and that too ineffectually, in hopes to support the shattered, beggared, and insufficient House of Austria.

This has been a long political dissertation; but I am informed that political subjects are your favourite ones; which I am glad of, considering your destination. You do well to get your materials all ready, before you begin your work. As you buy, and (I am told) read, books of this kind, I will point out two or three for your purchase and perusal; I am not sure that I have not mentioned them before; but that is no matter, if you have not got them. *Mémoires pour servir à l'Histoire du 17<sup>ième</sup> Siècle*, is a most useful book for you to recur to, for all the facts and chronology of that century: it is in four volumes octavo, and very correct and exact. If I do not mistake, I have formerly recommended to you *Les Mémoires du Cardinal de Retz*; however, if you have not read them, pray do, and with the attention which they deserve. You will there find the best account of a very interesting period of the minority of Louis XIV. The characters are drawn short, but in a strong and masterly manner: and the political reflections are the only just and practical ones that I ever saw in print: they are well worth your transcribing. *Le Commerce des Anciens, par Monsieur Huet Evêque d'Avranche*, in one little volume

lume octavo, is worth your perusal, as commerce is a very considerable part of political knowledge. I need not, I am sure, suggest to you, when you read the course of Commerce, either of the antients or of the moderns, to follow it upon your map; for there is no other way of remembering Geography correctly, than by looking perpetually in the map for the places one reads of, even though one knows before, pretty nearly, where they are.

Adieu! As all the accounts which I receive of you grow better and better, so I grow more and more affectionately

Yours.

L E T T E R CLXI.

London, September the 5th, O. S. 1748.

DEAR BOY,

I HAVE received yours, with the inclosed German letter to Mr. Grevenkop, which he assures me is extremely well written, considering the little time that you have applied yourself to that language. As you have now got over the most difficult part, pray go on diligently, and make yourself absolutely master of the rest. Whoever does not entirely possess a language, will never appear to advantage, or even equal to himself, either in speaking or writing it. His ideas are fettered, and seem imperfect or confused, if he is

not master of all the words and phrases necessary to express them. I therefore desire, that you will not fail writing a German letter, once every fortnight, to Mr. Grevenkop; which will make the writing of that language familiar to you: and, moreover, when you shall have left Germany, and be arrived at Turin, I shall require you to write even to me in German; that you may not forget with ease what you have with difficulty learned. I likewise desire that, while you are in Germany, you will take all opportunities of conversing in German, which is the only way of knowing that, or any other language, accurately. You will also desire your German master to teach you the proper titles and superscriptions to be used to people of all ranks; which is a point so material in Germany, that I have known many a letter returned unopened, because one title in twenty has been omitted in the direction.

St. Thomas's day now draws near, when you are to leave Saxony, and go to Berlin; and I take it for granted, that, if any thing is yet wanting to complete your knowledge of the state of that Electorate, you will not fail to procure it before you go away. I do not mean, as you will easily believe, the number of churches, parishes, or towns; but I mean the constitution, the revenues, the troops, and the trade of that Electorate. A few questions, sensibly asked, of sensible people, will procure you the necessary informations; which I desire you will enter in your little book. Berlin will be entirely a new scene to you, and I look upon it, in a manner, as  
your



your first step into the great world; take care that step be not a false one, and that you do not stumble at the threshold. You will there be in more company than you have yet been; Manners and Attentions will therefore be more necessary. Pleasing in company is the only way of being pleased in it yourself. Sense and Knowledge are the first and necessary foundations for pleasing in company: but they will by no means do alone, and they will never be perfectly welcome, if they are not accompanied with Manners and Attentions. You will best acquire these by frequenting the companies of people of fashion; but then you must resolve to acquire them, in those companies, by proper care and observation; for I have known people, who, though they have frequented good company all their life-time, have done it in so inattentive and unobserving a manner, as to be never the better for it, and to remain as disagreeable, as awkward, and as vulgar, as if they had never seen any person of fashion. When you go into good company (by good company is meant the people of the first fashion of the place) observe carefully their turn, their manners, their address; and conform your own to them. But this is not all neither: go deeper still; observe their characters, and pry, as far as you can, into both their hearts and their heads. Seek for their particular merit, their predominant passion, or their prevailing weakness; and you will then know what to bait your hook with, to catch them. Man is a composition of so many, and such various ingredients, that it  
requires

requires both time and care to analyse him: for, though we have, all, the same ingredients in our general composition, as Reason, Will, Passions, and Appetites; yet the different proportions and combinations of them in each individual produce that infinite variety of characters, which, in some particular or other, distinguishes every individual from another. Reason ought to direct the whole, but seldom does. And he who addresses himself singly to another man's reason, without endeavouring to engage his heart in his interest also, is no more likely to succeed, than a man who should apply only to a King's nominal Minister, and neglect his Favourite. I will recommend to your attentive perusal, now you are going into the world, two books, which will let you as much into the characters of men, as books can do. I mean, *Les Réflexions Morales de Monsieur de la Rochefoucault*, and *Les Caractères de la Bruyere*: but remember, at the same time, that I only recommend them to you as the best general maps, to assist you in your journey, and not as marking out every particular turning and winding that you will meet with. There your own sagacity and observation must come to their aid. La Rochefoucault is, I know, blamed, but I think without reason, for deriving all our actions from the source of self-love. For my own part, I see a great deal of truth, and no harm at all, in that opinion. It is certain, that we seek our own happiness in every thing we do; and it is as certain, that we can only find it in doing well, and in conforming all our actions to the rule of right reason.

reason, which is the great law of Nature. It is only a mistaken self-love that is a blameable motive, when we take the immediate and indiscriminate gratification of a passion, or appetite, for real happiness. But am I blameable, if I do a good action, upon account of the happiness which that honest consciousness will give me? Surely not. On the contrary, that pleasing consciousness is a proof of my virtue. The reflection which is the most censured in Monsieur de la Rochefoucault's book, as a very ill-natured one, is this; *On trouve dans le malheur de son meilleur ami, quelque chose qui ne déplaît pas.* And why not? Why may I not feel a very tender and real concern for the misfortune of my friend, and yet at the same time feel a pleasing consciousness at having discharged my duty to him, by comforting and assisting him to the utmost of my power in that misfortune? Give me but virtuous actions, and I will not quibble and chicanery about the motives. And I will give any body their choice of these two truths, which amount to the same thing: He, who loves himself best, is the honestest man; or the honestest man loves himself best.

The characters of La Bruyere are pictures from the life: most of them finely drawn, and highly coloured. Furnish your mind with them first; and when you meet with their likenesses, as you will every day, they will strike you the more. You will compare every feature with the original: and both will reciprocally help you to discover the beauties and the blemishes.

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As women are a considerable, or at least a pretty numerous part of company ; and as their suffrages go a great way towards establishing a man's character, in the fashionable part of the world (which is of great importance to the fortune and figure he proposes to make in it) it is necessary to please them. I will therefore, upon this subject, let you into certain *Arcana*, that will be very useful for you to know, but which you must with the utmost care conceal, and never seem to know. Women, then, are only children of a larger growth ; they have an entertaining tattle, and sometimes wit ; but for solid, reasoning good sense, I never knew in my life one that had it, or who reasoned or acted consequentially for four-and-twenty hours together. Some little passion or humour always breaks in upon their best resolutions. Their beauty neglected or controverted, their age increased, or their supposed understandings depreciated, instantly kindles their little passions, and overturns any system of consequential conduct, that in their most reasonable moments they might have been capable of forming. A man of sense only trifles with them, plays with them, humours and flatters them, as he does with a sprightly, forward child ; but he neither consults them about, nor trusts them with serious matters ; though he often makes them believe that he does both ; which is the thing in the world that they are proud of ; for they love mightily to be dabbling in business (which, by the way, they always spoil) ; and, being justly distrustful that men

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in general look upon them in a trifling light, they almost adore that man, who talks more seriously to them, and who seems to consult and trust them: I say, who seems; for weak men really do, but wise ones only seem to do it. No flattery is either too high or too low for them. They will greedily swallow the highest, and gratefully accept of the lowest; and you may safely flatter any woman, from her understanding, down to the exquisite taste of her fan. Women who are either indisputably beautiful, or indisputably ugly, are best flattered upon the score of their understandings: but those who are in a state of mediocrity, are best flattered upon their beauty, or at least their graces: for every woman, who is not absolutely ugly, thinks herself handsome; but not hearing often that she is so, is the more grateful, and the more obliged to the few who tell her so: whereas a decided and conscious Beauty looks upon every tribute paid to her beauty only as her due; but wants to shine, and to be considered on the side of her understanding: and a woman who is ugly enough to know that she is so, knows that she has nothing left for it but her understanding, which is consequently (and probably in more senses than one) her weak side. But these are secrets, which you must keep inviolably, if you would not, like Orpheus, be torn to pieces by the whole sex: on the contrary, a man, who thinks of living in the great world, must be gallant, polite, and attentive to please the women. They have, from the weakness of men, more or less influence in all Courts; they



they absolutely stamp every man's character in the *beau monde*, and make it either current, or cry it down, and stop it in payments. It is, therefore, absolutely necessary to manage, please, and flatter them; and never to discover the least mark of contempt, which is what they never forgive; but in this they are not singular, for it is the same with men; who will much sooner forgive an injustice than an insult. Every man is not ambitious, or covetous, or passionate; but every man has pride enough in his composition to feel and resent the least slight and contempt. 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 weaknesses 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. 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 your own superiority. You may get the laugh on your side by it for the present; but you will make enemies by it for ever; and even those who laugh with you then, will, upon reflection, fear, and consequently hate you: besides that it is ill-natured; and a good heart desires rather to conceal than expose other people's weaknesses or misfortunes. If you have wit, use it to please, and  
not



not to hurt: you may shine like the sun in the temperate Zones, without scorching. Here it is wished for; under the Line it is dreaded.

These are some of the hints, which my long experience in the great world enables me to give you; and which, if you attend to them, may prove useful to you in your journey through it. I wish it may be a prosperous one; at least, I am sure that it must be your own fault if it is not.

Make my compliments to Mr. Harte, who I am very sorry to hear is not well. I hope by this time he is recovered. Adieu!

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### L E T T E R CLXII.

London, September the 13th, O. S. 1748.

DEAR BOY,

I HAVE more than once recommended to you the Memoirs of the Cardinal de Retz, and to attend particularly to the political reflections intersperfed in that excellent work. I will now preach a little upon two or three of those texts.

In the disturbances at Paris, Monsieur de Beaufort who was a very popular, though a very weak man, was the Cardinal's tool with the populace. Proud of his popularity, he was always for assembling  
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the people of Paris together, thinking that he made a great figure at the head of them. The Cardinal, who was factious enough, was wise enough, at the some time, to avoid gathering the people together, except when there was occasion, and when he had something particular for them to do. However, he could not always check Monsieur de Beaufort; who having assembled them once very unnecessarily, and without any determined object, they ran riot, would not be kept within bounds by their leaders, and did their cause a great deal of harm; upon which the Cardinal observes, most judiciously, *Que Monsieur de Beaufort ne sçavoit pas, que qui assemble le peuple l'émeut.* It is certain, that great numbers of people, met together, animate each other, and will do something either good or bad, but often bad; and the respective individuals, who were separately very quiet, when met together in numbers, grow tumultuous as a body, and ripe for any mischief that may be pointed out to them by the leaders; and, if their leaders have no business for them, they will find some for themselves. The Demagogues, or leaders of popular factions, should therefore be very careful not to assemble the people unnecessarily, and without a settled and well-considered object. Besides that, by making those popular assemblies too frequent, they make them likewise too familiar, and consequently less respected by their enemies. Observe any meetings of people, and you will always find their eagerness and impetuosity rise or fall in proportion.

tion in their numbers; when the numbers are very great, all sense and reason seem to subside, and one sudden frenzy seize on all, even the coolest of them.

Another very just observation of the Cardinal's is, That the things which happen in our times, and which we see ourselves, do not surprize us near so much as the things which we read of in times past, though not in the least more extraordinary; and adds, that he is persuaded, that when Caligula made his horse a Consul, the people of Rome, at that time, were not greatly surprized at it, having necessarily been in some degree prepared for it, by an insensible gradation of extravagancies from the same quarter. This is so true, that we read every day, with astonishment, things which we see every day without surprize. We wonder at the intrepidity of a Leonidas, a Codrus, and a Curtius; and are not the least surprized to hear of a Sea-Captain, who has blown up his ship, his crew and himself, that they might not fall into the hands of the enemies of his country. I cannot help reading of Porfenna and Regulus, with surprize and reverence: and yet I remember that I saw, without either, the execution of Shepherd \*, a boy of eighteen years old, who intended to shoot the late King, and who would have been pardoned, if he would have expressed the least sorrow for his intended crime; but, on the

\* James Shepherd, a Coach-painter's apprentice, was executed at Tyburn for high treason, March the 17th, 1718, in the reign of George the First.

contrary, he declared, That, if he was pardoned, he would attempt it again; that he thought it a duty which he owed his country; and that he died with pleasure for having endeavored to perform it. Reason equals Shepherd to Regulus; but prejudice, and the recency of the fact, makes Shepherd a common malefactor, and Regulus a hero.

Examine carefully, and consider all your notions of things; analyse them, and discover their component parts, and see if habit and prejudice are not the principal ones; weigh the matter, upon which you are to form your opinion, in the equal and impartial scales of reason. It is not to be conceived how many people, capable of reasoning if they would, live and die in a thousand errors, from laziness: they will rather adopt the prejudices of others, than give themselves the trouble of forming opinions of their own. They say things, at first, because other people have said them; and then they persist in them, because they have said them themselves.

The last observation, that I shall now mention, of the Cardinal's, is, "That a secret is more easily kept by a good many people, than one commonly imagines." By this he means a secret of importance, among people interested in the keeping of it. And it is certain that people of business know the importance of secrecy, and will observe it, where they are concerned in the event. And the Cardinal does not suppose that any body is silly enough to tell a secret, merely from the desire of telling it, to any one that is not some way or other interested in the keeping of it,

it, and concerned in the event. To go and tell any friend, wife, or mistress, any secret with which they have nothing to do, is discovering to them such an unretentive weakness, as must convince them that you will tell it to twenty others, and consequently that they may reveal it without the risque of being discovered. But a secret properly communicated, only to those who are to be concerned in the thing in question, will probably be kept by them, though they should be a good many. Little secrets are commonly told again, but great ones generally kept. Adieu!

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L E T T E R CLXIII.

London, September the 20th, O. S. 1748.

DEAR BOY,

I WAIT with impatience for your accurate History of the *Chevaliers Porte Epées*, which you promised me in your last, and which I take to be the forerunner of a larger work, that you intend to give the Public, containing a general account of all the Religious and Military Orders of Europe. Seriously, you will do well to have a general notion of all those Orders, antient and modern; both as they are frequently the subjects of conversation, and as they are more or less interwoven with the histories of those

times. Witness the Teutonic Order, which, as soon as it gained strength, began its unjust depredations in Germany, and acquired such considerable possessions there; and the Order of Maltha also, which continues to this day its piracies upon the Infidels. Besides, one can go into no company in Germany, without running against *Monsieur le Chevalier*, or *Monsieur le Commandeur de l'Ordre Teutonique*. It is the same in all the other parts of Europe, with regard to the Order of Maltha, where you never go into company without meeting two or three *Chevaliers*, or *Commandeurs*, who talk of their *Preuves*, their *Langues*, their *Caravanes*, &c. of all which things, I am sure, you would not willingly be ignorant. On the other hand, I do not mean that you should have a profound and minute knowledge of these matters, which are of a nature that a general knowledge of them is fully sufficient. I would not recommend to you to read Abbé Vertot's History of the Order of Maltha, in four quarto volumes; that would be employing a great deal of good time very ill. But I would have you know the foundations, the objects, the *Insignia*, and the short general history of them all.

As for the antient religious military Orders, which were chiefly founded in the eleventh and twelfth centuries, such as Maltha, the Teutonic, the Knights Templars, &c. the injustice and the wickedness of those establishments cannot, I am sure, have escaped your observation. Their pious object was, to take away by force other people's property; and to massacre



facre the proprietors themselves, if they refused to give up that property, and adopt the opinions of these invaders. What right or pretence had these confederated Christians of Europe to the Holy Land? Let them produce their grant of it in the Bible. Will they say that the Saracens had possessed themselves of it by force; and that, consequently, they had the same right? Is it lawful then to steal goods, because they were stolen before? Surely not. The truth is, that the wickedness of many, and the weakness of more, in those ages of ignorance and superstition, concurred to form those flagitious conspiracies against the lives and properties of unoffending people. The Pope sanctified the villainy, and annexed the pardon of sins to the perpetration of it. This gave rise to the Croisadoes, and carried such swarms of people from Europe to the conquests of the Holy Land. Peter the Hermit, an active and ambitious Priest, by his indefatigable pains, was the immediate author of the first Croisade; Kings, Princes, all Professions and Characters united, from different motives, in this great undertaking, as every sentiment, except true religion and morality, invited to it. The ambitious hoped for kingdoms; the greedy and the necessitous for plunder; and some were enthusiasts enough to hope for salvation, by the destruction of a considerable number of their fellow-creatures, who had done them no injury. I cannot omit, upon this occasion, telling you that the Eastern Emperors at Constantinople, (who, as Christians, were obliged at least to seem to favour

these expeditions) seeing the immense numbers of the *Croisés*, and fearing that the Western Empire might have some mind to the Eastern Empire too, if it succeeded against the Infidels, as *l'appétit vient en mangeant*; these Eastern Emperors, very honestly, poisoned the waters where the *Croisés* were to pass, and so destroyed infinite numbers of them.

The later Orders of Knighthood; such as the Garter in England; the Elephant in Denmark; the Golden Fleece in Burgundy; the St. Esprit, St. Michel, St. Louis, and St. Lazare, in France, &c. are of a very different nature and institution. They were either the invitations to, or the rewards of brave actions in fair war; and are now rather the decorations of the favour of the Prince, than the proofs of the merit of the subject. However, they are worth your enquiries to a certain degree; and conversation will give you frequent opportunities for them. Wherever you are, I would advise you to enquire into the respective Orders of that country, and to write down a short account of them. For example; while you are in Saxony, get an account of *l'Aigle Blanc*, and of what other Orders there may be, either Polish or Saxon; and, when you shall be at Berlin, inform yourself of the three Orders, *l'Aigle Noir*, *la Générosité*, et *le Vrai Mérite*, which are the only ones that I know of there. But whenever you meet with straggling ribbands and stars, as you will with a thousand in Germany, do not fail to enquire what they are, and to take a minute of them in your memorandum-book: for it is a sort of knowledge that costs

costs little to acquire, and yet is of some use. Young people have frequently an incuriousness about them, arising either from laziness, or a contempt of the object; which deprives them of several such little parts of knowledge, that they afterwards wish they had acquired. If you will put conversation to profit, great knowledge may be gained by it; and is it not better (since it is full as easy) to turn it upon useful, than upon useless subjects? People always talk best upon what they know most, and it is both pleasing them, and improving one's-self, to put them upon that subject. With people of a particular profession, or of a distinguished eminency in any branch of learning, one is not at a loss: but with those, whether men or women, who properly constitute what is called the *beau monde*, one must not choose deep subjects, nor hope to get any knowledge above that of Orders, Ranks, Families, and Court anecdotes; which are therefore the proper (and not altogether useless) subjects of that kind of conversation. Women, especially, are to be talked to, as below men, and above children. If you talk to them too deep, you only confound them, and lose your own labour; if you talk to them too frivolously, they perceive and resent the contempt. The proper tone for them is, what the French call the *Entretien*, and is, in truth, the polite jargon of good company. Thus, if you are a good chemist, you may extract something out of every thing.

*A propos* of the *beau monde*; I must again and again recommend the Graces to you. There is no doing

without them in that world; and, to make a good figure in that world, is a great step towards making one in the world of business, particularly that part of it for which you are destined. An ungraceful manner of speaking, awkward motions, and a disagreeable address, are great clogs to the ablest man of business; as the opposite qualifications are of infinite advantage to him. I am therefore very glad that you learn to dance, since I am told there is a very good dancing-master at Leipzig. I would have you dance a minuet very well, not so much for the sake of the minuet itself (though that, if danced at all, ought to be danced well) as that it will give you an habitual genteel carriage, and manner of presenting yourself.

Since I am upon little things, I must mention another, which, though little enough in itself, yet, as it occurs at least once in every day, deserves some attention; I mean Carving. Do you use yourself to carve *adroitly* and genteely; 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? These awkwardnesses are extremely disagreeable; and, if often repeated, bring ridicule. They are very easily avoided, by a little attention and use.

How trifling soever these things may seem, or really be, in themselves, they are no longer so, when above half the world thinks them otherwise. And, as I would have you *omnibus ornatum—excellere rebus*, I think nothing above or below my pointing out to you,

you, or your excelling in. You have the means of doing it, and time before you to make use of them. Take my word for it, I ask nothing now, but what you will, twenty years hence, most heartily wish that you had done. Attention to all these things, for the next two or three years, will save you infinite trouble and endless regrets hereafter. May you, in the whole course of your life, have no reason for any one just regret! Adieu.

Your Dresden china is arrived, and I have sent it to your Mamma.

L E T T E R CLXIV.

London, September the 27th, O. S. 1748.

DEAR BOY,

I HAVE received your Latin Lecture upon War, which, though it is not exactly the same Latin that Cæsar, Cicero, Horace, Virgil, and Ovid spoke, is, however, as good Latin as the *erudite Germans* speak or write. I have always observed, that the most learned people, that is those who have read the most Latin, write the worst; and this distinguishes the Latin of a Gentleman scholar from that of a Pedant. A Gentleman has, probably, read no other Latin than that of the Augustan age; and therefore

therefore can write no other: whereas the Pedant has read much more bad Latin than good; and consequently writes so too. He looks upon the best classical books, as books for school-boys, and consequently below him; but pores over fragments of obscure authors, treasures up the obsolete words which he meets with there, and uses them upon all occasions, to show his reading, at the expence of his judgment. Plautus is his favourite author, not for the sake of the wit and the *vis comica* of his comedies; but upon account of the many obsolete words, and the cant of low characters, which are to be met with no where else. He will rather use *olli* than *illi*, *optumè* than *optimè*, and any bad word, rather than any good one, provided he can but prove, that, strictly speaking, it is Latin; that is, that it was written by a Roman. By this rule, I might now write to you in the language of Chaucer or Spenser, and assert that I wrote English, because it was English in their days; but I should be a most affected puppy if I did so, and you would not understand three words of my letter. All these, and such-like affected peculiarities, are the characteristics of learned coxcombs and pedants, and are carefully avoided by all men of sense.

I dipped, accidentally, the other day, into Pitiscus's preface to his Lexicon; where I found a word that puzzled me, and which I did not remember ever to have met with before. It is the adverb *præfscine*; which means, *in a good hour*; an expression, which, by the superstition of it, appears to be low  
and



and vulgar. I looked for it; and at last I found, that is once or twice made use of in Plautus; upon the strength of which, this learned pedant thrusts it into his preface. Whenever you write Latin, remember that every word or phrase which you make use of, but cannot find in Cæsar, Cicero, Livy, Horace, Virgil, and Ovid, is bad, illiberal Latin, though it may have been written by a Roman.

I must now say something as to the matter of the Lecture; in which, I confess, there is one doctrine laid down that surprizes me: it is this; *Quum verò hostis sit lenta citave morte omnia dira nobis minitans quocunque bellantibus negotium est, parum sanè interfuerit quo modo eum obruere et interficere satagamus, si ferociam exuere cunctetur. Ergo veneno quoque uti fas est, &c.* whereas I cannot conceive that the use of poison can, upon any account, come within the lawful means of self-defence. Force may, without doubt, be justly repelled by force, but not by treachery and fraud; for I do not call the stratagems of war, such as ambuscades, masked batteries, false attacks, &c. frauds or treachery; they are mutually to be expected and guarded against; but poisoned arrows, poisoned waters, or poison administered to your enemy (which can only be done by treachery), I have always heard, read, and thought to be unlawful and infamous means of defence, be your danger ever so great. But, *si ferociam exuere cunctetur*; must I rather die than poison this enemy? Yes, certainly, much rather die than do a base or criminal action; nor can I be sure, beforehand, that this enemy may not, in  
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the last moment, *ferociam exuere*. But the Public Lawyers, now, seem to me rather to warp the law, in order to authorize, than to check, those unlawful proceedings of Princes and States; which, by being become common, appear less criminal; though custom can never alter the nature of good and ill.

Pray let no quibbles of Lawyers, no refinements of Casuists, break into the plain notions of right and wrong; which every man's right reason, and plain common sense, suggest to him. To do as you would be done by, is the plain, sure, and undisputed rule of morality and justice. Stick to that; and be convinced, that whatever breaks into it in any degree, however speciously it may be turned, and however puzzling it may be to answer it, is, notwithstanding, false in itself, unjust, and criminal. I do not know a crime in the world, which is not, by the Casuists among the Jesuits (especially the twenty-four collected, I think, by Escobar) allowed, in some, or many cases, not to be criminal. The principles first laid down by them are often specious, the reasonings plausible; but the conclusion always a lie: for it is contrary to that evident and undeniable rule of justice which I have mentioned above, of not doing to any one what you would not have him do to you. But, however, these refined species of casuistry and sophistry, being very convenient and welcome to people's passions and appetites, they gladly accept the indulgence, without desiring to detect the fallacy of the reasoning: and indeed many, I might say most people, are not able to do it; which makes the  
publication

publication of such quibblings and refinements the more pernicious. I am no skilful Casuist, nor subtle Disputant; and yet I would undertake to justify, and qualify, the profession of a highwayman, step by step, and so plausibly, as to make many ignorant people embrace the profession, as an innocent, if not even a laudable one; and to puzzle people of some degree of knowledge, to answer me point by point. I have seen a book, intituled *Quidlibet ex Quolibet*, or the Art of making any thing out of any thing; which is not so difficult, as it would seem, if once one quits certain plain truths, obvious in gross to every understanding, in order to run after the ingenious refinements of warm imaginations and speculative reasonings. Doctor Berkeley, Bishop of Cloyne, a very worthy, ingenious, and learned man, has written a book to prove, that there is no such thing as Matter, and that nothing exists but in idea: that you and I only fancy ourselves eating, drinking, and sleeping; you at Leipzig, and I at London: that we think we have flesh and blood, legs, arms, &c. but that we are only spirit. His arguments are, strictly speaking, unanswerable; but yet I am so far from being convinced by them, that I am determined to go on to eat and drink, and walk and ride, in order to keep that *matter*, which I so mistakenly imagine my body at present to consist of, in as good plight as possible. Common sense (which, in truth, is very uncommon) is the best sense I know of: abide by it; it will counsel you best. Read and hear, for your amusement, ingenious systems, nice questions  
subtilly

subtily agitated, with all the refinements that warm imaginations suggest : but consider them only as exertions for the mind, and return always to settle with common sense.

I stumbled, the other day, at a bookfeller's, upon Comte de Gabalis, in two very little volumes, which I had formerly read. I read it over again, and with fresh astonishment. Most of the extravagances are taken from the Jewish Rabbins, who broached those wild notions, and delivered them in the untelligible jargon which the Cabalists and Rosicrucians deal in to this day. Their number is, I believe, much lessened, but there are still some ; and I myself have known two, who studied and firmly believed in that mystical nonsense. What extravagancy is not man capable of entertaining, when once his shackled reason is led in triumph by fancy and prejudice ! The antient Alchemists gave very much into this stuff, by which they thought they should discover the Philosopher's Stone ; and some of the most celebrated Empirics employed it in the pursuit of the Universal Medicine. Paracelsus, a bold Empiric, and wild Cabalist, asserted, that he had discovered it, and called it his *Alkabest*. Why, or wherefore, God knows ; only that those madmen call nothing by an intelligible name. You may easily get this book from the Hague ; read it, for it will both divert and astonish you ; and, at the same time, teach you *nil admirari* ; a very necessary lesson.

Your letters, except when upon a given subject, are exceedingly laconic, and neither answer my desires,

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fires, nor the purpose of letters; which should be familiar conversations between absent friends. As I desire to live with you upon the footing of an intimate friend, and not of a parent, I could wish that your letters gave me more particular accounts of yourself, and of your lesser transactions. When you write to me, suppose yourself conversing freely with me, by the fire-side. In that case, you would naturally mention the incidents of the day; as, where you had been, whom you had seen, what you thought of them, &c. Do this in your letters; acquaint me sometimes with your studies, sometimes with your diversions: tell me of any new persons and characters that you meet with in company, and add your own observations upon them: in short, let me see more of You in your letters. How do you go on with Lord Pulteney: and how does he go on at Leipzig? Has he learning, has he parts, has he application? Is he good or ill-natured? In short, What is he? at least, What do you think him? You may tell me without reserve, for I promise you secrecy. You are now of an age, that I am desirous to begin a confidential correspondence with you; and as I shall, on my part, write you very freely my opinion upon men and things, which I should often be very unwilling that any body but you and Mr. Harte should see; so, on your part, if you write to me without reserve, you may depend upon my inviolable secrecy. If you have ever looked into the Letters of Madame de Sevigné, to her daughter Madame de Grignan, you must have observed the ease, freedom, and  
friendship



friendship of that correspondence; and yet, I hope, and believe, they did not love one another better than we do. Tell me what books you are now reading, either by way of study or amusement; how you pass your evenings when at home, and where you pass them when abroad. I know that you go sometimes to Madame Valentin's assembly; what do you do there? do you play, or sup, or is it only *la belle conversation*? Do you mind your dancing, while your dancing-master is with you? As you will be often under the necessity of dancing a minuet, I would have you dance it very well. Remember, that the graceful motion of the arms, the giving your hand, and the putting-on and pulling-off your hat genteely, are the material parts of a gentleman's dancing. But the greatest advantage of dancing well is, that it necessarily teaches you to present yourself, to sit, stand, and walk genteely; all of which are of real importance to a man of fashion.

I should wish that you were polished before you go to Berlin; where, as you will be in a great deal of good-company, I would have you have the right manners for it. It is a very considerable article to have *le ton de la bonne compagnie*, in your destination particularly. The principal business of a foreign Minister is, to get into the secrets, and to know all *les allures* of the Courts at which he resides: this he can never bring about, but by such a pleasing address, such engaging manners, and such an insinuating behaviour, as may make him sought for, and in some measure domestic, in the best company and



and the best families of the place. He will then, indeed, be well informed of all that passes, either by the confidences made him, or by the carelessness of people in his company; who are accustomed to look upon him as one of them, and consequently not upon their guard before him. For a Minister, who only goes to the Court he resides at, in form, to ask an audience of the Prince or the Minister, upon his last instructions, puts them upon their guard, and will never know any thing more than what they have a mind that he should know. Here women may be put to some use. A King's mistress, or a Minister's wife or mistress, may give great and useful informations; and are very apt to do it, being proud to show they have been trusted. But then, in this case, the height of that sort of address, which strikes women, is requisite; I mean that easy politeness, genteel and graceful address, and that *extérieur brillant*, which they cannot withstand. There is a sort of men so like women, that they are to be taken just in the same way; I mean those who are commonly called *fine men*; who swarm at all Courts; who have little reflection and less knowledge; but who by their good-breeding, and *train-tran* of the world, are admitted into all companies; and, by the imprudence or carelessness of their superiors, pick up secrets worth knowing, which are easily got out of them by proper address. Adieu.

## L E T T E R. CLXV.

Bath, October the 12th, O. S. 1748.

DEAR BOY,

I CAME here three days ago, upon account of a disorder in my stomach, which affected my head, and gave me vertigos. I already find myself something better; and consequently do not doubt that a course of these waters will set me quite right. But how-ever, and where-ever I am, your welfare, your character, your knowledge, and your morals, employ my thoughts more than any thing that can happen to me, or that I can fear or hope for myself. I am going off the stage; you are coming upon it: with me, what has been, has been, and reflection now would come too late; with you, every thing is to come, even, in some manner, reflection itself: so that this is the very time when my reflections, the result of experience, may be of use to you, by supplying the want of yours. As soon as you leave Leipfig, you will gradually be going into the great world; where the first impressions that you shall give of yourself will be of great importance to you; but those which you receive will be decisive, for they always stick. To keep good company, especially at your first setting out, is the way to receive good impressions. If you ask me what I mean by good company, I will confess to you, that it is  
pretty

pretty difficult to define ; but I will endeavour to make you understand it as well as I can.

Good Company is not what respective sets of company are pleased either to call or think themselves ; but it is that company which all the people of the place call, and acknowledge to be good company, notwithstanding some objections which they may form to some of the individuals who compose it. It consists chiefly (but by no means without exception) of people of considerable birth, rank, and character : for people of neither birth nor rank are frequently, and very justly, admitted into it, if distinguished by any peculiar merit, or eminency in any liberal art or science. Nay, so motley a thing is good company, that many people, without birth, rank, or merit, intrude into it by their own forwardness ; and others slide into it by the protection of some considerable person ; and some even of indifferent characters and morals make part of it. But, in the main, the good part preponderates, and people of infamous and blasted characters are never admitted. In this fashionable good company, the best manners and the best language of the place are most unquestionably to be learnt ; for they establish, and give the tone to both, which are therefore called the language and manners of good company ; there being no legal tribunal to ascertain either.

A company consisting wholly of people of the first quality cannot, for that reason, be called good company, in the common acceptance of the phrase, unless they are, into the bargain, the fashionable and

accredited company of the place; for people of the very first quality can be as silly, as ill-bred, and as worthless, as people of the meanest degree. On the other hand, a company consisting entirely of people of very low condition, whatever their merit or parts may be, can never be called good company; and consequently should not be much frequented, though by no means despised.

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

The company of professed Wits and Poets is extremely inviting to most young men; who, if they have wit themselves, are pleased with it, and, if they have none, are still proud of being one of it: but it should be frequented with moderation and judgment, and you should by no means give yourself up to it. A Wit is a very unpopular denomination, as it carries terror along with it; and people in general are as much afraid of a live Wit, in company, as a woman is of a gun, which she thinks may go off of itself, and do her a mischief. Their acquaintance

is,

is, however, worth seeking, and their company worth frequenting; but not exclusively of others, nor to such a degree as to be considered only as one of that particular set.

But the company, which of all others you should most carefully avoid, is that low company, which, in every sense of the word, is low indeed; low in rank, low in parts, low in manners, and low in merit. You will, perhaps, be surprised, that I should think it necessary to warn you against such company; but yet I do not think it wholly unnecessary, after the many instances which I have seen, of men of sense and rank, discredited, vilified, and undone, by keeping such company. Vanity, that source of many of our follies, and of some of our crimes, has sunk many a man into company, in every light infinitely below himself, for the sake of being the first man in it. There he dictates, is applauded, admired; and, for the sake of being the *Coryphæus* of that wretched chorus, disgraces and disqualifies himself soon for any better company. Depend upon it, you will sink or rise to the level of the company which you commonly keep: people will judge of you, and not unreasonably, by that. There is good sense in the Spanish saying, “Tell me whom you live with, and I will tell you who you are.” Make it therefore your business, wherever you are, to get into that company, which every body of the place allows to be the best company, next to their own: which is the best definition that I can give you of good company. But here, too,

one caution is very necessary; for want of which many young men have been ruined, even in good company. Good company (as I have before observed) is composed of a great variety of fashionable people, whose characters and morals are very different, though their manners are pretty much the same. When a young man, new in the world, first gets into that company, he very rightly determines to conform to, and imitate it. But then he too often, and fatally, mistakes the objects of his imitation. He has often heard that absurd term of genteel and fashionable vices. He there sees some people who shine, and who in general are admired and esteemed; and observes, that these people are whore-masters, drunkards, or gamesters: upon which he adopts their vices, mistaking their defects for their perfections, and thinking that they owe their fashion and their lustre to those genteel vices. Whereas it is exactly the reverse; for these people have acquired their reputation by their parts, their learning, their good-breeding, and other real accomplishments; and are only blemished and lowered, in the opinions of all reasonable people, and of their own in time, by these genteel and fashionable vices. A whoremaster, in a flux, or without a nose, is a very genteel person indeed; and well worthy of imitation. A drunkard, vomiting up at night the wine of the day, and stupified by the head-ach all the next, is, doubtless, a fine model to copy from. And a gamester tearing his hair, and blaspheming, for having lost more than he had in the world,



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

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

As I make no difficulty of confessing my past errors, where I think the confession may be of use to you, I will own, that, when I first went to the university, I drank and smoked, notwithstanding the aversion I had to wine and tobacco, only because I thought it genteel, and that it made me look like a man. When I went abroad, I first went to the Hague, where gaming was much in fashion; and where I observed that many people of shining rank and character gamed too. I was then young enough, and silly enough, to believe, that gaming was one of their accomplishments; and as I aimed at perfection, I adopted gaming as a necessary step to it. Thus I acquired, by error, the habit of a vice,

which, far from adorning my character, has, I am conscious, been a great blemish in it.

Imitate then, with discernment and judgment, the real perfections of the good company into which you may get; copy their politeness, their carriage, their address, and the easy and well-bred turn of their conversation; but remember that, let them shine ever so bright, their vices, if they have any, are so many spots, which you would no more imitate, than you would make an artificial wart upon your face, because some very handsome man had the misfortune to have a natural one upon his: but, on the contrary, think how much handsomer he would have been without it.

Having thus confessed some of my *égaremens*, I will now show you a little of my right side. I always endeavoured to get into the best company wherever I was, and commonly succeeded. There I pleased to some degree, by showing a desire to please. I took care never to be absent or *distract*; but, on the contrary, attending to every thing that was said, done, or even looked, in company: I never failed the minutest attentions, and was never *journalier*. These things, and not my *égaremens*, made me fashionable.

Adieu! this letter is full long enough.

LETTER

## L E T T E R CLXVI.

Bath, October the 19th, O. S. 1748.

DEAR BOY,

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

Talk often, but never long; in that case, if you do not please, at least you are sure not to tire your hearers. Pay your own reckoning, but do not treat the whole company; this being one of the very few cases in which people do not care to be treated, every one being fully convinced that he has wherewithal to pay.

Tell stories very seldom, and absolutely never but where they are very apt, and very short. Omit every circumstance that is not material, and beware of digressions.

gressions. To have frequent recourse to narrative, betrays great want of imagination.

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

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

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

Avoid as much as you can, in mixed companies, argumentative, polemical conversations; which, though they should not, yet certainly do, indispose, for a time, the contending parties to each other; and, if the controversy grows warm and noisy, endeavour to put an end to it, by some genteel levity

or

or joke. I quieted such a conversation-hubbub once, by representing to them, that though I was persuaded none there present would repeat out of company what passed in it, yet I could not answer for the discretion of the passengers in the street, who must necessarily hear all that was said.

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

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

Others

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

This principle of vanity and pride is so strong in human nature, that it descends even to the lowest objects; and one often sees people angling for praise, where, admitting all they say to be true, (which, by the way, it seldom is) no just praise is to be caught. One man affirms that he has rode post an hundred miles in six hours: probably it is a lie; but supposing it to be true, what then? Why  
he



he is a very good post-boy, that is all. Another asserts, and probably not without oaths, that he has drunk six or eight bottles of wine at a sitting: out of charity, I will believe him a liar; for, if I do not, I must think him a beast.

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

Make the wretch the most despis'd,  
Where most he wishes to be priz'd.

