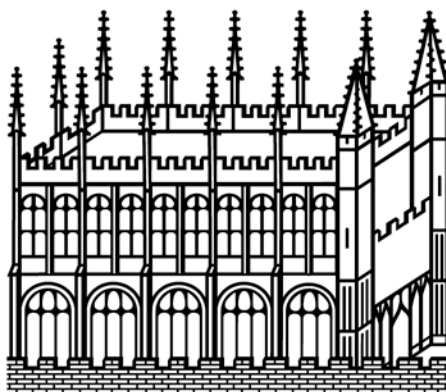




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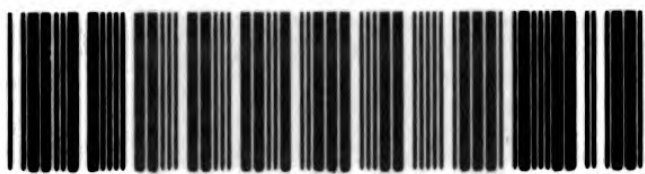
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Wolf.





L E T T E R S

WRITTEN BY THE LATE

EARL OF CHATHAM,

ETC. ETC.



L E T T E R S

WRITTEN BY THE LATE

EARL OF CHATHAM

TO HIS NEPHEW

THOMAS PITT, ESQ.

(AFTERWARDS LORD CAMELFORD)

THEN AT CAMBRIDGE.



Οἷος ἐκεῖνος ἔην τελέσαι ἔργον τε ἔπος τε.

ODYSS. B. 272.

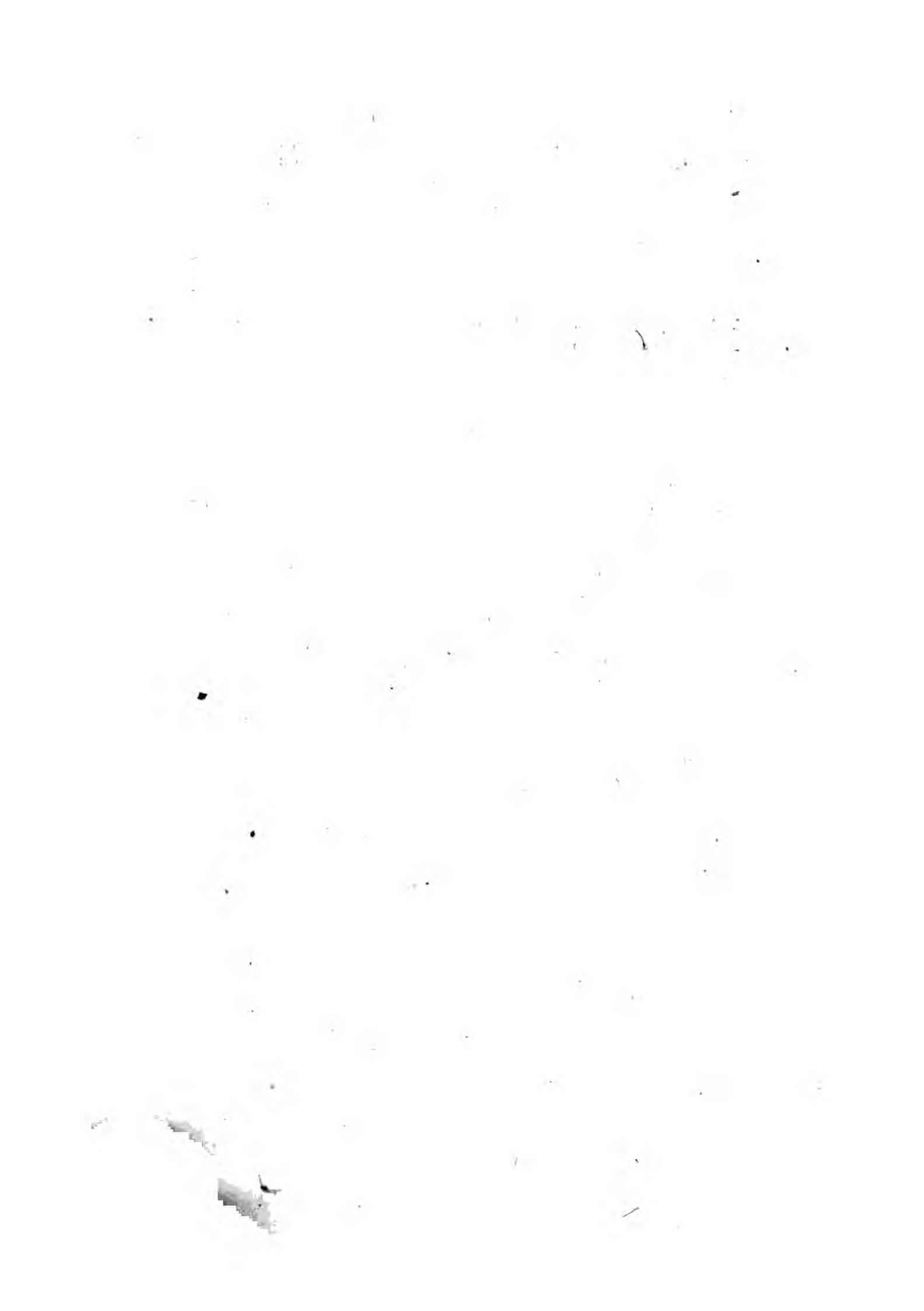
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1805.

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TO
THE RIGHT HONORABLE
WILLIAM PITT.

Dropmore, Dec. 3, 1803.

MY DEAR SIR,

WHEN you expressed to me your entire concurrence in my wish to print the following letters, you were not apprized that this address would accompany them. By you it

will, I trust, be received as a testimony of affectionate friendship. To others the propriety will be obvious of inscribing with your name a publication, in which Lord Chatham teaches, how great talents may most successfully be cultivated, and to what objects they may most honourably be directed.