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

Take care never to seem dark and mysterious; which is not only a very unamiable character, but  
a very

a very suspicious one too: if you seem mysterious with others, they will be really so with you, and you will know nothing. The height of abilities is, to have *volto sciolto*, and *pensieri stretti*; that is, a frank, open, and ingenuous exterior, with a prudent and reserved interior; to be upon your own guard, and yet, by a seeming natural openness, to put people off theirs. Depend upon it, nine in ten of every company you are in will avail themselves of every indiscreet and unguarded expression of yours, if they can turn it to their own advantage. A prudent reserve is therefore -as necessary, as a seeming openness is prudent. 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.

Neither retail nor receive scandal willingly; for, though the defamation of others may, for the present, gratify the malignity of the pride of our hearts, cool reflection will draw very disadvantageous conclusions from such a disposition; and in the case of scandal, as in that of robbery, the receiver is always thought as bad as the thief.

Mimickry, which is the common and favourite amusement of little, low minds, is in the utmost  
contempt

contempt with great ones. It is the lowest and most illiberal of all buffoonery. Pray neither practise it yourself, nor applaud it in others. Besides that the person mimicked is insulted; and, as I have often observed to you before, an insult is never forgiven.

I need not (I believe) advise you to adapt your conversation to the people you are conversing with: for I suppose you would not, without this caution, have talked upon the same subject, and in the same manner, to a Minister of State, a Bishop, a Philosopher, a Captain, and a Woman. A man of the world must, like the Cameleon, be able to take every different hue; which is by no means a criminal or abject, but a necessary complaisance, for it relates only to Manners, not to Morals.

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

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

But,

But, to conclude this long letter; all the above-mentioned rules, however carefully you may observe them, will lose half their effect, if unaccompanied by the Graces. Whatever you say, if you say it with a supercilious, Cynical face, or an embarrassed countenance, or a silly, disconcerted grin, will be ill received. If, into the bargain, *you mutter it, or utter it indistinctly, and ungracefully*, it will be still worse received. If your air and address are vulgar, awkward, and *gauche*, you may be esteemed indeed, if you have great intrinsic merit; but you will never please: and, without pleasing, you will rise but heavily. Venus, among the Antients, was synonymous with the Graces, who were always supposed to accompany her: and Horace tells us, that even Youth and Mercury, the God of Arts and Eloquence, would not do without her.

——Parum comis sine te Juventas  
Mercuriusque.

They are not inexorable Ladies, and may be had if properly and diligently pursued.

Adieu.

LETTER

## LETTER CLXVII.

Bath, October the 29th, O. S. 1748.

DEAR BOY,

MY anxiety for your success increases, in proportion as the time approaches of your taking your part upon the great stage of the world. The audience will form their opinion of you upon your first appearance (making the proper allowance for your inexperience); and so far it will be final, that, though it may vary as to the degrees, it will never totally change. This consideration excites that restless attention, with which I am constantly examining how I can best contribute to the perfection of that character, in which the least spot or blemish would give me more real concern, than I am now capable of feeling upon any other account whatsoever.

I have long since done mentioning your great Religious and Moral duties; because I could not make your understanding so bad a compliment, as to suppose that you wanted, or could receive, any new instructions upon those two important points. Mr. Harte, I am sure, has not neglected them; besides, they are so obvious to common sense and reason, that commentators may (as they often do) perplex, but cannot make them clearer. My province, therefore, is to supply, by my experience, your hitherto inevitable inexperience in the ways of the world. People at your age are in a state of natural ebriety; and

want rails, and *gardefous*, wherever they go, to hinder them from breaking their necks. This drunkenness of youth is not only tolerated, but even pleases, if kept within certain bounds of discretion and decency. Those bounds are the point, which it is difficult for the drunken man himself to find out; and there it is that the experience of a friend may not only serve, but save him.

Carry with you, and welcome, into company, all the gaiety and spirits, but as little of the giddiness, of youth as you can. The former will charm; but the latter will often, though innocently, implacably offend. 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, which others are notoriously infected with; your reflections, however general and unapplied, will, by being applicable, be thought personal, and levelled at those people. This consideration points out to you sufficiently, not to be suspicious and captious yourself, nor to suppose that things, because they may, are therefore meant at you. The manners of well-bred people secure one from those indirect and mean attacks; but if, by chance, a flippant woman, or a pert coxcomb, lets off any thing of that kind, it is much better not to seem to understand, than to reply to it.

**Cautiously**



Cautiously avoid talking of either your own or other people's domestic affairs. Yours are nothing to them, but tedious; theirs are nothing to you. The subject is a tender one; and it is odds but you touch some body or other's sore place: for, in this case, there is no trusting to specious appearances; which may be, and often are, 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, one often blunders disagreeably.

Remember, that the wit, humour, and jokes, of most mixed companies are local. They thrive in that particular soil, but will not often bear transplanting. Every company is differently circumstanced, has its particular cant and jargon; which may give occasion to wit and mirth within that circle, but would seem flat and insipid in any other, and therefore will not bear repeating. Nothing makes a man look sillier, than a pleasantry, not relished or not understood; and if he meets with a profound silence, when he expected a general applause, or, what is worse, if he is desired to explain the *bon mot*, his awkward and embarrassed situation is more easily imagined than described. *A propos* of repeating: take great care never to repeat (I do not mean here the pleasantries) in one company what you hear in another. Things, seemingly indifferent, may, by circulation, have much graver consequences than you would imagine. Besides, there is a general tacit trust in conversation, by which a man is obliged

not to report any thing out of it, though he is not immediately enjoined secrecy. A retailer of this kind is sure to draw himself into a thousand scrapes and difficulties, and to be shily and uncomfortably received, wherever he goes.

You will find, in most good company, some people, who only keep their place there by a contemptible title enough; these are what we call *very good-natured fellows*, and the French, *bons diables*. The truth is, they are people without any parts or fancy, and who, having no will of their own, readily assent to, concur in, and applaud, whatever is said or done in the company; and adopt, with the same alacrity, the most virtuous or the most criminal, the wisest or the silliest scheme, that happens to be entertained by the majority of the company. This foolish, and often criminal complaisance, flows from a foolish cause, the want of any other merit. I hope you will hold your place in company by a noble tenure, and that you will hold it (you can bear a quibble, I believe, yet) *in capite*. Have a will and an opinion of your own, and adhere to them steadily; but then do it with good-humour, good-breeding, and (if you have it) with urbanity; for you have not yet beard enough either to preach or censure.

All other kinds of complaisance are not only blameless, but necessary in good company. Not to seem to perceive the little weaknesses, and the idle but innocent affectations of the company, but even to flatter them, in a certain manner, is not only very allowable, but, in truth, a sort of polite duty. They will  
be

be pleased with you, if you do; and will certainly not be reformed by you, if you do not. For instance; you will find in every *groupe* of company, two principal figures, *viz.* the fine Lady and the fine Gentleman; who absolutely give the law of Wit, Language, Fashion, and Taste, to the rest of that society. There is always a strict, and often, for the time being, a tender alliance between these two figures. The lady looks upon her empire as founded upon the divine right of Beauty (and full as good a divine right it is, as any King, Emperor, or Pope, can pretend to); she requires, and commonly meets with, unlimited passive obedience. And why should she not meet with it? Her demands go no higher than to have her unquestioned pre-eminence in Beauty, Wit, and Fashion, firmly established. Few Sovereigns (by the way) are so reasonable. The fine Gentleman's claims of right are, *mutatis mutandis*, the same; and though, indeed, he is not always a Wit *de jure*, yet, as he is the Wit *de facto* of that company, he is entitled to a share of your allegiance; and every body expects at least as much as they are entitled to, if not something more. Prudence bids you make your court to these joint Sovereigns; and no duty, that I know of, forbids it. Rebellion here is exceedingly dangerous, and inevitably punished by banishment, and immediate forfeiture of all your wit, manners, taste, and fashion: as, on the other hand, a cheerful submission, not without some flattery, is sure to procure you a strong recommendation, and most effectual pass,

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

What the French justly call *les manieres nobles* are only to be acquired in the very best companies. They are the distinguishing characteristics of men of fashion: people of low education never wear them so close, but that some part or other of the original vulgarity appears. *Les manieres nobles* equally forbid insolent contempt, or low envy and jealousy. Low people, in good circumstances, fine clothes, and equipages, will insolently show contempt for all those who cannot afford as fine clothes, as good an equipage, and who have not (as their term is) as much money in their pockets; on the other hand, they are gnawed with envy, and cannot help discovering it, of those who surpass them in any of these articles; which are far from being sure criterions of merit. They are, likewise, jealous of being slighted; and consequently suspicious  
and

and captious: they are eager and hot about trifles; because trifles were, at first, their affairs of consequence. *Les manieres nobles* imply exactly the reverse of all this. Study them early; you cannot make them too habitual and familiar to you.

Just as I had written what goes before, I received your letter of the 24th, N. S. but I have not received that which you mention from Mr. Harte. Yours is of the kind that I desire; for I want to see your private picture, drawn by yourself, at different sittings: for though, as it is drawn by yourself, I presume you will take the most advantageous likenesses; yet I think I have skill enough in that kind of painting to discover the true features, though ever so artfully coloured, or thrown into skilful lights and shades.

By your account of the German Play, which I do not know whether I should call Tragedy or Comedy, the only shining part of it (since I am in a way of quibbling) seems to have been the Fox's Tail. I presume, too, that the play has had the same fate with the Squib, and has gone off no more. I remember a squib much better applied, when it was made the device of the colours of a French regiment of grenadiers; it was represented bursting, with this motto under it: *Peream dum luceam*.

I like the description of your *Pic-nic*; where, I take it for granted, that your cards are only to break the formality of a circle, and your *Symposion* intended more to promote conversation than drink-

ing. Such an *amicable collision*, as Lord Shaftesbury very prettily calls it, rubs off and smooths those rough corners, which mere Nature has given to the smoothest of us. I hope some part, at least, of the conversation is in German. *A propos*; tell me, do you speak that language correctly, and do you write it with ease? I have no doubt of your mastering the other modern languages, which are much easier, and occur much oftener; for which reason, I desire you will apply most diligently to German, while you are in Germany, that you may speak and write that language most correctly.

I expect to meet Mr. Eliot in London, in about three weeks; after which you will soon see him at Leipzig. Adieu.

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### L E T T E R CLXVIII.

London, November the 18th, O. S. 1748.

DEAR BOY,

WHATEVER I see, or whatever I hear, my first consideration is whether it can, in any way, be useful to you. As a proof of this, I went accidentally the other day into a print-shop; where, among many others, I found one print from a famous design of Carlo Maratti, who died about thirty years ago, and was the last eminent painter in Europe:  
the



the subject is *il Studio del Disegno*; or, the School of Drawing. An old man, supposed to be the Master, points to his Scholars, who are variously employed in Perspective, Geometry, and the observation of the statues of Antiquity. With regard to Perspective, of which there are some little specimens: he has wrote, *Tanto che basti*, that is, *As much as is sufficient*; with regard to Geometry, *Tanto che basti* again; with regard to contemplation of the antient statues, there is written, *Non mai a bastanza*; *There never can be enough*. But, in the clouds, at top of the piece, are represented the three Graces; with this just sentence written over them, *Senza di noi ogni fatica è vana*; that is, *Without us, all labour is vain*. This, every body allows to be true in painting; but all people do not consider, as I hope you will, that this truth is full as applicable to every other art or science; indeed, to every thing that is to be said or done. I will send you the print itself by Mr. Eliot, when he returns; and I will advise you to make the same use of it that the Roman Catholics say they do of the pictures and images of their saints; which is, only to remind them of those; for the adoration they disclaim. Nay, I will go farther, and, as the transition from Popery to Paganism is short and easy, I will classically and poetically advise you to invoke, and sacrifice to them every day, and all the day. It must be owned, that the Graces do not seem to be natives of Great Britain; and, I doubt, the best of us here, have more of the rough than the polished diamond.

Since

Since Barbarism drove them out of Greece and Rome, they seem to have taken refuge in France, where their temples are numerous, and their worship the established one. Examine yourself seriously, why such and such people please and engage you more than such and such others, of equal merit; and you will 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 shapes and features, have charmed every body. Why? because Venus will not charm so much, without her attendant Graces, as they will without her. Among men, how often have I seen the most solid merit and knowledge 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. Even virtue, which is moral beauty, wants some of its charms, if unaccompanied by them.

If you ask me how you shall acquire what neither you nor I can define or ascertain; I can only answer, *By observation*. Form yourself, with regard to others, upon what you feel pleases you in them. I can tell you the importance, the advantage, of having the Graces; but I cannot give them you: I heartily wish I could, and I certainly would; for I do not know a better present that I could make you. To show you that a very wise, philosophical, and retired man thinks upon that subject as I do, who  
have

have always lived in the world, I fend you, by Mr. Eliot, the famous Mr. Locke's book upon Education; in which you will find the stresses that he lays upon the Graces, which he calls (and very truly) Good-breeding. I have marked all the parts of that book, which are worth your attention; for, as he begins with the child, almost from its birth, the parts relative to its infancy would be useless to you. Germany is, still less than England, the seat of the Graces; however, you had as good not say so while you are there. But the place which you are going to, in a great degree, is; for I have known as many well-bred, pretty men come from Turin, as from any part of Europe. The late King Victor Amedée took great pains to form such of his subjects as were of any consideration, both to business and manners; the present King, I am told, follows his example: this, however, is certain, that in all Courts and Congresses, where there are various foreign Ministers, those of the King of Sardinia are generally the ablest, the politest, and *les plus déliés*. You will therefore, at Turin, have very good models to form yourself upon; and remember, that with regard to the best models, as well as to the antique Greek statues in the print, *non mai a bastanza* Observe every word, look, and motion, of those who are allowed to be the most accomplished persons there. Observe their natural and careless, but genteel air; their unembarrassed good-breeding; their unassuming, but yet unprostituted dignity. Mind their decent mirth, their discreet frankness, and that

*entregent,*

*entregent*, which, as much above the frivolous as below the important and the secret, is the proper medium for conversation in mixed companies. I will observe, by the bye, that the talent of that light *entregent* is often of great use to a foreign Minister; not only as it helps him to domesticate himself in many families, but also as it enables him to put by and parry some subjects of conversation, which might possibly lay him under difficulties both what to say, and how to look.

Of all the men that ever I knew in my life (and I knew him extremely well) the late Duke of Marlborough possessed the Graces in the highest degree, not to say engrossed them; and indeed he got the most by them; for I will venture (contrary to the custom of profound historians, who always assign deep causes for great events) to ascribe the better half of the Duke of Marlborough's greatness and riches to those Graces. He was eminently illiterate; wrote bad English, and spelled it still worse. He had no share of what is commonly called *Parts*; that is, he had no brightness, nothing shining in his genius. He had, most undoubtedly, an excellent good plain understanding, with sound judgement. But these, alone, would probably have raised him but something higher than they found him; which was Page to King James the Second's Queen. There the Graces protected and promoted him; for, while he was an Ensign of the Guards, the Dutchess of Cleveland, then favourite mistress to King Charles the II<sup>d</sup>, struck by those very Graces, gave him five thousand pounds;

pounds; with which he immediately bought an annuity, for his life, of five hundred pounds a year, of my grandfather, Halifax; which was the foundation of his subsequent fortune. His figure was beautiful; but his manner was irresistible, by either man or woman. It was by this engaging, graceful manner, that he was enabled, during all his war, to connect the various and jarring Powers of the Grand Alliance, and to carry them on to the main object of the war, notwithstanding their private and separate views, jealousies, and wrongheadednesses. Whatever Court he went to (and he was often obliged to go himself to some resty and refractory ones) he as constantly prevailed, and brought them into his measures. The Pensionary Heinfius, a venerable old Minister, grown grey in business, and who had governed the Republic of the United Provinces for more than forty years, was absolutely governed by the Duke of Marlborough, as that Republic feels to this day. He was always cool; and nobody ever observed the least variation in his countenance: he could refuse more gracefully than other people could grant; and those who went away from him most dissatisfied, as to the substance of their business, were yet personally charmed with him, and in some degree comforted by his manner. With all his gentleness and gracefulness, no man living was more conscious of his situation, nor maintained his dignity better.

With the share of knowledge which you have already gotten, and with the much greater which I hope

hope



hope you will soon acquire, what may you not expect to arrive at, if you join all these graces to it? In your destination particularly, they are, in truth, half your business; for, if you can once gain the affections, as well as the esteem of the Prince or Minister of the Court to which you are sent, I will answer for it, that will effectually do the business of the Court that sent you; otherwise it is up-hill work. Do not mistake, and think that these graces, which I so often and so earnestly recommend to you, should only accompany important transactions, and be worn only *les jours de gala*: no; they should, if possible, accompany every the least thing that you do or say; for, if you neglect them in little things, they will leave you in great ones. I should, for instance, be extremely concerned to see you even drink a cup of coffee ungracefully, and stop yourself with it, by your awkward manner of holding it; nor should I like to see your coat buttoned, or your shoes buckled, awry. But I should be outrageous, if I heard you mutter your words unintelligibly, stammer in your speech, or hesitate, misplace, and mistake in your narrations: and I should run away from you, with greater rapidity, if possible, than I should now run to embrace you, if I found you destitute of all those graces, which I have set my heart upon their making you, one day, *omnibus ornatum excellere rebus*.

The subject is inexhaustible, as it extends to every thing that is to be said or done; but I will leave it for the present, as this letter is already pretty long.

Such



Such is my desire, my anxiety for your perfection, that I never think I have said enough, though you may possibly think I have said too much; and though, in truth, if your own good sense is not sufficient to direct you, in many of these plain points, all that I or any body else can say will be insufficient. But where you are concerned, I am the insatiable Man in Horace, who covets still a little corner more, to complete the figure of his field. I dread every little corner that may deform mine, in which I would have (if possible) no one defect.

I this moment received yours of the 17th, N. S. and cannot condole with you upon the secession of your German *Commensaux*; who, both by your and Mr. Harte's description, seem to be *des gens d'une aimable absence*: and, if you can replace them by any other German conversation, you will be a gainer by the bargain. I cannot conceive, if you understand German well enough to read any German book, how the writing of the German character can be so difficult and tedious to you, the twenty-four letters being very soon learned; and I do not expect that you should write yet with the utmost purity and correctness, as to the language; what I meant by your writing once a fortnight to Grevenkop, was only to make the written character familiar to you. However, I will be content with one in three weeks or so.

I believe you are not likely to see Mr. Eliot again soon, he being still in Cornwall with his father; who, I hear, is not likely to recover. Adieu.

LETTER

## L E T T E R CLXIX.

London, November the 29th, O. S. 1748.

DEAR BOY,

I DELAYED writing to you, till I could give you some account of the motions of your friend Mr. Eliot; for whom I know you have, and very justly, the most friendly concern. His father and he came to town together, in a post-chaise, a fortnight ago, the rest of the family remaining in Cornwall. His father with difficulty survived the journey, and died last Saturday was sevensnight. Both concern and decency confined your friend, till two days ago, when I saw him: he has determined, and I think very prudently, to go abroad again; but how soon, it is yet impossible for him to know; as he must necessarily put his own private affairs in some order first: but I conjecture he may possibly join you at Turin; sooner, to be sure, not. I am very sorry that you are likely to be so long without the company and the example of so valuable a friend; and therefore I hope that you will make it up to yourself, as well as you can at this distance, by remembering and following his example. Imitate that application of his, which has made him know all thoroughly, and to the bottom. He does not content himself with the surface of knowledge; but works in the  
mine

mine for it, knowing that it lies deep. Pope says, very truly, in his Essay upon Criticism ;

A little learning is a dangerous thing ;  
Drink deep, or taste not the Pierian spring.

I shall send you by a ship that goes to Hamburgh next week (and by which Hawkins sends Mr. Harte some things that he wrote for) all those which I proposed sending you by Mr. Eliot ; together with a very little box, that I am desired to forward to Mr. Harte. There will be likewise two letters of recommendation for you to Monsieur Andrié, and Comte Algarotti, at Berlin, which you will take care to deliver to them, as soon as you shall be rigged and fitted out to appear there. They will introduce you into the best company ; and I depend upon your own good sense, for your avoiding of bad. If you fall into bad and low company there, or any where else, you will be irrecoverably lost ; whereas, if you keep good company, and company above yourself, your character and good fortune will be immoveably fixed.

I have not time, to-day, upon account of the meeting of the Parliament, to make this letter of the usual length ; and, indeed, after the volumes that I have written to you, all I can add must be unnecessary. However, I shall probably, *ex abundanti*, return soon to my former prolixity ; and you will receive more and more last words from  
Yours.

## L E T T E R CLXX.

London, December the 6th, O. S. 1748.

DEAR BOY,

I AM at present under very great concern for the loss of a most affectionate brother, with whom I had always lived in the closest friendship. My brother John died last Friday night, of a fit of the gout, which he had had for about a month in his hands and feet, and which fell at last upon his stomach and head. As he grew, towards the last, lethargic, his end was not painful to himself. At the distance which you are from hence, you need not go into mourning upon this occasion, as the time of your mourning would be near over, before you could put it on.

By a ship which sails this week for Hamburg, I shall send you those things which I proposed to have sent you by Mr. Eliot, *viz.* a little box from your Mamma; a less box for Mr. Harte; Mr. Locke's book upon Education; the print of Carlo Maratti, which I mentioned to you some time ago; and two letters of recommendation, one to Monsieur Andrié, and the other to Comte Algarotti, at Berlin. Both those gentlemen will, I am sure, be as willing as they are able to introduce you into the best company; and I hope you will not (as many of your countrymen are apt to do) decline it. It is in the best companies only, that you can learn the best manners, and that

*tournaire,*

*tournaire*, and those graces, which I have so often recommended to you, as the necessary means of making a figure in the world.

I am most extremely pleased with the account which Mr. Harte gives me of your progress in Greek, and of your having read Hesiod, almost critically. Upon this subject I suggest but one thing to you, of many that I might suggest; which is, that you have now got over the difficulties of that language, and therefore it would be unpardonable not to persevere to your journey's end, now that all the rest of your way is down-hill.

I am also very well pleased to hear that you have such a knowledge of, and taste for, curious books, and scarce and valuable tracts. This is a kind of knowledge which very well becomes a man of sound and solid learning, but which only exposes a man of slight and superficial reading; therefore, pray make the substance and matter of such books your first object, and their title-pages, indexes, letter, and binding, but your second. It is the characteristic of a man of parts, and good judgment, to know, and give that degree of attention that each object deserves. Whereas little minds mistake little objects for great ones, and lavish away upon the former that time and attention which only the latter deserve. To such mistakes we owe the numerous and frivolous tribe of insect-mongers, shell-mongers, and pursuers and driers of butterflies, &c. The strong mind distinguishes, not only between the useful and the useless, but likewise between the useful and the curious. He

applies himself intently to the former; he only amuses himself with the latter. Of this little sort of knowledge, which I have just hinted at, you will find at least as much as you need wish to know, in a superficial but pretty French book, intitled *Spectacle de la Nature*; which will amuse you while you read it, and give you a sufficient notion of the various parts of Nature: I would advise you to read it, at leisure hours. But that part of Nature, which Mr. Harte tells me you have begun to study with the *Rector magnificus*, is of much greater importance, and deserves much more attention; I mean, Astronomy. The vast and immense planetary system, the astonishing order and regularity of those innumerable worlds, will open a scene to you, which not only deserves your attention as a matter of curiosity, or rather astonishment; but still more, as it will give you greater, and consequently juster ideas of that eternal and omnipotent Being, who contrived, made, and still preserves that universe, than all the contemplation of this, comparatively, very little orb, which we at present inhabit, could possibly give you. Upon this subject, Monsieur Fontenelle's *Pluralité des mondes*, which you may read in two hours time, will both inform and please you. God bless you!

Yours.

LETTER



## L E T T E R CLXXI.

London, December the 13th, O. S. 1748.

DEAR BOY,

THE last four posts have brought me no letters, either from you, or from Mr. Harte; at which I am uneasy; not as a Mamma would be, but as a Father should be: for I do not want your letters as bills of health; you are young, strong, and healthy, and I am, consequently, in no pain about that: moreover, were either you or Mr. Harte ill, the other would doubtless write me word of it. My impatience for yours or Mr. Harte's letters arises from a very different cause, which is, my desire to hear frequently of the state and progress of your mind. You are now at that critical period of life, when every week ought to produce fruit or flowers answerable to your culture, which I am sure has not been neglected; and it is by your letters, and Mr. Harte's accounts of you, that, at this distance, I can only judge of your gradations to maturity: I desire, therefore, that one of you two will not fail to write to me once a week. The sameness of your present way of life, I easily conceive, would not make out a very interesting letter to an indifferent bye-stander; but so deeply concerned as I am in the game you are playing, every the least move is to me of importance, and helps me to judge of the final event.

As you will be leaving Leipzig pretty soon after you shall have received this letter, I here send you one enclosed, to deliver to Mr. Maslow. It is to thank him for his attention and civility to you, during your stay with him: and I take it for granted, that you will not fail making him the proper compliments at parting; for the good name that we leave behind at one place, often gets before us to another, and is of great use. As Mr. Maslow is much known and esteemed in the Republic of letters, I think it would be of advantage to you, if you got letters of recommendation from him to some of the learned men at Berlin. Those testimonials give a lustre, which is not to be despised; for the most ignorant are forced to seem, at least, to pay a regard to learning, as the most wicked are to virtue. Such is their intrinsic worth!

Your friend Duval dined with me the other day, and complained most grievously, that he had not heard from you of above a year; I bade him abuse you for it himself; and advised him to do it in verse, which, if he was really angry, his indignation would enable him to do. He accordingly brought me, yesterday, the enclosed reproaches, and challenge, which he desired me to transmit to you. As this is his first Essay in English Poetry, the inaccuracies in the rhimes, and the numbers, are very excuseable. He insists, as you will find, upon being answered in verse; which, I should imagine, that you and Mr. *Harte*, together, could bring about; as the late Lady *Dorchester* used to say, that she and Dr. *Racliffe*, together,

ther, could cure a fever. This is however sure, that it now rests upon you; and no man can say what methods Duval may take, if you decline his challenge. I am sensible that you are under some disadvantages in this proffered combat. Your climate, at this time of the year especially, delights more in the wood fire, than in the poetic fire; and I conceive the Muses, if there are any at Leipzig, to be rather shivering, than singing; nay, I question whether Apollo is even known there as God of Verse, or as God of Light; perhaps a little, as God of Physic. These will be fair excuses, if your performance should fall something short; though I do not apprehend it will.

While you have been at Leipzig, which is a place of study, more than of pleasure or company, you have had all opportunities of pursuing your studies uninterruptedly; and have had, I believe, very few temptations to the contrary. But the case will be quite different at Berlin, where the splendor and dissipation of a Court, and the *beau monde*, will present themselves to you in gaudy shapes, attractive enough to all young people. Do not think, now, that, like an old fellow, I am going to advise you to reject them, and shut yourself up in your closet: quite the contrary; I advise you to take your share, and enter into them with spirit and pleasure; but then I advise you too, to allot your time so prudently, as that learning may keep pace with pleasures; there is full time, in the course of the day, for both, if you do but manage that time right, and like a good

œconomift. The whole morning, if diligently and attentively devoted to folid ftudies, will go a great way at the year's end ; and the evenings, fpent in the pleafures of good company, will go as far in teaching you a knowledge, not much lefs neceffary than the other : I mean the knowledge of the world. Between thefe two neceffary ftudies, that of Books in the morning, and that of the World in the evening, you fee that you will not have one minute to fquander or flattern away. Nobody ever lent themfelves more than I did, when I was young, to the pleafures and diffipation of good company ; I even did it too much. But then, I can affure you, that I always found time for ferious ftudies ; and, when I could find it no other way, I took it out of my fleep ; for I refolved always to rife early in the morning, however late I went to bed at night ; and this refolution I have kept fo facred, that, unlefs when I have been confined to my bed by illnefs, I have not for more than forty years ever been in bed at nine o'clock in the morning ; but commonly up before eight.

When you are at Berlin, remember to fpeak German, as often as you can, in company : for every body there will fpeak French to you, unlefs you let them know that you can fpeak German, which then they will choofe to fpeak. Adieu.

LETTER

## L E T T E R CLXXII.

London, December the 20th, O. S. 1748.

DEAR BOY,

I RECEIVED, last Saturday, by three mails which came in at once, two letters from Mr. Harte, and yours of the 8th, N. S.

It was I who mistook your meaning, with regard to your German letters, and not you who expressed it ill. I thought it was the writing of the German character that took up so much of your time, and therefore I advised you, by the frequent writing of that character, to make it easy and familiar to you. But, since it is only the propriety and purity of the German language, which make your writing it so tedious and laborious, I will tell you I shall not be nice upon that article; and did not expect you should yet be master of all the idioms, delicacies, and peculiarities of that difficult language. That can only come by use, especially frequent speaking; therefore, when you shall be at Berlin, and afterwards at Turin, where you will meet many Germans, pray take all opportunities of conversing in German, in order not only to keep what you have got of that language, but likewise to improve and perfect yourself in it. As to the characters, you form them very well, and, as you yourself own, better than your English ones; but then let me ask you this question;

question; Why do you not form your Roman characters better? for I maintain, that it is in every man's power to write what hand he pleases; and, consequently, that he ought to write a good one. You form, particularly, your *ℓℓ* and your *ℓℓ* in zig-zag, instead of making them straight, as thus *ee*, *ll*; a fault very easily mended. You will not, I believe, be angry with this little criticism, when I tell you, that, by all the accounts I have had of late, from Mr. Harte and others, this is the only criticism that you give me occasion to make. Mr. Harte's last letter, of the 14th, N. S. particularly, makes me extremely happy, by assuring me, that in every respect you do extremely well. I am not afraid, by what I now say, of making you too vain; because I do not think that a just consciousness, and an honest pride of doing well, can be called vanity; for vanity is either the silly affectation of good qualities which one has not, or the sillier pride of what does not deserve commendation in itself. By Mr. Harte's account, you are got very near the goal of Greek and Latin; and therefore I cannot suppose that, as your sense increases, your endeavours and your speed will slacken, in finishing the small remains of your course. Consider what lustre and *éclat* it will give you, when you return here, to be allowed to be the best scholar, of a gentleman, in England; not to mention the real pleasure and solid comfort which such knowledge will give you throughout your whole life. Mr. Harte tells me another thing, which, I own, I did not expect; it

is,



is, that when you read aloud, or repeat part of plays, you speak very properly and distinctly. This relieves me from great uneasiness, which I was under upon account of your former bad enunciation. Go on, and attend most diligently to this important article. It is, of all the Graces (and they are all necessary) the most necessary one.

Comte Pertingue, who has been here about a fortnight, far from disavowing, confirms all that Mr. Harte has said to your advantage. He thinks he shall be at Turin much about the time of your arrival there, and pleases himself with the hopes of being useful to you: though, should you get there before him, he says that Comte du Perron, with whom you are a favourite, will take that care. You see by this one instance, and in the course of your life you will see by a million of instances, of what use a good reputation is, and how swift and advantageous a harbinger it is, wherever one goes. Upon this point, too, Mr. Harte does you justice, and tells me, that you are desirous of praise from the praise-worthy: this is a right and generous ambition; and without which, I fear, few people would deserve praise.

But here let me, as an old stager upon the theatre of the world, suggest one consideration to you; which is, to extend your desire of praise a little beyond the strictly praise-worthy; or else you may be apt to discover too much contempt for at least three parts in five of the world; who will never forgive it you. In the mass of mankind, I fear, there is too  
great

great a majority of fools and knaves; who, singly from their number, must to a certain degree be respected, though they are by no means respectable. And a man, who will show every knave or fool, that he thinks him such, will engage in a most ruinous war, against numbers much superior to those that he and his allies can bring into the field. Abhor a knave, and pity a fool, in your heart; but let neither of them, unnecessarily, see that you do so. Some complaisance and attention to fools is prudent, and not mean: as a silent abhorrence of individual knaves is often necessary, and not criminal.

As you will now soon part with Lord Pulteney, with whom, during your stay together at Leipzig, I suppose you have formed a connexion; I imagine that you will continue it by letters, which I would advise you to do. They tell me he is good-natured, and does not want parts; which are of themselves two good reasons for keeping it up; but there is also a third reason, which, in the course of the world, is not to be despised: his father cannot live long, and will leave him an immense fortune; which, in all events, will make him of some consequence, and, if he has parts into the bargain, of very great consequence; so that his friendship may be extremely well worth your cultivating, especially as it will not cost you above one letter in one month.

I do not know whether this letter will find you at Leipzig; at least, it is the last I shall direct there. My next, to either you or Mr. Harte, will be directed

rected to Berlin ; but, as I do not know to what house or street there, I suppose it will remain at the post-house till you send for it. Upon your arrival at Berlin, you will send me your particular direction ; and also pray be minute in your accounts of your reception there, by those whom I recommend you to, as well as by those to whom they present you. Remember, too, that you are going to a polite and literate Court, where the Graces will best introduce you.

Adieu. God bless you ! and may you continue to deserve my love, as much as you now enjoy it !

P. S. Lady Chesterfield bids me tell you, that she decides intirely in your favour, against Mr. Grevenkop, and even against herself ; for she does not think that she could, at this time, write either so good a character, or so good German. Pray write her a German letter upon that subject ; in which you may tell her, that, like the rest of the world, you approve of her judgment, because it is in your favour ; and that you true Germans cannot allow Danes to be competent judges of your language, &c.

LETTER

## L E T T E R CLXXIII.

London, December the 30th, O. S. 1748.

DEAR BOY,

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

Your

Your dress (as insignificant a thing as dress is in itself) is now become an object worthy of some attention; for, I confess, I cannot help forming some opinion of a man's sense and character from his dress; and I believe most people do as well as myself. Any affectation whatsoever in dress implies, in my mind, a flaw in the understanding. Most of our young fellows here display some character or other by their dress; some affect the tremendous, and wear a great and fiercely cocked hat, an enormous sword, a short waistcoat, and a black cravat: these I should be almost tempted to swear the peace against, in my own defence, if I were not convinced that they are but meek asses in lions skins. Others go in brown frocks, leather breeches, great oaken cudgels in their hands, their hats uncocked, and their hair unpowdered; and imitate grooms, stage-coachmen, and country bumpkins, so well, in their outsides, that I do not make the least doubt of their resembling them equally in their insides. A man of sense carefully avoids any particular character in his dress; he is accurately clean for his own sake; but all the rest is for other people's. He dresses as well, and in the same manner, as the people of sense and fashion of the place where he is. If he dresses better, as he thinks, that is, more than they, he is a fop; if he dresses worse, he is unpardonably negligent; but, of the two, I would rather have a young fellow too much than too little dressed; the excess on that side will wear off, with a little age and reflection; but if he is negligent at twenty, he will  
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be a sloven at forty, and stink at fifty years old. Dress yourself fine, where others are fine ; and plain where others are plain ; but take care always, that your clothes are well made, and fit you, for otherwise they will give you a very awkward air. When you are once well dressed for the day, think no more of it afterwards ; and, without any stiffness for fear of discomposing that dress, let all your motions be as easy and natural as if you had no clothes on at all. So much for dress, which I maintain to be a thing of consequence in the polite world.

As to Manners, Good-breeding, and the Graces, I have so often entertained you upon these important subjects, that I can add nothing to what I have formerly said. Your own good sense will suggest to you the substance of them ; and observation, experience, and good company, the several modes of them. Your great vivacity, which I hear of from many people, will be no hindrance to your pleasing in good company : on the contrary, will be of use to you, if tempered by Good-breeding, and accompanied by the Graces. But then, I suppose your vivacity to be a vivacity of parts, and not a constitutional restlessness ; for the most disagreeable composition that I know in the world, is that of strong animal spirits, with a cold genius. Such a fellow is troublesomely active, frivolously busy, foolishly lively ; talks much, with little meaning, and laughs more, with less reason : whereas, in my opinion, a warm and lively genius, with a cool constitution, is the perfection of human nature.

Do



Do what you will at Berlin, provided you do but do something all day long. All I desire of you is, that you will never flatter away one minute in idleness, and in doing nothing. When you are not in company, learn what either books, masters, or Mr. Harte, can teach you; and, when you are in company, learn (what company only can teach you) the characters and manners of mankind. I really ask your pardon for giving you this advice; because, if you are a rational creature, and a thinking Being, as I suppose, and verily believe you are, it must be unnecessary, and to a certain degree injurious. If I did not know by experience that some men pass their whole time in doing nothing, I should not think it possible for any Being, superior to Monsieur Descartes's Automaton, to squander away, in absolute idleness, one single minute of that small portion of time which is allotted us in this world.

I have lately seen one Mr. Cranmer, a very sensible merchant; who told me he had dined with you, and seen you often at Leipzig. And, yesterday, I saw an old footman of mine, whom I made a messenger; who told me that he had seen you last August. You will easily imagine, that I was not the less glad to see them, because they had seen you; and I examined them both narrowly, in their respective departments; the former as to your mind, the latter as to your body. Mr. Cranmer gave me great satisfaction, not only by what he told me of himself concerning you, but by what he was com-

missioned to tell me from Mr. Mascow. As he speaks German perfectly himself, I asked him how you spoke it; and he assured me, very well for the time, and that a very little more practice would make you perfectly master of it. The messenger told me, you were much grown, and, to the best of his guess, within two inches as tall as I am; that you were plump, and looked healthy and strong: which was all I could expect, or hope, from the sagacity of the person.

I send you, my dear child, (and you will not doubt) very sincerely, the wishes of the season. May you deserve a great number of happy New-years; and, if you deserve, may you have them! Many New-years, indeed, you may see, but happy ones you cannot see without deserving them. These, Virtue, Honour, and Knowledge, alone can merit, alone can procure. *Dii tibi dent annos, de te nam cætera fumes,* was a pretty piece of poetical flattery, where it was said; I hope that, in time, it may be no flattery when said to you. But I assure you, that, whenever I cannot apply the latter part of the line to you with truth, I shall neither say, think, nor wish, the former. Adieu!

LETTER

## L E T T E R CLXXIV.

London, January the 10th, O. S. 1748.

DEAR BOY,

I HAVE received your letter of the 31st December, N.S. Your thanks for my Present, as you call it, exceed the value of the Present; but the use, which you assure me that you will make of it, is the thanks which I desire to receive. Due attention to the inside of books, and due contempt for the outside, is the proper relation between a man of sense and his books.

Now that you are going a little more into the world, I will take this occasion to explain my intentions as to your future expences, that you may know what you have to expect from me, and make your plan accordingly. I shall neither deny nor grudge you any money, that may be necessary for either your improvement or pleasures; I mean, the pleasures of a rational Being. Under the head of Improvement, I mean the best Books, and the best Masters, cost what they will; I also mean, all the expence of lodgings, coach, dress, servants, &c. which, according to the several places where you may be, shall be respectively necessary, to enable you to keep the best company. Under the head of rational pleasures, I comprehend, First, proper charities, to real and compassionate objects of it;

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Secondly,

Secondly, proper presents, to those to whom you are obliged, or whom you desire to oblige; Thirdly, a conformity of expence to that of the company which you keep; as in public spectacles; your share of little entertainments; a few pistoles at games of mere commerce; and other incidental calls of good company. The only two articles which I will never supply are, the profusion of low riot, and the idle lavishness of negligence and laziness. 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 the 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 expences. 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

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 œconomy, 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 which you may spend in chair-hire, operas, &c. They are unworthy of the time, and of the ink, that they would consume; leave such *minutiæ* to dull, penny-wise fellows; but remember, in œconomy, as well as in every other part of life, to have the proper attention to proper objects, and the proper contempt for little ones. A strong mind sees things in their true proportion: a weak one views them through a magnifying medium; which, like the microscope, makes an elephant of a flea; magnifies all little objects, but cannot receive great ones. I have known many a man pass for a miser, by saving a penny, and wrangling for two-pence, who was undoing himself, at the same time, by living above his income, and not attending to essential articles, which were above his *portée*. The sure characteristic of a sound and strong mind is, to find, in every thing, those certain bounds, *quos ultra citrave nequit consistere rectum*. These boundaries are marked out by a very fine line, which only good sense and attention can discover; it is much too fine for vulgar eyes. In Manners, this

line is good-breeding; beyond it, is troublesome ceremony; short of it, is unbecoming negligence and inattention. In Morals, it divides ostentatious Puritanism from criminal Relaxation; in Religion, Superstition from Impiety; and, in short, every virtue from its kindred vice or weakness. I think you have sense enough to discover the line: keep it always in your eye, and learn to walk upon it; rest upon Mr. Harte, and he will poize you, till you are able to go alone. By the way, there are fewer people who walk well upon that line, than upon the slack rope; and, therefore, a good performer shines so much the more.

Your friend Comte Pertingue, who constantly inquires after you, has written to Comte Salmour, the Governor of the Academy at Turin, to prepare a room for you there, immediately after the Ascension; and has recommended you to him, in a manner which, I hope, you will give him no reason to repent or be ashamed of. As Comte Salmour's son, now residing at the Hague, is my particular acquaintance, I shall have regular and authentic accounts of all that you do at Turin.

During your stay at Berlin, I expect that you should inform yourself thoroughly of the present state of the Civil, Military, and Ecclesiastical government of the King of Prussia's dominions; particularly of the Military, which is upon a better footing, in that country, than in any other in Europe. You will attend at the reviews, see the troops exercised, and inquire into the numbers of troops and companies



nies in the respective regiments of horse, foot, and dragoons; the numbers and titles of the commissioned and non-commissioned officers in the several troops and companies; and also, take care to learn the technical military terms, in the German language; for, though you are not to be a military man, yet these military matters are so frequently the subjects of conversation, that you will look very awkwardly if you are ignorant of them. Moreover, they are commonly the objects of negotiation, and as such fall within your future profession. You must also inform yourself of the reformation which the King of Prussia has lately made in the law; by which he has both lessened the number, and shortened the duration, of law-suits: a great work, and worthy of so great a Prince! As he is indisputably the ablest Prince in Europe, every part of his government deserves your most diligent inquiry, and your most serious attention. It must be owned, that you set out well, as a young Politician, by beginning at Berlin, and then going to Turin, where you will see the next ablest Monarch to that of Prussia; so that, if you are capable of making political reflections, those two Princes will furnish you with sufficient matter for them.

I would have you endeavour to get acquainted with Monsieur de Maupertuis, who is so eminently distinguished by all kinds of learning and merit, that one should be both sorry and ashamed of having been even a day in the same place with him, and not

to have seen him. If you should have no other way of being introduced to him, I will send you a letter from hence. Monsieur Cagnoni, at Berlin, to whom I know you are recommended, is a very able man of business, thoroughly informed of every part of Europe; and his acquaintance, if you deserve and improve it as you should do, may be of great use to you.

Remember to take the best dancing-master at Berlin, more to teach you to sit, stand, and walk gracefully, than to dance finely. The Graces, the Graces; remember the Graces! Adieu.

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## L E T T E R CLXXV.

London, January the 24th, O. S. 1749.

DEAR BOY,

I HAVE received your letter of the 12th, N. S. in which I was surprized to find no mention of your approaching journey to Berlin, which, according to the first plan, was to be on the 20th, N. S. and upon which supposition I have, for some time, directed my letters to you, and Mr. Harte, at Berlin. I should be glad that yours were more minute, with regard to your motions and transactions; and I desire that, for the future, they may contain accounts of what, and whom, you see and hear, in your several

veral places of residence; for I interest myself as much in the company you keep, and the pleasures you take, as in the studies you pursue; and therefore equally desire to be informed of them all. Another thing I desire, which is, that you will acknowledge my letters by their dates, that I may know which you do, and which you do not receive.

As you found your brain considerably affected by the cold, you were very prudent not to turn it to poetry in that situation; and not less judicious, in declining the borrowed aid of a stove, whose fumigation, instead of inspiration, would, at best, have produced what Mr. Pope calls a *souterkin* of wit. I will shew your letter to Duval, by way of justification for not answering his challenge; and I think he must allow the validity of it; for a frozen brain is as unfit to answer a challenge in poetry, as a blunt sword is for single combat.

You may, if you please, and therefore I flatter myself that you will, profit considerably by your stay at Berlin, in the articles of Manners, and useful knowledge. Attention to what you will see and hear there, together with proper inquiries, and a little care and method in taking notes of what is most material, will procure you much useful knowledge. Many young people are so light, so dissipated, and so incurious, that they can hardly be said to see what they see, or hear what they hear; that is, they hear in so superficial and inattentive a manner, that they might as well not see nor hear at all.

all. For instance; if they see a public building, as a College, an Hospital, an Arsenal, &c. they content themselves with the first *coup d'œil*, and neither take the time nor the trouble of informing themselves of the material parts of them; which are, the constitution, the rules, and the order and œconomy in the inside. You will, I hope, go deeper, and make your way into the substance of things. For example, should you see a regiment reviewed at Berlin or Potsdam, instead of contenting yourself with the general glitter of the collective corps, and saying, *par maniere d'acquit*, "that is very fine;" I hope you will ask, what number of troops or companies it consists of; what number of Officers of the *Etat Major*, and what number of *Subalternes*; how many *Bas Officiers*, or non-commissioned Officers, as *Sergeants*, *Corporals*, *Anspessades*, *frey Corporals*, &c. their pay, their clothing, and by whom; whether by the Colonels or Captains, or Commissaries appointed for that purpose; to whom they are accountable; the method of recruiting, completing, &c.

The same in Civil Matters: inform yourself of the jurisdiction of a Court of Justice; of the rules and members, and endowments of a College or an Academy, and not only of the dimensions of the respective edifices: and let your letters to me contain these informations, in proportion as you acquire them.

I often reflect, with the most flattering hopes, how proud I shall be of you, if you should profit,

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as you may, by the opportunities which you have had, still have, and will have, of arriving at perfection; and, on the other hand, with dread of the grief and shame you will give me, if you do not. May the first be the case!—God bless you!

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## L E T T E R CLXXVI.

London, February the 7th, O. S. 1749.

DEAR BOY,

YOU are now come to an age capable of reflection; and I hope you will do, what however few people at your age do, exert it, for your own sake, in the search of truth and sound knowledge. I will confess (for I am not unwilling to discover my secrets to you) that it is not many years since I have presumed to reflect for myself. Till sixteen or seventeen, I had no reflection; and for many years after that, I made no use of what I had. I adopted the notions of the books I read, or the company I kept, without examining whether they were just or not; and I rather chose to run the risk of easy error, than to take the time and trouble of investigating truth. Thus, partly from laziness, partly from dissipation, and partly from the *mauvaise honte* of rejecting fashionable notions, I was (as I since found) hurried away by prejudices, instead of being guided by reason;

son; and quietly cherished error, instead of seeking for truth. But since I have taken the trouble of reasoning for myself, and have had the courage to own that I do so, you cannot imagine how much my notions of things are altered, and in how different a light I now see them, from that in which I formerly viewed them through the deceitful medium of prejudice or authority. Nay, I may possibly still retain many errors, which, from long habit, have perhaps grown into real opinions; for it is very difficult to distinguish habits, early acquired and long entertained, from the result of our reason and reflection.

My first prejudice (for I do not mention the prejudices of boys and women, such as hobgoblins, ghosts, dreams, spilling salt, &c.) was my classical enthusiasm, which I received from the books I read, and the masters who explained them to me. I was convinced there had been no common sense nor common honesty in the world for these last fifteen hundred years; but that they were totally extinguished with the antient Greek and Roman governments. Homer and Virgil could have no faults, because they were antient; Milton and Taffo could have no merit, because they were modern. And I could almost have said, with regard to the antients, what Cicero, very absurdly and unbecomingly for a philosopher, says with regard to Plato, *Cum quo errare malim quam cum aliis rectè sentire.* Whereas now, without any extraordinary effort of genius, I have discovered, that Nature was the same three thousand years ago, as it is at present; that  
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men were but men then as well as now ; that modes and customs vary often, but that human nature is always the same. And I can no more suppose, that men were better, braver, or wiser, fifteen hundred or three thousand years ago, than I can suppose that the animals or vegetables were better then, than they are now. I dare assert too, in defiance of the favourers of the antients, that Homer's Hero, Achilles, was both a brute and a scoundrel, and consequently an improper character for the Hero of an Epic Poem ; he had so little regard for his country, that he would not act in defence of it, because he had quarrelled with Agamemnon about a w—e ; and then afterwards, animated by private resentment only, he went about killing people basely, I will call it, because he knew himself invulnerable ; and yet, invulnerable as he was, he wore the strongest armour in the world ; which I humbly apprehend to be a blunder ; or a horse-shoe clapped to his vulnerable heel would have been sufficient. On the other hand, with submission to the favourers of the moderns, I assert with Mr. Dryden, that the Devil is in truth the Hero of Milton's Poem : his plan, which he lays, pursues, and at last executes, being the subject of the Poem. From all which considerations, I impartially conclude, that the antients had their excellencies and their defects, their virtues and their vices, just like the moderns : pedantry and affectation of learning clearly decide in favour of the former ; vanity and ignorance, as peremptorily, in favour of the latter. Religious prejudices kept pace  
with

with my classical ones; and there was a time when I thought it impossible for the honestest man in the world to be saved, out of the pale of the Church of England: not considering that matters of opinion do not depend upon the will; and that it is as natural, and as allowable, that another man should differ in opinion from me, as that I should differ from him; and that, if we are both sincere, we are both blameless; and should consequently have mutual indulgence for each other.

The next prejudices I adopted were those of the *beau monde*, in which, as I was determined to shine, I took what are commonly called the genteel vices to be necessary. I had heard them reckoned so, and, without farther inquiry, I believed it; or, at least, should have been ashamed to have denied it, for fear of exposing myself to the ridicule of those whom I considered as the models of fine gentlemen. But I am now neither ashamed nor afraid to assert, that those genteel vices, as they are falsely called, are only so many blemishes in the character of even a man of the world, and what is called a fine gentleman, and degrade him in the opinions of those very people, to whom he hopes to recommend himself by them. Nay, this prejudice often extends so far, that I have known people pretend to vices they had not, instead of carefully concealing those they had.

Use and assert your own reason; reflect, examine, and analyse every thing, in order to form a sound and mature judgment; let no οὐτως ἔφασι impose upon your understanding, mislead your actions, or dictate your  
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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. We have many of those useful prejudices in this country, which I should be very sorry to see removed. The good Protestant conviction, that the Pope is both Antichrist, and the Whore of Babylon, is a more effectual preservative, in this country, against Popery, than all the solid and unanswerable arguments of Chillingworth.

The idle story of the Pretender's having been introduced in a warming-pan into the Queen's bed, though as destitute of all probability as of all foundation, has been much more prejudicial to the cause of Jacobitism, than all that Mr. Locke and others have written to show the unreasonableness and absurdity of the doctrines of indefeasible hereditary right, and unlimited passive obedience. And that  
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filly, sanguine notion, which is firmly entertained here, that one Englishman can beat three Frenchmen, encourages, and has sometimes enabled one Englishman, in reality, to beat two.

A Frenchman ventures his life with alacrity *pour l'honneur de Roi*; were you to change the object, which he has been taught to have in view, and tell him that it was *pour le bien de la Patrie*, he would very probably run away. Such gross local prejudices prevail 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, and 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. To mention one instance, of a thousand that I could give you—It is a general prejudice, and has been propagated for these sixteen hundred years, that Arts and Sciences cannot flourish under an absolute government; and that Genius must necessarily be cramped where Freedom is restrained. This sounds plausible, but is false in fact. Méchanic arts, as Agriculture, Manufactures, &c. will indeed be discouraged, where the profits and property are, from the nature of the government, insecure. But why the despotism of a government should cramp the genius of a Mathematician, an Astrono-

Astronomer, a Poet, or an Orator, I confess I never could discover. It may indeed deprive the Poet, or the Orator, of the liberty of treating of certain subjects in the manner they would wish; but it leaves them subjects enough to exert genius upon, if they have it. Can an author with reason complain that he is cramped and shackled, if he is not at liberty to publish blasphemy, bawdry, or sedition? all which are equally prohibited in the freest governments, if they are wise and well-regulated ones. This is the present general complaint of the French authors; but, indeed, chiefly of the bad ones. No wonder, say they, that England produces so many great geniuses; people there may think as they please, and publish what they think. Very true; but who hinders them from thinking as they please? If, indeed, they think in a manner destructive of all religion, morality, or good manners, or to the disturbance of the State; an absolute government will certainly more effectually prohibit them from, or punish them for publishing such thoughts, than a free one could do. But how does that cramp the genius of an epic, dramatic, or lyric Poet? or how does it corrupt the eloquence of an Orator, in the Pulpit or at the Bar? The number of good French authors, such as Corneille, Racine, Moliere, Boileau, and La Fontaine, who seemed to dispute it with the Augustan age, flourished under the despotism of Louis XIV; and the celebrated authors of the Augustan age did not shine, till after the fetters were rivetted upon the Roman people by that cruel

and worthless Emperor. The revival of letters was not owing, either to any free government, but to the encouragement and protection of Leo X, and Francis I; the one as absolute a Pope, and the other as despotic a Prince, as ever reigned. Do not mistake, and imagine that, while I am only exposing a prejudice, I am speaking in favour of arbitrary power; which from my soul I abhor, and look upon as a gross and criminal violation of the natural rights of mankind. Adieu.

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## L E T T E R CLXXVII.

London, February the 28th, O. S. 1749.

DEAR BOY,

I WAS very much pleased with the account that you gave me of your reception at Berlin; but I was still better pleased with the account which Mr. Harte sent me of your manner of receiving that reception; for he says you behaved yourself to those Crowned Heads with all the respect and modesty due to them; but, at the same time, without being any more embarrassed, than if you had been conversing with your equals. This easy respect is the perfection of good-breeding, which nothing but superior good sense, or a long usage of the world, can produce; and, as  
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in your case it could not be the latter, it is a pleasing indication to me of the former.

You will now, in the course of a few months, have been rubbed at three of the considerable Courts of Europe, Berlin, Dresden, and Vienna; so that I hope you will arrive at Turin tolerably smooth, and fit for the last polish. There you may get the best; there being no Court I know of that forms more well-bred and agreeable people. Remember, now, that good-breeding, genteel carriage, address, and even dress (to a certain degree), are become serious objects, and deserve a part of your attention.

The day, if well employed, is long enough for them all. One half of it bestowed upon your studies, and your exercises, will finish your mind and your body; the remaining part of it, spent in good company, will form your manners, and complete your character. What would I not give, to have you read Demosthenes critically in the morning, and understand him better than any body; at noon, behave yourself better than any person at Court; and, in the evenings, trifle more agreeably than any body in mixed companies? All this you may compass if you please: you have the means, you have the opportunities. Employ them, for God's sake, while you may, and make yourself that all-accomplished man that I wish to have you. It entirely depends upon these two years; they are the decisive ones.

I send you here enclosed a letter of recommendation to Monsieur Capello, at Venice, which you will

deliver him immediately upon your arrival, accompanying it with compliments from me to him and Madame; both whom you have seen here. He will, I am sure, be both very civil and very useful to you there, as he will also be afterwards at Rome, where he is appointed to go ambassador. By the way, wherever you are, I would advise you to frequent, as much as you can, the Venetian Ministers; who are always better informed of the Courts they reside at, than any other Minister; the strict and regular accounts, which they are obliged to give to their own government, making them very diligent and inquisitive.

You will stay at Venice as long as the Carnival lasts; for, though I am impatient to have you at Turin, yet I would wish you to see thoroughly all that is to be seen at so singular a place as Venice, and at so showish a time as the Carnival. You will take also particular care to view all those meetings of the Government, which strangers are allowed to see; as the Assembly of the Senate, &c. and likewise to inform yourself of that peculiar and intricate form of government. There are books that give an account of it, among which, the best is Amelot de la Houffaye: this I would advise you to read previously; it will not only give you a general notion of that constitution, but also furnish you with materials for proper questions and oral informations upon the place, which are always the best. There are likewise many very valuable remains, in sculpture and paintings, of the best masters, which deserve your attention.

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I suppose you will be at Vienna as soon as this letter will get thither ; and I suppose, too, that I must not direct above one more to you there. After which, my next shall be directed to you at Venice, the only place where a letter will be likely to find you, till you are at Turin ; but you may, and I desire that you will, write to me, from the several places in your way, from whence the post goes.

I will send you some other letters, for Venice, to Vienna, or to your banker at Venice ; to whom you will, upon your arrival there, send for them ; for I will take care to have you so recommended from place to place, that you shall not run through them, as most of your countrymen do, without the advantage of seeing and knowing what best deserves to be seen and known : I mean, the Men and the Manners.

God bless you, and make you answer my wishes : I will now say, my hopes ! Adieu.

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### L E T T E R CLXXVIII.

DEAR BOY,

**I** DIRECT this letter to your banker at Venice, the surest place for you to meet with it, though I suppose it will be there some time before you ; for, as your intermediate stay any where else will be but

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short,

short, and as the post from hence, in this season of Easterly winds, is uncertain, I direct no more letters to Vienna; where I hope both you and Mr. Harte will have received the two letters which I sent you respectively; with a letter of recommendation to Monsieur Capello at Venice, which was enclosed in mine to you. I will suppose too, that the inland post, on your side of the water, has not done you justice; for I received but one single letter from you, and one from Mr. Harte, during your whole stay at Berlin; from whence I hoped for, and expected very particular accounts.

I persuade myself, that the time you stay at Venice will be properly employed, in seeing all that is to be seen at that extraordinary place; and in conversing with people who can inform you, not of the rare-shews of the time, but of the constitution of the government; for which purpose, I send you the enclosed letters of recommendation from Sir James Gray, the King's Resident at Venice, but who is now in England. These, with mine to Monsieur Capello, will carry you, if you will go, into the best company at Venice.

But the important point, and the important place, is Turin; for there I propose your staying a considerable time, to pursue your studies, learn your exercises, and form your manners. I own, I am not without my anxiety for the consequences of your stay there; which must be either very good or very bad. To you it will be intirely a new scene. Wherever you have hitherto been, you have con-  
versed

versed chiefly with people wiser and discreeter than yourself; and have been equally out of the way of bad advice or bad example; but in the Academy at Turin, you will probably meet with both, considering the variety of young fellows of about your own age; among whom it is to be expected that some will be dissipated and idle, others vicious and profligate. I will believe, till the contrary appears, that you have sagacity enough to distinguish the good from the bad characters; and both sense and virtue enough to shun the latter, and connect yourself with the former: but however, for greater security, and for your sake alone, I must acquaint you, that I have sent positive orders to Mr. Harte to carry you off instantly to a place which I have named to him, upon the very first symptom, which he shall discover in you, of Drinking, Gaming, Idleness, or Disobedience to his orders; so that, whether Mr. Harte informs me, or not, of the particulars, I shall be able to judge of your conduct in general, by the time of your stay at Turin. If it is short, I shall know why; and I promise you, that you shall soon find that I do; but, if Mr. Harte lets you continue there as long as I propose you should, I shall then be convinced, that you make the proper use of your time; which is the only thing I have to ask of you. One year is the most that I propose you should stay at Turin; and that year, if you employ it well, perfects you. One year more of your late application, with Mr. Harte, will complete your Classical studies. You will be likewise master of your exercises in that

N 4

time;

time; and will have formed yourself so well at that Court, as to be fit to appear advantageously at any other. These will be the happy effects of your year's stay at Turin, if you behave, and apply yourself there, as you have done at Leipzig; but if either ill-advice, or ill-example, affect and seduce you, you are ruined for ever. I look upon that year as your decisive year of probation: go through it well, and you will be all accomplished, and fixed in my tenderest affection for ever: but, should the contagion of vice or idleness lay hold of you there, your character, your fortune, my hopes, and consequently my favour, are all blasted, and you are undone. The more I love you now, from the good opinion that I have of you, the greater will be my indignation, if I should have reason to change it. Hitherto you have had every possible proof of my affection, because you have deserved it; but, when you cease to deserve it, you may expect every possible mark of my resentment. To leave nothing doubtful, upon this important point, I will tell you fairly, before-hand, by what rule I shall judge of your conduct—By Mr. Harte's accounts. He will not, I am sure, say, I will say more, he cannot be in the wrong with regard to you. He can have no other view but your good; and you will, I am sure, allow that he must be a better judge of it than you can possibly be, at your age. While he is satisfied, I shall be so too; but whenever he is dissatisfied with you, I shall be much more so. If he complains, you must be guilty; and I shall not have the least regard  
for



for any thing that you may alledge in your own defence.

I will now tell you what I expect and insist upon from you at Turin: First, That you pursue your Classical and other studies, every morning, with Mr. Harte, as long, and in whatever manner, Mr. Harte shall be pleased to require; Secondly, That you learn, uninterruptedly, your exercises of riding, dancing, and fencing; Thirdly, That you make yourself master of the Italian language; and, lastly, That you pass your evenings in the best company. I also require a strict conformity to the hours and rules of the Academy. If you will but finish your year in this manner at Turin, I have nothing farther to ask of you; and I will give you every thing that you can ask of me: you shall after that be entirely your own master; I shall think you safe; shall lay aside all authority over you, and friendship shall be our mutual and only tie. Weigh this, I beg of you, deliberately in your own mind; and consider, whether the application, and the degree of restraint, which I require but one year more, will not be amply repaid by all the advantages, and the perfect liberty, which you will receive at the end of it. Your own good sense will, I am sure, not allow you to hesitate one moment in your choice.—God bless you! Adieu.

P. S. Sir James Gray's letters not being yet sent me as I thought they would, I shall enclose them in my next, which, I believe, will get to Venice as soon as you.

LETTER

## L E T T E R CLXXIX.

London, April the 12th, O. S. 1749.

DEAR BOY,

I RECEIVED, by the last mail, a letter from Mr. Harte, dated Prague, April the 1st, N. S.; for which I desire you will return him my thanks, and assure him, that I extremely approve of what he has done, and proposes eventually to do, in your way to Turin. Who would have thought you were old enough to have been so well acquainted with the Heroes of the *Bellum Tricennale*, as to be looking out for their great grandsons in Bohemia, with that affection with which, I am informed, you seek for the Wallsteins, the Kinskis, &c.? As I cannot ascribe it to your age, I must to your consummate knowledge of History, that makes every country, and every century, as it were, your own. Seriously; I am told, that you are both very strong and very correct in History; of which I am extremely glad. This is useful knowledge.

Comte du Perron and Comte Lafcaris are arrived here; the former gave me a letter from Sir Charles Williams, the latter brought me your orders. They are very pretty men, and have both Knowledge and Manners; which, though they always ought, seldom do go together. I examined them, particularly Comte Lafcaris, concerning you:  
their

their report is a very favourable one, especially on the side of Knowledge: the quickness of conception, which they allow you, I can easily credit; but the attention, which they add to it, pleases me the more, as, I own, I expected it less. Go on in the pursuit and the increase of Knowledge; nay I am sure you will, for you now know too much to stop; and, if Mr. Harte would let you be idle, I am convinced that you would not. But now that you have left Leipfig, and are entered into the great world, remember there is another object that must keep pace with, and accompany Knowledge; I mean, Manners, Politeness, and the Graces; in which Sir Charles Williams, though very much your friend, owns you are very deficient. The manners of Leipfig must be shook off; and in that respect you must put on the new man. No scrambling at your meals, as at a German ordinary; no awkward overturns of glasses, plates, and salt-cellars; no horse-play. On the contrary, a gentleness of manners, a graceful carriage, and an insinuating address, must take their place. I repeat, and shall never cease repeating to you, *the Graces, the Graces.*

I desire that, as soon as ever you get to Turin, you will apply yourself diligently to the Italian language, that, before you leave that place, you may know it well enough to be able to speak tolerably when you get to Rome; where you will soon make yourself perfectly master of Italian, from the daily necessity you will be under of speaking it. In the mean time, I insist upon your not neglecting, much less

less forgetting, the German you already know ; which you may not only continue, but improve, by speaking it constantly to your Saxon boy, and, as often as you can, to the several Germans you will meet with in your travels. You remember, no doubt, that you must never write to me from Turin, but in the German language and character.

I send you the enclosed letter of recommendation to Mr. Smith, the King's Consul at Venice ; who can, and I dare say will, be more useful to you there than any body. Pray make your court, and behave your best, to Monsieur and Madame Capello ; who will be of great use to you at Rome. Adieu ! Yours, tenderly.

### L E T T E R . CLXXX.

London, April the 19th, O. S. 1749.

DEAR BOY,

THIS letter will, I believe, still find you at Venice, in all the dissipation of Masquerades, Ridottos, Operas, &c. With all my heart ; they are decent evening amusements, and very properly succeed that serious application to which I am sure you devote your mornings. There are liberal and illiberal pleasures, as well as liberal and illiberal arts. There are some pleasures that degrade a gentleman  
as

as much as some trades could do. Sottish drinking, indiscriminate gluttony, driving coaches, rustic sports, such as fox-chases, horse-races, &c. are, in my opinion, infinitely below the honest and industrious professions of a taylor, and a shoe-maker, which are said to *déroger*.

As you are now in a musical country, where singing, fiddling, and piping, are not only the common topics of conversation, but almost the principal objects of attention; I cannot help cautioning you against giving into those (I will call them illiberal) pleasures (though music is commonly reckoned one of the liberal arts) to the degree that most of your countrymen do, when they travel in Italy. If you love music, hear it; go to operas, concerts, and pay fiddlers to play to you; but I insist upon your neither piping nor fiddling yourself. It puts a gentleman in a very frivolous, contemptible light; brings him into a great deal of bad company; and takes up a great deal of time, which might be much better employed. Few things would mortify me more, than to see you bearing a part in a concert, with a fiddle under your chin, or a pipe in your mouth.

I have had a great deal of conversation with Comte du Perron, and Comte Lascares, upon your subject; and I will tell you, very truly, what Comte du Perron (who is, in my opinion, a very pretty man) said of you. *Il a de l'esprit, un sçavoir peu commun à son age, une grande vivacité, et quand il aura pris des manieres il sera parfait; car il faut avouer qu'il sent encore*

*le college ; mais cela viendra.* I was very glad to hear, from one whom I think so good a judge, that you wanted nothing but *des manieres* ; which I am convinced you will now soon acquire, in the company which henceforwards you are likely to keep. But I must add too, that, if you should not acquire them, all the rest will be of very little use to you. By *manieres*, I do not mean bare common civility ; every body must have that, who would not be kicked out of company ; but I mean engaging, insinuating, shining manners ; a distinguished politeness, an almost irresistible address ; a superior gracefulness in all you say or do. It is this alone that can give all your other talents their full lustre and value ; and, consequently, it is this which should now be the principal object of your attention. Observe minutely, wherever you go, the allowed and established models of good-breeding, and form yourself upon them. Whatever pleases you most in others, will infallibly please others in you. I have often repeated this to you ; now is your time of putting it in practice.

Pray make my compliments to Mr. Harte ; and tell him I have received his letter from Vienna, of the 16th, N. S. but that I shall not trouble him with an answer to it till I have received the other letter, which he promises me, upon the subject of one of my last. I long to hear from him, after your settlement at Turin : the months that you are to pass there will be very decisive ones for you. The exercises of the Academy, and the manners of  
Courts,



Courts, must be attended to and acquired, and, at the same time, your other studies continued. I am sure you will not pass, nor desire, one single idle hour there; for I do not foresee that you can, in any part of your life, put out six months to greater interest, than those next six at Turin.

We will talk hereafter about your stay at Rome, and in other parts of Italy. This only I will now recommend to you; which is, to extract the spirit of every place you go to. In those places, which are only distinguished by classical fame, and valuable remains of antiquity, have your Classics in your hand and in your head; compare the ancient geography and descriptions with the modern; and never fail to take notes. Rome will furnish you with business enough of that sort; but then it furnishes you with many other objects, well deserving your attention; such as deep ecclesiastical craft and policy. Adieu.

## L E T T E R CLXXXI.

London, April the 27th, O. S. 1749.

DEAR BOY,

I HAVE received your letter from Vienna, of the 19th, N. S. which gives me great uneasiness, upon Mr. Harte's account. You and I have reason to interest

terest ourselves very particularly in every thing that relates to him. I am glad, however, that no bone is broken or dislocated; which being the case, I hope he will have been able to pursue his journey to Venice: in that supposition I direct this letter to you at Turin; where it will either find, or at least not wait very long for you; as I calculate that you will be there by the end of next month, N. S. I hope you reflect how much you have to do there, and that you are determined to employ every moment of your time accordingly. You have your classical and severer studies to continue with Mr. Harte; you have your exercises to learn; the turn and manners of a Court to acquire; reserving always some time for the decent amusements and pleasures of a gentleman. You see that I am never against pleasures; I loved them myself, when I was of your age; and it is as reasonable that you should love them now. But I insist upon it, that pleasures are very combineable with both business and studies, and have a much better relish from the mixture. The man who cannot join business and pleasure, is either a formal coxcomb in the one, or a sensual beast in the other. Your evenings I therefore allot for company, assemblies, balls, and such sort of amusements; as I look upon those to be the best schools for the manners of a gentleman; which nothing can give but use, observation, and experience. You have, besides, Italian to learn, to which I desire you will diligently apply; for though French is, I believe, the language of the Court at Turin, yet  
Italian

Italian will be very necessary for you at Rome, and in other parts of Italy; and if you are well grounded in it while you are at Turin (as you easily may, for it is a very easy language), your subsequent stay at Rome will make you perfect in it. I would also have you acquire a general notion of Fortification: I mean, so far as not to be ignorant of the terms, which you will often hear mentioned in company; such as *Ravelin*, *Bastion*, *Glacis*, *Contrescarpe*, &c. In order to this, I do not propose that you should make a study of Fortification, as if you were to be an Engineer; but a very easy way of knowing, as much as you need know of them, will be, to visit often the fortifications of Turin, in company with some old Officer or Engineer, who will shew, and explain to you, the several works themselves; by which means you will get a clearer notion of them than if you were to see them only upon paper for seven years together. Go to originals whenever you can, and trust to copies and descriptions as little as possible. At your idle hours, while you are at Turin, pray read the History of the House of Savoy, which has produced a great many very great men. The late King, Victor Amadée, was undoubtedly one; and the present King is, in my opinion, another. In general, I believe that little Princes are more likely to be great men, than those whose more extensive dominions, and superior strength, flatter them with a security; which commonly produces negligence and indolence. A little prince, in the neighbourhood of great ones, must

be alert, and look out sharp, if he would secure his own dominions; much more still, if he would enlarge them. He must watch for conjunctures, or endeavour to make them. No princes have ever possessed this art better than those of the House of Savoy; who have enlarged their dominions prodigiously within a century, by profiting of conjunctures.

I send you here enclosed, a letter from Comte Lascaris, who is a warm friend of yours: I desire that you will answer it very soon, and very cordially; and remember to make your compliments in it to Comte du Perron. A young man should never be wanting in these attentions; they cost little, and bring in a great deal, by getting you people's good word and affection. They gain the heart, to which I have always advised you to apply yourself particularly; it guides ten thousand for one that reason influences.

I cannot end this letter, or (I believe) any other, without repeating my recommendation of *the Graces*. They are to be met with at Turin: for God's sake, sacrifice to them, and they will be propitious. People mistake grossly, to imagine that the least awkwardness, in either matter or manner, mind or body, is an indifferent thing, and not worthy of attention. It may possibly be a weakness in me (but in short we are all so made): I confess to you fairly, that when you shall come home, and that I first see you, if I find you ungraceful in your address, and awkward in your person and dress, it will be impossible

possible for me to love you half so well as I should otherwise do, let your intrinsic merit and knowledge be ever so great. If that would be your case with me, as it really would, judge how much worse it might be with others, who have not the same affection and partiality for you, and to whose hearts you must make your own way.

Remember to write to me constantly, while you are in Italy, in the German language and character, till you can write to me in Italian; which will not be till you have been some time at Rome.

Adieu, my dear boy; may you turn out, what Mr. Harte and I wish you! I must add, that, if you do not, it will be both your own fault, and your own misfortune.

## L E T T E R CLXXXII.

London, May the 15th, O. S. 1749.

DEAR BOY,

THIS letter will, I hope, find you settled to your serious studies, and your necessary exercises at Turin, after the hurry and dissipation of the Carnival at Venice. I mean that your stay at Turin should, and I flatter myself that it will, be an useful and ornamental period of your education; but at the same time I must tell you, that all my affection for you

has never yet given me so much anxiety as that which I now feel. While you are in danger, I shall be in fear; and you are in danger at Turin. Mr. Harte will, by his care, arm you as well as he can against it; but your own good sense and resolution can alone make you invulnerable. I am informed, there are now many English at the Academy at Turin; and I fear, those are just so many dangers for you to encounter. Who they are, I do not know; but I well know the general ill conduct, the indecent behaviour, and the illiberal views, of my young countrymen abroad; especially wherever they are in numbers together. Ill example is of itself dangerous enough; but those who give it seldom stop there; they add their infamous exhortations and invitations; and, if these fail, they have recourse to ridicule; which is harder for one of your age and inexperience to withstand, than either of the former. Be upon your guard, therefore, against these batteries, which will all be played upon you. You are not sent abroad to converse with your own countrymen: among them, in general, you will get little knowledge, no languages, and, I am sure, no manners. I desire that you will form no connexions, nor (what they impudently call) friendships, with these people; which are, in truth, only combinations and conspiracies against good morals and good manners. There is commonly, in young people, a facility that makes them unwilling to refuse any thing that is asked of them; a *mauvaise honte*, that makes them ashamed to refuse; and, at the same time,



time, an ambition of pleasing and shining in the company they keep: these several causes produce the best effect in good company, but the very worst in bad. If people had no vices but their own, few would have so many as they have. For my own part, I would sooner wear other people's clothes than their vices; and they would fit upon me just as well. I hope you will have none; but, if ever you have, I beg, at least, they may be all your own. Vices of adoption are, of all others, the most disgraceful and unpardonable. There are degrees in vices, as well as in virtues; and I must do my countrymen the justice to say, they generally take their vices in the lowest degree. Their gallantry is the infamous mean debauchery of stews, justly attended and rewarded by the loss of their health, as well as their character. Their pleasures of the table end in beastly drunkenness, low riot, broken windows, and very often (as they well deserve) broken bones. They game, for the sake of the vice, not of the amusement, and therefore carry it to excess; undo, or are undone by their companions. By such conduct, and in such company abroad, they come home the unimproved, illiberal, and ungentlemanlike creatures, that one daily sees them; that is, in the Park, and in the streets, for one never meets them in good company; where they have neither manners to present themselves, nor merit to be received. But, with the manners of footmen and grooms, they assume their dress too; for, you must have observed them in the streets here, in dirty blue frocks, with

oaken sticks in their hands, and their hair greasy and unpowdered, tucked up under their hats of an enormous size. Thus finished and adorned by their travels, they become the disturbers of play-houses; they break the windows, and commonly the landlords, of the taverns where they drink; and are at once the support, the terror, and the victims, of the bawdy-houses they frequent. These poor mistaken people think they shine, and so they do indeed; but it is, as putrefaction shines, in the dark.

I am not now preaching to you, like an old fellow, upon either religious or moral texts: I am persuaded you do not want the best instructions of that kind; but I am advising you as a friend, as a man of the world, as one who would not have you old while you are young, but would have you take all the pleasures that reason points out, and that decency warrants. I will therefore suppose, for argument's sake (for upon no other account can it be supposed), that all the vices above-mentioned were perfectly innocent in themselves; they would still degrade, vilify, and sink, those who practised them; would obstruct their rising in the world, by debasing their characters; and give them a low turn of mind and manners, absolutely inconsistent with their making any figure in upper life, and great business.

What I have now said, together with your own good sense, is, I hope, sufficient to arm you against the seduction, the invitations, or the profligate exhortations (for I cannot call them temptations) of those unfortunate young people. On the other  
hand,

hand, when they would engage you in these schemes, content yourself with a decent but steady refusal; avoid controversy upon such plain points. You are too young to convert them, and, I trust, too wise to be converted by them. Shun them, not only in reality, but even in appearance, if you would be well received in good company; for people will always be shy of receiving a man, who comes from a place where the plague rages, let him look ever so healthy. There are some expressions, both in French and English, and some characters, both in those two and in other countries, which have, I dare say, misled many young men to their ruin. *Une bonnête débauche, une jolie débauche; an agreeable rake, a man of pleasure.* Do not think that this means debauchery and profligacy: nothing like it. It means at most the accidental and unfrequent irregularities of youth and vivacity, in opposition to dulness, formality, and want of spirit. A *commerce galant*, insensibly formed with a woman of fashion; a glass of wine or two too much unwarily taken, in the warmth and joy of good company; or some innocent frolic, by which nobody is injured; are the utmost bounds of that life of pleasure, which a man of sense and decency, who has a regard for his character, will allow himself, or be allowed by others. Those who transgress them in the hopes of shining, miss their aim, and become infamous, or at least contemptible.

The length or shortness of your stay at Turin will sufficiently inform me (even though Mr. Harte

should not) of your conduct there; for, as I have told you before, Mr. Harte has the strictest orders to carry you away immediately from thence, upon the first and least symptom of infection that he discovers about you; and I know him to be too conscientiously scrupulous, and too much your friend and mine, not to execute them exactly. Moreover, I will inform you, that I shall have constant accounts of your behaviour from Comte Salmour, the Governor of the Academy; whose son is now here, and my particular friend. I have also other good channels of intelligence, of which I do not apprise you. But, supposing that all turns out well at Turin, yet, as I propose your being at Rome, for the Jubilee at Christmas, I desire that you will apply yourself diligently to your exercises of dancing, fencing, and riding, at the Academy; as well for the sake of your health and growth, as to fashion and supple you. You must not neglect your dress neither, but take care to be *bien mis*. Pray send for the best Operator for the teeth, at Turin, where I suppose there is some famous one; and let him put yours in perfect order; and then take care to keep them so afterwards yourself. You had very good teeth, and I hope they are so still; but even those who have bad ones should keep them clean; for a dirty mouth is, in my mind, ill manners: in short, neglect nothing that can possibly please. A thousand names little things, which nobody can describe, but which every body feels, conspire to form that *whole* of pleasing; as the several pieces of a Mo-  
saic-

faic-work, though feperately of little beauty or value, when properly joined, form thofe beautiful figures which pleafe every body. A look, a gefture, an attitude, a tone of voice, all bear their parts in the great work of pleafing. The art of pleafing is more particularly neceffary in your intended profeffion, than perhaps in any other; it is, in truth, the firft half of your bufinefs; for, if you do not pleafe the Court you are fent to, you will be of very little ufe to the Court you are fent from. Pleafe the eyes and the ears, they will introduce you to the heart; and, nine times in ten, the heart governs the underftanding.