GRENVILLE.

THE
EDITOR'S PREFACE.

THE following letters were addressed by the late Lord Chatham to his nephew Mr. Pitt, (afterward Lord Camelford,) then at Cambridge. They are few in number, written for the private use of an individual during a short period of time, and containing only such detached observations on the extensive subjects to which they relate, as occasion might happen to suggest, in the course of familiar correspondence. Yet even

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these imperfect remains will undoubtedly be received by the public with no common interest, as well from their own intrinsic value, as from the picture which they display of the character of their author. The editor's wish to do honour to the memory both of the person by whom they were written, and of him to whom they were addressed, would alone have rendered him desirous of making these papers public. But he feels a much higher motive, in the hope of promoting by such a publication the inseparable interests of learning, virtue, and religion. By the writers of that school, whose philosophy consists in the degrada-

tion of virtue, it has often been triumphantly declared, that no excellence of character can stand the test of close observation: that no man is a hero to his domestic servants, or to his familiar friends. How much more just, as well as more amiable and dignified, is the opposite sentiment, delivered to us in the words of Plútarch, and illustrated throughout all his writings! "Real virtue," says that inimitable moralist, "is most loved, where it is most nearly seen: and no respect which it commands from strangers, can equal the never-ceasing admiration it excites in the daily intercourse of domestic life." Τῆς ἀληθινῆς ἀρετῆς

κάλλιστα φαίνεται τὰ μάλιστα φαινόμενα· καὶ τῶν ἀγαθῶν ἀνδρῶν οὐδὲν οὕτω θαυμάσιον τοῖς ἐκτὸς, ὥς ὁ καθ' ἡμέραν βίος τοῖς συνοῦσιν.

PLUT. VIT. PERICLIS.

The following correspondence, imperfect as it is, (and who will not lament that many more such letters are not preserved?) exhibits a great orator, statesman and patriot, in one of the most interesting relations of private society. Not, as in the cabinet or the senate, enforcing by a vigorous and commanding eloquence, those councils to which his country owed her pre-eminence and glory; but implanting with parental kind-

ness into the mind of an ingenuous youth, seeds of wisdom and virtue, which ripened into full maturity in the character of a most accomplished man: directing him to the acquisition of knowledge, * as the best instrument of action; teaching him by the cultivation of his reason, to strengthen and establish in his heart those principles of moral rectitude which were congenial to it; and, above all, exhorting him to regulate the whole conduct of his life by the predomi-

* *Ingenium illustre altioribus studiis juvenis admodum dedit; non ut nomine magnifico segne otium velaret, sed quo firmior adversus fortuita Rempublicam capesseret.*

TACITUS.

nant influence of gratitude, and obedience to God, as the only sure groundwork of every human duty!

What parent, anxious for the character and success of a son, born to any liberal station in this great and free country, would not, in all that related to his education, gladly have resorted to the advice of such a man? What youthful spirit animated by any desire of future excellence, and looking for the gratification of that desire, in the pursuits of honourable ambition, or in the consciousness of an upright, active, and useful life, would not embrace with transport any opportunity of listening on such

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a subject to the lessons of Lord Chatham? They are here before him. Not delivered with the authority of a preceptor, or a parent, but tempered by the affection of a friend towards a disposition and character well entitled to such regard.

On that disposition and character the éditor forbears to enlarge. Their best panegyric will be found in the following pages. Lord Camelford is there described such as Lord Chatham judged him in the first dawn of his youth, and such as he continued to his latest hour. The same suavity of manners, and steadiness of principle, the same correctness of judg-

ment, and integrity of heart, distinguished him through life; and the same affectionate attachment from those who knew him best has followed him beyond the grave.

Quae Gratia vivo — —

— Eadem sequitur tellure repôstum!

Of the course of study which these letters recommend, little can be necessary to be said by their editor. He is however anxious that a publication, calculated to produce extensive benefit, should not in any single point mislead even the most superficial reader: nor would he, with all the deference which he owes to the

authority of Lord Chatham, willingly appear to concúr in the recommendation or censure of any works, on which his own judgment is materially different from that, which he is now the instrument of delivering to the world.

Some early impressions had prepossessed Lord Chatham's mind with a much more favourable opinion of the political writings of Lord Bolingbroke, than he might himself have retained on a more impartial reconsideration. To a reader of the present day, the "Remarks on the History of England" would probably appear but ill entitled to the praises which

are in these letters so liberally bestowed upon them. For himself, at least, the editor may be allowed to say, that their style is, in his judgment, declamatory, diffuse, and involved: deficient both in elegance and in precision, and little calculated to satisfy a taste formed, as Lord Chatham's was, on the purest models of classic simplicity. Their matter he thinks more substantially defective: the observations which they contain, display no depth of thought, or extent of knowledge; their reasoning is, for the most part, trite and superficial; while on the accuracy with which the facts themselves are represented no reliance can safely be

placed. The principles and character of their author Lord Chatham himself condemns, with just reprobation. And when, in addition to his general censure, he admits, that in these writings the truth of history is occasionally warped, and its application distorted for party purposes, what farther notice can be wanted of the caution with which such a book must always be regarded?

Lord Chatham appears to have recommended to his nephew, at the same time, the study of a very different work, the history of Clarendon: but he speaks with some distrust of the integrity of that valu-

able writer. When a statesman traces, for the instruction of posterity, the living images of the men and manners of his time; the passions by which he has himself been agitated, and the revolutions in which his own life and fortunes were involved, the picture will doubtless retain a strong impression of the mind, the character, and the opinions of its author. But there will always be a wide interval between the bias of sincere conviction and the dishonesty of intentional misrepresentation.