Make your court particularly, and fhew diftinguifhed attentions, to fuch men and women as are beft at Court, higheft in the fafhion, and in the opinion of the publick; fpeak advantageoufly of them, behind their backs, in companies who, you have reafon to believe, will tell them again. Exprefs your admiration of the many great men that the Houfe of Savoy have produced; obferve, that Nature, inftead of being exhausted by thofe efforts, feems to have redoubled them, in the perfons of the prefent King, and the Duke of Savoy: wonder, at this rate, where it will end; and conclude, that it muft end in the government of all Europe. Say this, likewise, where it will probably be repeated; but fay it unaffectedly, and, the laft epecially, with a kind of *enjouement*. Thefe little arts are very allowable, and muft be made ufe of in the courfe  
of

of the world; they are pleasing to one party, useful to the other, and injurious to nobody.

What I have said with regard to my countrymen in general does not extend to them all without exception; there are some who have both merit and manners. Your friend, Mr. Stevens, is among the latter, and I approve of your connection with him. You may happen to meet with some others, whose friendship may be of great use to you hereafter, either from their superior talents, or their rank and fortune; cultivate them: but then I desire that Mr. Harte may be the judge of those persons.

Adieu, my dear child! Consider seriously the importance of the two next years, to your character, your figure, and your fortune.

### L E T T E R CLXXXIII.

London, May the 22d, O. S. 1749.

DEAR BOY,

I RECOMMENDED to you in my last an innocent piece of art; that of flattering people behind their backs in presence of those who, to make their own court, much more than for your sake, will not fail to repeat, and even amplify, the praise to the party concerned. This is, of all flattery, the most pleasing,



pleasing, and consequently the most effectual. There are other, and many other inoffensive arts of this kind, 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 hinders 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 decypher 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. You will say, possibly, that this coolness must be  
confi-

constitutional, and consequently does not depend upon the will; and I will allow that constitution has some power over us; but I will maintain too that people very often, to excuse themselves, very unjustly accuse their constitutions. Care and reflection, if properly used, will get the better; and a man may as surely get a habit of letting his reason prevail over his constitution, as of letting, as most people do, the latter prevail over the former. 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. Determine too, to keep your countenance as unmoved and unembarrassed as possible; which steadiness you may get a habit of by constant attention. I should desire nothing better, in any negotiation, than to have to do with one of these men of warm, quick passions; which I would take care to set in motion. By artful provocations, I would extort rash and unguarded expressions; and, by hinting at all the several things that I could suspect, infallibly discover the true one, by the alteration it occasioned in the countenance of the person. *Volto sciolto con pensieri stretti* is a most useful maxim in business. It is so necessary at some games, such as *Berlan, Quinze, &c.* that a man who had not the command of his temper and countenance, would infallibly be undone by those who had, even though they played fair. Whereas, in business, you always play with sharpers; to whom, at least, you should

should give no fair advantages. It may be objected, that I am now recommending diffimulation to you: I both own and justify it. It has been long said, *Qui nescit dissimulare, nescit regnare*: I go still farther, and say, that without diffimulation no business can be carried on at all. It is *simulation* that is false, mean, and criminal: that is, the cunning which Lord Bacon calls crooked or left-handed wisdom, and which is never made use of but by those who have not true wisdom. And the same great man says, that diffimulation is only to hide our own cards; whereas simulation is put on in order to look into other people's. Lord Bolingbroke, in his "Idea of a Patriot King," which he has lately published, and which I will send you by the first opportunity, says very justly, that simulation is a *filetto*; not only an unjust, but an unlawful, weapon, and the use of it very rarely to be excused, never justified. Whereas diffimulation is a shield, as secrecy is armour; and it is no more possible to preserve secrecy in business without some degree of diffimulation, than it is to succeed in business without secrecy. He goes on, and says, that those two arts, of diffimulation and secrecy, are like the alloy mingled with pure ore: a little is necessary, and will not debase the coin below its proper standard; but if more than that little be employed (that is, simulation and cunning), the coin loses its currency, and the coiner his credit.

Make yourself absolute master, therefore, of your temper and your countenance, so far, at least, as  
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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 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 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.

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

tions 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 wish 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, has 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 expence (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



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, there is but one proper reply; which I hope you never will have occasion to make.

As the female part of the world has some influence, and often too much, over the male, your conduct with regard to women (I mean women of fashion, for I cannot suppose you capable of conversing with any others) deserves some share in your reflections. They are a numerous and loquacious body: their hatred would be more prejudicial, than their friendship can be advantageous to you. A general complaisance, and attention to that sex, is therefore established by custom, and certainly necessary. But where you would particularly please any one, whose situation, interest, or connections, can be of use to you, you must show particular preference. The least attentions please, the greatest charm them. The innocent, but pleasing flattery of their persons, however gross, is greedily swallowed,



lowed, and kindly digested; but a seeming regard for their understandings, a seeming desire of, and deference for their advice, together with a seeming confidence in their moral virtues, turns their heads intirely in your favour. Nothing shocks them so much as the least appearance of that contempt, which they are apt to suspect men of entertaining of their capacities: and you may be very sure of gaining their friendship, if you seem to think it worth gaining. Here dissimulation is very often necessary, and even simulation sometimes allowable; which, as it pleases them, may be useful to you, and is injurious to nobody.

\* This torn sheet, which I did not observe when I began upon it, as it alters the figure, shortens too the length of my letter. It may very well afford it: my anxiety for you carries me insensibly to these lengths. I am apt to flatter myself, that my experience, at the latter end of my life, may be of use to you, at the beginning of yours; and I do not grudge the greatest trouble, if it can procure you the least advantage. I even repeat frequently the same things, the better to imprint them on your young, and, I suppose, yet giddy mind; and I shall think that part of my time the best employed, that contributes to make you employ yours well. God bless you, child!

\* The original is written upon a sheet of paper, the corner of which is torn.

## L E T T E R CLXXXIV.

London, June the 16th, O. S. 1749.

DEAR BOY,

I DO not guess where this letter will find you ; but I hope it will find you well : I direct it eventually to Laubach ; from whence, I suppose, you have taken care to have your letters sent after you. I received no accounts from Mr. Harte by last post ; and the mail due this day is not yet come in ; so that my informations come down no lower than the 2d June, N. S. the date of Mr. Harte's last letter. As I am now easy about your health, I am only curious about your motions, which, I hope, have been either to Inspruck or Verona ; for I disapprove extremely of your proposed long and troublesome journey to Switzerland. Wherever you may be, I recommend to you to get as much Italian as you can, before you go either to Rome or Naples : a little will be of great use to you upon the road ; and the knowledge of the grammatical part, which you can easily acquire in two or three months, will not only facilitate your progress, but accelerate your perfection in that language, when you go to those places where it is generally spoken ; as Naples, Rome, Florence, &c.

Should the state of your health not yet admit of your usual application to books, you may, in a great degree, and I hope you will repair that loss, by useful

ful and instructive conversations with Mr. Harte: you may, for example, desire him to give you, in conversation, the outlines, at least, of Mr. Locke's Logic; a general notion of Ethics, and a verbal epitome of Rhetoric; of all which, Mr. Harte will give you clearer ideas in half an hour by word of mouth, than the books of most of the dull fellows who have written upon those subjects would do in a week.

I have waited so long for the post, which I hoped would come, that the post, which is just going out, obliges me to cut this letter short. God bless you, my dear child, and restore you soon to perfect health!

My compliments to Mr. Harte; to whose care, your life is the least thing that you owe.

## L E T T E R CLXXXV.

London, June the 22d, O. S. 1749.

DEAR BOY,

THE outside of your letter of the 7th, N. S. directed by your own hand, gave me more pleasure, than the inside of any other letter ever did. I received it yesterday, at the same time with one from Mr. Harte, of the 6th. They arrived at a very proper time, for they found a consultation of Physicians

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in my room, upon account of a fever, which I had for four or five days, but which has now intirely left me. As Mr. Harte says, *that your lungs, now and then, give you a little pain*; and that *your swellings come and go variably*; but as he mentions nothing of your coughing, spitting, or sweating; the Doctors take it for granted, that you are intirely free from those three bad symptoms; and from thence conclude, that the pain, which you sometimes feel upon your lungs, is only symptomatical of your rheumatic disorder, from the pressure of the muscles, which hinders the free play of the lungs. But however, as the lungs are a point of the utmost importance and delicacy, they insist upon your drinking, in all events, asses milk twice a day, and goats whey as often as you please, the oftener the better: in your common diet, they recommend an attention to pectorals, such as fago, barley, turnips, &c. These rules are equally good in rheumatic, as in consumptive cases; you will therefore, I hope, strictly observe them; for I take it for granted you are above the silly likings, or dislikings, in which silly people indulge their tastes, at the expence of their healths.

I approve of your going to Venice, as much as I disapproved of your going to Switzerland. I suppose that you are by this time arrived; and, in that supposition, I direct this letter there. But, if you should find the heat too great, or the water offensive at this time of the year, I would have you go immediately to Verona, and stay there till the great heats are over, before you return to Venice.

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The time you will probably pass at Venice will allow you to make yourself master of that intricate and singular form of government, of which few of our travellers know any thing. Read, ask, and see every thing that is relative to it. There are, likewise, many valuable remains of the remotest antiquity, and many fine pieces of the *Antico Moderno*; all which deserve a different sort of attention from that which your countrymen commonly give them. They go to see them, as they go to see the Lions, and Kings on horseback, at the Tower here; only to say that they have seen them. You will, I am sure, view them in another light; you will consider them as you would a Poem, to which indeed they are akin. You will observe, whether the sculptor has animated his stone, or the painter his canvas, into the just expression of those sentiments and passions, which should characterise and mark their several figures. You will examine, likewise, whether, in their groupes, there be an unity of action, or proper relation; a truth of dress and manners. Sculpture and painting are very justly called liberal arts; a lively and strong imagination, together with a just observation, being absolutely necessary to excel in either; which, in my opinion, is by no means the case of music, though called a liberal art, and now in Italy placed even above the other two; a proof of the decline of that country. The Venetian school produced many great painters, such as Paul Veronese, Titian, Palma, &c. by whom you will see, as well in private houses, as in churches, very fine

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pieces.

pieces. The Last Supper, by Paul Veronese, in the church of St. George, is reckoned his capital performance, and deserves your attention; as does also the famous picture of the Cornaro family, by Titian. A taste of sculpture and painting is, in my mind, as becoming, as a taste of fiddling and piping is unbecoming a man of fashion. The former is connected with History and Poetry; the latter, with nothing that I know of, but bad company.

Learn Italian as fast as ever you can, that you may be able to understand it tolerably, and speak it a little, before you go to Rome and Naples. There are many good Historians in that language, and excellent Translations of the antient Greek and Latin Authors; which are called the *Collana*: but the only two Italian Poets, that deserve your acquaintance, are Ariosto and Tasso; and they undoubtedly have great merit.

Make my compliments to Mr. Harte, and tell him, that I have consulted about his leg; and that, if it was only a sprain, he ought to keep a tight bandage about the part, for a considerable time, and do nothing else to it. Adieu! *Jubeo te bene valere.*

LETTER



## L E T T E R CLXXXVI.

London, July the 6th, O. S. 1749.

DEAR BOY,

AS I am now no longer in pain about your health, which, I trust, is perfectly restored; and as, by the various accounts I have had of you, I need not be in pain about your learning; your correspondence may, for the future, turn upon less important points, comparatively, though still very important ones: I mean, the Knowledge of the World, Decorum, Manners, Address, and all those (commonly called little) accomplishments, which are absolutely necessary to give greater accomplishments their full value and lustre.

Had I the admirable ring of Gyges, which rendered the wearer invisible; and had I, at the same time, those magic powers, which were very common formerly, but are now very scarce, of transporting myself, by a wish, to any given place; my first expedition would be to Venice, there to *reconnoitre* you, unseen myself. I would, first, take you in the morning, at breakfast with Mr. Harte, and attend to your natural and unguarded conversation with him; from whence, I think, I could pretty well judge of your natural turn of mind. How I should rejoice, if I overheard you asking him pertinent questions upon useful subjects! or making judicious reflections

tions upon the studies of that morning, or the occurrences of the former day! Then I would follow you into the different companies of the day, and carefully observe in what manner you presented yourself to, and behaved yourself with, men of sense and dignity: whether your address was respectful, and yet easy; your air modest, and yet unembarrassed: and I would, at the same time, penetrate into their thoughts, in order to know whether your first *abord* made that advantageous impression upon their fancies, which a certain address, air, and manners, never fail doing. I would, afterwards, follow you to the mixed companies of the evening; such as assemblies, suppers, &c. and there watch if you trifled gracefully and genteelly; if your good-breeding and politeness made way for your parts and knowledge. With what pleasure should I hear people cry out, *Che garbato Cavaliere, com' è pulito, disinvolto, spiritoso!* If all these things turned out to my mind, I would immediately assume my own shape, become visible, and embrace you: but, if the contrary happened, I would preserve my invisibility, make the best of my way home again, and sink my disappointment upon you and the world. As, unfortunately, these supernatural powers of Genii, Fairies, Sylphs, and Gnomes, have had the fate of the oracles they succeeded, and have ceased for some time, I must content myself (till we meet naturally, and in the common way) with Mr. Harte's written accounts of you, and the verbal ones which I now and then receive from people who have seen you.

you. However, I believe it would do you no harm, if you would always imagine that I were present, and saw and heard every thing you did and said.

There is a certain concurrence of various little circumstances, which compose what the French call *Paimable*; and which, now you are entering into the world, you ought to make it your particular study to acquire. Without them, your learning will be pedantry, your conversation often improper, always unpleasent, and your figure, however good in itself, awkward and unengaging. A diamond, while rough, has indeed its intrinsic value; but, till polished, is of no use, and would neither be sought for, nor worn. Its great lustre, it is true, proceeds from its solidity, and strong cohesion of parts; but without the last polish, it would remain for ever a dirty, rough mineral, in the cabinets of some few curious collectors. You have, I hope, that solidity and cohesion of parts; take now as much pains to get the lustre. Good company, if you make the right use of it, will cut you into shape, and give you the true brilliant polish. *A propos* of diamonds: I have sent you by Sir James Gray, the King's Minister, who will be at Venice about the middle of September, my own diamond buckles; which are fitter for your young feet, than for my old ones: they will properly adorn you; they would only expose me. If Sir James finds any body whom he can trust, and who will be at Venice before him, he will send them by that person; but if he should not, and that you should

should be gone from Venice before he gets there, he will in that case give them to your banker, Monsieur Cornet, to forward to you, wherever you may then be. You are now of an age at which the adorning your person is not only not ridiculous, but proper and becoming. Negligence would imply, either an indifference about pleasing, or else an insolent security of pleasing, without using those means to which others are obliged to have recourse. A thorough cleanliness in your person is as necessary, for your own health, as it is not to be offensive to other people. Washing yourself, and rubbing your body and limbs frequently with a flesh-brush, will conduce as much to health as to cleanliness. A particular attention to the cleanliness of your mouth, teeth, hands, and nails, is but common decency, in order not to offend people's eyes and noses.

I send you here enclosed a letter of recommendation to the Duke of Nivernois, the French Ambassador at Rome; who is, in my opinion, one of the prettiest men I ever knew in my life. I do not know a better model for you to form yourself upon: pray observe and frequent him as much as you can. He will show you what Manners and Graces are. I shall, by successive posts, send you more letters, both for Rome and Naples, where it will be your own fault intirely, if you do not keep the very best company.

As you will meet swarms of Germans wherever you go, I desire that you will constantly converse  
with

with them in their own language, which will improve you in that language, and be, at the same time, an agreeable piece of civility to them.

Your stay in Italy will, I do not doubt, make you critically master of Italian; I know it may, if you please, for it is a very regular, and consequently a very easy language. Adieu! God bless you!

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L E T T E R CLXXXVII.

London, July the 20th, O. S. 1749.

DEAR BOY,

I WROTE to Mr. Harte last Monday, the 17th, O. S. in answer to his letter of the 20th June, N. S. which I had received but the day before, after an interval of eight posts; during which, I did not know whether you or he existed, and indeed I began to think that you did not. By that letter you ought at this time to be at Venice; where I hope you are arrived in perfect health, after the baths of Tieffer, in case you have made use of them. I hope they are not hot baths, if your lungs are still tender.

Your friend the Comte d'Einfielden is arrived here: he has been at my door, and I have been at his; but we have not yet met. He will dine with me some day this week. Comte Lascaris inquires after you very frequently, and with great affection:

pray

pray answer the letter which I forwarded to you a great while ago from him. You may enclose your answer to me, and I will take care to give it him. Those attentions ought never to be omitted; they cost little, and please a great deal; but the neglect of them offends more than you can yet imagine. Great merit, or great failings, will make you respected or despised; but trifles, little attentions, mere nothings, either done or neglected, will make you either liked or disliked, in the general run of the world. Examine yourself why you like such and such people, and dislike such and such others; and you will find, that those different sentiments proceed from very slight causes. Moral virtues are the foundation of society in general, and of friendship in particular; but Attentions, Manners, and Graces, both adorn and strengthen them. My heart is so set upon your pleasing, and consequently succeeding in the world, that possibly I have already (and probably shall again) repeat the same things over and over to you. However, to err, if I do err, on the surer side, I shall continue to communicate to you those observations upon the world, which long experience has enabled me to make, and which I have generally found to hold true. Your youth and talents, armed with my experience, may go a great way; and that armour is very much at your service, if you please to wear it. I premise, that it is not my imagination, but my memory, that gives you these rules: I am not writing pretty, but useful reflections. A man of sense soon discovers, because he carefully observes,  
where,



where, and how long, he is welcome ; and takes care to leave the company, at least as soon as he is wished out of it. Fools never perceive where they are either ill-timed or ill-placed.

I am this moment agreeably stopped, in the course of my reflections, by the arrival of Mr. Harte's letter of the 13th July, N. S. to Mr. Grevenkop, with one enclosed for your Mamma. I find by it, that many of his and your letters to me must have miscarried ; for he says, that I have had regular accounts of you : whereas all those accounts have been only, his letter of the 6th and yours of the 7th June, N. S. ; his of the 20th June, N. S. to me ; and now his of the 13th July, N. S. to Mr. Grevenkop. However, since you are so well, as Mr. Harte says you are, all is well. I am extremely glad you have no complaint upon your lungs ; but I desire that you will think you have, for three or four months to come. Keep in a course of asses or goats milk, for one is as good as the other, and possibly the latter is the best ; and let your common food be as pectoral as you can conveniently make it. Pray tell Mr. Harte that, according to his desire, I have wrote a letter of thanks to Mr. Firmian. I hope you write to him too, from time to time. The letters of recommendation of a man of his merit and learning will, to be sure, be of great use to you among the learned world in Italy ; that is, provided you take care to keep up to the character he gives you in them ; otherwise they will only add to your disgrace.

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Consider that you have lost a good deal of time by your illness; fetch it up now you are well. At present you should be a good economist of your moments, of which company and fights will claim a considerable share; so that those which remain for study must be not only attentively, but greedily employed. But indeed I do not suspect you of one single moment's idleness in the whole day. Idleness is only the refuge of weak minds, and the holyday of fools. I do not call good company and liberal pleasures, idleness; far from it; I recommend to you a good share of both.

I send you here enclosed a letter for Cardinal Alexander Albani, which you will give him as soon as you can get to Rome, and before you deliver any others; the Purple expects that preference; go next to the Duc de Nivernois, to whom you are recommended by several people at Paris, as well as by myself. Then you may carry your other letters occasionally.

Remember to pry narrowly into every part of the government of Venice: inform yourself of the History of that Republic, especially of its most remarkable æras; such as the *Ligue de Cambray*, in 1509, by which it had like to have been destroyed; and the conspiracy formed by the Marquis de Bedmar, the Spanish Embassador, to subject it to the Crown of Spain. The famous disputes between that Republic and the Pope are worth your knowledge; and the writings of the celebrated and learned *Frà Paolo di Sarpi*, upon that occasion, worth your reading.

ing. It was once the greatest commercial Power in Europe, and in the 14th and 15th centuries made a considerable figure; but at present its commerce is decayed, and its riches consequently decreased; and, far from meddling now with the affairs of the Continent, it owes its security to its neutrality and inefficiency: and that security will last no longer, than till one of the great Powers in Europe engrosses the rest of Italy; an event which this century possibly may, but which the next probably will see.

Your friend Comte d'Einiedlen, and his Governor, have been with me this moment, and delivered me your letter from Berlin, of February the 28th, N. S. I like them both so well, that I am glad you did; and still more glad to hear what they say of you. Go on, and continue to deserve the praises of those who deserve praises themselves. Adieu.

I break open this letter to acknowledge yours of the 30th June, N. S. which I have but this instant received, though thirteen days antecedent in date to Mr. Harte's last. I never in my life heard of bathing four hours a day; and I am impatient to hear of your safe arrival at Venice, after so extraordinary an operation.

LETTER

## L E T T E R CLXXXVIII.

London, July the 30th, O. S. 1749.

DEAR BOY,

MR. HARTE'S letters and yours drop in upon me most irregularly; for I received, by the last post, one from Mr. Harte, of the 9th, N. S. and that which Mr. Grevenkop had received from him, the post before, was of the 13th; at last, I suppose, I shall receive them all.

I am very glad that my letter, with Dr. Shaw's opinion, has lessened your bathing; for, since I was born, I never heard of bathing four hours a day; which would surely be too much, even in Medea's kettle, if you wanted (as you do not yet) new boiling.

Though, in that letter of mine, I proposed your going to Inspruck, it was only in opposition to Lausanne, which I thought much too long and painful a journey for you; but you will have found, by my subsequent letters, that I intirely approved of Venice, where I hope you have now been some time, and which is a much better place for you to reside at, till you go to Naples, than either Tieffer or Laubach. I love Capitals extremely; it is in Capitals that the best company is always to be found; and, consequently, the best manners to be learned. The very best provincial places have some awkwardnesses,

nesses, that distinguish their manners from those of the Metropolis. *A propos* of Capitals; I send you here two letters of recommendation to Naples, from Monsieur Finochetti, the Neapolitan Minister at the Hague; and in my next I shall send you two more, from the same person, to the same place.

I have examined Comte Einsiedlen so narrowly, concerning you, that I have extorted from him a confession, that you do not care to speak German, unless to such as understand no other language. At this rate, you will never speak it well, which I am very desirous that you should do, and of which you would, in time, find the advantage. Whoever has not the command of a language, and does not speak it with facility, will always appear below himself, when he converses in that language: the want of words and phrases will cramp and lame his thoughts. As you now know German enough to express yourself tolerably, speaking it very often will soon make you speak it very well: and then you will appear in it whatever you are. What with your own Saxon servant, and the swarms of Germans you will meet with wherever you go, you may have opportunities of conversing in that language half the day: and I do very seriously desire that you will, or else all the pains you have already taken about it are lost. You will remember likewise, that, till you can write in Italian, you are always to write to me in German.

Mr. Harte's conjecture concerning your distemper seems to be a very reasonable one; it agrees intirely with mine, which is the universal rule by which

every man judges of another man's opinion. But, whatever may have been the cause of your rheumatic disorder, the effects are still to be attended to; and as there must be a remaining acrimony in your blood, you ought to have regard to that, in your common diet as well as in your medicines; both which should be of a sweetening alkaline nature, and promotive of perspiration. Rheumatic complaints are very apt to return, and those returns would be very vexatious and detrimental to you, at your age, and in your course of travels. Your time is, now particularly, inestimable; and every hour of it, at present, worth more than a year will be to you twenty years hence. You are now laying the foundation of your future character and fortune; and one single stone wanting in that foundation, is of more consequence than fifty in the superstructure; which can always be mended and embellished, if the foundation is solid. To carry on the metaphor of building: I would wish you to be a Corinthian edifice, upon a Tuscan foundation; the latter having the utmost strength and solidity to support, and the former all possible ornaments do decorate. The Tuscan column is coarse, clumsy, and unpleasant; nobody looks at it twice; the Corinthian fluted column is beautiful and attractive; but, without a solid foundation, can hardly be seen twice, because it must soon tumble down. Yours affectionately.

LETTER



## L E T T E R CLXXXIX.

London, August the 7th, O. S. 1749.

DEAR BOY,

BY Mr. Harte's letter to me of the 18th July, N. S. which I received by the last post, I am at length informed of the particulars both of your past distemper, and of your future motions. As to the former, I am now convinced, and so is Doctor Shaw, that your lungs were only symptomatically affected: and that the rheumatic tendency is what you are chiefly now to guard against, but (for greater security) with due attention still to your lungs, as if they had been, and still were, a little affected. In either case, a cooling, pectoral regimen is equally good. By cooling, I mean cooling in its consequences, not cold to the palate; for nothing is more dangerous than very cold liquors, at the very time that one longs for them the most; which is, when one is very hot. Fruit, when full ripe, is very wholesome; but then it must be within certain bounds as to quantity; for I have known many of my countrymen die of bloody fluxes, by indulging in too great a quantity of fruit, in those countries, where, from the goodness and ripeness of it, they thought it could do them no harm. *Ne quid nimis*, is a most excellent rule in every thing; but commonly the least observed, by people of your age, in any thing.

As to your future motions, I am very well pleased with them, and greatly prefer your intended stay at Verona, to Venice; whose almost stagnating waters must, at this time of the year, corrupt the air. Verona has a pure and clear air, and, as I am informed, a great deal of good company. Marquis Maffei, alone, would be worth going there for. You may, I think, very well leave Verona about the middle of September, when the great heats will be quite over, and then make the best of your way to Naples; where, I own, I want to have you, by way of precaution (I hope it is rather over caution) in case of the least remains of a pulmonic disorder. The amphitheatre at Verona is worth your attention; as are also many buildings there and at Vicenza, of the famous Andrea Palladio, whose taste and style of building were truly *antique*. It would not be amiss, if you employed three or four days in learning the five Orders of Architecture, with their general proportions; and you may know all that you need know of them in that time. Palladio's own book of Architecture is the best you can make use of for that purpose, skipping over the lowest mechanical parts of it, such as the materials, the cement, &c.

Mr. Harte tells me, that your acquaintance with the Classics is renewed; the suspension of which has been so short, that I dare say it has produced no coldness. I hope, and believe, you are now so much master of them, that two hours every day, uninterruptedly, for a year or two more, will make you perfectly so; and I think you cannot now allot  
them

them a greater share than that of your time, considering the many other things you have to learn and to do. You must know how to speak and write Italian perfectly: you must learn some Logic, some Geometry, and some Astronomy; not to mention your Exercises, where they are to be learned; and, above all, you must learn the World, which is not soon learned; and only to be learned by frequenting good and various companies.

Consider, therefore, how precious every moment of time is to you now. The more you apply to your business, the more you will taste your pleasures. The exercise of the mind in the morning whets the appetite for the pleasures of the evening, as much 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 silly or dull people often think them. No man tastes pleasures truly, who does not earn them by previous business; and few people do business well, who do nothing else. Remember, that when I speak of pleasures, I always mean the elegant pleasures of a rational Being, and not the brutal ones of a swine. I mean *la Bonne Cbere*, short of Gluttony; Wine, infinitely short of drunkenness; Play, without the least gaming; and Gallantry, without debauchery. There is a line in all these things, which men of sense, for greater security, take care to keep a good deal on the right side of; for, sickness, pain, contempt, and infamy, lie immediately on the other side of it. Men of sense and merit, in all other re-

spects, may have had some of these failings; but then those few examples, instead of inviting us to imitation, should only put us the more upon our guard against such weaknesses. Whoever thinks them fashionable, will not be so himself: I have often known a fashionable man have some one vice; but I never in my life knew a vicious man a fashionable man. Vice is as degrading as it is criminal. God bless you, my dear child!

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### LETTER CXC.

London, August the 10th, 1749.

DEAR BOY,

LET us resume our reflections upon Men, their characters, their manners; in a word, our reflexions upon the World. They may help you to form yourself, and to know others; a knowledge very useful at all ages, very rare at yours. It seems as if it were nobody's business to communicate it to young Men. Their Masters teach them, singly, the languages, or the sciences of their several departments; and are indeed generally incapable of teaching them the World: their Parents are often so too, or at least neglect doing it; either from avocations, indifference, or from an opinion, that throwing them into the world (as they call it) is the best way of teaching

teaching it them. This last notion is in a great degree true; that is, the World can doubtless never be well known by theory: practice is absolutely necessary; but surely it is of great use to a young man, before he sets out for that country, full of mazes, windings, and turnings, to have at least a general map of it, made by some experienced traveller.

There is a certain dignity of manners absolutely necessary, to make even the most valuable character either respected or respectable.

Horse-play, romping, frequent and loud fits of laughter, jokes, waggery, and indiscriminate familiarity, will sink both merit and knowledge into a degree of contempt. They compose at most a merry fellow; and a merry fellow was never yet a respectable man. Indiscriminate familiarity either offends your superiors, or else dubb's 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 at supper, for he is always joking and laughing; we will ask another, because he plays deep at all games, or because he can drink a great deal. These are all vilifying distinctions, mortifying preferences, and exclude all ideas of esteem and

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

This dignity of Manners, which I recommend so much to you, is not only as different from pride, as true courage is from blustering, or true wit from joking; but is absolutely inconsistent with it; for nothing vilifies and degrades more than pride. The pretensions of the proud man are oftener treated with sneer and contempt than with indignation: as we offer ridiculously too little to a 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 and indiscriminate assentation degrade, as much as indiscriminate contradiction and noisy debate disgust. But a modest assertion of one's own opinion, and a complaisant acquiescence in 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 about trifles, and a laborious attention to little objects which neither require nor deserve a moment's thought, lower a man; who from 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 he told him he had wrote three  
years



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 shews that the thing he is about is too big for him. Haste and hurry are very different things.

I have only mentioned some of those things which may, and do, in the opinion of the world, lower and sink characters, in other respects valuable enough; but I have taken no notice of those that affect and sink the moral characters. They are sufficiently obvious. 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 the τὸ ἄρετον, even though affected and put on! Pray read frequently, and with the utmost attention; nay, get by heart, if you can, that incomparable chapter in Cicero's Offices, upon the τὸ ἄρετον, or the *Decorum*. It contains whatever is necessary for the dignity of manners.

In my next I will send you a general map of Courts; a region yet unexplored by you; but which you are one day to inhabit. The ways are generally crooked and full of turnings, sometimes strewn

strewn with flowers, sometimes choaked up with briars; rotten ground and deep pits frequently lie concealed under a smooth and pleasing surface: all the paths are slippery, and every slip is dangerous. Sense and discretion must accompany you at your first setting out; but, notwithstanding those, till experience is your guide, you will every now and then step out of your way, or stumble.

Lady Chesterfield has just now received your German letter, for which she thanks you; she says, the language is very correct; and I can plainly see the character is well formed, not to say better than your English character. Continue to write German frequently, that it may become quite familiar to you, Adieu.

L E T T E R CXCI.

London, August the 21st, O. S. 1749,

DEAR BOY,

BY the last letter that I received from Mr. Harte, of the 31st July, N. S. I suppose you are now either at Venice or Verona, and perfectly recovered of your late illness; which, I am daily more and more convinced, had no consumptive tendency: however, for some time still, *faites comme s'il y en avoit*, be regular, and live pectorally.

You

You will soon be at Courts, where, though you will not be concerned, yet reflection and observation upon what you see and hear there may be of use to you, when hereafter you may come to be concerned in Courts yourself. Nothing in Courts is exactly as it appears to be ; often very different, sometimes directly contrary. Interest, which is the real spring of every thing there, equally creates and dissolves friendships, produces and reconciles enmities ; or, rather, allows of neither real friendships nor enmities ; for, as Dryden very justly observes, *politicians neither love nor hate*. This is so true, that you may think you connect yourself with two friends to-day, and be obliged, to-morrow, to make your option between them as enemies : observe, therefore, such a degree of reserve with your friends, as not to put yourself in their power, if they should become your enemies ; and such a degree of moderation with your enemies, as not to make it impossible for them to become your friends.

Courts are, unquestionably, the seats of politeness and good-breeding ; were they not so, they would be the seats of slaughter and desolation. Those who now smile upon, and embrace, would affront and stab each other, if manners did not interpose ; but Ambition and Avarice, the two prevailing passions at Courts, found Dissimulation more effectual than Violence ; and Dissimulation introduced that habit of politeness which distinguishes the Courtier from the Country Gentleman. In the former case the  
strongest

strongest body would prevail; in the latter, the strongest mind.

A man of parts and efficiency need not flatter every body at Court; but he must take great care to offend nobody personally; it being in the power of very many to hurt him, who cannot serve him. Homer supposes a chain let down from Jupiter to the earth, to connect him with mortals. There is, at all Courts, a chain which connects the Prince or the Minister with the Page of the back-stairs, or the Chambermaid. The King's wife, or mistress, has an influence over him; a Lover has an influence over her; the Chambermaid, or the Valet de Chambre, has an influence over both; and so *ad infinitum*. You must, therefore, not break a link of that chain by which you hope to climb up to the Prince.

You must renounce Courts, if you will not connive at knaves, and tolerate fools. Their number makes them considerable. You should as little quarrel, as connect yourself with either.

Whatever you say or do at Court, you may depend upon it, will be known; the business of most of those, who crowd levees and anti-chambers, being to repeat all that they see or hear, and a great deal that they neither see nor hear, according as they are inclined to the persons concerned, or according to the wishes of those to whom they hope to make their court. Great caution is therefore necessary; and if, to great caution, you can join seeming frankness and openness, you will unite what

what *Machiavel* reckons very difficult, but very necessary to be united; *volto sciolto e pensieri stretti*.

Women are very apt to be mingled in Court intrigues; but they deserve attention, better than confidence: to hold by them, is a very precarious tenure.

I am agreeably interrupted, in these reflections, by a letter which I have this moment received from Baron Firmian. It contains your panegyric, and with the strongest protestations imaginable, that he does you only justice. I received this favourable account of you with pleasure, and I communicate it to you with as much. While you deserve praise, it is reasonable you should know that you meet with it; and I make no doubt but it will encourage you in persevering to deserve it. This is one paragraph of the Baron's letter. "*Ses mœurs, dans un âge si tendre, réglées selon toutes les loix d'une morale exacte et sensée; son application (that is what I like) à tout ce qui s'appelle étude sérieuse, et Belles Lettres, éloignée de l'ombre même d'un Fastes Pédantesque, le rendent très-digne de vos tendres soins; et j'ai l'honneur de vous assurer que chacun se louera beaucoup de son commerce aisé, et de son amitié: j'en ai profité avec plaisir ici et à Vienne, et je me crois très-heureux de la permission qu'il m'a accordée de la continuer par la voie de lettres \**." Reputation, like health, is preserved  
and

\* "Notwithstanding his great youth, his manners are regulated by the most unexceptionable rules of sense, and of morality. His application (*that is what I like*) to every kind of  
" serious

and increased by the same means by which it is acquired. Continue to desire, and deserve praise, and you will certainly find it. Knowledge, adorned by manners, will infallibly procure it. Consider, that you have but a little way farther to get to your journey's end; therefore, for God's sake, do not slacken your pace: one year and a half more of sound application, Mr. Harte assures me, will finish his work; and, when his work is finished well, your own will be very easily done afterwards. *Les manieres et les Graces* are no immaterial parts of that work; and I beg that you will give as much of your attention to them as to your books. Every thing depends upon them: *senza di noi ogni fatica è vana*. The various companies you now go into will procure them you, if you will carefully observe and form yourself upon those who have them.

Adieu! God bless you! and may you ever deserve that affection with which I am now, Yours!

“ serious study, as well as to polite literature, without even the  
 “ least appearance of ostentatious pedantry, render him worthy  
 “ of your most tender affection; and I have the honour of as-  
 “ suring you, that every one cannot but be pleased with the ac-  
 “ quisition of his acquaintance, and of his friendship. I have  
 “ profited of it, both here and at Vienna; and shall esteem my-  
 “ self very happy, to make use of the permission he has given me,  
 “ of continuing it by letter.”

LETTER



## L E T T E R CXCII.

London, Sept. 5th, O. S. 1749.

DEAR BOY,

I HAVE received yours from Laubach, of the 17th of August, N. S. with the enclosed for Comte Lascaris; which I have given him, and with which he is extremely pleased, as I am with your account of Carniola. I am very glad that you attend to, and inform yourself of, the political objects of the countries you go through. Trade and manufactures are very considerable, not to say, the most important ones; for, though Armies and Navies are the shining marks of the strength of countries, they would be very ill paid, and consequently fight very ill, if manufactures and commerce did not support them. You have certainly observed in Germany the inefficiency of great powers, with great tracts of country, and swarms of men; which are absolutely useless, if not paid by other powers, who have the resources of manufactures and commerce. This we have lately experienced to be the case of the two Empresses of Germany and Russia: England, France, and Spain, must pay their respective allies, or they may as well be without them.

I have not the least objection to your taking, into the bargain, the observation of natural curiosities; they are very welcome, provided they do not take  
up

up the room of better things. But the forms of government, the maxims of policy, the strength or weakness, the trade and commerce, of the several countries you see or hear of, are the important objects which I recommend to your most minute inquiries, and most serious attention. I thought that the Republic of Venice had, by this time, laid aside that silly and frivolous piece of policy, of endeavouring to conceal their form of government; which any body may know, pretty nearly, by taking the pains to read four or five books, which explain all the great parts of it; and, as for some of the little wheels of that machine, the knowledge of them would be as little useful to others, as dangerous to themselves. Their best policy (I can tell them) is to keep quiet, and to offend no one great Power, by joining with another. Their escape after the *Ligue of Cambray* should prove an useful lesson to them.

I am glad you frequent the assemblies at Venice. Have you seen Monsieur and Madame Capello; and how did they receive you? Let me know who are the Ladies whose houses you frequent the most. Have you seen the Comtesse d'Orselka, Princess of Holstein? Is Comte Algarotti, who was the *tenant* there, at Venice?

You will, in many parts of Italy, meet with numbers of the Pretender's people (English, Scotch, and Irish, fugitives), especially at Rome; and probably the Pretender himself. It is none of your business to declare war on these people; as little as it is your interest,

interest, or, I hope, your inclination to connect yourself with them: and therefore I recommend to you a perfect neutrality. Avoid them as much as you can with decency and good manners; but, when you cannot, avoid any political conversation or debates with them, tell them that you do not concern yourself with political matters; that you are neither a maker nor a deposer of Kings; that, when you left England, you left a King in it, and have not since heard either of his death, or of any revolution that has happened; and that you take Kings and Kingdoms as you find them; but enter no farther into matters with them, which can be of no use, and might bring on heats and quarrels. When you speak of the old Pretender, you will call him only the Chevalier de St. George; but mention him as seldom as possible. Should he chance to speak to you, at any assembly (as, I am told, he sometimes does to the English), be sure that you seem not to know him; and answer him civilly, but always either in French or in Italian; and give him, in the former, the appellation of *Monsieur*, and in the latter, of *Signore*. Should you meet with the Cardinal of York, you will be under no difficulty; for he has, as Cardinal, an undoubted right to *Eminenza*. Upon the whole, see any of those people as little as possible; when you do see them, be civil to them, upon the footing of strangers; but never be drawn into any altercations with them, about the imaginary right of their King, as they call him.

It is to no sort of purpose to talk to those people of the natural rights of mankind, and the particular constitution of this country. Blinded by prejudices, soured by misfortunes, and tempted by their necessities, they are as incapable of reasoning rightly, as they have hitherto been of acting wisely. The late Lord Pembroke never would know any thing that he had not a mind to know; and, in this case, I advise you to follow his example. Never know either the father or the two sons, any otherwise than as foreigners; and so, not knowing their pretensions, you have no occasion to dispute them.

I can never help recommending to you the utmost attention and care, to acquire *les Manieres, la Tournure, et les Graces d'un Galant Homme, et d'un Homme de Cour*. They should appear in every look, in every action; in your address, and even in your dress, if you would either please or rise in the world. That you may do both (and both are in your power) is most ardently wished you, by Yours.

P. S. I made Comte Lascares show me your letter, which I liked very well: the style was easy and natural, and the French pretty correct. There were so few faults in the orthography, that, a little more observation of the best French authors, will make you a correct master of that necessary language.

I will not conceal from you, that I have lately had extraordinary good accounts of you from an unsuspected and judicious person; who promises me, that, with a little more of the world, your  
Manners

Manners and Addrefs will equal your knowledge. This is the more pleafing to me, as thofe were the two articles of which I was the moft doubtful. Thefe commendations will not, I am perfuaded, make you vain and coxcomical, but only encourage you to go on in the right way.

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## L E T T E R CXCIII.

London, Sept. 12th, O. S. 1749.

DEAR BOY,

IT feems extraordinary, but it is very true, that my anxiety for you increafes in proportion to the good accounts which I receive of you from all hands. I promife myfelf fo much from you, that I dread the leaft difappointment. You are now fo near the port which I have fo long wifhed and laboured to bring you fafe into, that my concern would be doubled, fhould you be fh>wrecked within fight of it. The object, therefore, of this letter is (laying afide all the authority of a parent), to conjure you as a friend, by the affection you have for me (and furely you have reafon to have fome), and by the regard you have for yourfelf, to go on, with affiduity and attention, to complete that work which, of late, you have carried on fo well, and which is now fo near being finished. My

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wifhes,

wishes and my plan, were to make you shine, and distinguish yourself equally in the learned and the polite world. Few have been able to do it. Deep learning is generally tainted with pedantry, or at least unadorned by manners; as, on the other hand, polite manners, and the turn of the world, are too often unsupported by knowledge, and consequently end contemptibly in the frivolous dissipation of drawing-rooms and *ruelles*. You are now got over the dry and difficult parts of learning; what remains requires much more time than trouble. You have lost time by your illness; you must regain it now or never. I therefore most earnestly desire, for your own sake, that, for these next six months, at least six hours every morning uninterruptedly may be inviolably sacred to your studies with Mr. Harte. I do not know whether he will require so much; but I know that I do, and hope you will, and consequently prevail with him to give you that time: I own it is a good deal; but, when both you and he consider, that the work will be so much better, and so much sooner done, by such an assiduous and continued application, you will neither of you think it too much, and each will find his account in it. So much for the mornings, which, from your own good sense, and Mr. Harte's tenderness and care of you, will, I am sure, be thus well employed. It is not only reasonable, but useful too, that your evenings should be devoted to amusements and pleasures; and therefore I not only allow, but recommend, that they should be employed at assemblies, balls, *spectacles,*



*cles*, and in the best companies; with this restriction only, that the consequences of the evening's diversions may not break-in upon the morning's studies, by breakfastings, visits, and idle parties into the country. At your age you need not be ashamed, when any of these morning parties are proposed, to say, you must beg to be excused, for you are obliged to devote your mornings to Mr. Harte; that I will have it so; and that you dare not do otherwise. Lay it all upon me; though I am persuaded, it will be as much your own inclination as it is mine. But those frivolous idle people, whose time hangs upon their own hands, and who desire to make others lose theirs too, are not to be reasoned with: and indeed it would be doing them too much honour. The shortest civil answers are the best; *I cannot, I dare not*, instead of *I will not*; for, if you were to enter with them into the necessity of study, and the usefulness of knowledge, it would only furnish them with matter for their silly jests; which, though I would not have you mind, I would not have you invite. I will suppose you at Rome, studying six hours uninterruptedly with Mr. Harte, every morning, and passing your evenings with the best company of Rome, observing their manners, and forming your own: and I will suppose a number of idle, fauntering, illiterate English, as there commonly is there, living entirely with one another, supping, drinking, and sitting up late at each other's lodgings; commonly in riots and scrapes, when

drunk; and never in good company when sober. I will take one of these pretty fellows, and give you the dialogue between him and yourself; such as, I dare say, it will be on his side; and such as, I hope, it will be on yours.

Englishman. Will you come and breakfast with me to-morrow; there will be four or five of our countrymen; we have provided chaises; and we will drive somewhere out of town after breakfast?

Stanhope. I am very sorry I cannot; but I am obliged to be at home all morning.

Englishman. Why then we will come and breakfast with you.

Stanhope. I can't do that neither; I am engaged.

Englishman. Well then, let it be the next day.

Stanhope. To tell you the truth, it can be no day in the morning; for I neither go out, nor see any body at home, before twelve.

Englishman. And what the devil do you do with yourself till twelve o'clock?

Stanhope. I am not by myself; I am with Mr. Harte.

Englishman. Then what the devil do you do with him?

Stanhope. We study different things; we read, we converse.

Englishman. Very pretty amusement indeed! Are you to take Orders then?

Stanhope. Yes, my father's orders, I believe I must take.

Englishman.

Englishman. Why, hast thou no more spirit, than to mind an old fellow a thousand miles off!

Stanhope. If I don't mind his orders, he won't mind my draughts.

Englishman. What, does the old prig threaten then? Threatened folks live long: never mind threats.

Stanhope. No, I can't say that he has ever threatened me in his life; but I believe I had best not provoke him.

Englishman. Pooh; you would have one angry letter from the old fellow, and there would be an end of it.

Stanhope. You mistake him mightily; he always does more than he says. He has never been angry with me yet, that I remember, in his life; but, if I were to provoke him, I am sure he would never forgive me: he would be coolly immoveable; and I might beg and pray, and write my heart out to no purpose.

Englishman. Why then he is an odd dog, that's all I can say: and pray, are you to obey your dry-nurse too, this same, what's his name—Mr. Harte?

Stanhope. Yes.

Englishman. So he stuffs you all morning with Greek, and Latin, and Logic, and all that. Egad, I have a dry-nurse too, but I never looked into a book with him in my life; I have not so much as seen the face of him this week, and don't care a louse if I never see it again.

R 4

Stanhope.

Stanhope. My dry-nurse never desires any thing of me that is not reasonable, and for my own good; and therefore I like to be with him.

Englishman. Very sententious and edifying, upon my word! at this rate you will be reckoned a very good young man.

Stanhope. Why, that will do me no harm.

Englishman. Will you be with us to-morrow in the evening then? We shall be ten with you; and I have got some excellent good wine; and we'll be very merry.

Stanhope. I am very much obliged to you, but I am engaged for all the evening, to-morrow; first at Cardinal Albani's; and then to sup at the Venetian Embassadors's.

Englishman. How the devil can you like being always with these foreigners? I never go amongst them, with all their formalities and ceremonies. I am never easy in company with them; and, I don't know why, but I am ashamed.

Stanhope. I am neither ashamed nor afraid: I am very easy with them; they are very easy with me; I get the language, and I see their characters, by conversing with them; and that is what we are sent abroad for, is it not?

Englishman. I hate your modest women's company, your women of fashion as they call 'em: I don't know what to say to them, for my part.

Stanhope. Have you ever conversed with them?

Englishman.

Englishman. No: I never conversed with them; but I have been sometimes in their company, though much against my will.

Stanhope. But at least they have done you no hurt; which is probably more than you can say of the women you do converse with.

Englishman. That's true, I own; but, for all that, I would rather keep company with my surgeon half the year, than with your women of fashion the year round.

Stanhope. Tastes are different, you know, and every man follows his own.

Englishman. That's true; but thine's a devilish odd one, Stanhope. All morning with thy dry-nurse; all the evening in formal fine company; and all day long afraid of old Daddy in England. Thou art a queer fellow, and I am afraid there's nothing to be made of thee.

Stanhope. I am afraid so too.

Englishman. Well then; good-night to you: you have no objection, I hope, to my being drunk to-night, which I certainly will be.

Stanhope. Not in the least; nor to your being sick to-morrow, which you as certainly will be; and so good night too.

You will observe, that I have not put into your mouth those good arguments, which upon such an occasion would, I am sure, occur to you; as piety and affection towards me; regard and friendship for Mr. Harte; respect for your own moral character,  
and

and for all the relative duties of Man, Son, Pupil, and Citizen. Such solid arguments would be thrown away upon such shallow puppies. Leave them to their ignorance, and to their dirty disgraceful vices. They will severely feel the effects of them, when it will be too late. Without the comfortable refuge of learning, and with all the sickness and pains of a ruined stomach, and a rotten carcase, if they happen to arrive at old age, it is an uneasy and ignominious one. The ridicule which such fellows endeavour to throw upon those who are not like them, is, in the opinion of all men of sense, the most authentic panegyric. Go on, then, my dear child, in the way you are in, only for a year and a half more; that is all I ask of you. After that, I promise that you shall be your own master, and that I will pretend to no other title than that of your best and truest friend. You shall receive advice, but no orders, from me; and in truth you will want no other advice but such as youth and inexperience must necessarily require. You shall certainly want nothing that is requisite, not only for your conveniency, but also for your pleasures, which I always desire should be gratified. You will suppose, that I mean the pleasures *d'un bonnête homme*.

While you are learning Italian, which I hope you do with diligence, pray take care to continue your German, which you may have frequent opportunities of speaking. I would also have you keep up your knowledge of the *Jus Publicum Imperii*, by looking over, now and then, those *inestimable manuscripts*,



*scripts*, which Sir Charles Williams, who arrived here last week, assures me you have made upon that subject. It will be of very great use to you, when you come to be concerned in foreign affairs; as you shall be (if you qualify yourself for them) younger than ever any other was: I mean, before you are twenty. Sir Charles tells me, that he will answer for your learning; and that he believes you will acquire that address, and those graces, which are so necessary to give it its full lustre and value. But he confesses, that he doubts more of the latter than of the former. The justice which he does Mr. Harte, in his panegyrics of him, makes me hope, that there is likewise a great deal of truth in his encomiums of you. Are you pleased with, and proud of, the reputation which you have already acquired? Surely you are, for I am sure I am. Will you do any thing to lessen or forfeit it? Surely you will not. And will you not do all you can to extend and increase it? Surely you will. It is only going on for a year and a half longer, as you have gone on for the two years last past, and devoting half the day only to application; and you will be sure to make the earliest figure and fortune in the world, that ever man made. Adieu.

LETTER

## L E T T E R CXCIV.

London, Sept. 22d, O. S. 1749.

DEAR BOY,

IF I had faith in philters and love potions, I should suspect that you had given Sir Charles Williams some, by the manner in which he speaks of you, not only to me, but to every body else. I will not repeat to you what he says of the extent and correctness of your knowledge, as it might either make you vain, or persuade you that you had already enough of what nobody can have too much. You will easily imagine how many questions I asked, and how narrowly I sifted him upon your subject: he answered me, and I dare say with truth, just as I could have wished; till, satisfied entirely with his accounts of your character and learning, I enquired into other matters, intrinsically indeed of less consequence, but still of great consequence to every man, and of more to you than to almost any man; I mean, your address, manners, and air. To these questions, the same truth which he had observed before obliged him to give me much less satisfactory answers. And as he thought himself, in friendship both to you and me, obliged to tell me the disagreeable, as well as the agreeable truths, upon the same principle I think myself obliged to repeat them to you.

He

He told me then, that in company you were frequently most *provokingly* inattentive, absent, and *distract*; that you came into a room, and presented yourself very awkwardly; that at table you constantly threw down knives, forks, napkins, bread, &c. and that you neglected your person and dress, to a degree unpardonable at any age, and much more so at your years.

These things, how immaterial soever they may seem to people who do not know the world, and the nature of mankind, give me, who know them to be exceedingly material, very great concern. I have long distrusted you, and therefore frequently admonished you, upon these articles; and I tell you plainly, that I shall not be easy till I hear a very different account of them. I know no one thing more offensive to a company, than that inattention and *distract*. It is showing them the utmost contempt; and people never forgive contempt. No man is *distract* with the man he fears, or the woman he loves; which is a proof that every man can get the better of that *distract*, when he thinks it worth his while to do so; and, take my word for it, it is always worth his while. For my own part, I would rather be in company with a dead man than with an absent one; for, if the dead man gives me no pleasure, at least he shows me no contempt; whereas the absent man, silently indeed, but very plainly, tells me that he does not think me worth his attention. Besides, can an absent man make any observations upon the characters, customs, and manners

ners of the company? No. He may be in the best companies all his life-time (if they will admit him, which, if I were they, I would not), and never be one jot the wiser. I never will converse with an absent man; one may as well talk to a deaf one. It is, in truth, a practical blunder, to address ourselves to a man who we see plainly neither hears, minds, nor understands us. Moreover, I aver, that no man is, in any degree, fit for either business or conversation, who cannot, and does not, direct and command his attention to the present object, be that what it will. You know, by experience, that I grudge no expence in your education; but I will positively not keep you a Flapper. You may read, in Dr. Swift, the description of these Flappers, and the use they were of to your friends the Laputans; whose minds (Gulliver says) are so taken up with intense speculations, that they neither can speak, or attend to the discourses of others, without being roused by some external action upon the organs of speech and hearing; for which reason, those people who are able to afford it always keep a Flapper in their family, as one of their domestics; nor ever walk about, or make visits, without him. This Flapper is likewise employed diligently to attend his master in his walks; and, upon occasion, to give a soft flap upon his eyes; because he is always so wrapped up in cogitation, that he is in manifest danger of falling down every precipice, and bouncing his head against every post, and, in the streets, of jostling others, or being jostled into the kennel himself. If *Christian* will

will undertake this province into 'the bargain, with all my heart; but I will not allow him any increase of wages upon that score. In short, I give you fair warning, that, when we meet, if you are absent in mind, I will soon be absent in body; for, it will be impossible for me to stay in the room: and, if at table you throw down your knife, plate, bread, &c. and hack the wing of a chicken for half an hour, without being able to cut it off, and your sleeve all the time in another dish, I must rise from table, to escape the fever you would certainly give me. Good God! how I should be shocked, if you came into my room, for the first time, with two left legs, presenting yourself with all the graces and dignity of a taylor, and your clothes hanging upon you, like those in Monmouth-street, upon tenter-hooks! whereas I expect, nay, require to see you present yourself with the easy and genteel air of a man or fashion, who has kept good company. I expect you not only well dressed, but very well dressed: I expect a gracefulness in all your motions, and something particularly engaging in your address. All this I expect, and all this it is in your power, by care and attention, to make me find; but, to tell you the plain truth, if I do not find it, we shall not converse very much together; for I cannot stand inattention and awkwardness; it would endanger my health. You have often seen, and I have as often made you observe, L\*\*'s distinguished inattention and awkwardness. Wrapped up, like a Laputan, in intense thought, and possibly, sometimes, in no thought

thought at all (which, I believe, is very often the case of absent people) he does not know his most intimate acquaintance by sight, or answers them as if he were at cross purposes. He leaves his hat in one room, his sword in another, and would leave his shoes in a third, if his buckles, though awry, did not save them; his legs and arms, by his awkward management of them, seem to have undergone the *Question extraordinaire*; and his head, always hanging upon one or other of his shoulders, seems to have received the first stroke upon a block. I sincerely value and esteem him for his parts, learning, and virtue; but, for the soul of me! I cannot love him in company. This will be universally the case, in common life, of every inattentive, awkward man, let his real merit and knowledge be ever so great. When I was of your age, I desired to shine, as far as I was able, in every part of life; and was as attentive to my manners, my dress, and my air, in company on evenings, as to my books and my tutor in the mornings. A young fellow should be ambitious to shine in every thing; and, of the two, always rather overdo than underdo. These things are by no means trifles; they are of infinite consequence to those who are to be thrown into the great world, and who would make a figure or a fortune in it. It is not sufficient to deserve well; one must please well too. Awkward disagreeable merit will never carry any body far. Wherever you find a good dancing-master, pray let him put you upon your haunches; not so much for the sake of dancing,

as



as for coming into a room, and presenting yourself genteelly and gracefully. Women, whom you ought to endeavour to please, cannot forgive a vulgar and awkward air and gestures; *il leur faut du brillant*. The generality of men are pretty like them, and are equally taken by the same exterior graces.

I am very glad that you have received the diamond buckles safe; all I desire, in return for them, is, that they may be buckled even upon your feet, and that your stockings may not hide them. I should be sorry you were an egregious fop; but I protest, that, of the two, I would rather have you a Fop than a Sloven. I think negligence in my own dress, even at my age, when certainly I expect no advantages from my dress, would be indecent with regard to others. I have done with fine clothes; but I will have my plain clothes fit me, and made like other people's. In the evenings, I recommend to you the company of women of fashion, who have a right to attention, and will be paid it. Their company will smooth your manners, and give you a habit of attention and respect; of which you will find the advantage among men.

My plan for you, from the beginning, has been to make you shine equally in the learned and in the polite world; the former part is almost completed to my wishes, and will, I am persuaded, in a little time more, be quite so. The latter part is still in your power to complete; and I flatter myself that you will do it, or else the former part will avail you very little; especially in your department, where

the exterior address and graces do half the business ; they must be the harbingers of your merit, or your merit will be very coldly received : all can and do judge of the former ; few of the latter.

Mr. Harte tells me, that you have grown very much since your illness : if you get up to five feet ten, or even nine inches, your figure will probably be a good one ; and, if well dressed and genteel, will probably please ; which is a much greater advantage to a man, than people commonly think. Lord Bacon calls it a letter of recommendation.

I would wish you to be the *omnis homo, l'homme universel*. You are nearer it, if you please, than ever any body was at your age ; and if you will but, for the course of this next year only, exert your whole attention to your studies in the morning, and to your address, manners, air, and *tournure*, in the evenings, you will be the man I wish you, and the man that is rarely seen.

Our letters go, at best, so irregularly, and so often miscarry totally, that, for greater security, I repeat the same things. So, though I acknowledged by last post Mr. Harte's letter of the 8th September, N. S. I acknowledge it again by this to you. If this should find you still at Verona, let it inform you, that I wish you would set out soon for Naples ; unless Mr. Harte should think it better for you to stay at Verona, or any other place on this side Rome, till you go there for the Jubilee. Nay, if he likes it better, I am very willing that you should go directly from Verona to Rome : for you  
cannot

cannot have too much of Rome, whether upon account of the language, the curiosities, or the company. My only reason for mentioning Naples, is for the sake of the climate, upon account of your health ; but, if Mr. Harte thinks your health is now so well restored as to be above climate, he may steer your course wherever he thinks proper ; and, for aught I know, your going directly to Rome, and consequently staying there so much the longer, may be as well as any thing else. I think you and I cannot put our affairs in better hands than in Mr. Harte's ; and I will take his infallibility against the Pope's, with some odds on his side. *A-propos* of the Pope ; remember to be presented to him before you leave Rome, and go through the necessary ceremonies for it, whether of kissing his slipper or his b—h ; for I would never deprive myself of any thing that I wanted to do or see, by refusing to comply with an established custom. When I was in Catholic countries, I never declined kneeling in their churches at their elevation, nor elsewhere, when the Host went by. It is a complaisance due to the custom of the place, and by no means, as some silly people have imagined, an implied approbation of their doctrine. Bodily attitudes and situations are things so very indifferent in themselves, that I would quarrel with nobody about them. It may, indeed, be improper for Mr. Harte to pay that tribute of complaisance, upon account of his character.

This letter is very long, and possibly a very tedious one; but my anxiety for your perfection is so great, and particularly at this critical and decisive period of your life, that I am only afraid of omitting, but never of repeating, or dwelling too long upon any thing, that I think may be of the least use to you. Have the same anxiety for yourself, that I have for you, and all will do well. Adieu, my dear child.

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L E T T E R C X C V .

London, Sept. the 27th, O. S. 1749.

DEAR BOY,

A VULGAR, ordinary way of thinking, acting, or speaking, implies a low education, and a habit of low company. Young people contract it at school, or among servants, with whom they are too often used to converse; but, after they frequent good company, they must want attention and observation very much, if they do not lay it quite aside. And indeed, if they do not, good company will be very apt to lay them aside. The various kinds of vulgarisms are infinite: I cannot pretend to point them out to you; but I will give some samples, by which you may guess at the rest.

A vulgar

A vulgar man is captious and jealous; eager and impetuous about trifles. He suspects himself to be slighted, thinks every thing that is said meant at him: if the company happens 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. A man of fashion does not suppose himself to be either the sole or principal object of the thoughts, looks, or words of the company; and never suspects that he is either slighted or laughed at, unless he is conscious that he deserves it. And if (which very seldom happens) the company is absurd or ill-bred enough to do either, he does not care two-pence, unless the insult be so gross and plain as to require satisfaction of another kind. As he is above trifles, he is never vehement and eager about them; and, wherever they are concerned, rather acquiesces than wrangles. A vulgar man's conversation always favours 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 which he relates with emphasis, as interesting matters. He is a man-gossip.

Vulgarism in language is the next and distinguishing characteristic of bad company, and a bad education. A man of fashion avoids nothing with more care than that. Proverbial expressions, and trite sayings, are the flowers of the rhetoric of a vulgar

man. Would he say, that men differ in their tastes ; 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*, aye, that he does. He has always some favourite word for the time being ; which, for the sake of using often, he commonly abuses : 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 *obleiged* 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.

An awkward address, ungraceful attitudes and actions, and a certain left-handedness (if I may use that word), loudly proclaim low education and low company ; for it is impossible to suppose that a man can have frequented good company, without having caught something, at least, of their air and motions. A new-raised man is distinguished in a regiment by his awkwardness ; but he must be impenetrably dull, if, in a month or two's time, he cannot perform at least the common manual exercise, and look like a  
foldier,



soldier. The very accoutrements of a man of fashion are grievous incumbrances to a vulgar man. He is at a loss what to do with his hat, when it is not upon his head; his cane (if unfortunately he wears one) is at perpetual war with every cup of tea or coffee he drinks; destroys them first, and then accompanies them in their fall. His sword is formidable only to his own legs, which would possibly carry him fast enough out of the way of any sword but his own. His clothes fit him so ill, and constrain him so much, that he seems rather their prisoner than their proprietor. He presents himself in company, like a criminal in a court of justice; his very air condemns him; and people of fashion will no more connect themselves with the one, than people of character will with the other. This repulse drives and sinks him into low company; a gulph from whence no man, after a certain age, ever emerged.

*Les manieres nobles et aisées, la tournure d'un homme de condition, le ton de la bonne compagnie, les Graces, le je ne sçais quoi qui plaît,* are as necessary to adorn and introduce your intrinsic merit and knowledge, as the polish is to the diamond; which, without that polish, would never be worn, whatever it might weigh. Do not imagine that these accomplishments are only useful with women; they are much more so with men. In a public assembly, what an advantage has a graceful speaker, with genteel motions, a handsome figure, and a liberal air, over one who shall speak full as much good sense, but destitute of these ornaments! In business,

how prevalent are the Graces ! how detrimental is the want of them ! By the help of these, I have known some men refuse favours, less offensively than others granted them. The utility of them in Courts, and Negotiations, is inconceivable. You gain the hearts, and consequently the secrets, of nine in ten that you have to do with, in spite even of their prudence, which will, nine times in ten, be the dupe of their hearts and of their senses. Consider the importance of these things as they deserve ; and you will not lose one moment in the pursuit of them.

You are travelling now in a country once so famous both for arts and arms, that (however degenerated at present) it still deserves your attention and reflection. View it therefore with care, compare its former with its present state, and examine into the causes of its rise, and its decay. Consider it classically and politically, and do not run through it, as too many of your young countrymen do, musically, and (to use a ridiculous word) *knick-knackically*. No piping nor fiddling, I beseech you ; no days lost in poring upon almost imperceptible *Intaglios* and *Cameos* ; and do not become a Virtuoso of small wares. Form a taste of Painting, Sculpture, and Architecture, if you please, by a careful examination of the works of the best ancient and modern artists ; those are liberal arts, and a real taste and knowledge of them become a man of fashion very well. But, beyond certain bounds, the Man of Taste ends, and the frivolous Virtuoso begins.

Your

Your friend Mendes, the good Samaritan, dined with me yesterday. He has more good-nature and generosity than parts. However, I will show him all the civilities that his kindness to you so justly deserves. He tells me that you are taller than I am, which I am very glad of: I desire you may excel me in every thing else too; and, far from repining, I shall rejoice at your superiority. He commends your friend Mr. Stevens extremely; of whom, too, I have heard so good a character from other people, that I am very glad of your connection with him. It may prove of use to you hereafter. When you meet with such sort of Englishmen abroad, who, either from their parts or their rank, are likely to make a figure at home, I would advise you to cultivate them, and get their favourable testimony of you here, especially those who are to return to England before you. Sir Charles Williams has puffed you (as the mob call it) here extremely. If three or four more people of parts do the same, before you come back, your first appearance in London will be to great advantage. Many people do, and indeed ought to take things upon trust; many more do, who need not; and few dare dissent from an established opinion. Adieu.

LETTER

## L E T T E R CXCVI.

London, October the 2d, O. S. 1749.

DEAR BOY,

I RECEIVED by the last post your letter of the 22d September, N. S. but I have not received that from Mr. Harte, to which you refer, and which you say contained your reasons for leaving Verona, and returning to Venice; so that I am intirely ignorant of them. Indeed, the irregularity and negligence of the post provoke me, as they break the thread of the accounts I want to receive from you, and of the instructions and orders which I send you almost every post. Of these last twenty posts, I am sure that I have wrote eighteen, either to you or Mr. Harte; and it does not appear, by your letter, that all, or even any of my letters have been received. I desire, for the future, that both you and Mr. Harte will, constantly, in your letters, mention the dates of mine. Had it not been for their miscarriage, you would not have been in the uncertainty you seem to be in at present, with regard to your future motions. Had you received my letters, you would have been by this time at Naples; but we must, now, take things where they are.

Upon the receipt then of this letter you will, as soon as conveniently you can, set out for Rome; where you will not arrive too long before the Jubilee, considering the difficulties of getting lodgings,  
and

and other accommodations there at this time. I leave the choice of the *route* to you; but I do by no means intend that you should leave Rome after the Jubilee, as you seem to hint in your letter: on the contrary, I will have Rome your head-quarters for six months at least; till you shall have, in a manner, acquired the *Jus Civitatis* there. More things are to be seen and learned there, than in any other town in Europe; there are the best masters to instruct, and the best companies to polish you. In the spring, you may make (if you please) frequent excursions to Naples; but Rome must still be your head-quarters, till the heats of June drive you from thence to some other place in Italy, which we shall think of by that time. As to the expence which you mention, I do not regard it in the least: from your infancy to this day, I never grudged any expence in your education, and still less do it now that it is become more important and decisive. I attend to the objects of your expences, but not to the sums. I will certainly not pay one shilling for your losing your nose, your money, or your reason; that is, I will not contribute to women, gaming, and drinking. But I will most chearfully supply, not only every necessary, but every decent expence you can make. I do not care what the best masters cost. I would have you as well drest, lodged, and attended, as any reasonable man of fashion is in his travels. I would have you have that pocket-money that should enable you to make the proper expence *d'un bonnête homme*. In short, I bar no expence, that has neither vice nor  
folly

folly for its object; and, under those two reasonable restrictions, draw and welcome.

As for Turin, you may go there hereafter, as a traveller, for a month or two; but, you cannot conveniently reside there as an academician, for reasons which I have formerly communicated to Mr. Harte, and which, Mr. Villetes, since his return here, has shown me in a still stronger light than he had done by his letters from Turin, of which I sent copies to Mr. Harte, though probably he never received them.

After you have left Rome, Florence is one of the places with which you should be thoroughly acquainted. I know that there is a great deal of gaming there; but, at the same time, there are, in every place, some people whose fortunes are either too small, or whose understandings are too good, to allow them to play for any thing above trifles; and with those people you will associate yourself, if you have not (as I am assured you have not in the least) the spirit of gaming in you. Moreover, at suspected places, such as Florence, Turin, and Paris, I shall be more attentive to your draughts, and such as exceed a proper and handsome expence will not be answered; for, I can easily know whether you game or not, without being told.

Mr. Harte will determine your *route* to Rome, as he shall think best; whether along the coast of the Adriatic, or that of the Mediteranean, it is equal to me; but, you will observe to come back a different way from that you went.

Since



Since your health is so well restored, I am not sorry that you are returned to Venice; for, I love Capitals. Every thing is best at Capitals; the best masters, the best companies, and the best manners. Many other places are worth seeing, but Capitals only are worth residing at. I am very glad that Madame Capello received you so well; Monsieur I was sure would: pray assure them both of my respects, and of my sensibility of their kindness to you. Their house will be a very good one for you at Rome; and I would advise you to be domestic in it, if you can. But Madame, I can tell you, requires great attentions. Madame Micheli has written a very favourable account of you to my friend the Abbé Grossa Testa, in a letter which he showed me, and in which there are so many civil things to myself, that I would wish to tell her how much I think myself obliged to her. I approve very much of the allotment of your time at Venice: pray go on so for a twelvemonth at least, wherever you are. You will find your own account in it.

I like your last letter, which gives me an account of yourself and your own transactions; for, though I do not recommend the *egotism* to you with regard to any body else, I desire that you will use it with me, and with me only. I interest myself in all that you do; and as yet (excepting Mr. Harte) nobody else does. He must of course know all, and I desire to know a great deal.

I am glad you have received, and that you like, the diamond buckles. I am very willing that you should

should make, but very unwilling that you should *cut* a figure with them at the Jubilee; the *cutting a figure* being the very lowest vulgarism in the English language; and equal, in elegancy, to Yes, my Lady, and No, my Lady. The words *vast* and *vastly* you will have found, by my former letter, that I had proscribed out of the diction of a gentleman; unless in their proper signification of *size* and *bulk*. Not only in language, but in every thing else, take great care that the first impressions you give of yourself may be not only favourable, but pleasing, engaging, nay, seducing. They are often decisive: I confess they are a good deal so with me; and I cannot wish for farther acquaintance with a man whose first *abord* and address displease me.

So many of my letters have miscarried, and I know so little which, that I am forced to repeat the same thing over and over again eventually. This is one. I have wrote twice to Mr. Harte, to have your picture drawn in miniature, while you were at Venice, and to send it me in a letter: it is all one to me, whether in enamel or in water-colours, provided it is but very like you. I would have you drawn exactly as you are, and in no whimsical dress. I lay more stress upon the likeness of the picture, than upon the taste and skill of the painter. If this be not already done, I desire that you will have it done forthwith, before you leave Venice; and enclose it in a letter to me; which letter, for greater security, I would have you desire Sir James Gray to enclose, in his packet to the office; as I, for the same

same reason, send this under his cover. If the picture be done upon vellum, it will be the most portable. Send me, at the same time, a thread or silk of your own length, exactly. I am solicitous about your figure; convinced, by a thousand instances, that a good one is a real advantage. *Mens sana in corpore sano*, is the first and greatest blessing: I would add *et pulchro*, to complete it. May you have that, and every other! Adieu.

Have you received my letters of recommendation to Cardinal Albani, and the Duke de Nivernois, at Rome?

## L E T T E R CXC VII.

London, Oct. 9th, O. S. 1749.

DEAR BOY,

IF this letter finds you at all, of which I am very doubtful, it will find you at Venice, preparing for your journey to Rome; which, by my last letter to Mr. Harte, I advised you to make along the coast of the Adriatic, through Rimini, Loretto, Ancona, &c. places that are all worth seeing, but not worth staying at. And such I reckon all places, where the eyes only are employed. Remains of antiquity, public buildings, paintings, sculptures, &c. ought to be seen, and that with a proper degree of attention;

tion; but this is soon done, for they are only out-sides. It is not so with more important objects; the insides of which must be seen; and they require and deserve much more attention. The Characters, the Heads, and the Hearts of men, are the useful science of which I would have you perfect master. That science is best taught and best learnt in Capitals, where every human passion has its object, and exerts all its force, or all its art, in the pursuit. I believe, there is no place in the world, where every passion is busier, appears in more shapes, and is conducted with more art, than at Rome. Therefore, when you are there, do not imagine that the Capitol, the Vatican, and the Pantheon, are the principal objects of your curiosity; but, for one minute that you bestow upon those, employ ten days in informing yourself of the nature of that government, the rise and decay of the Papal power, the politics of that Court, the *Brigues* of the Cardinals, the tricks of the Conclaves; and, in general, every thing that relates to the interior of that extraordinary government, founded originally upon the ignorance and superstition of mankind, extended by the weakness of some Princes, and the ambition of others; declining of late, in proportion as knowledge has increased; and owing its present precarious security, not to the religion, the affection, or the fear, of the Temporal Powers, but to the jealousy of each other. The Pope's Excommunications are no longer dreaded; his Indulgences little solicited, and sell very cheap; and his Territories,

formidable

formidable to no Power, are coveted by many, and will, most undoubtedly, within a century, be scanted out among the great Powers, who have now a footing in Italy; whenever they can agree upon the division of the Bear's skin. Pray inform yourself thoroughly of the History of the Popes and of the Popedom; which, for many centuries, is interwoven with the History of all Europe. Read the best authors who treat of these matters, and especially *Frà Paolo, de Beneficiis*; a short, but very material book. You will find at Rome some of all the Religious Orders in the Christian world. Inform yourself carefully of their origin, their founders, their rules, their reforms, and even their dresses: get acquainted with some of all of them, but particularly with the Jesuits; whose society I look upon to be the most able and best-governed society in the world. Get acquainted, if you can, with their General, who always resides at Rome; and who, though he has no seeming power out of his own Society, has (it may be) more real influence over the whole world, than any temporal Prince in it. They have almost engrossed the education of youth; they are, in general, Confessors to most of the Princes in Europe; and they are the principal missionaries out of it; which three articles give them a most extensive influence, and solid advantages: witness their settlement in Paraguay. The Catholics in general declaim against that society; and yet are all governed by individuals of it. They have, by turns, been banished, and with infamy, almost every country

in Europe; and have always found means to be restored, even with triumph. In short, I know no government in the world that is carried on upon such deep principles of policy, I will not add, morality. Converse with them, frequent them, court them; but know them.

Inform yourself too of that infernal Court, the Inquisition; which, though not so considerable at Rome as in Spain and Portugal, will, however, be a good sample to you of what the villainy of some men can contrive, the folly of others receive, and both together establish; in spite of the first natural principles of reason, justice, and equity.

These are the proper and useful objects of the attention of a man of sense, when he travels; and these are the objects for which I have sent you abroad; and I hope you will return thoroughly informed of them.

I receive, this very moment, Mr. Harte's letter of the 1st October, N. S. but I have never received his former, to which he refers in this, and you refer in your last; in which he gave me the reasons for your leaving Verona so soon: nor have I ever received that letter in which your case was stated by your physicians. Letters to and from me have worse luck than other people's; for, you have written to me, and I to you, for these last three months, by way of Germany, with as little success as before.

I am edified with your morning applications, and your evening gallantries, at Venice, of which Mr. Harte



Harte gives me an account. Pray go on with both there, and afterwards at Rome; where, provided you arrive in the beginning of December, you may stay at Venice as much longer as you please.

Make my compliments to Sir James Gray and Mr. Smith, with my acknowledgments for the great civilities they show you.

I wrote to Mr. Harte, by the last post, October the 6th, O. S. and will write to him in a post or two, upon the contents of his last. Adieu! *Point de distractions*; and remember the *Graces*.

L E T T E R CXCVIII.

London, October the 17th, O. S. 1749.

DEAR BOY,

I HAVE, at last, received Mr. Harte's letter, of the 19th September, N. S. from Verona. Your reasons for leaving that place were very good ones; and, as you staid there long enough to see what was to be seen, Venice (as a capital) is, in my opinion, a much better place for your residence. Capitals are always the seats of Arts and Sciences, and the best companies. I have stuck to them all my lifetime; and I advise you to do so too.

You will have received, in my three or four last letters, my directions for your farther motions to

T 2

another

another Capital ; where I propose that your stay shall be pretty considerable. The expence, I am well aware, will be so too ; but that, as I told you before, will have no weight, when your improvement and advantage are in the other scale. I do not care a groat what it is, if neither Vice nor Folly are the objects of it, and if Mr. Harte gives his sanction.

I am very well pleased with your account of Carniola : these are the kind of objects worthy of your inquiries and knowledge. The Produce, the Taxes, the Trade, the Manufactures, the Strength, the Weakness, the Government, of the several countries which a man of sense travels through, are the material points to which he attends ; and leaves the Steeples, the Market-places, and the Signs, to the laborious and curious researches of Dutch and German travellers.

Mr. Harte tells me, that he intends to give you, by means of Signor Vicentini, a general notion of Civil and Military Architecture ; with which I am very well pleased. They are frequent subjects of conversation ; and it is very right that you should have some idea of the latter, and a good taste of the former ; and you may very soon learn as much as you need know of either. If you read about one third of Palladio's Book of Architecture, with some skilful person, and then, with that person, examine the best buildings by those rules, you will know the different proportions of the different Orders ; the several diameters of their columns ; their intercolumniations ; their several uses, &c. The Corinthian Order is chiefly

chiefly used in magnificent buildings, where ornament and decoration are the principal objects; the Doric is calculated for strength; and the Ionic partakes of the Doric strength, and of the Corinthian ornaments. The Composite and the Tuscan Orders are more modern, and were unknown to the Greeks: the one is too light, the other too clumsy. You may soon be acquainted with the considerable parts of Civil Architecture; and for the minute and mechanical parts of it, leave them to masons, bricklayers, and Lord Burlington; who has, to a certain degree, lessened himself by knowing them too well. Observe the same method as to Military Architecture: understand the terms; know the general rules; and then see them in execution with some skilful person. Go with some Engineer or old Officer, and view with care the real fortifications of some strong place; and you will get a clearer idea of Bastions, Half-moons, Horn-works, Ravelins, Glacis, &c. than all the masters in the world could give you upon paper. And thus much I would, by all means, have you know of both Civil and Military Architecture.

I would also have you acquire a liberal taste of the two liberal arts of Painting and Sculpture; but without descending into those *minutiæ*, which our modern Virtuosi most affectedly dwell upon. Observe the great parts attentively; see if nature be truly represented; if the passions are strongly expressed; if the characters are preserved; and leave the trifling parts, with their little jargon, to affected puppies. I would advise you also to read the

history of the Painters and Sculptors; and I know none better than Felibien's. There are many in Italian; you will inform yourself which are the best. It is a part of History, very entertaining, curious enough, and not quite useless. All these sorts of things I would have you know, to a certain degree; but remember, that they must only be the amusements, and not the business, of a man of parts.

Since writing to me in German would take up so much of your time, of which I would not now have one moment wasted, I will accept of your composition, and content myself with a moderate German letter, once a fortnight, to Lady Chesterfield, or Mr. Grevenkop. My meaning was, only that you should not forget what you had already learned of the German language and character; but, on the contrary, that, by frequent use, it should grow more easy and familiar. Provided you take care of that, I do not care by what means: but I do desire, that you will, every day of your life, speak German to somebody or other (for you will meet with Germans enough), and write a line or two of it every day, to keep your hand in. Why should you not (for instance) write your own little memorandums and accounts in that language and character? by which too you would have this advantage into the bargain, that, if mislaid, few but yourself could read them.

I am extremely glad to hear, that you like the assemblies at Venice well enough to sacrifice some suppers to them; for I hear that you do not dislike your suppers neither. It is therefore plain, that  
there

there is somebody, or something, at those assemblies, which you like better than your meat. And, as I know there is none but good company at those assemblies, I am very glad to find that you like good company so well. I already imagine you a little smoothed by it; and that you have either reasoned yourself, or that they have laughed you out of your absences and *distractions*; for, I cannot suppose that you go there to insult them. I likewise imagine, that you wish to be welcome, where you wish to go; and, consequently, that you both present and behave yourself there *en galant homme, et pas en bourgeois*.