Clarendon was unquestionably a lover of truth, and a sincere friend to the free constitution of his coun-

try. He defended that constitution in parliament, with zeal and energy, against * the encroachments of prerogative, and concurred in the establishment of new securities necessary for its protection. He did indeed, when these had been obtained, oppose with equal determination those continually increasing demands of parliament, which appeared to him to threaten the existence of the monarchy itself: desirous, if possible, to conciliate the maintenance of public

* See particularly the accounts, in Rushworth and Whitelock, of Clarendon's parliamentary conduct in 1640 and 1641; and of that of Falkland and Colpepper, with whom he acted.

liberty with the preservation of domestic peace, and to turn aside from his country all the evils, to which those demands immediately and manifestly tended. *

The wish was honourable and virtuous, but it was already become impracticable. The purposes of irre-

* A general recapitulation of these demands may be found in the message sent by the two Houses to the King, on the 2d of June, 1642; a paper which is recited by Ludlow as explanatory of the real intentions of the parliament at that period, and as being "in effect the principal foundation of the ensuing war."

I LUDLOW, 30. ed. 1698.

conciliable ambition, entertained by both the contending parties, were utterly inconsistent with the re-establishment of mutual confidence. The parliamentary leaders openly grasped at the exclusive possession of all civil and all military authority: And on the other hand, the perfidy with which the king had violated his past engagements still rankled in the hearts of his people, whose just suspicions of his sincerity were continually renewed by the unsteadiness of his conduct, even in the very moments of fresh concession: While, amongst a large proportion of the community, every circumstance of civil injury or oppression was inflamed and aggra-

vated by the utmost violence of religious animosity.

In this unhappy state the calamities of civil war could no longer be averted; but the miseries by which the contest was attended, and the military tyranny to which it so naturally led, justified all the fears of those who had from the beginning most dreaded that terrible extremity.

At the restoration the same virtuous statesman protected the constitution against the blind or interested zeal of excessive loyalty; and, if Monk had the glory of re-

storing the monarchy of England, to Clarendon is ascribed the merit of re-establishing her laws and liberties. A service no less advantageous to the crown than honourable to himself; but which was numbered among the chief of those offences for which he was afterwards abandoned, sacrificed, and persecuted by his unfeeling, corrupt, and profligate master.

These observations respecting one of the most upright characters of our history, are here delivered with freedom, though in some degree opposed to so high an authority. The habit of forming such opinions for ourselves, instead of receiving them from

others, is not the least among the advantages of such a course of reading and reflection as Lord Chatham recommends.

It will be obvious to every reader on the slightest perusal of the following letters, that they were never intended to comprize a perfect system of education, even for the short portion of time to which they relate. Many points in which they will be found deficient, were undoubtedly supplied by frequent opportunities of personal intercourse, and much was left to the general rules of study established at an English university. Still less therefore should the tem-

porary advice addressed to an individual, whose previous education had laboured under some disadvantage, be understood as a general dissuasive from the cultivation of Grecian literature. The sentiments of Lord Chatham were in direct opposition to any such opinion. The manner in which, even in these letters, he speaks of the first of poets, and the greatest of orators; and the stress which he lays on the benefits to be derived from their immortal works, could leave no doubt of his judgment on this important point. That judgment was afterwards most unequivocally manifested, when he was called upon to consider the ques-

tion with a still higher interest, not only as a friend and guardian, but also as a father.

A diligent study of the poetry, the history, the eloquence, and the philosophy of Greece, an intimate acquaintance with those writings which have been the admiration of every age, and the models of all succeeding excellence, would undoubtedly have been considered by him as an essential part of any general plan for the education of an English gentleman, born to share in the councils of his country. Such a plan must also have comprized a much higher progress, than is here

traced out, in mathematics, in the science of reason, in natural,* and

* A passage has been quoted above from the Life of Péricles. The editor cannot refrain from once more referring his reader to the same beautiful work, for the description of the benefits which that great statesman derived from the study of natural philosophy.

The lessons of Anaxagoras, says our author, gave elevation to his soul, and sublimity to his eloquence; they diffused over the whole tenor of his life a temperate and majestic grandeur; taught him to raise his thoughts from the works of Nature to the contemplation of that PERFECT and PURE INTELLIGENCE from which they originate; and, (as Plútarch expresses it, in words that might best describe a Christian philosopher,) instilled into his mind, instead of the dark and fearful superstition of his times, that piety which is confirmed by Reason and

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in moral philosophy; including in the latter the proofs and doctrines of that revelation by which it has been perfected. Nor would the work have been considered by him as finished, until on these foundations there had been built an accurate knowledge of the origin, nature, and safeguards of government and civil liberty; of the principles of public and municipal law; and of the theory of political, commercial, financial, and military administration; as resulting from the investigations of philosophy, and as exemplified in the

animated by Hope: ἀντὶ τῆς φοβερᾶς καὶ φλεγμαινούσης δεισιδαιμονίας τὴν ἀσφαλῆ μετ' ἐλπίδων ἀγαθῶν εὐσέβειαν ἐνεργάζετο.

lessons both of ancient and of modern history.

“I call that,” says Milton, “a complete and generous education, which fits a man to perform justly, skillfully, and magnánimously, all the offices, both public and private, of peace and war.”

This is the purpose to which all knowledge is subordinate; the test of all intellectual and all moral excellence. It is the end to which the lessons of Lord Chatham are uniformly directed. May they contribute to promote and encourage its pursuit! Recommended, as they

must be, to the heart of every reader, by their warmth of sentiment and eloquence of language; deriving additional weight from the affectionate interest by which they were dictated; and most of all enforced by the influence of his own great example, and by the authority of his venerable name.

DROPMORE,

DEC. 3, 1803.

L E T T E R S,

ETC.



LETTERS, &c.

LETTER I.