If you have vowed to any body there, one of those eternal passions, which I have sometimes known, by great accident, last three months; I can tell you, that without great attention, infinite politeness, and engaging air and manners, the omens will be sinister, and the Goddess unpropitious. Pray tell me, what are the amusements of those assemblies? Are they little commercial play, are they music, are they *la belle conversation*, or are they all three? *Y file-t-on le parfait amour? Y d'bite-t-on les beaux sentiments? Ou est-ce qu'on y parle Epigramme?* And pray, which is your department? *Tutis depone in auribus?* Whichever it is, endeavour to shine; and excel in it. Aim, at least, at the perfection of every thing that is worth doing at all; and you will come nearer it than you would imagine; but those always crawl in-

finitely short of it, whose aim is only mediocrity.  
Adieu.

P. S. By an uncommon diligence of the post, I have this moment received yours of the 9th, N. S.

### L E T T E R CXCIX.

London, Oct. 24th, O. S. 1749.

DEAR BOY,

BY my last I only acknowledged, by this I answer, your letter of the 9th October, N. S.

I am very glad that you approved of my letter of September the 12th, O. S. because it is upon that footing that I always propose living with you. I will advise you seriously, as a Friend of some experience; and I will converse with you chearfully, as a Companion: the authority of a Parent shall for ever be laid aside; for, wherever it is exerted, it is uselefs; since, if you have neither sense or sentiments enough to follow my advice as a Friend, your unwilling obedience to my orders, as a Father, will be a very awkward and unavailing one, both to yourself and me. Tacitus, speaking of an army that awkwardly and unwillingly obeyed its Generals, only from the fear of punishment, says, they obeyed indeed,



deed, *sed ut qui mallent jussa Imperatorum interpretari quam exequi*. For my own part, I disclaim such obedience.

You think, I find, that you do not understand Italian; but I can tell you, that, like the *Bourgeois Gentilhomme*, who spoke prose without knowing it, you understand a great deal, though you do not know that you do; for, whoever understands French and Latin so well as you do, understands at least half the Italian language, and has very little occasion for a Dictionary. And for the idioms, the phrases, and the delicacies of it, conversation, and a little attention, will teach them you, and that soon; therefore, pray speak it in company, right or wrong, *à tort ou à travers*, as soon as ever you have got words enough to ask a common question, or give a common answer. If you can only say *buon giorno*, say it, instead of saying *bon jour*, I mean, to every Italian; the answer to it will teach you more words, and insensibly you will be very soon master of that easy language. You are quite right in not neglecting your German for it, and in thinking that it will be of more use to you: it certainly will, in the course of your business; but Italian has its use too, and is an ornament into the bargain; there being many very polite and good authors in that language. The reason you assign for having hitherto met with none of my swarms of Germans, in Italy, is a very solid one; and I can easily conceive, that the experience necessary for a traveller must amount to a number of *Thalers*,  
*Groschen*,

*Groschen*, and *Kreutzers*, tremendous to a German fortune. However, you will find several at Rome, either Ecclesiastics, or in the *suite* of the Imperial Minister; and more, when you come into the Milanese, among the Queen of Hungary's Officers. Besides, you have a Saxon servant, to whom, I hope, you speak nothing but German.

I have had the most obliging letter in the world from Monsieur Capello, in which he speaks very advantageously of you, and promises you his protection at Rome. I have wrote him an answer, by which I hope I have domesticated you at his *bôtel* there; which I advise you to frequent as much as you can. *Il est vrai qu'il ne paë pas beaucoup de sa figure*; but he has sense and knowledge at bottom, with a great experience of business, having been already Embassador at Madrid, Vienna, and London. And I am very sure that he will be willing to give you any informations, in that way, that he can.

Madame was a capricious, whimsical fine lady, till the small-pox, which she got here, by lessening her beauty, lessened her humours too; but, as I presume it did not change her sex, I trust to that for her having such a share of them left as may contribute to smooth and polish you. She, doubtless, still thinks, that she has beauty enough remaining, to entitle her to the attentions always paid to beauty; and she has certainly rank enough to require respect. Those are the sort of women who polish a young man the most; and who give him that habit of complaisance, and that flexibility and  
versatility

versatility of manners, which prove of great use to him with men, and in the course of business.

You must always expect to hear, more or less, from me, upon that important subject of Manners, Graces, Address, and that undefinable *je ne sais quoi* that ever pleases. I have reason to believe, that you want nothing else; but I have reason to fear too, that you want these; and that want will keep you poor, in the midst of all the plenty of knowledge which you may have treasured up. Adieu.

## L E T T E R C C.

London, Nov. 3, O.S. 1749.

DEAR BOY,

FROM the time that you have had life, it has been the principal and favourite object of mine, to make you as perfect as the imperfections of human nature will allow: in this view, I have grudged no pains nor expence in your education; convinced that Education, more than Nature, is the cause of that great difference which we see in the characters of men. While you were a child, I endeavoured to form your heart habitually to Virtue and Honour, before your understanding was capable of showing you their beauty and utility. Those principles, which you then got, like your grammar rules,

rules, only by rote, are now, I am persuaded, fixed and confirmed by reason. And indeed they are so plain and clear, that they require but a very moderate degree of understanding, either to comprehend or practise them. Lord Shaftesbury says, very prettily, 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. I have, therefore, since you have had the use of your reason, never written to you upon those subjects: they speak best for themselves; and I should now just as soon think of warning you gravely not to fall into the dirt or the fire, as into dishonour or vice. This view of mine, I consider as fully attained. My next object was, sound and useful learning. My own care first, Mr. Harte's afterwards, and *of late* (I will own it to your praise) your own application, have more than answered my expectations in that particular; and, I have reason to believe, will answer even my wishes. All that remains for me then to wish, to recommend, to inculcate, to order, and to insist upon, is Good-breeding; without which, all your other qualifications will be lame, unadorned, and to a certain degree unavailing. And here I fear, and have too much reason to believe, that you are greatly deficient. The remainder of this letter, therefore, shall be (and it will not be the last by a great many) upon that subject.

A friend of yours and mine has very justly defined Good-breeding to be, *the result of much good sense,*

*sense, some good-nature, and a little self-denial, for the sake of others, and with a view to obtain the same indulgence from them.* Taking this for granted (as I think it cannot be disputed), it is astonishing to me, that any body, who has good sense and good-nature (and I believe you have both), can essentially fail in good-breeding. As to the modes of it, indeed, they vary according to persons, places, and circumstances; and are only to be acquired by observation and experience; but the substance of it is every where and eternally the same. Good manners are, to particular societies, what good morals are to society in general; their cement, and their security. And, as laws are enacted to enforce good morals, or at least to prevent the ill effects of bad ones; so there are certain rules of civility, universally implied and received, to enforce good manners, and punish bad ones. And indeed there seems to me to be less difference, both between the crimes and punishments, than at first one would imagine. The immoral man, who invades another's property, is justly hanged for it; and the ill-bred man, who, by his ill-manners, invades and disturbs the quiet and comforts of private life, is by common consent as justly banished society. Mutual complaisances, attentions, and sacrifices of little conveniences, are as natural an implied compact between civilized people, as protection and obedience are between Kings and subjects: whoever, in either case, violates that compact, justly forfeits all advantages arising from it. For my own part, I really think, that, next to the  
consciousness

consciousness of doing a good action, that of doing a civil one is the most pleasing; and the epithet which I should covet the most, next to that of Aristides, would be that of well-bred. Thus much for good-breeding in general: I will now consider some of the various modes and degrees of it.

Very few, scarcely any, are wanting in the respect which they should show to those whom they acknowledge to be infinitely their superiors; such as Crowned Heads, Princes, and public persons of distinguished and eminent posts. It is the manner of showing that respect which is different. The man of fashion, and of the world, expresses it in its fullest extent; but naturally, easily, and without concern: whereas a man, who is not used to keep good company, expresses it 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. This is what observation and experience must teach you.

In mixed companies, whoever is admitted to make part of them is, for the time at least, supposed to be upon a footing of equality with the rest; and consequently, as there is no one principal object of awe and respect, people are apt to take a greater latitude in their behaviour, and to be less upon their guard;



guard ; and so they may, provided it be within certain bounds, which are upon no occasion to be transgressed. But, upon these occasions, though no one is entitled to distinguished marks of respect, every one claims, and very justly, every mark of civility and good-breeding. Ease is allowed, but carelessness and negligence are strictly forbidden. If a man accosts you, and talks to you ever so dully or frivolously, it is worse than rudeness, it is brutality, to show him, by a manifest inattention to what he says, that you think him a fool or a blockhead, and not worth hearing. It is much more so with regard to women ; who, of whatever rank they are, are entitled, in consideration of their sex, not only to an attentive, but an officious good-breeding from men. Their little wants, likings, dislikes, preferences, antipathies, fancies, whims, and even impertinencies, 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 conveniencies 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 the common right. It would be endless for me to enumerate all the particular instances in which a well-bred man shows his good-breeding in good company ; and it would be injurious to you to suppose that your own good sense will not point them out

out to you; and then your own good-nature will recommend, and your self-interest enforce, the practice.

There is a third sort of good-breeding, in which people are most apt to fail, from a very mistaken notion, that they cannot fail at all. I mean, with regard to one's most familiar friends and acquaintances, or those who really are our inferiors; and there, undoubtedly, a greater degree of ease is not only allowed, but proper, and contributes much to the comforts of a private, social life. But that ease and freedom have their bounds too, which must by no means be violated. A certain degree of negligence and carelessness becomes injurious and insulting, from the real or supposed inferiority of the persons: and that delightful liberty of conversation among a few friends is soon destroyed, as liberty often has been, by being carried to licentiousness. But example explains things best, and I will put a pretty strong case. Suppose you and me alone together; I believe you will allow that I have as good a right to unlimited freedom in your company, as either you or I can possibly have in any other; and I am apt to believe, too, that you would indulge me in that freedom, as far as any body would. But, notwithstanding this, do you imagine that I should think there were no bounds to that freedom? I assure you, I should not think so; and I take myself to be as much tied down by a certain degree of good manners to you, as by other degrees of them to other people. Were I to show you, by a manifest  
inat-

inattention to what you said to me, that I was thinking of something else the whole time ; were I to yawn extremely, snore, or break wind in your company, I should think that I behaved myself to you like a beast, and should not expect that you would care to frequent me. No. The most familiar and intimate habitudes, connections, and friendships, require a degree of good-breeding, both to preserve and cement them. If ever a man and his wife, or a man and his mistress, who pass nights as well as days together, absolutely lay aside all good-breeding, their intimacy will soon degenerate into a coarse familiarity, infallibly productive of contempt or disgust. The best of us have our bad sides ; and it is as imprudent, as it is ill-bred, to exhibit them. I shall certainly not use ceremony with you ; it would be misplaced between us : but I shall certainly observe that degree of good-breeding with you, which is, in the first place, decent, and which, I am sure, is absolutely necessary to make us like one another's company long.

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

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

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

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

Make then, my dear child, I conjure you, Good-breeding the great object of your thoughts and actions, at least half the day. 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. May you wear it to adorn, and not to cover you! Adieu.

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## L E T T E R C C I.

London, Nov. 14th, O. S. 1749.

DEAR BOY,

**T**HERE is a natural Good-breeding, which occurs to every man of common sense, and is practised by every man of common good-nature. This good-breeding

breeding is general, independent of modes; and consists in endeavours to please and oblige our fellow-creatures by all good offices, short of moral duties. This will be practised by a good-natured American savage, as essentially as by the best-bred European. But then, I do not take it to extend to the sacrifice of our own conveniencies, for the sake of other people's. Utility introduced this sort of good-breeding, as it introduced commerce; and established a truck of the little *agrémens* and pleasures of life. I sacrifice such a conveniency to you, you sacrifice another to me; this commerce circulates, and every individual finds his account in it upon the whole. 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 two first 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. It is to be found only in Capitals, and even there it varies; the good-breeding of Rome differing, in some things, from that of Paris; that of Paris, in others, from that of Madrid; and that of Madrid, in many things, from that of London. 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 ob-

— serves 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 of which the vulgar have no notion, 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 philters. Their effects were so surprising, that they were reckoned supernatural. The most graceful and best-bred men, and the handsomest and genteelst women, give the most philters; and, as I verily believe, without the least assistance of the devil. Pray be not only well dressed, but shining in your dress; let it have *du brillant*: I do not mean by a clumsy load of gold and silver, but by the taste and fashion of it. Women like and require it; they think it an attention due to them: but, on the other hand, if your motions and carriage are not graceful, genteel, and natural, your fine clothes will only display your awkwardness the more. But I am unwilling to suppose you still awkward; for surely, by this time, you must have caught a good air in good company. When you went from hence, you were

not



not naturally awkward; but your awkwardness was adventitious and Westmonasterial. Leipzig, I apprehend, is not the seat of the Graces; and I presume you acquired none there. But now, if you will be pleased to observe what people of the first fashion do with their legs and arms, heads and bodies, you will reduce yours to certain decent laws of motion. You danced pretty well here, and ought to dance very well before you come home; for what one is obliged to do sometimes, one ought to be able to do well. Besides, *la belle danse donne du brillant à un jeune homme*. And you should endeavour to shine. A calm serenity, negative merit and graces, do not become your age. You should be *alerte; adroit, vif*; be wanted, talked of, impatiently expected, and unwillingly parted with in company. I should be glad to hear half a dozen women of fashion say, *Où est donc le petit Stanhope? Que ne vient-il? Il faut avouer qu'il est aimable*. All this I do not mean singly with regard to women as the principal object; but with regard to men, and with a view of making yourself considerable. For, with very small variations, the same things that please women please men; and a man, whose manners are softened and polished by women of fashion, and who is formed by them to an habitual attention and complaisance, will please, engage, and connect men, much easier and more than he would otherwise. You must be sensible that you cannot rise in the world, without forming connections, and engaging different characters to con-

spire in your point. You must make them your dependents, without their knowing it, and dictate to them while you seem to be directed by them. Those necessary connections can never be formed, or preserved, but by an uninterrupted series of complaisance, attentions, politeness, and some constraint. You must engage their hearts, if you would have their support; you must watch the *mollia tempora*, and captivate them by the *agrémens*, and charms of conversation. People will not be called out to your service only when you want them; and, if you expect to receive strength from them, they must receive either pleasure or advantage from you.

I received in this instant a letter from Mr. Harte, of the 2d N. S. which I will answer soon; in the mean time, I return him my thanks for it, through you. The constant good accounts which he gives me of you will make me suspect him of partiality, and think him *le médecin tant mieux*. Consider, therefore, what weight any future deposition of his, against you, must necessarily have with me. As in that case he will be a very unwilling, he must consequently be a very important witness. Adieu.

LETTER

## L E T T E R   C C I I .

DEAR BOY,

MY last was upon the subject of Good-breeding ; but, I think, it rather set before you the unfitness and disadvantages of Ill-breeding, than the utility and necessity of Good : it was rather negative than positive. This, therefore, shall go farther, and explain to you the necessity, which you, of all people living, lie under, not only of being positively and actively well-bred, but of shining and distinguishing yourself by your good-breeding. Consider your own situation in every particular, and judge whether it is not essentially your interest, by your own good-breeding to others, to secure theirs to you ; and that, let me assure you, is the only way of doing it ; for people will repay, and with interest too, inattention with inattention, neglect with neglect, and ill-manners with worse ; which may engage you in very disagreeable affairs. In the next place, your profession requires, more than any other, the nicest and most distinguished good-breeding. You will negotiate with very little success, if you do not previously, by your manners, conciliate and engage the affections of those with whom you are to negotiate. Can you ever get into the confidence and the secrets of the Courts where you may happen to reside, if you have not those pleasing, insinuating manner, which alone can procure them ? Upon my word, I do not say too

U 4

much,

much, when I say, that superior good-breeding, insinuating manners, and genteel address, are half your business. Your Knowledge will have but very little influence upon the mind, if your Manners prejudice the heart against you; but, on the other hand, how easily will you *dupe* the understanding, where you have first engaged the heart! and hearts are, by no means, to be gained by that mere common civility which every body practises. Bowing again to those who bow to you, answering drily those who speak to you, and saying nothing offensive to any body, is such negative good-breeding, that it is only not being a brute; as it would be but a very poor commendation of any man's cleanliness, to say, that he did not stink. It is an active, cheerful, officious, seducing good-breeding, that must gain you the good-will and first sentiments of the men, and the affections of the women. You must carefully watch and attend to their passions, their tastes, their little humours and weaknesses, and *aller au devant*. You must do it, at the same time, with alacrity and *empressement*, and not as if you graciously condescended to humour their weaknesses.

For instance; 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 like, and therefore I procured some.* The more trifling these

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. Women, in a great degree, establish or destroy every man's reputation of good-breeding; you must, therefore, in a manner, overwhelm them with these attentions: they are used to them, they expect them, and, to do them justice, they commonly requite them. You must be sedulous, and rather over-officious than under, in procuring them their coaches, their chairs, their conveniences, in publick places: not see what you should not see; and rather assist, where you cannot help seeing. Opportunities of showing these attentions present themselves perpetually; but, if they do not, make them. As Ovid advises his Lover, when he sits in the *Circus*, near his mistress, to wipe the dust off her neck, even if there be none; *Si nullus, tamen excute nullum*. Your conversation with women should always be respectful; but, at the same time, *enjoué*, and always addressed to their vanity. Every thing you say or do should convince them of the regard you have (whether you have it or not) for their beauty, their wit, or their merit. Men have possibly as much vanity

as

as women, though of another kind; and both art and good-breeding require, that, instead of mortifying, you should please and flatter it, by words, and looks of approbation. Suppose (which is by no means improbable) that, at your return to England, I should place you near the person of some one of the Royal Family; in that situation, good-breeding, engaging address, adorned with all the graces that dwell at Courts, would very probably make you a Favourite, and, from a Favourite, a Minister; but all the knowledge and learning in the world, without them, never would. The penetration of Princes seldom goes deeper than the surface. It is the exterior that always engages their hearts; and I would never advise you to give yourself much trouble about their understandings. Princes in general (I mean those *Porphyrogenets* who are born and bred in purple) are about the pitch of women; bred up like them, and are to be addressed and gained in the same manner. They always see, they seldom weigh. Your lustre, not your solidity, must take them; your inside will afterwards support and secure what your outside has acquired. With weak people (and they undoubtedly are three parts in four of mankind), good-breeding, address, and manners, are every thing; they can go no deeper: but let me assure you, that they are a great deal even with people of the best understandings. Where the eyes are not pleased, and the heart is not flattered, the mind will be apt to stand out. Be this right or wrong, I confess, I am so made myself. Awkward-  
ness



ness and ill-breeding flock me to that degree, that, where I meet with them, I cannot find in my heart to enquire into the intrinsic merit of that person: I hastily decide in myself, that he can have none; and am not sure, I should not even be sorry to know that he had any. I often paint you in my imagination, in your present *lontananza*; and, while I view you in the light of antient and modern learning, useful and ornamental knowledge, I am charmed with the prospect; but, when I view you in another light, and represent you awkward, ungraceful, ill-bred, with vulgar air and manners, shambling towards me with inattention and *distractions*, I shall not pretend to describe to you what I feel; but will do, as a skilful painter did formerly—draw a veil before the countenance of the father.

I dare say you know already enough of Architecture, to know that the Tuscan is the strongest and most solid of all the orders; but, at the same time, it is the coarsest and clumsiest of them. Its solidity does extremely well for the foundation and base floor of a great edifice; but, if the whole building be Tuscan, it will attract no eyes, it will stop no passengers, it will invite no interior examination; people will take it for granted, that the finishing and furnishing cannot be worth seeing, where the front is so unadorned and clumsy. But if, upon the solid Tuscan foundation, the Doric, the Ionic, and the Corinthian Orders rise gradually with all their beauty, proportions, and ornaments, the fabric seizes the most incurious eye, and stops the most careless passenger;

fenger; who folicits admiffion as a favour, nay, often purchafes it. Juft fo will it fare with your little fabric, which at prefent, I fear, has more of the Tufcan than of the Corinthian Order. You muft abfolutely change the whole front, or nobody will knock at the door. The feveral parts, which muft compofe this new front, are elegant, eafy, natural, fuperior, good-breeding; an engaging address; genteel motions; an infinuating foftnefs in your looks, words, and actions; a fpruce, lively air, fashionable drefs; and all the glitter that a young fellow fhould have.

I am fure you would do a great deal for my fake; and therefore confider, at your return here, what a difappointment and concern it would be to me, if I could not fafely depute you to do the honours of my houfe and table; and if I fhould be afhamed to prefent you to thofe who frequent both. Should you be awkward, inattentive, and *diftrait*, and happen to meet Mr. L\*\* at my table, the confequences of that meeting muft be fatal: you would run your heads againft each other, cut each other's fingers, inftead of your meat, or die by the precipitate infufion of fealding foup.

This is really fo copious a fubject, that there is no end of being either ferious or ludicrous upon it. It is impoffible, too, to enumerate, or ftate to you, the various cafes in good-breeding; they are infinite; there is no fituation or relation in the world, fo remote or fo intimate, that does not require a degree of it. Your own good fenfe muft point it  
out

out to you: your own good-nature must incline, and your interest prompt you to practise it: and observation and experience must give you the manner, the air, and the graces, which complete the whole.

This letter will hardly overtake you till you are at or near Rome. I expect a great deal in every way from your six months stay there. My morning hopes are justly placed in Mr. Harte, and the masters he will give you; my evenings ones, in the Roman Ladies: pray be attentive to both. But, I must hint to you, that the Roman Ladies are not *les femmes sçavantes, et ne vous embrasseront point pour l'amour du Grec*. They must have *il garbato, il leggiadro, il disinvolto, il lusinghiero, quel non sò che, che piace, che alletta, che incanta*.

I have often asserted, that the profoundest learning, and the politest manners, were by no means incompatible, though so seldom found united in the same person; and I have engaged myself to exhibit you, as a proof of the truth of this assertion. Should you, instead of that, happen to disprove me, the concern indeed would be mine, but the loss will be yours. Lord Bolingbroke is a strong instance on my side of the question: he joins, to the deepest erudition, the most elegant politeness and good-breeding that ever any Courtier and Man of the World was adorned with. And Pope very justly called him, "All-accomplished St. John," with regard to his knowledge and his manners. He had, it is true, his faults; which proceeded from  
unbounded

unbounded ambition, and impetuous passions; but they have now subsided by age and experience: and I can wish you nothing better than to be what he is now, without being what he has been formerly. His address pre-engages, his eloquence persuades, and his knowledge informs all who approach him. Upon the whole, I do desire, and insist, that, from after dinner till you go to bed, you make good-breeding, address, and manners, your serious object and your only care. Without them, you will be nobody; with them, you may be any thing.

Adieu, my dear child! My compliments to Mr. Harte.

### L E T T E R C C I I I .

London, Nov. the 24th, O. S. 1749.

DEAR BOY,

EVERY rational Being (I take it for granted) proposes to himself some object more important than mere respiration and obscure animal existence. He desires to distinguish himself among his fellow-creatures; and, *alicui negotio intentus, præclari facinoris, aut artis bonæ, famam quærit*. Cæsar, when embarking in a storm, said, it was not necessary he should live; but that it was absolutely necessary he should get to the place to which he was going. And  
Pliny

Pliny leaves mankind this only alternative ; either of doing what deserves to be written, or of writing what deserves to be read. As for those who do neither ; *eorum vitam mortemque juxta existimo ; quoniam de utraque siletur*. You have, I am convinced, one or both of these objects in view ; but you must know, and use the necessary means, or your pursuit will be vain and frivolous. In either case, *sapere est principium et fons* ; but it is by no means all. That knowledge must be adorned, it must have lustre as well as weight, or it will be oftener taken for Lead than for Gold. Knowledge you have, and will have : I am easy upon that article. But my business, as your friend, is not to compliment you upon what you have, but to tell you with freedom what you want ; and I must tell you plainly, that I fear you want every thing but knowledge.

I have written to you so often, of late, upon Good-breeding, Address, *les Manieres liantes*, the Graces, &c. that I shall confine this letter to another subject, pretty near a-kin to them, and which, I am sure, you are full as deficient in ; I mean, 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 : and, were I either to  
 speak

Speak or write to the public, I should prefer moderate matter, adorned with all the beauties and elegancies of style, to the strongest matter in the world, ill-worded, and ill-delivered. Your business is, Negotiation abroad, and Oratory in the House of Commons at home. What figure can you make in either case, if your style be inelegant; I do not say bad? Imagine yourself writing an office-letter to a Secretary of State, which letter is to be read by the whole Cabinet Council, and very possibly afterwards laid before Parliament. Any one barbarism, solecism, or vulgarism in it would, in a very few days, circulate through the whole kingdom, to your disgrace and ridicule. For instance; I will suppose you had written the following letter from the Hague, to the Secretary of State at London; and leave you to suppose the consequences of it.

MY LORD,

I had, last night, the honour of your Lordship's letter of the 24th; and will set about doing the orders contained therein; and if so be that I can get that affair done by the next post, I will not fail for to give your Lordship an account of it by next post. I have told the French Minister, as how, that if that affair be not soon concluded, your Lordship would think it all long of him; and that he must have neglected for to have wrote to his Court about it. I must beg leave to put your Lordship in mind, as how, that I am now full three quarters in arrear: and if so be that



that I do not very soon receive at least one half year, I shall *cut a very bad figure*; for *this bere* place is very dear. I shall be *vastly beholden* to your Lordship for *that there* mark of your favour; and so I rest, or remain, Yours, &c.

You will tell me, possibly, that this is a *caricatura* of an illiberal and inelegant style: I will admit it; but assure you, at the same time, that a dispatch with less than half these faults would blow you up for ever. It is by no means sufficient to be free from faults in speaking and writing; you must do both correctly and elegantly. In faults of this kind, it is not *ille optimus qui minimis urgetur*; but he is unpardonable who has any at all, because it is his own fault: he need only attend to, observe, and imitate the best authors.

It is a very true saying, that a man must be born a Poet, but that he may make himself an Orator; and the very first principle of an Orator is, to speak his own language particularly with the utmost purity and elegancy. A man will be forgiven even great errors in a foreign language; but, in his own, even the least slips are justly laid hold of and ridiculed.

A person of the House of Commons, speaking two years ago upon naval affairs, asserted, that we had then the finest navy *upon the face of the yearth*. This happy mixture of blunder and vulgarism, you may easily imagine, was matter of immediate ridicule; but I can assure you, that it continues so still, and will be remembered as long as he lives and speaks.

Another, speaking in defence of a gentleman, upon whom a censure was moved, happily said, that he thought that gentleman was more *liable* to be thanked and rewarded, than censured. You know, I presume, that *liable* can never be used in a good sense.

You have with you three or four of the best English Authors, Dryden, Atterbury, and Swift; read them with the utmost care, and with a particular view to their language; and they may possibly correct that *curious infelicity of diction*, which you acquired at Westminster. Mr. Harte excepted, I will admit that you have met with very few English abroad, who could improve your style; and with many, I dare say, who speak as ill as yourself, and it may be worse; you must, therefore, take the more pains, and consult your authors, and Mr. Harte, the more. I need not tell you how attentive the Romans and Greeks, particularly the Athenians, were to this object. It is also a study among the Italians and the French; witness their respective Academies and Dictionaries, for improving and fixing their languages. To our shame be it spoken, it is less attended to here than in any polite country; but that is no reason why you should not attend to it; on the contrary, it will distinguish you the more. Cicero says, very truly, that it is glorious to excel other men in that very article, in which men excel brutes; *speech*.

Constant experience has shown me, that great purity and elegance of style, with a graceful elocution, cover a multitude of faults, in either a speaker or a  
writer.

writer. For my own part, I confess (and I believe most people are of my mind) that, if a speaker should ungracefully mutter or stammer out to me the sense of an angel, deformed by barbarisms and solecisms, or larded with vulgarisms, he should never speak to me a second time, if I could help it. Gain the heart, or you gain nothing; the eyes and the ears are the only roads to the heart. Merit and knowledge will not gain hearts, though they will secure them when gained. Pray have that truth ever in your mind. Engage the eyes, by your address, air, and motions; soothe the ears, by the elegance and harmony of your diction; the heart will certainly follow; and the whole man, or woman, will as certainly follow the heart. I must repeat it to you, over and over again, that, with all the knowledge which you may have at present, or hereafter acquire, and with all the merit that ever man had, if you have not a graceful address, liberal and engaging manners, a prepossessing air, and a good degree of eloquence in speaking and writing, you will be nobody: but will have the daily mortification of seeing people, with not one tenth part of your merit or knowledge, get the start of you, and disgrace you, both in company and in business.

You have read Quintilian; the best book in the world to form an Orator: pray read *Cicero, de Oratore*; the best book in the world to finish one. Translate and re-translate from and to Latin, Greek, and English: make yourself a pure and elegant English style; it requires nothing but application.

I do not find that God has made you a Poet, and I am very glad that he has not : therefore, for God's sake, make yourself an Orator, which you may do. Though I still call you boy, I consider you no longer as such ; and, when I reflect upon the prodigious quantity of manure that has been laid upon you, I expect you should produce more at eighteen, than uncultivated soils do at eight-and-twenty.

Pray tell Mr. Harte, I have received his letter of the 13th N. S. Mr. Smith was much in the right, not to let you go, at this time of the year, by sea ; in the summer you may navigate as much as you please ; as for example ; from Leghorn to Genoa, &c. Adieu.

L E T T E R CXCIV.

London, Nov. 26th, O. S. 1749.

DEAR BOY,

WHILE the Roman Republic flourished, while glory was pursued, and virtue practised, and while even little irregularities and idencies, not cognizable by law, were, however, not thought below the public care ; Censors were established, discretionally to supply, in particular cases, the inevitable defects of the Law, which must, and can only be general. This employment I assume to myself with regard to your little Republic, leaving the Legislative power intirely to Mr. Harte ; I hope, and believe, that he  
will

will feldom, or rather never, have occasion to exert his fupreme authority ; and I do by no means fufpect you of any faults that may require that interpofition. But, to tell you the plain truth, I am of opinion, that my Cenforial power will not be ufelefs to you, nor a *fine-cure* to me. The fooner you make it both, the better for us both. I can now exercife this employment only upon hearfay, or, at moft, written evidence ; and therefore fhall exercife it with great lenity, and fome diffidence ; but when we meet, and that I can form my judgment upon ocular and auricular evidence, I fhall no more let the leaft impropriety, indecorum, or irregularity, pafs uncenfured, than my predecessor Cato did. I fhall read you with the attention of a critic, not with the partiality of an author : different in this refpect, indeed, from moft critics, that I fhall feek for faults, only to correct, and not to expofe them. I have often thought, and ftill think, that there are few things which people in general know lefs, than how to love, and how to hate. They hurt thofe they love, by a miftaken indulgence, by a blindnefs, nay often a partiality to their faults : Where they hate, they hurt themfelves, by ill-timed paffion and rage. Fortunately for you, I never loved you in that miftaken manner. From your infancy, I made you the object of my moft ferious attention, and not my plaything. I confulted your real good, not your humours or fancies ; and I fhall continue to do fo while you want it, which will probably be the cafe during our joint

lives ; for, confidering the difference of our ages, in the courfe of nature, you will hardly have acquired experience enough of your own, while I fhall be in a condition of lending you any of mine. People in general will much better bear being told of their vices or crimes, than of their little failings and weakneffes. They, in fome degree, juftify or excufe (as they think) the former, by ftrong paffions, feduction, and artifices of others ; but to be told of, or to confefs, their little failings and weakneffes, implies an inferiority of parts, too mortifying to that felf-love and vanity, which are infeparable from our natures. I have been intimate enough with feveral people, to tell them, that they had faid or done a very criminal thing ; but I never was intimate enough with any man to tell him very ferioufly, that he had faid or done a very foolifh one. Nothing lefs than the relation between you and me can poffibly authorize that freedom ; but, fortunately for you, my Parental rights, joined to my Cenforial powers, give it me in its fullleft extent, and my concern for you will make me exert it. Rejoice, therefore, that there is one perfon in the world, who can and will tell you what will be very ufeul to you to know, and yet what no other man living could or would tell you. Whatever I fhall tell you, of this kind, you are very fure, can have no other motive than your intereft : I can neither be jealous nor envious of your reputation or your fortune, which I muft be both defirous and proud to eftablifh and promote : I cannot be your rival, either  
in



in love or in business; on the contrary, I want the Rays of your rising, to reflect new lustre upon my setting Light. In order to this, I shall analyse you minutely, and censure you freely, that you may not (if possible) have one single spot when in your Meridian.

There is nothing that a young fellow, at his first appearance in the world, has more reason to dread, and consequently should take more pains to avoid, than having any ridicule fixed upon him. It degrades him with the most reasonable part of mankind; but it ruins him with the rest; and I have known many a man undone, by acquiring a ridiculous nickname; I would not, for all the riches in the world, that you should acquire one when you return to England. Vices and crimes excite hatred and reproach; failings, weaknesses, and awkwardnesses, excite ridicule; they are laid hold of by mimicks, who, though very contemptible wretches themselves, often, by their buffoonery, fix ridicule upon their betters. The little defects in manners, elocution, address, and air, (and even of figure, though very unjustly) are the objects of ridicule, and the causes of nicknames. You cannot imagine the grief it would give me, and the prejudice it would do you, if, by way of distinguishing you from others of your name, you should happen to be called Muttering Stanhope, Absent Stanhope, Ill-bred Stanhope, or Awkward, Left-legged Stanhope: therefore, take great care to put it out of the power of Ridicule itself to give you any of these ridiculous epithets; for, if you get one,

it will stick to you, like the envenomed shirt. The very first day that I see you, I shall be able to tell you, and certainly shall tell you, what degree of danger you are in; and I hope, that my admonitions, as Cenfor, may prevent the censures of the Public. Admonitions are always useful; is this one or not? You are the best judge: it is your own picture which I send you, drawn, at my request, by a Lady at Venice: pray let me know how far, in your conscience, you think it like; for, there are some parts of it which I wish may, and others, which I should be sorry were. I send you, literally, the copy of that part of her letter, to her friend here, which relates to you.

Tell Mr. Harte, that I have this moment received his letter of the 22d, N. S. and that I approve extremely of the long stay you have made at Venice. I love long residences at Capitals; running post through different places is a most unprofitable way of travelling, and admits of no application. Adieu.

\* “ Selon vos ordres, j'ay soigneusement examiné  
 “ le jeune Stanhope, et je crois l'avoir approfondi.  
 “ En voici le portrait que je crois très fidèle. Il a  
 “ le visage joli, l'air spirituel, et le regard fin. Sa  
 “ figure

\* “ In compliance to your orders, I have examined young  
 “ Stanhope carefully, and think I have penetrated into his  
 “ character. This is his portrait, which I take to be a faith-  
 “ ful one. His face is pleasing, his countenance sensible, and  
 “ his look clever. His figure is at present rather too square;  
 “ but

“ figure est à present trop quarrée, mais s’il grandit,  
 “ comme il en a encore et le tems et l’étoffe, elle  
 “ fera bonne. Il a certainement beaucoup d’acquit,  
 “ et on m’assure qu’il sçait à fond les langues sçavan-  
 “ tes. Pour le François, je sçais qu’il le parle par-  
 “ faitement bien ; et l’on dit qu’il en est de même  
 “ de l’Allemand. Les questions qu’il fait sont ju-  
 “ dicieuses, et marquent qu’il cherche à s’instruire.

“ but if he shoots up, which he has matter and years for, he  
 “ will then be of a good size. He has, undoubtedly, a great  
 “ fund of acquired knowledge: I am assured that he is master  
 “ of the learned languages. As for French, I know he speaks  
 “ it perfectly; and, I am told, German as well. The questions  
 “ he asks are judicious, and denote a thirst after knowledge.  
 “ I cannot say, that he appears equally desirous of pleasing;  
 “ for, he seems to neglect attentions and the Graces. He does  
 “ not come into a room well; nor has he that easy, noble car-  
 “ riage, which would be proper for him. It is true, he is as yet  
 “ young, and inexperienced; one may therefore reasonably  
 “ hope, that his exercises which he has not yet gone through,  
 “ and good company, in which he is still a novice, will polish,  
 “ and give all that is wanting, to complete him. What seems  
 “ necessary for that purpose, would be an attachment to some  
 “ woman of fashion, and who knows the world. Some Ma-  
 “ dame de l’Urfay would be the proper person. In short, I  
 “ can assure you, that he has every thing which Lord Chester-  
 “ field can wish him, excepting that carriage, those graces, and  
 “ the style used in the best company; which he will certainly  
 “ acquire in time, and by frequenting the polite world. If he  
 “ should not, it would be great pity, since he so well deserves  
 “ to possess them. You know their importance. My Lord, his  
 “ father, knows it too, he being master of them all. To con-  
 “ clude, if little Stanhope acquires the graces, I promise you,  
 “ he will make his way; if not, he will be stopt in a course,  
 “ the goal of which he might attain with honour.”

“ Je

“ Je ne vous dirai pas qu’il cherche autant à plaire ;  
 “ puisqu’il paroît négliger les Attentions et les  
 “ Graces. Il se présente mal, et n’a rien moins  
 “ que l’air et la tournure aisée et noble qu’il lui  
 “ faudroit. Il est vrai qu’il est encore jeune et  
 “ neuf ; de sorte qu’on a lieu d’espérer que ses ex-  
 “ ercices, qu’il n’a pas encore faits, et la bonne  
 “ compagnie ou il est encore novice, le décrotte-  
 “ ront, et lui donneront tout ce qui lui manque à  
 “ présent. Un arrangement avec quelque femme  
 “ de condition et qui a du monde, quelque Ma-  
 “ dame de l’Urfay, est précisément ce qu’il lui  
 “ faut. Enfin j’ose vous affurer qu’il a tout ce que  
 “ Monsieur de Chesterfield pourroit lui souhaiter,  
 “ à l’exception des Manieres, des Graces, et du ton  
 “ de la bonne Compagnie, qu’il prendra sûrement  
 “ avec le tems, et l’usage du grand monde. Ce  
 “ seroit bien dommage au moins qu’il ne les prit  
 “ point, puisqu’il mérite tant de les avoir. Et vous  
 “ sçavez bien de quelle importance elles sont. Mon-  
 “ sieur son Pere le sçait aussi, les possédant lui même  
 “ comme il fait. Bref, si le petit Stanhope acquiert  
 “ les Graces, il ira loin, je vous en répons ; si non,  
 “ il s’arrêtera court dans une belle carrière, qu’il  
 “ pourroit autrement fournir.”

You see, by this extract, of what consequence  
 other people think these things. Therefore, I hope  
 you will no longer look upon them as trifles. It is  
 the character of an able man to despise little things  
 in great business ; but then he knows what things  
 are little, and what not. He does not suppose  
 things

things little, because they are commonly called so; but by the consequences that may, or may not, attend them. If gaining people's affections, and interesting their hearts in your favour, be of consequence, as it undoubtedly is; he knows very well, that a happy concurrence of all these, commonly called little things, Manners, Air, Address, Graces, &c. is of the utmost consequence, and will never be at rest till he has acquired them. The world is taken by the outside of things, and we must take the world as it is; you or I cannot set it right. I know, at this time, a man of great quality and station, who has not the parts of a porter; but raised himself to the station he is in, singly by having a graceful figure, polite manners, and an engaging address: which, by the way, he only acquired by habit; for, he had not sense enough to get them by reflection. Parts and habit should conspire to complete you. You will have the habit of good company, and you have reflection in your power.

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## L E T T E R CCV.

London, Dec. 5th, O. S. 1749.

DEAR BOY,

THOSE who suppose, that men in general act rationally, because they are called rational creatures, know very little of the world; and, if they act themselves

themselves upon that supposition, will, nine times in ten, find themselves grossly mistaken. That man is, *animal bipes, implume, risibile*, I entirely agree; but for the *rationale*, I can only allow it him *in actu primo* (to talk Logic), and seldom *in actu secundo*. Thus, the speculative, cloistered pedant, in his solitary cell, forms systems of things as they should be, not as they are; and writes as decisively and absurdly upon war, politics, manners, and characters, as that pedant talked, who was so kind as to instruct Hannibal in the art of war. Such closet politicians never fail to assign the deepest motives for the most trifling actions; instead of often ascribing the greatest actions to the most trifling causes, in which they would be much seldomer mistaken. They read and write of Kings, Heroes, and Statesmen, as never doing any thing but upon the deepest principles of sound policy. But those who see and observe Kings, Heroes, and Statesmen, discover that they have head-achs, indigestions, humours, and passions, just like other people; every one of which, in their turn, determine their wills, in defiance of their reason. Had we only read in the Life of Alexander, that he burnt Persepolis, it would doubtless have been accounted far from deep policy: we should have been told, that his new conquest could not have been secured, without the destruction of that Capital, which would have been the constant feat of cabals, conspiracies, and revolts. But, luckily, we are informed at the same time, that this hero, this demi-god, this son and heir



heir of Jupiter Ammon, happened to get extremely drunk with his w—e; and, by way of frolick, destroyed one of the finest cities in the world. Read men, therefore, yourself, not in books, but in nature. Adopt no systems, but study them yourself. Observe their weakneses, their passions, their humours, of all which their understandings are, nine times in ten, the dupes. You will then know, that they are to be gained, influenced, or led, much oftener by little things than by great ones; and, consequently, you will no longer think those things little, which tend to such great purposes.

Let us apply this now to the particular object of this letter; I mean, speaking in, and influencing publick assemblies. The nature of our constitution makes Eloquence more useful, and more necessary, in this country, than in any other in Europe. A certain degree of good sense and knowledge is requisite for that, as well as for every thing else; but beyond that, the purity of diction, the elegancy of style, the harmony of periods, a pleasing elocution, and a graceful action, are the things which a publick speaker should attend to the most; because his audience certainly does, and understands them the best; or rather, indeed, understands little else. The late Lord Chancellor Cowper's strength, as an Orator, lay by no means in his reasonings, for very often he hazarded very weak ones. But such was the purity and elegancy of his style, such the propriety and charms of his elocution, and such the gracefulness of his action, that he never spoke without

out univerfal applaufe : the ears and the eyes gave him up the hearts and the underftandings of the audience. On the contrary, the late Lord Townfhend always fpoke materially, with argument and knowledge ; but never pleafed. Why ? His diction was not only inelegant, but frequently ungrammatical, always vulgar ; his cadences falfe, his voice unharmonious, and his action ungraceful. Nobody heard him with patience ; and the young fellows ufed to joke upon him, and repeat his inaccuracies. The late Duke of Argyle, though the weakeft reafoner, was the moft pleafing fpeaker I ever knew in my life. He charmed, he warmed, he forcibly ravifhed, the audience ; not by his matter certainly, but by his manner of delivering it. A moft genteel figure, a graceful noble air, an harmonious voice, an elegance of ftyle, and a ftrength of emphasis, confpired to make him the moft affecting, perfuafive, and applauded fpeaker I ever faw. I was captivated, like others ; but when I came home, and coolly confidered what he had faid, ftripped of all thofe ornaments in which he had drefsed it, I often found the matter flimfy, the arguments weak, and I was convinced of the power of thefe adventitious concurring circumftances, which ignorance of mankind only calls trifling ones. Cicero, in his Book *de Oratore*, in order to raife the dignity of that profefion, which he well knew himfelf to be at the head of, afferts, that a complete Orator muft be a complete every thing, Lawyer, Philofopher, Divine, &c. That would be extremely well, if it were poffible : but  
man's

man's life is not long enough; and I hold him to be the completest Orator, who speaks the best upon that subject which occurs; whose happy choice of words, whose lively imagination, whose elocution and action adorn and grace his matter, at the same time that they excite the attention and engage the passions of his audience.

You will be of the House of Commons as soon as you are of age; and you must first make a figure there, if you would make a figure, or a fortune, in your country. This you can never do, without that correctness and elegance in your own language, which you now seem to neglect, and which you have entirely to learn. Fortunately for you, it is to be learned. Care and observation will do it; but do not flatter yourself, that all the knowledge, sense, and reasoning in the world, will ever make you a popular and applauded speaker, without the ornaments and the graces of style, elocution, and action. Sense and argument, though coarsely delivered, will have their weight in a private conversation, with two or three people of sense: but in a public assembly they will have none, if naked and destitute of the advantages I have mentioned. Cardinal de Retz observes, very justly, that every numerous assembly is mob; influenced by their passions, humours, and affections, which nothing but eloquence ever did, or ever can engage. This is so important a consideration for every body in this Country, and more particularly for you, that I earnestly recommend it to your most serious care and attention. Mind your  
diction,

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 any thing, reflect if you could not have said it better. Where you doubt of the propriety or elegancy of a word or a phrase, consult some good dead or living authority in that language. Use yourself to translate, from various languages, into English: correct those translations till they satisfy your ear, as well as your understanding. And be convinced of this truth, that the best sense and reason in the world will be as unwelcome in a public assembly, without these ornaments, as they will in public companies, without the assistance of manners and politeness. If you will please people, you must please them in their own way; and, as you cannot make them what they should be, you must take them as they are. I repeat it again, they are only to be taken by *agrémens*, and by what flatters their senses and their hearts. Rabelais first wrote a most excellent book, which nobody liked; then, determined to conform to the public taste, he wrote *Gargantua* and *Pantagruel*, which every body liked, extravagant as it was. Adieu.

LETTER

## L E T T E R C C V I .

London, Dec. 9th, O. S. 1749.

DEAR BOY,

IT is now above forty years since I have never spoken nor written one single word, without giving myself at least one moment's time to consider, whether it was a good one or a bad one, and whether I could not find out a better in its place. An unharmonious and rugged period, at this time, shocks my ears; and I, like all the rest of the world, will willingly exchange and give up some degree of rough sense, for a good degree of pleasing sound. I will freely and truly own to you, without either vanity or false modesty, that whatever reputation I have acquired, as a speaker, is more owing to my constant attention to my diction, than to my matter, which was necessarily just the same of other people's. When you come into Parliament, your reputation, as a speaker, will depend much more upon your words, and your periods, than upon the subject. The same matter occurs equally to every body of common sense, upon the same question: the dressing it well, is what excites the attention and admiration of the audience.

It is in Parliament that I have set my heart upon your making a figure: it is there that I want to have you justly proud of yourself, and to make me justly proud of you. This means that you must be a good

VOL. II.

Y

speaker

speaker there: I use the word *must*, because I know you may if you will. The vulgar, who are always mistaken, look upon a Speaker and a Comet with the same astonishment and admiration, taking them both for preternatural phenomena. This error discourages many young men from attempting that character; and good speakers are willing to have their talent considered as something very extraordinary, if not a peculiar gift of God to his Elect. But, let you and I analyse and simplify this good speaker; let us strip him of those adventitious plumes, with which his own pride, and the ignorance of others, have decked him; and we shall find the true definition of him to be no more than this:—A man of good common sense, who reasons justly, and expresses himself elegantly, on that subject upon which he speaks. There is, surely, no witchcraft in this. A man of sense, without a superior and astonishing degree of parts, will not talk nonsense upon any subject; nor will he, if he has the least taste or application, talk inelegantly. What then does all this mighty art and mystery of speaking in Parliament amount to? Why, no more than this, that the man who speaks in the House of Commons, speaks in that House, and to four hundred people, that opinion, upon a given subject, which he would make no difficulty of speaking in any house in England, round the fire, or at table, to any fourteen people whatsoever; better judges, perhaps, and severer critics of what he says, than any fourteen gentlemen of the House of Commons.

I have



I have spoken frequently in Parliament, and not always without some applause; and therefore I can assure you, from my experience, that there is very little in it. The elegancy of the style, and the turn of the periods, make the chief impression upon the hearers. Give them but one or two round and harmonious periods in a speech, which they will retain and repeat; and they will go home as well satisfied, as people do from an Opera, humming all the way one or two favourite tunes that have struck their ears, and were easily caught. Most people have ears, but few have judgment; tickle those ears, and, depend upon it, you will catch their judgments, such as they are.

Cicero, conscious that he was at the top of his profession (for in his time eloquence was a profession), in order to set himself off, defines, in his Treatise *de Oratore*, an Orator to be such a man as never was, or never will be; and, by this fallacious argument, says, that he must know every art and science whatsoever, or how shall he speak upon them? But with submission to so great an authority, my definition of an Orator is extremely different from, and I believe much truer than his. I call that man an Orator, who reasons justly, and expresses himself elegantly upon whatever subject he treats. Problems in Geometry, Equations in Algebra, Processes in Chemistry, and Experiments in Anatomy, are never, that I have heard of, the objects of Eloquence; and therefore I humbly conceive, that a man may be a very fine speaker, and

yet know nothing of Geometry, Algebra, Chemistry, or Anatomy. The subjects of all Parliamentary debates, are subjects of common sense singly.

Thus I write whatever occurs to me, that I think may contribute either to form or inform you. May my labour not be in vain! and it will not, if you will but have half the concern for yourself, that I have for you. Adieu.

## L E T T E R CCVII.

London, December the 12th, O. S. 1749.

DEAR BOY,

LORD Clarendon, in his history, says of Mr. John Hampden, *that he had a head to contrive, a tongue to persuade, and a hand to execute any mischief.* I shall not now enter into the justness of this character of Mr. Hampden, to whose brave stand against the illegal demand of Ship-money we owe our present liberties; but I mention it to you as the character, which, with the alteration of one single word, *Good*, instead of *Mischief*, I would have you aspire to, and use your utmost endeavours to deserve. The head to contrive, God must to a certain degree have given you; but it is in your own power greatly to improve it, by study, observation, and reflection. As for the  
*tongue*

*tongue to persuade*, it wholly depends upon yourself; and without it the best head will contrive to very little purpose. The hand to execute depends likewise, in my opinion, in a great measure upon yourself. Serious reflection will always give courage in a good cause; and the courage arising from reflection is of a much superior nature to the animal and constitutional courage of a foot-soldier. The former is steady and unshaken, where the *nodus* is *dignus vindice*; the latter is oftener improperly than properly exerted, but always brutally.

The second member of my text (to speak ecclesiastically) shall be the subject of my following discourse; *the tongue to persuade*—as judicious Preachers recommend those virtues, which they think their several audiences want the most; such as truth and continence, at Court; disinterestedness, in the City; and sobriety, in the Country.

You must certainly, in the course of your little experience, have felt the different effects of elegant and inelegant speaking. Do you not suffer, when people accost you in a stammering and hesitating manner; in an untuneful voice, with false accents and cadences; puzzling and blundering through solecisms, barbarisms, and vulgarisms, misplacing even their bad words, and inverting all method? Does not this prejudice you against their matter, be it what it will; nay even against their persons? I am sure it does me. On the other hand, Do you not feel yourself inclined, prepossessed, nay even engaged in favour of those who address you in the direct contrary manner?

manner? The effects of a correct and adorned style, of method and perspicuity, are incredible towards persuasion: they often supply the want of reason and argument; but, when used in the support of reason and argument, they are irresistible. The French attend very much to the purity and elegance of their style, even in common conversation; in-  
 somuch that it is a character, to say of a man, *qu'il narre bien*. Their conversations frequently turn upon the delicacies of their language, and an Academy is employed in fixing it. The *Crusca*, in Italy, has the same object; and I have met with very few Italians, who did not speak their own language correctly and elegantly. How much more necessary is it for an Englishman to do so, who is to speak it in a public assembly, where the laws and liberties of his country are the subjects of his deliberation! The tongue that would persuade, there, must not content itself with mere articulation. You know what pains Demosthenes took to correct his naturally bad elocution; you know that he declaimed by the sea-side in storms, to prepare himself for the noise of the tumultuous assemblies he was to speak to; and you can now judge of the correctness and elegance of his style. He thought all these things of consequence, and he thought right; pray do you think so too. It is of the utmost consequence to you to be of that opinion. If you have the least defect in your elocution, take the utmost care and pains to correct it. Do not neglect your style, whatever language you speak in, or whomever you speak to,

were

were it your footman. Seek always for the best words and the happiest expressions you can find. Do not content yourself with being barely understood ; but adorn your thoughts, and dress them as you would your person ; which, however well proportioned it might be, it would be very improper and indecent to exhibit naked, or even worse dressed than people of your sort are.

I have sent you, in a packet which your Leipfig acquaintance, Duval, sends to his correspondent at Rome, Lord Bolingbroke's book \*, which he published about a year ago. I desire that you will read it over and over again, with particular attention to the style, and to all those beauties of Oratory with which it is adorned. Till I read that book, I confess, I did not know all the extent and powers of the English language. Lord Bolingbroke has both a tongue and a pen to persuade ; his manner of speaking in private conversation is full as elegant as his writings ; whatever subject he either speaks or writes upon, he adorns it with the most splendid eloquence ; not a studied or laboured eloquence, but such a flowing happiness of diction, which (from care perhaps at first) is become so habitual to him, that even his most familiar conversations, if taken down in writing, would bear the press, without the least correction either as to method or style. If his conduct, in the former part of his life, had been equal to all his

\* Letters on the Spirit of Patriotism, on the Idea of a Patriot King.

natural and acquired talents, he would most justly have merited the epithet of all-accomplished. He is himself sensible of his past errors: those violent passions, which seduced him in his youth, have now subsided by age; and take him as he is now, the character of all-accomplished is more his due, than any man's I ever knew in my life.

But he has been a most mortifying instance of the violence of human passions, and of the weakness of the most exalted human reason. His virtues and his vices, his reason and his passions, did not blend themselves by a gradation of tints, but formed a shining and sudden contrast. Here the darkest, there the most splendid colours: and both rendered more shining from their proximity. Impetuosity, excess, and almost extravagancy, characterised not only his passions, but even his senses. His youth was distinguished by all the tumult and storm of pleasures, in which he most licentiously triumphed, disdaining all decorum. His fine imagination was often heated and exhausted with his body, in celebrating and deifying the prostitute of the night; and his convivial joys were pushed to all the extravagancy of frantic Bacchanals. Those passions were interrupted but by a stronger, Ambition. The former impaired both his constitution and his character; but the latter destroyed both his fortune and his reputation.

He has noble and generous sentiments, rather than fixed reflected principles of good-nature and friendship; but they are more violent than lasting, and suddenly



suddenly and often varied to their opposite extremes, with regard even to the same persons. He receives the common attentions of civility as obligations, which he returns with interest; and resents with passion the little inadvertencies of human nature, which he repays with interest too. Even a difference of opinion upon a Philosophical subject would provoke, and prove him no practical Philosopher at least.

Notwithstanding the dissipation of his youth, and the tumultuous agitation of his middle age, he has an infinite fund of various and almost universal knowledge, which, from the clearest and quickest conception, and happiest memory, that ever man was blessed with, he always carries about him. It is his pocket-money; and he never has occasion to draw upon a book for any sum. He excels more particularly in History, as his historical works plainly prove. The relative Political and Commercial interests of every country in Europe, particularly of his own, are better known to him, than perhaps to any man in it; but how steadily he has pursued the latter, in his public conduct, his enemies, of all parties and denominations, tell with joy.

He engaged young, and distinguished himself in business: and his penetration was almost intuition. I am old enough to have heard him speak in Parliament. And I remember, that, though prejudiced against him by party, I felt all the force and charms of his eloquence. Like Belial, in Milton, "he made the worse appear the better cause." All the

the internal and external advantages and talents of an Orator are undoubtedly his. Figure, voice, elocution, knowledge; and, above all, the purest and most florid diction, with the justest metaphors, and happiest images, had raised him to the post of Secretary at War at four-and-twenty years old; an age at which others are hardly thought fit for the smallest employments.

During his long exile in France, he applied himself to study with his characteristic ardour; and there he formed and chiefly executed the plan of a great Philosophical work. The common bounds of human knowledge are too narrow for his warm and aspiring imagination. He must go *extra flammantia mœnia Mundi*, and explore the unknown and unknowable regions of Metaphysics; which open an unbounded field for the excursions of an ardent imagination; where endless conjectures supply the defect of unattainable knowledge, and too often usurp both its name and influence.

He has had a very handsome person, with a most engaging address in his air and manners: he has all the dignity and good-breeding which a man of quality should or can have, and which so few, in this country at least, really have.

He professes himself a Deist; believing in a general Providence, but doubting of, though by no means rejecting (as is commonly supposed), the immortality of the soul, and a future estate.

Upon the whole of this extraordinary man, what can we say, but—Alas, poor human nature!

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In your destination, you will have frequent occasions to speak in public ; to Princes and States, abroad ; to the House of Commons, at home : judge then, whether Eloquence is necessary for you or not ; not only common Eloquence, which is rather free from faults, than adorned by beauties ; but the highest, the most shining degree of eloquence. For God's sake, have this object always in your view, and in your thoughts. Tune your tongue early to persuasion ; and let no jarring, dissonant accents ever fall from it. Contract an habit of speaking well, upon every occasion, and neglect yourself in no one. Eloquence and good-breeding, alone, with an exceeding small degree of parts and knowledge, will carry a man a great way ; with your parts and knowledge, then, how far will they not carry you ?  
Adieu !

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L E T T E R CCVIII.

London, Dec. the 16th, O. S. 1749.

DEAR BOY,

THIS letter will, I hope, find you safely arrived, and well settled at Rome, after the usual distresses and accidents of a winter journey ; which are very proper to teach you patience. Your stay there I look upon as a very important period of your life ;  
and

and I do believe, that you will fill it up well. I hope you will employ the mornings diligently with Mr. Harte, in acquiring weight; and the evenings in the best companies at Rome, in acquiring lustre. A formal, dull father would recommend to you to plod out the evenings, too, at home over a book by a dim taper; but I recommend to you the evenings for your pleasures, which are as much a part of your education, and almost as necessary a one, as your morning studies. Go to whatever assemblies or *spētacles* people of fashion go to; and, when you are there, do as they do. Endeavour to outshine those who shine there the most; get the *Garbo*, the *Gentilezza*, the *Leggiadria* of the Italians; make love to the most impertinent beauty of condition that you meet with, and be gallant with all the rest. Speak Italian, right or wrong, to every body; and if you do but laugh at yourself first for your bad Italian, nobody else will laugh at you for it. That is the only way to speak it perfectly; which I expect you will do, because I am sure you may, before you leave Rome. View the most curious remains of antiquity, with a classical spirit; and they will clear up to you many passages of the classical authors: particularly the Trajan and Antonine Columns; where you find the warlike instruments, the dresses, and the triumphal ornaments, of the Romans. Buy also the prints and explanations of all those respectable remains of Roman grandeur, and compare them with the originals. Most young travellers are contented with a general view of those things,

things, say they are very fine, and then go about their business. I hope you will examine them in a very different way. *Approfondissez* every thing you see or hear; and learn, if you can, the *why* and the *wherefore*. Inquire into the meaning and the objects of the innumerable processions which you will see at Rome at this time. Assist at all the ceremonies, and know the reason, or at least the pretences, of them; and, however absurd they may be, see and speak of them with great decency. Of all things, I beg of you not to herd with your own countrymen, but to be always either with the Romans, or with the foreign Ministers residing at Rome. You are sent abroad to see the manners and characters, and learn the languages, of different countries; and not to converse with English, in English; which would defeat all those ends. Among your graver company, I recommend (as I have done before) the Jesuits to you; whose learning and address will both please and improve you: inform yourself, as much as you can, of the history, policy, and practice of that society, from the time of its founder, Ignatius of Loyola, who was himself a mad-man. If you would know their morality, you will find it fully and admirably stated, in *Les Lettres d'un Provincial*, by the famous Monsieur Pascal: and it is a book very well worth your reading. Few people see what they see, or hear what they hear; that is, they see and hear so inattentively and superficially, that they are very little the better for what they do see and hear. This, I dare say, neither is nor will be your case.

case. You will understand, reflect upon, and consequently retain, what you see and hear. You have still two years good, but no more, to form your character in the world decisively; for, within two months after your arrival in England, it will be finally and irrevocably determined, one way or another, in the opinion of the public. Devote, therefore, these two years to the pursuit of perfection; which ought to be every body's object, though in some particulars unattainable: those who strive and labour the most, will come the nearest to it. But, above all things, aim at it in the two important arts of speaking and pleasing; without them, all your other talents are maimed and crippled. They are the wings upon which you must soar above other people; without them you will only crawl with the dull mass of mankind. Prepossess by your Air, Address, and Manners; persuade by your tongue; and you will easily execute what your head has contrived. I desire that you will send me very minute accounts from Rome; not of what you see, but of whom you see: of your pleasures and entertainments. Tell me what companies you frequent most, and how you are received. *Mi dica anche se la lingua Italiana va bene, e se la parla facilmente; ma in ogni caso bisogna parlarla sempre per poter alla fine parlarla bene e pulito. Le donne l'insegnano meglio assai dei maestri. Addio Caro Ragazzo, si ricordi del Garbo, della Gentilezza, e della Leggiadria: cose tante necessarie ad un Cavaliere.*

LETTER



## L E T T E R CCIX.

London, Dec. 19th, O. S. 1749.

DEAR BOY,

THE knowledge of mankind is a very useful knowledge for every body; a most necessary one for you, who are destined to an active, public life. You will have to do with all sorts of characters; you should, therefore, know them thoroughly, in order to manage them ably. This knowledge is not to be gotten systematically; you must acquire it yourself by your own observation and sagacity: I will give you such hints as I think may be useful land-marks in your intended progress.

I have often told you (and it is most true) that, with regard to mankind, we must not draw general conclusions from certain particular principles, though, in the main, true ones. We must not suppose, that, because a man is a rational animal, he will therefore always act rationally; or, because he has such or such a predominant passion, that he will act invariably and consequentially in the pursuit of it. No: We are complicated machines; and though we have one main spring, that gives motion to the whole, we have an infinity of little wheels, which, in their turns, retard, precipitate, and sometimes stop that motion. Let us exemplify. I will suppose **Ambition** to be (as it commonly is) the predominant  
passion

passion of a Minister of State; and I will suppose that Minister to be an able one. Will he, therefore, invariably pursue the object of that predominant passion? May I be sure that he will do so and so, because he ought? Nothing less. Sickness, or low spirits, may damp this predominant passion; humour and peevishness may triumph over it; inferior passions may, at times, surprise it, and prevail. Is this ambitious Statesman amorous? Indiscreet and unguarded confidences made in tender moments, to his wife or his mistress, may defeat all his schemes. Is he avaricious? Some great lucrative object, suddenly presenting itself, may unravel all the work of his ambition. Is he passionate? Contradiction and provocation (sometimes, it may be, too, artfully intended) may extort rash and inconsiderate expressions, or actions destructive of his main object. Is he vain, and open to flattery? An artful, flattering favourite may mislead him; and even laziness may, at certain moments, make him neglect or omit the necessary steps to that height at which he wants to arrive. Seek first, then, for the predominant passion of the character which you mean to engage and influence, and address yourself to it; but without defying or despising the inferior passions: get them in your interest too, for now and then they will have their turns. In many cases, you may not have it in your power to contribute to the gratification of the prevailing passion; then take the next best to your aid. There are many avenues to every man; and, when you cannot get at him through  
 the

the great one, try the serpentine ones, and you will arrive at last.

There are two inconsistent passions, which, however, frequently accompany each other, like man and wife; and which, like man and wife too, are commonly clogs upon each other; I mean, Ambition and Avarice: the latter is often the true cause of the former; and then is the predominant passion. It seems to have been so in Cardinal Mazarin; who did any thing, submitted to any thing, and forgave any thing, for the sake of plunder. He loved and courted Power like an usurer; because it carried Profit along with it. Whoever should have formed his opinion, or taken his measures, singly from the ambitious part of Cardinal Mazarin's character, would have found himself often mistaken. Some who had found this out made their fortunes by letting him cheat them at play. On the contrary, Cardinal Richelieu's prevailing passion seems to have been ambition; and his immense riches, only the natural consequences of that Ambition gratified; and yet I make no doubt but that Ambition had now and then its turn with the former, and Avarice with the latter. Richelieu (by the way) is so strong a proof of the inconsistency of human nature, that I cannot help observing to you, that, while he absolutely governed both his King and his Country, and was, in a great degree, the arbiter of the fate of all Europe, he was more jealous of the great reputation of Corneille, than of the power of Spain; and more flattered with being thought (what he was not) the

best Poet, than with being thought (what he certainly was) the greatest Statesman in Europe; and affairs stood still, while he was concerting the criticism upon the *Cid*. Could one think this possible, if one did not know it to be true? 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 ones. 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 of the world: do not dispute it; you might 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, or interest, or in love; three passions that often put honesty to most severe trials, in which it is too often cast: but first analyse this Honest Man yourself; and then, only, you will be able to judge how far you may, or may not, with safety trust him.

Women are much more like each other than men; they have, in truth, but two passions, Vanity and Love: these are their universal characteristics. An  
 Agrippina

Agrippina may sacrifice them to Ambition, or a Messalina to Lust; but such instances are rare; and, in general, all they say, and all they do, tends to the gratification of their Vanity or their Love. He who flatters them most, pleases them best; and they are most in love with him, who they think is the most in love with them. No adulation is too strong for them; no assiduity too great; no simulation of passion too gross: as, on the other hand, the least word or action, that can possibly be construed into a slight or contempt, is unpardonable, and never forgotten. Men are, in this respect, tender too, and will sooner forgive an injury than an insult. Some men are more captious than others; some are always wrong-headed: but every man living has such a share of Vanity, as to be hurt by marks of slight and contempt. Every man does not pretend to be a Poet, a Mathematician, or a Statesman, and considered as such; but every man pretends to common sense, and to fill his place in the world with common decency; and consequently does not easily forgive those negligences, inattentions, and flights, which seem to call in question, or utterly deny him both these pretensions.

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 man-

ners 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 the great outlines of characters, is always wrong in some particulars.

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 farther, 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.

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 by 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



olve this ill-cemented connection; 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.

These are reserves and cautions very necessary to have, but very imprudent to show; the *volto sciolto* should accompany them.

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L E T T E R   C C X .

DEAR BOY,

GREAT talents, and great virtues (if you should have them) will procure you the respect and the admiration of mankind; but it is the lesser talents, the *leniores virtutes*, which must procure you their love and affection. The former, unassisted and unadorned by the latter, will extort praise; but

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will,

will, at the same time, excite both fear and envy; two sentiments absolutely incompatible with love and affection.

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

*Curse on his virtues, they've undone his country.*

By which he means, those lesser, but engaging virtues, of gentleness, affability, complaisance, and good-humour. The knowledge of a Scholar, the courage of a Hero, and the virtue of a Stoic, will be admired; but, if the knowledge be accompanied with arrogance, the courage with ferocity, and the virtue with inflexible severity, the man will never be loved. The heroism of Charles XII. of Sweden (if his brutal courage deserves that name) was universally admired, but the man no where beloved. Whereas Henry IV. of France, who had full as much courage, and was much longer engaged in wars,

was, was generally beloved upon account of his lesser and social virtues. We are all so formed, that our understandings are generally the *dupes* of our hearts, that is, of our passions; and the surest way to the former is through the latter, which must be engaged by the *leniores virtutes* alone, and the manner of exerting them. The insolent civility of a proud man is (for example), if possible, more shocking than his rudeness could be; because he shows you, by his manner, that he thinks it mere condescension in him; and that his goodness alone bestows upon you what you have no pretence to claim. He intimates his protection, instead of his friendship, by a gracious nod, instead of an usual bow; and rather signifies his consent that you may, than his invitation that you should sit, walk, eat, or drink with him.

The costive liberality of a purse-proud man insults the distresses it sometimes relieves: he takes care to make you feel your own misfortunes, and the difference between your situation and his; both which he insinuates to be justly merited: yours, by your folly; his, by his wisdom. The arrogant pedant does not communicate, but promulgates his knowledge. He does not give it, but he inflicts it upon you; and is, if possible, more desirous to show you your own ignorance, than his own learning. Such manners as these, not only in the particular instances which I have mentioned, but likewise in all others, shock and revolt that little pride and vanity which every man has in his heart; and

obliterate in us the obligation for the favour conferred, by reminding us of the motive which produced, and the manner which accompanied it.

These faults point out their opposite perfections; and your own good sense will naturally suggest them to you.

But, besides these lesser virtues, there are what may be called the lesser talents or accomplishments, which are of great use to adorn and recommend all the greater; and the more so, as all people are judges of the one, and but few are of the other. Every body feels the impression, which an engaging address, an agreeable manner of speaking, and an easy politeness, makes upon them; and they prepare the way for the favourable reception of their betters. Adieu.

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## L E T T E R C C X I.

London, Dec. 26th, O. S. 1749.

My DEAR FRIEND,

THE New-year is the season, in which custom seems more particularly to authorise civil and harmless lies, under the name of compliments. People reciprocally profess wishes which they seldom form; and concern, which they seldom feel. This is not  
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the case between you and me, where truth leaves no room for compliments.

*Dii tibi dent annos, de te nam cætera fumes,* was said formerly to one, by a man who certainly did not think it. With the variation of one word only, I will with great truth say it to you. I will make the first part conditional, by changing, in the second, the *nam* into *si*. May you live, as long as you are fit to live, but no longer! or, may you rather die, before you cease to be fit to live, than after! My true tenderness for you makes me think more of the manner, than of the length of your life, and forbids me to wish it prolonged, by a single day, that should bring guilt, reproach, and shame upon you. I have not malice enough in my nature, to wish that to my greatest enemy. You are the principal object of all my cares, the only object of all my hopes: I have now reason to believe, that you will reward the former, and answer the latter; in that case, may you live long! for you must live happy; *de te nam cætera fumes*. Conscious virtue is the only solid foundation of all happiness; for riches, power, rank, or whatever, in the common acceptation of the word, is supposed to constitute happiness, will never quiet, much less cure, the inward pangs of guilt. To that main wish, I will add those of the good old nurse of Horace, in his Epistle to Tibullus: *Sapere*, you have it in a good degree already. *Et fari ut possit quæ sentiat*. Have you that? More, much more is meant by it, than common speech, or mere articulation. I  
fear

fear that still remains to be wished for, and I earnestly wish it you. *Gratia* and *Fama* will inevitably accompany the abovementioned qualifications. The *Valetudo* is the only one that is not in your own power: Heaven alone can grant it you, and may it do so abundantly! As for the *mundus victus, non deficiente crumena*, do you deserve, and I will provide them.

It is with the greatest pleasure that I consider the fair prospect which you have before you. You have seen, read, and learned more, at your age, than most young fellows have done at two or three and twenty. Your destination is a shining one, and leads to rank, fortune, and distinction. Your education has been calculated for it; and, to do you justice, that education has not been thrown away upon you. You want but two things, which do not want conjuration, but only care, to acquire, eloquence and manners; that is, the graces of speech, and the graces of behaviour. You may have them; they are as much in your power as powdering your hair is: and will you let the want of them obscure (as it certainly will do) that shining prospect which presents itself to you? I am sure you will not. They are the sharp end, the point of the nail that you are driving, which must make way first for the larger and more solid parts to enter. Supposing your moral character as pure, and your knowledge as sound, as I really believe them both to be; you want nothing for that perfection, which I have so constantly wished you, and taken so much  
pains



pains to give you, but eloquence and politeness. A man, who is not born with a poetical genius, can never be a poet, or, at best, an extreme bad one; but every man, who can speak at all, can speak elegantly and correctly, if he pleases, by attending to the best authors and orators; and, indeed, I would advise those, who do not speak elegantly, not to speak at all; for I am sure they will get more by their silence than by their speech. As for politeness; whoever keeps good company, and is not polite, must have formed a resolution, and take some pains not to be so; otherwise he would naturally and insensibly acquire the air, the address, and the turn, of those he converses with. You will, probably, in the course of this year, see as great a variety of good company, in the several Capitals you will be at, as in any one year of your life; and consequently must (I should hope) catch some of their manners, almost whether you will or not; but, as I dare say you will endeavour to do it, I am convinced you will succeed, and that I shall have the pleasure of finding you, at your return here, one of the best-bred men in Europe.

I imagine, that when you receive my letters, and come to those parts of them which relate to eloquence and politeness, you say, or at least think, What, will he never have done upon these two subjects? Has he not said all he can say upon them? Why the same thing over and over again? If you do think or say so, it must proceed from your not yet knowing the infinite importance of these two

accom-

accomplishments, which I cannot recommend to you too often, nor inculcate too strongly. But if, on the contrary, you are convinced of the utility, or rather the necessity, of these two accomplishments, and are determined to acquire them, my repeated admonitions are only unnecessary; and I grudge no trouble, which can possibly be of the least use to you.

I flatter myself, that your stay at Rome will go a great way towards answering all my views: I am sure it will, if you employ your time, and your whole time, as you should. Your first morning hours, I would have you devote to your graver studies with Mr. Harte; the middle part of the day, I would have employed in seeing things; and the evenings, in seeing people. You are not, I hope, of a lazy, inactive turn, in either body or mind; and, in that case, the day is full long enough for every thing; especially at Rome, where it is not the fashion, as it is here, and at Paris, to embezzle at least half of it at table. But if, by accident, two or three hours are sometimes wanting for some useful purpose, borrow them from your sleep. Six, or at most seven, hours sleep is, for a constancy, as much as you or any body can want: more is only laziness and dozing; and is, I am persuaded, both unwholesome and stupifying. If, by chance, your business, or your pleasures, should keep you up till four or five o'clock in the morning, I would advise you, however, to rise exactly at your usual time, that you may not lose the precious morning

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

Adieu, my dear friend, for such I shall call you, and as such I shall, for the future, live with you. I disclaim all titles which imply an authority that, I am persuaded, you will never give me occasion to exercise.

*Multos, et felices,* most sincerely, to Mr. Harte.

LETTER

## L E T T E R C C X I I .

London, Jan. 8th, O. S 1750.

DEAR BOY,

I HAVE seldom or never written to you upon the subject of Religion and Morality : your own reason, I am persuaded, has given you true notions of both ; they speak best for themselves ; but, if they wanted assistance, you have Mr. Harte at hand, both for precept and example : to your own reason, therefore, and to Mr. Harte, shall I refer you, for the reality of both, and confine myself, in this letter, to the decency, the utility, and the necessity of scrupulously preserving the appearances of both. When I say the appearances of Religion, I do not mean that you should talk or act like a Missionary, or an Enthusiast, nor that you should take up a controversial cudgel against whoever attacks the sect you are of ; this would be both useless, and unbecoming your age : but I mean that you should by no means seem to approve, encourage, or applaud, those libertine notions, which strike at Religions equally, and which are the poor threadbare topics of half-wits, and minute philosophers. Even those who are silly enough to laugh at their jokes, are still wise enough to distrust and detest their characters ; for, putting moral virtues at the highest, and Religion at the lowest, Religion must still be allowed

lowed to be a collateral security, at least, to virtue, and every prudent man will sooner trust to two securities than to one. Whenever, therefore, you happen to be in company with those pretended *Esprits forts*, or with thoughtless libertines, who laugh at all Religion, to shew their wit, or disclaim it, to complete their riot; let no word or look of yours intimate the least approbation; on the contrary, let a silent gravity express your dislike: but enter not into the subject, and decline such unprofitable and indecent controversies. Depend upon this truth, that every man is the worse looked upon, and the less trusted, for being thought to have no Religion: in spite of all the pompous and specious epithets he may assume of *Esprit fort*, Freethinker, or Moral Philosopher; and a wise Atheist (if such a thing there is) would, for his own interest and character in this world, pretend to some Religion.

Your moral character must be not only pure, but, like Cæsar's wife, unsuspected. The least speck or blemish upon it is fatal. Nothing degrades and vilifies more, for, it excites and unites detestation and contempt. There are, however, wretches in the world profligate enough to explode all notions of moral good and evil; to maintain that they are merely local, and depend entirely upon the customs and fashions of different countries; nay, there are still, if possible, more unaccountable wretches; I mean, those who affect to preach and propagate such absurd and infamous notions, without believing them themselves. These are the devil's hypocrites.

crites. Avoid, as much as possible, the company of such people; who reflect a degree of discredit and infamy upon all who converse with them. But as you may, sometimes, by accident fall into such company, take great care that no complaisance, no good-humour, no warmth of festal mirth, ever make you seem even to acquiesce, much less to approve or applaud, such infamous doctrines. On the other hand, do not debate nor enter into serious argument, upon a subject so much below it; but content yourself with telling these *Apostles*, that you know they are not serious; that you have a much better opinion of them than they would have you have; and that, you are very sure, they would not practise the doctrine they preach. But put your private mark upon them, and shun them for ever afterwards.

There is nothing so delicate as your moral character, and nothing which it is your interest so much to preserve pure. Should you be suspected of injustice, malignity, perfidy, lying, &c. all the parts and knowledge in the world will never procure you esteem, friendship, or respect. A strange concurrence of circumstances has sometimes raised very bad men to high stations; but they have been raised like criminals to a pillory, where their persons and their crimes, by being more conspicuous, are only the more known, the more detested, and the more pelted and insulted. If, in any case whatsoever, affectation and ostentation are pardonable, it is in the case of morality; though, even there, I would not  
advise



advise you to a pharisaical pomp of virtue. But I will recommend to you a most scrupulous tenderness for your moral character, and the utmost care not to say or do the least thing, that may ever so slightly taint it. Show yourself, upon all occasions, the advocate, the friend, but not the bully, of virtue. Col. Chartres, whom you have certainly heard of (who was, I believe, the most notorious blasted rascal in the world, and who had, by all sorts of crimes, amassed immense wealth), was so sensible of the disadvantage of a bad character, that I heard him once say, in his impudent, profligate manner, that, though he would not give one farthing for virtue, he would give ten thousand pounds for a character, because he should get a hundred thousand pounds by it; whereas he was so blasted, that he had no longer an opportunity of cheating people. Is it possible, then, that an honest man can neglect what a wise rogue would purchase so dear?

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. The prudence and necessity of often concealing the truth, insensibly seduces people to violate it. It is the only art of mean capacities, and the only refuge of mean spirits. Whereas, concealing the truth upon proper occasions, is as prudent and as innocent, as telling a lie, upon any occasion, is infamous and foolish. I will

state you a case in your own department. Suppose you are employed at a foreign Court, and that the minister of that Court is absurd or impertinent enough to ask you what your instructions are; will you tell him a lie, which, as soon as found out (and found out it certainly will be), must destroy your credit, blast your character, and render you useless there? No. Will you tell him the truth then, and betray your trust? As certainly, No. But you will answer, with firmness, That you are surpris'd at such a question; that you are persuaded he does not expect an answer to it; but that, at all events, he certainly will not have one. Such an answer will give him confidence in you; he will conceive an opinion of your veracity, of which opinion you may afterwards make very honest and fair advantages. But if, in negotiations, you are looked upon as a liar, and a trickster, no confidence will be placed in you, nothing will be communicated to you, and you will be in the situation of a man who has been burnt in the cheek; and who, from that mark, cannot afterwards get an honest livelihood if he would, but must continue a thief.