MY DEAR CHILD,

I AM extremely pleased with your translation now it is writ over fair. It is very close to the sense of the original, and done, in many places, with much spirit, as well as the numbers not lame, or rough. However an attention to Mr. Pope's numbers will make you avoid some ill sounds, and hobbling of the verse, by only transposing a word or two, in many

instances. I have, upon reading the Eclogue over again, altered the third, fourth, and fifth lines, in order to bring them nearer to the Latin, as well as to render some beauty which is contained in the repetition of words in tender passages; for example, *Nos Patriae fines, et dulcia linquimus arva, Nos Patriam fugimus: Tu Tityre lentus in umbrâ Formosam resonare doces Amaryllida Sylvas.* We leave our native land, these fields so sweet, Our country leave: At ease, in cool retreat, You Thyrsis bid the woods fair Daphne's name repeat. I will desire you to write over another copy with this alteration, and also to write smooks in the plural number,

in the last line but one. You give me great pleasure, my dear child, in the progress you have made. I will recommend to Mr. Leech to carry you quite through Virgil's Aeneid from beginning to ending. Pray shew him this letter, with my service to him, and thanks for his care of you. For English poetry, I recommend Pope's translation of Homer, and Dryden's Fables in particular. I am not sure, if they are not called Tales instead of Fables. Your cousin whom I am sure you can overtake if you will, has read Virgil's Aeneid quite through, and much of Horace's Epistles. Terence's plays I would also desire Mr. Leech to make you

perfect master of. Your cousin has read them all. Go on, my dear, and you will at least equal him. You are so good that I have nothing to wish but that you may be directed to proper books; and I trust to your spirit, and desire to be praised for things that deserve praise, for the figure you will hereafter make. God bless you, my dear child.

Your most affectionate uncle.

LETTER II.

Bath, Oct. 12, 1751.

MY DEAR NEPHEW,

As I have been moving about from place to place, your letter reached me here, at Bath, but very lately, after making a considerable circuit to find me. I should have otherwise, my dear child, returned you thanks for the very great pleasure you have given me, long before now. The very good account you give me of your studies, and that de-

livered in very good Latin, for your time, has filled me with the highest expectation of your future improvements: I see the foundations so well laid, that I do not make the least doubt but you will become a perfect good scholar; and have the pleasure and applause that will attend the several advantages hereafter, in the future course of your life, that you can only acquire now by your emulation and noble labours in the pursuit of learning, and of every acquirement that is to make you superior to other gentlemen. I rejoice to hear that you have begun Homer's Iliad; and have made so great a progress in Virgil. I hope you taste and love

those authors particularly. You cannot read them too much: they are not only the two greatest poets, but they contain the finest lessons for your age to imbibe: lessons of honor, courage, disinterestedness, love of truth, command of temper, gentleness of behaviour, humanity, and in one word, virtue in its true signification. Go on, my dear nephew, and drink as deep as you can of these divine springs: the pleasure of the draught is equal at least to the prodigious advantages of it to the heart and morals. I hope you will drink them as somebody does in Virgil, of another sort of cup: *Ille Impiger hausit spumantem Pateram.*

I shall be highly pleased to hear from you, and to know what authors give you most pleasure. I desire my service to Mr. Leech: pray tell him I will write to him soon about your studies.

I am, with the greatest affection,

My dear Child,

Your loving uncle.

LETTER III.

Bath, Jan. 12, 1754.

MY DEAR NEPHEW,

YOUR letter from Cambridge affords me many very sensible pleasures: first, that you are at last in a proper place for study and improvement, instead of losing any more of that most precious thing, time, in London. In the next place that you seem pleased with the particular society you are placed in, and with the

gentleman to whose care and instructions you are committed: and above all I applaud the sound, right sense, and love of virtue, which appears through your whole letter. You are already possessed of the true clue to guide you through this dangerous and perplexing part of your life's journey, the years of education; and upon which, the complexion of all the rest of your days will infallibly depend: I say you have the true clue to guide you, in the maxim you lay down in your letter to me, namely that the use of learning is, to render a man more wise and virtuous; not merely to make him more learned. Macte tuâ Virtute; Go on, my dear

boy, by this golden rule, and you cannot fail to become every thing your generous heart prompts you to wish to be, and that mine most affectionately wishes for you. There is but one danger in your way; and that is, perhaps, natural enough to your age, the love of pleasure, or the fear of close application and laborious diligence. With the last there is nothing you may not conquer: and the first is sure to conquer and enslave whoever does not strenuously and generously resist the first allurements of it, lest by small indulgencies, he fall under the yoke of irresistible habit. *Vitanda est Improba Siren, Desidia, I desire may be affixt to the*

curtains of your bed, and to the walls of your chambers. If you do not rise early, you never can make any progress worth talking of; and another rule is, if you do not set apart your hours of reading, and never suffer yourself or any one else to break in upon them, your days will slip through your hands, unprofitably and frivolously; unpraised by all you wish to please, and really unenjoyable to yourself. Be assured, whatever you take from pleasure, amusements, or indolence, for these first few years of your life, will repay you a hundred fold, in the pleasures, honours, and advantages of all the remainder of your days. My heart is so full of the

most earnest desire that you should do well, that I find my letter has run into some length, which you will, I know, be so good to excuse. There remains now nothing to trouble you with but a little plan for the beginning of your studies, which I desire, in a particular manner, may be exactly followed in every tittle. You are to qualify yourself for the part in society, to which your birth and estate call you. You are to be a gentleman of such learning and qualifications as may distinguish you in the service of your country hereafter; not a pédant, who reads only to be called learned, instead of considering learning as an instrument only

for action. Give me leave therefore, my dear nephew, who have gone before you, to point out to you the dangers in your road; to guard you against such things, as I experience my own defects to arise from; and at the same time, if I have had any little successes, in the world, to guide you to what I have drawn many helps from. I have not the pleasure of knowing the gentleman who is your tutor, but I dare say he is every way equal to such a charge, which I think no small one. You will communicate this letter to him, and I hope he will be so good to concur with me, as to the course of study I desire you may begin with; and that