Lord Bacon, very justly, makes a distinction between simulation and dissimulation; and allows the latter rather than the former; but still observes, that they are the weaker sort of politicians who have recourse to either. A man who has strength of mind, and strength of parts, wants neither of them. *Certainly* (says he), *the ablest men that ever were, have all had an openness and frankness of dealing, and a*

*name of certainty and veracity; but then they were like horses well managed; for they could tell, passing well, when to stop, or turn; and at such times, when they thought the case indeed required some dissimulation, if then they used it, it came to pass, that the former opinion spread abroad, of their good faith and clearness of dealing, made them almost invisible.* There are people who indulge themselves in a 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 present 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 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 women are sometimes mere bodily frailties; but a lie in a man is a vice of the mind, and of the heart. For God's sake! be scrupulously jealous of the purity of your moral character; keep it immaculate, unblemished, un sullied; and it will be unsuspected. Defamation and calumny never attack, where there is no weak place; they magnify, but they do not create.

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

## L E T T E R CCXIII.

London, Jan. 11th, O. S. 1750.

MY DEAR FRIEND,

YESTERDAY I received a letter from Mr. Harte, of the 31st December, N. S. which I will answer soon; and for which I desire you to return him my thanks now. He tells me two things, that give me great satisfaction: one is, that there are very few English at Rome; the other is, that you frequent the best foreign companies. This last is a very good symptom; for, a man of sense is never desirous to frequent those companies where he is not desirous to please, or where he finds that he displeases. It will not be expected in those companies, that, at your age, you should have the *Garbo*, the *Difinvoltura*,

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and the *Leggiadría*, of a man of five-and-twenty, who has been long used to keep the best companies; and therefore do not be discouraged, and think yourself either flighted or laughed at, because you see others, older and more used to the world, easier, more familiar, and consequently rather better received in those companies than yourself. In time your turn will come; and, if you do but show an inclination, a desire to please, though you should be embarrassed, or even err in the means, which must necessarily happen to you at first, yet the will (to use a vulgar expression) will be taken for the deed; and people, instead of laughing at you, will be glad to instruct you. Good sense can only give you the great outlines of good-breeding; but, observation and usage can alone give you the delicate touches, and the fine colouring. You will naturally endeavour to show the utmost respect to people of certain ranks and characters, and consequently you will show it; but the proper, the delicate manner of showing that respect, nothing but observation and time can give.

I remember that, when, with all the awkwardness and rust of Cambridge about me, I was first introduced into good company, I was frightened out of my wits. I was determined to be, what I thought civil; I made fine low bows, and placed myself below every body; but, when I was spoken to, or attempted to speak myself, *obstupui, steteruntque comæ, et vox faucibus hæsit*. If I saw people whisper, I was sure it was at me; and I thought myself the sole ob-  
ject



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

“ rassment, and I am sure that the few words you

“ said to me cost you a great deal ; but do not be

“ discouraged for that reason, and avoid good com-

“ pany. We see that you desire to please, and that

“ is the main point ; you want only the manner, and

“ you think that you want it still more than you do.

“ You must go through your noviciate before you

“ can profess good-breeding ; and, if you will be

“ my novice, I will present you to my acquaintance  
“ as such.”

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

As soon as I had fumbled out this answer, she called up three or four people to her, and said, \* *S, avez vous (for she was a foreigner, and I was abroad) que j'ai entrepris ce jeune homme, et qu'il le faut rassurer? Pour moi, je crois en avoir fait la conquête, car il s'est émancipé dans le moment au point de me dire, en tremblant, qu'il faisoit chaud. Il faut que vous m'aidiez à le déroutier. Il lui faut nécessairement une*

\* “ Do you know that I have undertaken this young man,  
“ and he must be encouraged? As for me, I think I have  
“ made a conquest of him; for, he just now ventured to tell  
“ me, although tremblingly, that it is warm. You will assist  
“ me in polishing him. He must necessarily have a passion for  
“ somebody; if he does not think me worthy of being the ob-  
“ ject, we will seek out some other: However, my novice, do  
“ not disgrace yourself by frequenting opera girls and actresses;  
“ who will not require of you sentiments and politeness, but  
“ will be your ruin in every respect. I repeat it to you, my  
“ friend, if you should get into low, mean company, you will be  
“ undone. These creatures will destroy your fortune and your  
“ health, corrupt your morals, and you will never acquire the  
“ style of good company.”

*passion,*

*passion, et s'il ne m'en juge pas digne, nous lui en chercherons quelque autre. Au reste, mon novice, n'allez pas vous encanailler avec des filles d'Opéra et des Comédiennes, qui vous épargneront les fraix et du sentiment et de la politesse, mais qui vous en couteront bien plus à tout autre égard. Je vous le dis encore; si vous vous encanaillez, vous êtes perdu, mon ami. Ces malheureuses ruineront et votre fortune et votre santé, corrompront vos mœurs, et vous n'aurez jamais le ton de la bonne compagnie.* The company laughed at this lecture, and I was stunned with it. I did not know whether she was serious or in jest. By turns I was pleased, ashamed, encouraged, and dejected. But, when I found afterwards that both she, and those to whom she had presented me, countenanced and protected me in company, I gradually got more assurance, and began not to be ashamed of endeavouring to be civil. I copied the best masters, at first servilely, afterwards more freely, and at last I joined habit and invention.

All this will happen to you, if you persevere in the desire of pleasing and shining as a man of the world: that part of your character is the only one, about which I have at present the least doubt. I cannot entertain the least suspicion of your moral character; your learned character is out of question. Your polite character is now the only remaining object that gives me the least anxiety; and you are now in the right way of finishing it. Your constant collision with good company will, of course, smooth and polish you. I could wish that you  
would

would say, to the five or six men or women with whom you are the most acquainted, That you are sensible, that, from youth and inexperience, you must make many mistakes in good-breeding; that you beg of them to correct you, without reserve, wherever they see you fail; and that you shall take such admonitions as the strongest proofs of their friendship. Such a confession and application will be very engaging to those to whom you make them. They will tell others of them, who will be pleased with that disposition, and, in a friendly manner, tell you of any little slip or error. The Duke de Nivernois \* would, I am sure, be charmed, if you dropped such a thing to him; adding, that you loved to address yourself always to the best masters. Observe also the different modes of good-breeding of several nations, and conform yourself to them respectively. Use an easy civility with the French, more ceremony with the Italians, and still more with the Germans; but let it be without embarrassment, and with ease. Bring it, by use, to be habitual to you; for, if it seems unwilling and forced, it will never please. *Omnis Aristippum decuit Color, et Res.* Acquire an easiness and versatility of manners, as well as of mind; and, like the Cameleon, take the hue of the company you are with.

There is a sort of veteran women of condition, who, having lived always in the *grand monde*, and having possibly had some gallantries, together with

\* At that time Embassador from the Court of France, at Rome.

the experience of five-and-twenty or thirty years, form a young fellow better than all the rules that can be given him. These women, being past their bloom, are extremely flattered by the least attention from a young fellow; and they will point out to him those manners and *attentions* that pleased and engaged them, when they were in the pride of their youth and beauty. Wherever you go, make some of those women your friends; which a very little matter will do. Ask their advice, tell them your doubts or difficulties, as to your behaviour; but take great care not to drop one word of their experience; for experience implies age, and the suspicion of age, no woman, let her be ever so old, ever forgives.—I long for your picture, which Mr. Harte tells me is now drawing. I want to see your countenance, your air, and even your dress; the better they all three are, the better: I am not wise enough to despise any one of them. Your dress, at least, is in your own power, and I hope that you mind it to a proper degree. Yours, Adieu.

LETTER

## L E T T E R C C X I V .

London, Jan. 18th, O. S. 1750.

MY DEAR FRIEND,

I CONSIDER the solid part of your little edifice as so near being finished and completed, that my only remaining care is about the embellishments; and that must now be your principal care too. Adorn yourself with all those graces and accomplishments, which, without solidity, are frivolous; but without which, solidity is, to a great degree, useless. Take one man, with a very moderate degree of knowledge, but with a pleasing figure, a prepossessing address, graceful in all that he says and does, polite, *liant*, and, in short, adorned with all the lesser talents; and take another man, with sound sense and profound knowledge, but without the above-mentioned advantages; the former will not only get the better of the latter, in every pursuit of every *kind*, but in truth there will be no sort of competition between them. But can every man acquire these advantages? I say, yes, if he please; supposing he is in a situation, and in circumstances, to frequent good company. Attention, observation, and imitation, will most infallibly do it.

When you see a man, whose first *abord* strikes you, prepossesses you in his favour, and makes you entertain a good opinion of him, you do not know why: analyse that *abord*, and examine, within yourself,



self, the several parts that composed it; and you will generally find it to be the result, the happy assemblage of modesty unembarrassed, respect without timidity, a genteel, but unaffected attitude of body and limbs, an open, chearful, but unsmirking countenance, and a dress, by no means negligent, and yet not foppish. Copy him, then, not servilely, but as some of the greatest masters of painting have copied others; insomuch, that their copies have been equal to the originals, both as to beauty and freedom. When you see a man, who is universally allowed to shine as an agreeable, well-bred man, and a fine gentleman (as, for example, the Duke de Nivernois), attend to him, watch him carefully; observe in what manner he addresses himself to his superiors, how he lives with his equals, and how he treats his inferiors. Mind his turn of conversation, in the several situations of morning visits, the table, and the evening amusements. Imitate, without mimicking him; and be his duplicate, but not his ape. You will find, that he takes care never to say or do any thing, that can be construed into a slight, or a negligence; or that can, in any degree, mortify people's vanity and self-love; on the contrary, you will perceive that he makes people pleased with him, by making them first pleased with themselves: he shows respect, regard, esteem, and attention, where they are severally proper; he sows them with care, and he reaps them in plenty.

These amiable accomplishments are all to be acquired by use and imitation; for we are, in truth,  
more

more than half what we are, by imitation. The great point is, to choose good models, and to study them with care. People insensibly contract, not only the air, the manners, and the vices, of those with whom they commonly converse, but their virtues too, and even their way of thinking. This is so true, that I have known very plain understandings catch a certain degree of wit, by constantly conversing with those who had a great deal. Persist, therefore, in keeping the best company, and you will insensibly become like them; but, if you add attention and observation, you will very soon be one of them. This inevitable contagion of company shows you the necessity of keeping the best, and avoiding all other; for, in every one something will stick. You have, hitherto, I confess, had very few opportunities of keeping polite company. Westminster school is, undoubtedly, the seat of illiberal manners and brutal behaviour. Leipzig, I suppose, is not the seat of refined and elegant manners. Venice, I believe, has done something; Rome, I hope, will do a great deal more; and Paris will, I dare say, do all that you want; always supposing, that you frequent the best companies, and in the intention of improving and forming yourself; for, without that intention, nothing will do.

I here subjoin a list of all those necessary, ornamental accomplishments (without which, no man living can either please, or rise in the world), which hitherto I fear you want, and which only require your care and attention to possess.

To

To speak elegantly, whatever language you speak in; without which, nobody will hear you with pleasure, and consequently you will speak to very little purpose.

An agreeable and distinct elocution; without which nobody will hear you with patience: this every body may acquire, who is not born with some imperfection in the organs of speech. You are not; and therefore it is wholly in your power. You need take much less pains for it than Demosthenes did.

A distinguished politeness of manners and address; which common sense, observation, good company, and imitation, will infallibly give you, if you will accept of it.

A genteel carriage, and graceful motions, with the air of a man of fashion. A good dancing-master, with some care on your part, and some imitation of those who excel, will soon bring this about.

To be extremely clean in your person, and perfectly well-dressed, according to the fashion, be that what it will. Your negligence of dress, while you were a school-boy, was pardonable; but would not be so now.

Upon the whole, take it for granted, that, without these accomplishments, all you know, and all you can do, will avail you very little. Adieu.

LETTER

## L E T T E R   C C X V .

London, Jan. 25th, O. S. 1750.

MY DEAR FRIEND,

**I**T is so long since I have heard from you, that I suppose Rome engrosses every moment of your time; and if it engrosses it in the manner I could wish, I willingly give up my share of it. I would rather *prodesse quam conspici*. Put out your time but to good interest; and I do not desire to borrow much of it. Your studies, the respectable remains of antiquity, and your evening amusements, cannot, and indeed ought not, to leave you much time to write. You will probably never see Rome again; and therefore you ought to see it well now: by seeing it well, I do not mean only the buildings, statues, and paintings; though they undoubtedly deserve your attention: but I mean seeing into the constitution and government of it. But these things certainly occur to your own common sense.

How go your pleasures at Rome? Are you in fashion there; that is, do you live with the people who are? the only way of being so yourself, in time. Are you domestic enough in any considerable house to be called *le petit Stanhope*? Has any woman of fashion and good-breeding taken the trouble of abusing and laughing at you amicably to your face? Have you found a good *décrotteuse*? For, these

these are the steps by which you must rise to politeness. I do not presume to ask if you have any attachment, because I believe you will not make me your *confident*; but this I will say eventually, that if you have one, *il faut bien païer d'attentions et de petits soins*, if you would have your sacrifice propitiously received. Women are not so much taken by beauty as men are, but prefer those men who show them the most attention.

Would you engage the lovely fair,  
With gentlest manners treat her;  
With tender looks and graceful air,  
In softest accents greet her.

Verse were but vain, the Muses fail,  
Without the Graces' aid;  
The God of Verse could not prevail  
To stop the flying maid.

Attention by attentions gain,  
And merit care by cares;  
So shall the nymph reward your pain,  
And Venus crown your pray'rs\*.

*Probatum est.*

A man's address and manner, weighs much more with them than his beauty; and, without them, the *Abbati* and the *Monsignori* will get the better of you. This address and manner should be exceedingly respectful, but at the same time easy, and unembarrassed. Your chit-chat or *entregent*

\* These three last stanzas are the late Earl of Chesterfield's.

with them neither can, nor ought to be very solid; but, you should take care to turn and dress up your trifles prettily, and make them, every now and then, convey indirectly some little piece of flattery. A fan, a ribband, or a head-dress, are great materials for gallant dissertations, to one who has got *le ton léger et aimable de la bonne compagnie*. At all events, a man had better talk too much to women, than too little; they take silence for dullness, unless where they think the passion they have inspired occasions it; and, in that case, they adopt the notion, that,

Silence in love betrays more woe,  
 Than words, though ne'er so witty;  
 The beggar that is dumb, we know,  
 Deserves a double pity.

*A propos* of this subject; what progress do you make in that language, in which Charles the Vth said, that he would choose to speak to his mistress? Have you got all the tender diminutives, in *etta*, *ina*, and *ettina*; which, I presume, he alluded to? You already possess, and, I hope, take care not to forget, that language which he reserved for his nose. You are absolutely master, too, of that language in which he said he would converse with men; French. But, in every language, pray attend carefully to the choice of your words, and to the turn of your expression. Indeed, it is a point of very great consequence. To be heard with success, you must be heard with pleasure: words are  
 the



the drefs of thoughts, which fhould no more be prefented in rags, tatters, and dirt, than your perfon fhould. By the way; do you mind your perfon and your drefs fufficiently? do you take great care of your teeth? Pray have them put in order by the beft operator at Rome. Are you be-laced, be-powdered, and be-feathered, as other young fellows are, and fhould be? At your age, *il faut du brillant, et même un peu de fracas, mais point de médiocre, il faut un air vif, aifé et noble. Avec les hommes, un maintien refpectueux et en même tems refpectable; avec les femmes, un caquet léger, enjoué, et badin, mais toujours fort poli.*

To give you an opportunity of exerting your talents, I fend you, here enclosed, a letter of recommendation from Monfieur Villetes to Madame de Simonetti at Milan, a woman of the firft fashion and confideration there; and I fhall, in my next, fend you another from the fame perfon to Madame Clerici, at the fame place. As thefe two ladies' houfes are the refort of all the people of fashion at Milan, thofe two recommendations will introduce you to them all. Let me know, in due time, if you have received thefe two letters, that I may have them renewed in cafe of accidents.

Adieu, my dear friend! Study hard, divert yourfelf heartily; diftinguifh carefully between the pleasures of a man of fashion, and the vices of a fcoundrel: purfue the former, and abhor the latter, like a man of fenfe.

## L E T T E R CCXVI.

London, Feb. 5th, O. S. 1750.

MY DEAR FRIEND,

VERY few people are good œconomists of their fortune, and still fewer of their time; and yet, of the two, the latter is the most precious. I heartily wish you to be a good œconomist of both; and you are now of an age to begin to think seriously of these two important articles. 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 very great fortunes have frequently seduced people to a ruinous profusion. Fatal mistakes, always repented of, but always too late! Old Mr. Lowndes, the famous Secretary of the Treasury in the reigns of King William, Queen Anne, and King George the First, used to say, *take care of the pence, and the pounds will take care of themselves.* To this maxim, which he not only preached, but practised, his two grandsons, at this time, owe the very considerable fortunes that he left them.

This holds equally true as to time; and I most earnestly recommend to you the care of those minutes and quarters of hours, in the course of the day, which people think too short to deserve their attention; and yet, if summed up at the end of the  
year,

year, would amount to a very considerable portion of time. For example: you are to be at such a place at twelve, by appointment; you go out at eleven, to make two or three visits first; those persons are not at home: instead of sauntering away that intermediate time at a coffee-house, and possibly alone, return home, write a letter, before-hand, for the ensuing post, or take up a good book, I do not mean Descartes, Mallebranche, Locke, or Newton, by way of dipping; but some book of rational amusement; and detached pieces, as Horace, Boileau, Waller, La Bruyere, &c. This will be so much time saved, and by no means ill-employed. Many people lose a great deal of time by reading; for, they read frivolous and idle books, such as the absurd romances of the two last centuries, where characters, that never existed, are insipidly displayed, and sentiments, that were never felt, pompously described: the oriental ravings and extravagancies of the Arabian Nights, and Mogul Tales; or, the new flimsy *brochures* that now swarm in France, of Fairy Tales, *Réflexions sur le Cœur et l'Esprit*, *Metaphysique de l'Amour*, *Analyse des beaux Sentiments*; and such sort of idle frivolous stuff, that nourishes and improves the mind just as much as whipped cream would the body. Stick to the best established books in every language; the celebrated Poets, Historians, Orators, or Philosophers. By these means (to use a city metaphor) you will make fifty *per cent.* of that time, of which others do not make above three or four, or probably nothing at all.

Many people lose a great deal of their time by laziness; they loll and yawn in a great chair, tell themselves that they have not time to begin any thing then, and that it will do as well another time. This is a most unfortunate disposition, and the greatest obstruction to both knowledge and business. At your age, you have no right nor claim to laziness; I have, if I please, being *emeritus*. You are but just listed in the world, and must be active, diligent, indefatigable. If ever you propose commanding with dignity, you must serve up to it with diligence. Never put off till to-morrow what you can do to-day.

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 commonplace book of what you read, to help your memory  
only,

only, and not for pedantic quotations. Never read History without having maps, and a chronological book, or tables, lying by you, and constantly resorted to; without which History is only a confused heap of facts. One method more I recommend to you, by which I have found great benefit, even in the most dissipated part of my life; this is, to rise early, and at the same hour, every morning, how late soever you may have sat up the night before. This secures you an hour or two, at least, of reading or reflection, before the common interruptions of the morning begin; and it will save your constitution, by forcing you to go to bed early, at least one night in three.

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 faunterer. 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 men, 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 have thought them genteel; though they fate as awkwardly upon them as other people's cloaths would have done. Have no pleasures but your own, and then you will shine in them. What are yours? Give me a short history of them. *Tenez vous votre coin à table, et dans les bonnes compagnies? y brillez vous du côté de la politesse, de l'enjouement, du badinage? Etes vous galant? Filez vous le parfait amour? Est il question de fléchir par voies soins et par vos attentions les rigueurs de quelque fiere Princesse?* You may safely trust me; for, though I am a severe censor of vice and folly, I am a friend and advocate for pleasures, and will contribute all in my power to yours.

There is a certain dignity to be kept up in pleasures, as well as in business. In love, a man may lose his heart with dignity; but, if he loses his nose, he loses his character into the bargain. At table, a man may with decency have a distinguishing palate; but indiscriminate voraciousness degrades him to a glutton. A man may play with decency; but if he

games



games he is disgraced. Vivacity and wit make a man shine in company; but trite jokes and loud laughter reduce him to a buffoon. Every virtue, they say, has its kindred vice; every pleasure, I am sure, has its neighbouring disgrace. Mark carefully, therefore, the line that separates them, and rather stop a yard short, than step an inch beyond it.

I wish to God that you had as much pleasure in following my advice, as I have in giving it you! and you may the more easily have it, as I give you none that is inconsistent with your pleasure. In all that I say to you, it is your interest alone that I consider: trust to my experience; you know you may to my affection. Adieu.

I have received no letter yet from you or Mr. Harte.

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L E T T E R CCXVII.

London, Feb. 8th, O. S. 1750.

MY DEAR FRIEND,

YOU have by this time, I hope and believe, made such a progress in the Italian language, that you can read it with ease: I mean, the easy books in it; and indeed, in that, as well as in every other language, the easiest books are generally the best; for, whatever author is obscure and difficult in his own language,

guage, certainly does not think clearly. This is, in my opinion, the case of a celebrated Italian author; to whom the Italians, from the admiration they have of him, have given the epithet of *il divino*; I mean, *Dante*. Though I formerly knew Italian extremely well, I could never understand him; for which reason I had done with him, fully convinced that he was not worth the pains necessary to understand him.

The good Italian authors are, in my mind, but few: I mean, authors of invention; for there are, undoubtedly, very good Historians, and excellent Translators. The two Poets worth your reading, and, I was going to say, the only two, are Tasso and Ariosto. Tasso's *Gierusalemme Liberata* is altogether unquestionably a fine Poem, though it has some low, and many false thoughts in it; and Boileau very justly makes it the mark of a bad taste, to compare *le Clinquant du Tasse à l'Or de Virgile*. The image, with which he adorns the introduction of his Epic Poem, is low and disgusting; it is that of a froward, sick, puking child, who is deceived into a dose of necessary physic by *du bon bon*. The verses are these:

*Così all' egro fanciul porgiamo aspersi  
Di soavi licor gli orli del vaso:  
Succhi amari ingannato intanto ei beve,  
E dall' inganno suo vita riceve.*

However, the Poem, with all its faults about it, may justly be called a fine one.

If

If fancy, imagination, invention, description, &c. constitute a Poet, Ariosto is, unquestionably, a great one. His Orlando, it is true, is a medley of lies and truths, sacred and profane, wars, loves, enchantments, giants, mad heroes, and adventurous damsels; but then he gives it you very fairly for what it is, and does not pretend to put it upon you for the true *Epopée*, or Epic Poem. He says,

*Le Donne, i Cavalier, l'arme, gli amori*  
*Le cortese, l'audaci imprese, io canto.*

The connections of his stories are admirable, his reflections just, his sneers and ironies incomparable, and his painting excellent. When Angelica, after having wandered over half the world alone with Orlando, pretends notwithstanding,

————— *ch'el fior virginal così arcea salvo,*  
*Come s'elo portò dal matern' alvo.*

The Author adds, very gravely,

*Forse era ver, ma non però credibile*  
*A chi del senso suo fosse Signore.*

Astolpho's being carried to the moon, by St. John, in order to look for Orlando's lost wits, at the end of the 34th book, and the many lost things that he finds there, is a most happy extravagancy, and contains, at the same time, a great deal of sense. I would advise you to read this Poem with attention.

It

It is also the source of half the tales, novels, and plays, that have been written since.

The *Pastor Fido* of Guarini is so celebrated, that you should read it; but, in reading it, you will judge of the great propriety of the characters. A parcel of shepherds and shepherdeses, with the *true pastoral simplicity*, talk metaphysics, epigrams, *concetti*, and quibbles, by the hour, to each other.

The *Aminta del Taffo* is much more what it is intended to be, a Pastoral: the shepherds, indeed, have their *concetti*, and their antitheses; but are not quite so sublime and abstracted as those in *Pastor Fido*. I think, that you will like it much the best of the two.

*Petrarca* is, in my mind, a sing-song love-sick Poet; much admired, however, by the Italians: but an Italian, who should think no better of him than I do, would certainly say, that he deserved his *Laura* better than his *Lauro*; and that wretched quibble would be reckoned an excellent piece of Italian wit.

The Italian Prose-writers (of invention I mean), which I would recommend to your acquaintance, are *Machiavello*, and *Boccacio*; the former, for the established reputation which he has acquired, of a consummate Politician (whatever my own private sentiments may be of either his politics or his morality); the latter, for his great invention, and for his natural and agreeable manner of telling his stories.

Guicciardini, Bentivoglio, Davila, &c. are excellent Historians, and deserve being read with attention.

tion. The nature of History checks, a little, the flights of Italian imaginations; which, in works of invention, are very high indeed. Translations curb them still more; and their translations of the Classics are incomparable; particularly the first ten, translated in the time of Leo the Xth, and inscribed to him, under the title of the *Collana*. That original *Collana* has been lengthened since; and, if I mistake not, consists, now, of one hundred and ten volumes.

From what I have said, you will easily guess, that I meant to put you upon your guard; and not to let your fancy be dazzled, and your taste corrupted by the *conchetti*, the quaintnesses, and false thoughts, which are too much the characteristics of the Italian and Spanish authors. I think you are in no great danger, as your taste has been formed upon the best antient models, the Greek and Latin authors of the best ages, who indulge themselves in none of the puerilities I have hinted at. I think I may say, with truth, that true wit, sound taste, and good sense, are now, as it were, engrossed by France and England. Your old acquaintances the Germans, I fear, are a little below them; and your new acquaintances the Italians are a great deal too much above them. The former, I doubt, crawl a little; the latter, I am sure, very often fly out of fight.

I recommended to you, a good many years ago, and I believe you then read, *La maniere de bien penser dans les ouvrages d'esprit, par le Pere Bouhours*; and I think it is very well worth your reading again, now  
that

that you can judge of it better. I do not know any book that contributes more to form a true taste ; and you find there, into the bargain, the most celebrated passages both of the antients and the moderns, which refresh your memory with what you have formerly read in them separately. It is followed by a book much of the same size, by the same author, intitled *Suite des Pensées ingénieuses*.

To do justice to the best English and French authors ; they have not given into that false taste ; they allow no thoughts to be good, that are not just, and founded upon truth. The Age of Louis XIV. was very like the Augustan ; Boileau, Moliere, la Fontaine, Racine, &c. established the true, and exposed the false taste. The reign of King Charles II. (meritorious in no other respect) banished false taste out of England, and proscribed Puns, Quibbles, Acrostics, &c. Since that, false wit has renewed its attacks, and endeavoured to recover its lost empire, both in England and France, but without success ; though, I must say, with more success in France than in England, Addison, Pope, and Swift, having vigorously defended the rights of good sense ; which is more than can be said of their cotemporary French authors, who have of late had a great tendency to *le faux brillant, le raffinement, et l'entortillement*. And Lord Roscommon would be more in the right now, than he was then, in saying, that

The English bullion of one sterling line,  
Drawn to French wire, would through whole pages shine.

Lose



Lose no time, my dear child, I conjure you, in forming your taste, your manners, your mind, your every thing: you have but two years time to do it in; for, whatever you are, to a certain degree, at twenty, you will be, more or less, all the rest of your life. May it be a long and happy one! Adieu.

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## L E T T E R CCXVIII.

London, Feb. 22d, O. S. 1750.

My DEAR FRIEND,

IF the Italian of your letter to Lady Chesterfield was all your own, I am very well satisfied with the progress which you have made in that language in so short a time: according to that gradation, you will, in a very little time more, be master of it. Except at the French Embassador's, I believe you hear only Italian spoken; for, the Italians speak very little French, and that little, generally very ill. The French are even with them, and generally speak Italian as ill; for, I never knew a Frenchman in my life who could pronounce the Italian *ce, ci,* or *ge, gi.* Your desire of pleasing the Roman ladies will of course give you not only the desire, but the means, of speaking to them elegantly in their own language.

language. The Princess Borghese, I am told, speaks French both ill and unwillingly; and therefore you should make a merit to her of your application to her language. She is, by a kind of prescription (a longer than she would probably wish), at the head of the *be u monde* at Rome; and can, consequently, establish or destroy a young fellow's fashionable character. If she declares him *amabile e leggiadro*, others will think him so, or at least those who do not will not dare to say so. There are in every great town some such women, whose rank, beauty, and fortune, have conspired to place them at the head of the fashion. They have generally been gallant, but within certain decent bounds. Their gallantries have taught, both them and their admirers, good-breeding; without which they could keep up no dignity, but would be vilified by those very gallantries which put them in vogue. It is with these women, as with Ministers and Favourites at Court; they decide upon fashion and characters, as these do on fortunes and preferments. Pay particular court, therefore, wherever you are, to these female sovereigns of the *beau monde*: their recommendation is a passport through all the realms of politeness. But then, remember that they require minute, officious attentions. You should, if possible, guess at, and anticipate, all their little fancies and inclinations; make yourself familiarly and domestically useful to them, by offering yourself for all their little commissions, and assisting in doing the honours of their houses,

houses, and entering with seeming unct̄ion into all their little grievances, buffles, and views; for they are always busy. If you are once *ben ficcato* at the Palazzo Borghese, you will soon be in fashion at Rome; and being in fashion will soon fashion you; for, that is what you must now think of very seriously.

I am sorry that there is no good dancing-master at Rome, to form your exterior air and carriage; which, I doubt, are not yet the genteelest in the world. But you may, and I hope you will, in the mean time, observe the air and carriage of those who are reckoned to have the best, and form your own upon them. Ease, gracefulness, and dignity, compose the air and address of a man of fashion; which is as unlike the affected attitudes and motions of a *petit maître*, as it is to the awkward, negligent, clumsy, and flouching manner of a booby.

I am extremely pleased with the account Mr. Harte has given me of the allotment of your time at Rome. Those five hours every morning, which you employ in serious studies with Mr. Harte, are laid out with great interest, and will make you rich all the rest of your life. I do not look upon the subsequent morning hours, which you pass with your *Ciceroni*, to be ill-disposed of: there is a kind of connexion between them; and your evening diversions in good company are, in their way, as useful and necessary. This is the way for you to have both weight and lustre in the world; and this

is the object which I always had in view in your education.

Adieu, my friend! go on and prosper.

Mr. Grevenkop has just received Mr. Harte's letter of the 19th, N. S.

### L E T T E R CCXIX.

London, March the 8th, O. S. 1750.

**Y**OUNG as you are, I hope you are in haste to live; by living, I mean living with lustre and honour to yourself, with utility to society; doing what may deserve to be written, or writing what may deserve to be read: I should wish both. Those who consider life in that light, will not idly lavish one moment. The present moments are the only ones we are sure of, and as such the most valuable; but yours are doubly so, at your age; for, the credit, the dignity, the comfort, and the pleasure, of all your future moments, depend upon the use you make of your present ones.

I am extremely satisfied with your present manner of employing your time; but, will you always employ it as well? I am far from meaning always in the same way; but I mean as well in proportion, in the variation of age and circumstances. You now  
study

study five hours every morning: I neither suppose that you will, nor desire that you should, do so for the rest of your life. Both business and pleasure will justly and equally break in upon those hours. But then, will you always employ the leisure they leave you, in useful studies? If you have but an hour, will you improve that hour, instead of idling it away? While you have such a friend and monitor with you as Mr. Harte, I am sure you will. But, suppose that business and situations should, in six or seven months, call Mr. Harte away from you; tell me truly, what may I expect and depend upon from you, when left to yourself? May I be sure that you will employ some part of every day, in adding something to that stock of knowledge which he will have left you? May I hope that you will allot one hour in the week to the care of your own affairs, to keep them in that order and method which every prudent man does? But, above all, may I be convinced that your pleasures, whatever they may be, will be confined within the circle of good company, and people of fashion? Those pleasures I recommend to you: I will promote them, I will pay for them; but I will neither pay for, nor suffer, the unbecoming, disgraceful, and degrading pleasures (they cannot be called pleasures) of low and profligate company. I confess, the pleasures of high life are not always strictly philosophical; and I believe a Stoic would blame my indulgence: but I am yet no Stoic, though turned of five-and-fifty; and I am apt to think that you

are rather less so, at eighteen. The pleasures of the table, among people of the first fashion, may indeed sometimes, by accident, run into excesses; but they will never sink into a continued course of gluttony and drunkenness. The gallantry of high life, though not strictly justifiable, carries, at least, no external marks of infamy about it. Neither the heart nor the constitution is corrupted by it; neither nose nor character lost by it; manners possibly improved. Play, in good company, is only play, and not gaming; not deep, and consequently not dangerous nor dishonourable. It is only the inter-acts of other amusements.

This, I am sure, is not talking to you like an old man, though it is talking to you like an old friend: these are not hard conditions to ask of you. I am certain you have sense enough to know how reasonable they are on my part, how advantageous they are on yours; but, have you resolution enough to perform them? Can you withstand the examples, and the invitations, of the profligate, and their infamous missionaries? for, I have known many a young fellow seduced by a *mauvaise honte*, that made him ashamed to refuse. These are resolutions which you must form, and steadily execute for yourself, whenever you lose the friendly care and assistance of your *Mentor*. In the mean time, make a greedy use of him; exhaust him, if you can, of all his knowledge; and get the Prophet's mantle from him, before he is taken away himself.

You



You seem to like Rome; How do you go on there? Are you got into the inside of that extraordinary government? Has your Abbate Foggini discovered many of those mysteries to you? Have you made an acquaintance with some eminent Jesuits? I know no people in the world more instructive. You would do very well to take one or two such sort of people home with you to dinner every day: it would be only a little *minefra* and *macaroni* the more; and a three or four hours conversation *de suite* produces a thousand useful informations, which short meetings and snatches at third places do not admit of; and many of those gentlemen are by no means unwilling to dine *gratis*. Whenever you meet with a man eminent in any way, feed him, and feed upon him at the same time; it will not only improve you, but give you a reputation of knowledge, and of loving it in others.

I have been lately informed of an Italian book, which I believe may be of use to you, and which, I dare say, you may get at Rome, written by one Alberti, about fourscore or a hundred years ago, a thick quarto. It is a classical description of Italy; from whence, I am assured, that Mr. Addison, to save himself trouble, has taken most of his remarks and classical references. I am told, that it is an excellent book for a traveller in Italy.

What Italian books have you read, or are you reading? Ariosto, I hope, is one of them. Pray apply yourself diligently to Italian; it is so easy a language, that, speaking it constantly, and reading

it often, must, in six months more, make you perfectly master of it: in which case you will never forget it; for, we only forget those things of which we know but little.

But, above all things, to all that you learn, to all that you say, and to all that you do, remember to join *the Graces*. All is imperfect without them; with them, every thing is at least tolerable. Nothing could hurt me more than to find you unattended by them. How cruelly should I be shocked, if, at our first meeting, you should present yourself to me without them! Invoke them, and sacrifice to them every moment: they are always kind, where they are assiduously courted. For God's sake, aim at perfection in every thing: *Nil actum reputans si quid superesset agendum*. Adieu. Yours, most tenderly.

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L E T T E R CCXX.

London, March the 19th, O. S. 1750.

MY DEAR FRIEND,

I ACKNOWLEDGE your last letter of the 24th February, N. S. In return for your earthquake, I can tell you that we have had here more than our share of earthquakes; for, we had two very strong ones in eight-and-twenty days. They really do too  
much

much honour to our cold climate: in your warm one, they are compensated by favours from the sun, which we do not enjoy.

I did not think that the present Pope was a sort of man, to build seven modern little chapels at the expence of so respectable a piece of antiquity as the *Colliseum*. However, let his Holiness's taste of *Virtù* be ever so bad, pray get somebody to present you to him, before you leave Rome; and, without hesitation, kiss his slipper, or whatever else the *étiquette* of that Court requires. I would have you see all those ceremonies; and I presume that you are, by this time, ready enough at Italian to understand and answer *il Santo Padre* in that language. I hope, too, that you have acquired address, and usage enough of the world, to be presented to any body, without embarrassment or disapprobation. If that is not yet quite perfect, as I cannot suppose that it is entirely, custom will improve it daily, and habit at last complete it. I have for some time told you, that the great difficulties are pretty well conquered. You have acquired knowledge, which is the *Principium et Fons*; but, you have now a variety of lesser things to attend to, which collectively make one great and important object. You easily guess that I mean, the Graces, the Air, Address, Politeness, and, in short, the whole *tournure* and *agrémens* of a Man of Fashion: so many little things conspire to form that *tournure*, that, though separately they seem too insignificant to mention, yet aggregately they are too material (for me, who think for you down to  
the

the very lowest things) to omit. For instance; do you use yourself to carve, eat, and drink genteelly, and with ease? do you take care to walk, sit, stand, and present yourself gracefully? are you sufficiently upon your guard against awkward attitudes, and ill-liberal, ill-bred, and disgusting habits; such as scratching yourself, putting your fingers in your mouth, nose, and ears? tricks always acquired at schools, often too much neglected afterwards; but, however, extremely ill-bred and nauseous: for, I do not conceive that any man has a right to exhibit, in company, any one excrement, more than another. Do you dress well, and think a little of the *brilliant* in your person? That too is necessary, because it is *prévenant*. Do you aim at easy, engaging, but at the same time, civil or respectful, manners, according to the company you are in? These, and a thousand other things, which you will observe in people of fashion, better than I can describe them, are absolutely necessary for every man; but still more for you, than for almost any man living. The showish, the shining, the engaging, parts of the character of a fine gentleman should (considering your destination) be the principal objects of your present attention.

When you return here, I am apt to think that you will find something better to do, than to run to Mr. Osborne's at Gray's Inn, to pick up scarce books. Buy good books, and read them: the best books are the commonest, and the last editions are always the best, if the editors are not blockheads;  
for,

for, they may profit of the former. But, take care not to understand editions and title-pages too well. It always smells of pedantry, and not always of learning. What curious books I have (they are indeed but few) shall be at your service. I have some of the Old Collana, and the Machiavel of 1550. Beware of the *Bibliomanie*.

In the midst of either your studies, or your pleasures, pray never lose view of the object of your destination: I mean, the political affairs of Europe. Follow them politically, chronologically, and geographically, through the news-papers, and trace up the facts which you meet with there, to their sources; as for example: consult the Treaties of *Neustadt* and *Abo*, with regard to the disputes which you read of every day in the public papers, between Russia and Sweden. For the affairs of Italy, which are reported to be the objects of present negotiations, recur to the quadruple alliance of the year 1718, and follow them down through their several variations to the Treaty of Aix-la-Chapelle, 1748; in which (by the bye) you will find the very different tenures by which the Infant Don Philip, your namesake, holds Parma and Placentia. Consult, also, the Emperor Charles the Sixth's Act of Cession of the kingdoms of Naples and Sicily, in 1736. The succession to the kingdoms of Naples and Sicily being a point, which, upon the death of the present King of Spain, is likely to occasion some disputes, do not lose the thread of these matters; which is carried on with  
great

great ease, but, if once broken, is resumed with difficulty.

Pray tell Mr. Harte, that I have sent his packet to Baron Firmian, by Count Einsiedlen, who is gone from hence this day to Germany, and passes through Vienna in his way to Italy, where he is in hopes of crossing upon you somewhere or other. Adieu, my friend!—Χαριτες, Χαριτες.

END OF THE SECOND VOLUME.



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