such books, and such only, as I have pointed out, may be read. They are as follows: Euclid; a Course of Logic; a Course of experimental Philosophy; Locke's Conduct of the Understanding; his Treatise also on the Understanding; his treatise on Government, and Letters on Toleration. I desire, for the present, no books of poetry, but Horace and Virgil: of Horace the Odes, but above all, the Epistles and Ars Poetica. These parts, *Nocturnâ versate manu, versate diurnâ*. Tully de Officiis, de Amicitia, de Senectute. His Catilinarian Orations and Philippics. Sallust. At leisure hours, an abridgment of the History of England to

be run through, in order to settle in the mind a general chronological order and series of principal events; and succession of kings: proper books of English history, on the true principles of our happy constitution, shall be pointed out afterwards. Burnet's History of the Reformation, abridged by himself, to be read with great care. Father Paul on beneficiary Matters, in English. A French master, and only Moliere's Plays to be read with him, or by yourself, till you have gone through them all. Spectators, especially Mr. Addison's papers, to be read very frequently at broken times in your room. I make it my request that you will forbear

drawing, totally, while you are at Cambridge: and not meddle with Greek, otherwise than to know a little the etymology of words in Latin, or English, or French: nor to meddle with Italian. I hope this little course will soon be run through: I intend it as a general foundation for many things, of infinite utility, to come as soon as this is finished.

Believe me,

With the truest affection,

My dear Nephew,

Ever yours.

Keep this letter and read it again.

LETTER IV.

Bath, Jan. 14, 1754.

MY DEAR NEPHEW,

You will hardly have read over one very long letter from me before you are troubled with a second. I intended to have writ soon, but I do it the sooner on account of your letter to your aunt, which she transmitted to me here. If any thing, my dear boy, could have happened, to raise you higher in my esteem, and to endear you more to me, it is the amiable abhorrence you feel for the scene of vice and folly, (and of

real misery and perdition, under the false notion of pleasure and spirit,) which has opened to you at your college, and at the same time, the manly, brave, generous, and wise resolution and true spirit, with which you resisted and repulsed the first attempts upon a mind and heart, I thank God, infinitely too firm and noble, as well as too elegant and enlightened, to be in any danger of yielding to such contemptible and wretched corruptions. You charm me with the description of Mr. Wheler,^a and while

^a The Rev. John Wheler, prebendary of Westminster. The friendship formed between this gentleman and Lord Camelford at so early a period of their lives, was

you say you could adore him, I could adore you for the natural, genuine love of virtue, which speaks in all you feel, say, or do. As to your companions let this be your rule. Cultivate the acquaintance with Mr. Wheler which you have so fortunately begun: and in general, be sure to associate with men much older than yourself: scholars whenever you can: but always with men of decent and honourable lives. As their age and learning, superior both to your own, must necessarily, in good sense, and in the view of acquiring knowledge from them, entitle them to all de-

founded in mutual esteem, and continued uninterrupted till Lord Camelford's death.

ference, and submission of your own lights to theirs, you will particularly practise that first and greatest rule for pleasing in conversation, as well as for drawing instruction and improvement from the company of one's superiors in age and knowledge, namely, to be a patient, attentive, and well-bred hearer, and to answer with módesty: to deliver your own opinions sparingly and with proper diffidence; and if you are forced to desire farther information or explanation upon a point, to do it with proper apologies for the trouble you give: or if obliged to differ, to do it with all possible candour, and an unpréjudiced desire to find and ascertain

truth, with an entire indifference to the side on which that truth is to be found. There is likewise a particular attention required to contradict with good manners; such as, begging pardon, begging leave to doubt, and such like phrases. Pythagoras enjoined his scholars an absolute silence for a long noviciate. I am far from approving such a taciturnity: but I highly recommend the end and intent of Pythagoras's injunction; which is to dedicate the first parts of life more to hear and learn, in order to collect materials, out of which to form opinions founded on proper lights, and well-examined sound principles, than to be presuming, prompt, and flippant

in hazarding one's own slight crude notions of things; and thereby exposing the nakedness and emptiness of the mind, like a house opened to company before it is fitted either with necessaries, or any ornaments for their reception and entertainment. And not only will this disgrace follow from such temerity and presumption, but a more serious danger is sure to ensue, that is, the embracing errors for truths, prejudices for principles; and when that is once done, (no matter how vainly and weakly,) the adhering perhaps to false and dangerous notions, only because one has declared for them, and submitting, for life, the understanding and conscience to

a yoke of base and servile prejudices, vainly taken up and obstinately retained. This will never be your danger; but I thought it not amiss to offer these reflections to your thoughts. As to your manner of behaving towards these unhappy young gentlemen you describe, let it be manly and easy; decline their parties with civility; retort their raillery with raillery, always tempered with good breeding: if they banter your regularity, order, decency, and love of study, banter in return their neglect of them; and venture to own frankly, that you came to Cambridge to learn what you can, not to follow what they are pleased to call pleasure.

In short, let your external behaviour to them be as full of politeness and ease as your inward estimation of them is full of pity, mixed with contempt. I come now to the part of the advice I have to offer to you, which most nearly concerns your welfare, and upon which every good and honourable purpose of your life will assuredly turn; I mean the keeping up in your heart the true sentiments of religion. If you are not right towards God, you can never be so towards man; the noblest sentiment of the human breast is here brought to the test. Is gratitude in the number of a man's virtues? if it be, the highest benefactor demands

the warmest returns of gratitude, love, and praise: Ingratum qui dixerit, omnia dixit. If a man wants this virtue where there are infinite obligations to excite and quicken it, he will be likely to want all others towards his fellow-creatures, whose utmost gifts are poor compared to those he daily receives at the hands of his never-failing Almighty Friend. Remember thy Creator in the days of thy youth, is big with the deepest wisdom: The fear of the Lord is the beginning of wisdom; and, an upright heart, that is understanding. This is eternally true, whether the wits and rakes of Cambridge allow it or not: nay, I must add of this religious wis-

dom, Her ways are ways of pleasantness, and all her paths are peace, whatever your young gentlemen of pleasure think of a whore and a bottle, a tainted health and battered constitution. Hold fast therefore by this sheet-anchor of happiness, Religion; you will often want it in the times of most danger; the storms and tempests of life. Cherish true religion as precious as you will fly with abhorrence and contempt superstition and enthusiasm. The first is the perfection and glory of the human nature; the two last the depravation and disgrace of it. Remember the essence of religion is, a heart void of offence towards God and man; not

subtle speculative opinions, but an active vital principle of faith. The words of a heathen were so fine that I must give them to you: *Compositum Jus, Fasque Animi, Sanctosque Recessus Mentis, et incoctum generoso Pectus Honesto.*

Go on, my dear child, in the admirable dispositions you have towards all that is right and good, and make yourself the love and admiration of the world! I have neither paper nor words to tell you how tenderly

I am yours.

LETTER V.

Bath, Jan. 24, 1754.

I WILL lose not a moment before I return my most tender and warm thanks to the most amiable, valuable, and noble minded of youths, for the infinite pleasure his letter gives me. My dear nephew, what a beautiful thing is genuine goodness, and how lovely does the human mind appear, in its native purity, (in a nature as happy as yours,) before the taints of a corrupted world have touched it! To guard you from the

fatal effects of all the dangers that surround and beset youth, (and many they are, nam variae illudunt Pestes,) I thank God, is become my pleasing and very important charge; your own choice, and our nearness in blood, and still more, a dearer and nearer relation of hearts, which I feel between us, all concur to make it so. I shall seek then every occasion, my dear young friend, of being useful to you, by offering you those lights, which one must have lived some years in the world to see the full force and extent of, and which the best mind and clearest understanding will suggest imperfectly, in any case, and in the most difficult,

delicate, and essential points perhaps not at all, till experience, that dear-bought instructor, comes to our assistance. What I shall therefore make my task, (a happy delightful task, if I prove a safeguard to so much opening virtue,) is to be for some years, what you cannot be to yourself, your experience; experience anticipated, and ready digested for your use. Thus we will endeavour, my dear child, to join the two best seasons of life, to establish your virtue and your happiness upon solid foundations: *Miscens Autumni et Veris Honores*. So much in general. I will now, my dear nephew, say a few things to you upon a matter where you have sur-

prisingly little to learn, considering you have seen nothing but Boconnock; I mean behaviour. Behaviour is of infinite advantage or prejudice to a man, as he happens to have formed it to a graceful, noble, engaging, and proper manner, or to a vulgar, coarse, ill-bred, or awkward and ungenteel one. Behaviour, though an external thing which seems rather to belong to the body than to the mind, is certainly founded in considerable virtues: though I have known instances of good men, with something very revolting and offensive in their manner of behaviour, especially when they have the misfortune to be naturally very awkward

and ungenteel; and which their mistaken friends have helped to confirm them in, by telling them, they were above such trifles, as being genteel, dancing, fencing, riding, and doing all manly exercises, with grace and vigour. As if the body, because inferior, were not a part of the composition of man: and the proper, easy, ready, and graceful use of himself, both in mind and limb, did not go to make up the character of an accomplished man. You are in no danger of falling into this preposterous error: and I had a great pleasure in finding you, when I first saw you in London, so well disposed by nature, and so properly attentive to make yourself

genteel in person, and well-bred in behaviour. I am very glad you have taken a fencing-master: that exercise will give you some manly, firm, and graceful attitudes: open your chest, place your head upright, and plant you well upon your legs. As to the use of the sword, it is well to know it: but remember, my dearest nephew, it is a science of defence: and that a sword can never be employed by the hand of a man of virtue, in any other cause. As to the carriage of your person, be particularly careful, as you are tall and thin, not to get a habit of stooping; nothing has so poor a look: above all things avoid contracting any peculiar gesticula-

tions of the body, or movements of the muscles of the face. It is rare to see in any one a graceful laughter; it is generally better to smile than laugh out, especially to contract a habit of laughing at small or no jokes. Sometimes it would be affectation, or worse, mere moroseness, not to laugh heartily, when the truly ridiculous circumstances of an incident, or the true pleasantry and wit of a thing, call for and justify it; but the trick of laughing frivolously is by all means to be avoided: *Risu inepto, Res ineptior nulla est.* Now as to politeness; many have attempted definitions of it: I believe it is best to be known by description;

definition not being able to comprise it. I would, however venture to call it, benevolence in trifles, or the preference of others to ourselves in little daily, hourly, occurrences in the commerce of life. A better place, a more commodious seat, priority in being helped at table, &c. what is it, but sacrificing ourselves in such trifles to the convenience and pleasure of others? And this constitutes true politeness. It is a perpetual attention, (by habit it grows easy and natural to us), to the little wants of those we are with, by which we either prevent, or remove them. Bowing, ceremonious, formal compliments, stiff civilities, will never be polite-

ness: that must be easy, natural, unstudied, manly, noble. And what will give this, but a mind benevolent, and perpetually attentive to exert that amiable disposition in trifles towards all you converse and live with? Benevolence in greater matters takes a higher name, and is the queen of virtues. Nothing is so incompatible with politeness as any trick of absence of mind. I would trouble you with a word or two more upon some branches of behaviour, which have a more serious moral obligation in them, than those of mere politeness; which are equally important in the eye of the world. I mean a proper behaviour, adapted to the respective rela-

tions we stand in, towards the different ranks of superiors, equals, and inferiors. Let your behaviour towards superiors, in dignity, age, learning, or any distinguished excellence, be full of respect, déference, and módesty. Towards equals, nothing becomes a man so well as well-bred ease, polite freedom, generous frankness, manly spirit, always tempered with gentleness and sweetness of manner, noble sincerity, candour, and openness of heart, qualified and restrained within the bounds of discretion and prudence, and ever limited by a sacred regard to secrecy, in all things entrusted to it, and an inviolable attachment to your word.

To inferiors, gentleness, condescension, and affability, is the only dignity. Towards servants, never accustom yourself to rough and passionate language. When they are good we should consider them as humiles Amici, as fellow Christians, ut Conservi; and when they are bad, pity, admonish, and part with them if incorrigible. On all occasions beware, my dear child, of Anger, that daemon, that destroyer of our peace. *Ira furor brevis est, animum rege qui nisi paret Imperat, hunc fraenis hunc tu compesce catenis.*

Write soon, and tell me of your studies.

Your ever affectionate.

LETTER VI.

Bath, Feb. 3, 1754.

Nothing can, or ought to give me a higher satisfaction, than the obliging manner in which my dear nephew receives my most sincere and affectionate endeavours to be of use to him. You much overrate the obligation, whatever it be, which youth has to those who have trod the paths of the world before them, for their friendly advice how to avoid the inconveniences, dangers, and evils, which they themselves may have run upon, for want of such

timely warnings, and to seize, cultivate, and carry forward towards perfection, those advantages, graces, virtues, and felicities, which they may have totally missed, or stopped short in the generous pursuit. To lend this helping hand to those who are beginning to tread the slippery way, seems, at best, but an office of common humanity to all; but to withhold it, from one we truly love, and whose heart and mind bear every genuine mark of the very soil proper for all the amiable, manly, and generous virtues to take root, and bear their heavenly fruit; inward, conscious peace, fame amongst men, public love, temporal, and eternal

happiness; to withhold it, I say, in such an instance, would deserve the worst of names. I am greatly pleased, my dear young friend, that you do me the justice to believe I do not mean to impose any yoke of authority upon your understanding and conviction. I wish to warn, admonish, instruct, enlighten, and convince your reason; and so determine your judgment to right things, when you shall be made to see that they are right; not to overbear, and impel you to adopt any thing before you perceive it to be right or wrong, by the force of authority. I hear with great pleasure, that Locke lay before you, when you writ last to me; and I like the

observation that you make from him, that we must use our own reason, not that of another, if we would deal fairly by ourselves, and hope to enjoy a peaceful and contented conscience. This precept is truly worthy of the dignity of rational natures. But here, my dear child, let me offer one distinction to you, and it is of much moment: it is this: Mr. Locke's precept is applicable only to such opinions as regard moral or religious obligations, and which as such, our own consciences alone can judge and determine for ourselves: matters of mere expediency, that affect neither honour, morality, or religion, were not in that great and wise man's

view: such are the usages, forms, manners, modes, proprieties, decors, and all those numberless ornamental little acquirements, and genteel well-bred attentions, which constitute a proper graceful, amiable, and noble behaviour. In matters of this kind, I am sure, your own reason, to which I shall always refer you, will at once tell you, that you must, at first, make use of the experience of others; in effect, see with their eyes, or not be able to see at all; for the ways of the world, as to its usages and exterior manners, as well as to all things of expediency and prudential considerations, a moment's reflection will convince a mind as

right as yours, must necessarily be to inexperienced youth, with ever so fine natural parts, a terra incognita. As you would not therefore attempt to form notions of China or Persia but from those who have travelled those countries, and the fidelity and sagacity of whose relations you can trust; so will you, as little, I trust, prematurely form notions of your own, concerning that usage of the world (as it is called) into which you have not yet travelled, and which must be long studied and practised, before it can be tolerably well known. I can repeat nothing to you of so infinite consequence to your future welfare, as to conjure you not to

be hasty in taking up notions and opinions: guard your honest and ingenuous mind against this main danger of youth: with regard to all things, that appear not to your reason, after due examination, evident duties of honour, morality, or religion, (and in all such as do, let your conscience and reason determine your notions and conduct) in all other matters, I say, be slow to form opinions, keep your mind in a candid state of suspense, and open to full conviction when you shall procure it, using in the mean time the experience of a friend you can trust, the sincerity of whose advice you will try and prove by your own experience here-

after, when more years shall have given it to you. I have been longer upon this head, than I hope there was any occasion for: but the great importance of the matter, and my warm wishes for your welfare, figure, and happiness, have drawn it from me. I wish to know if you have a good French master: I must recommend the study of the French language, to speak and write it correctly, as to grammar and orthography, as a matter of the utmost and indispensable use to you, if you would make any figure in the great world. I need say no more to enforce this recommendation: when I get to London, I will send you the best French dictionary.

Have you been taught geography and the use of the globes by Mr. Leech? if not, pray take a geography master and learn the use of the globes: it is soon known. I recommend to you to acquire a clear and thorough notion of what is called the solar system; together with the doctrine of comets. I wanted as much or more, to hear of your private reading at home, as of public lectures, which I hope, however, you will frequent for example's sake. Pardon this long letter, and keep it by you if you do not hate it. Believe me,

My dear Nephew,

Ever affectionately,

Yours.

LETTER VII.

Bath, March 30, 1754.

MY DEAR NEPHEW,

I AM much obliged to you for your kind remembrance and wishes for my health. It is much recovered by the regular fit of gout, of which I am still lame in both feet, and I may hope for better health hereafter in consequence. I have thought it long since we conversed: I waited to be able to give you a

better account of my health, and in part, to leave you time to make advances in your plan of study, of which I am very desirous to hear an account. I desire you will be so good to let me know particularly, if you have gone through the abridgement of Burnet's History of the Reformation, and the Treatise of Father Paul on Benefices; also how much of Locke you have read. I beg of you not to mix any other English reading with what I recommended to you. I propose to save you much time and trouble, by pointing out to you such books, in succession, as will carry you the shortest way to the things you must know to fit yourself for

the business of the world, and give you the clearer knowledge of them, by keeping them unmixed with superfluous, vain, empty trash. Let me hear, my dear child, of your French also; as well as of those studies which are more properly university studies. I cannot tell you better how truly and tenderly I love you, than by telling you I am most solicitously bent on your doing every thing that is right, and laying the foundations of your future happiness and figure in the world, in such a course of improvement, as will not fail to make you a better man, while it makes you a more knowing one. Do you rise early? I hope you have already

made to yourself the habit of doing it: if not, let me conjure you to acquire it. Remember your friend Horace. *Et ni Posces ante Diem librum cum lumine, si non Intendes animum studiis, et rebus honestis, Invidiâ vel Amore miser torquebere.*

Adieu.

Your ever affectionate uncle.

LETTER VIII.

Bath, May 4, 1754.

DEAR NEPHEW,

I USE a pen with some difficulty, being still lame in my hand with the gout: I can not however delay writing this line to you on the course of English history I propose for you. If you have finished the Abridgment of English History and of Burnet's History of the Reformation, I recommend to you next (before any other reading of history) Oldcastle's

Remarks on the History of England, by Lord Bolingbroke. Let me apprise you of one thing before you read them, and that is, that the author has bent some passages to make them invidious parallels to the times he wrote in; therefore be aware of that, and depend, in general, on finding the truest constitutional doctrines: and that the facts of history (though warped) are no where falsified. I also recommend Nathaniel Bacon's Historical and Political Observations; * it is, without exception,

* This book, though at present little known, formerly enjoyed a very high reputation. It is written with a very evident bias to the principles of the parliamentary

the best and most instructive book we have on matters of that kind.

party to which Bacon adhered ; but contains a great deal of very useful and valuable matter. It was published in two parts, the first in 1647, the second in 1651, and was secretly reprinted 1672, and again in 1682 ; for which edition the publisher was indicted and outlawed. After the revolution a fourth edition was printed with an advertisement, asserting, on the authority of Lord Chief Justice Vaughan, one of Selden's éxecutors, that the groundwork of this book was laid by that great and learned man. And it is probably on the ground of this assertion that in the folio edition of Bacon's book, printed in 1739, it is said in the title-page to have been "collected from some manuscript notes of John Selden, Esq." But it does not appear that this notion rests on any sufficient evidence. It is however manifest from some expressions in the very unjust

They are both to be read with much attention and twice over; Oldcastle's Remarks to be studied and almost got by heart, for the inimitable beauty of the style, as well as the matter. Bacon for the matter chiefly; the style being uncouth, but the expression forcible and striking. I can write no more, and you will hardly read what is writ.

Adieu, my dear child.

Your ever affectionate uncle.

and disparaging account given of this work in Nicholson's Historical Library, (part i. p. 150,) that Nathaniel Bacon was generally considered as an imitator and follower of Selden.

LETTER IX.

Astrop Wells, Sept. 5, 1754.

MY DEAR NEPHEW,

I HAVE been a long time without conversing with you, and thanking you for the pleasure of your last letter. You may possibly be about to return to the seat of learning on the banks of the Cam; but I will not defer discoursing to you on literary matters till you leave Cornwall, not doubting but you are mindful of the muses amidst the very savage rocks and moors, and yet

more savage natives, of the ancient and respectable dutchy. First, with regard to the opinion you desire concerning a common-place book; in general, I much disapprove the use of it: it is chiefly intended for persons who mean to be authors, and tends to impair the memory, and to deprive you of a ready, extempore, use of your reading, by accustoming the mind to discharge itself of its reading on paper, instead of relying on its natural power of retention, aided and fortified by frequent revisions of its ideas and materials. Some things must be common-placed in order to be of any use; dates, chronological order, and the like;

for instance, Nathaniel Bacon ought to be extracted in the best method you can: but in general my advice to you is, not to common-place upon paper, but, as an equivalent to it, to endeavour to range and methodize in your head what you read, and by so doing frequently and habitually to fix matter in the memory. I desired you some time since to read Lord Clarendon's History of the civil wars. I have lately read a much honester and more instructive book, of the same period of history; it is the History of the Parliament, by Thomas May,* Esq. etc. I will

* May, the translator of Lucan, had been much countenanced by Charles the First,

send it to you as soon as you return to Cambridge. If you have not read Burnet's History of his own Times, I beg you will. I hope your father is well. My love to the girls.

Your ever affectionate.

but quitted the court on some personal disgust, and afterwards became Secretary to the Parliament. His history was published in 1647 under their authority and licence, and cannot by any means be considered as an impartial work. It is however well worthy of being attentively read; and the contemptuous character given of it by Clarendon (Life, vol. I. p. 35,) is as much below its real merit as Clarendon's own history is superior to it.

LETTER X.

Pay Office, April 9, 1755.

MY DEAR NEPHEW,

I REJOICE extremely to hear that your father and the girls are not unentertained in their travels; in the mean time your travels through the paths of literature, arts, and sciences, (a road, sometimes set with flowers, and sometimes difficult, laborious, and arduous,) are not only infinitely more profitable in future,

but at present, upon the whole, infinitely more delightful. My own travels at present are none of the pleasantest: I am going through a fit of the gout; with much proper pain and what proper patience I may. Avis au lecteur, my sweet boy: remember thy Creator in the days of thy youth. Let no excesses lay the foundations of gout and the rest of Pandora's box; nor any immoralities, or vicious courses sow the seeds of a too late and painful repentance. Here ends my sermon, which, I trust, you are not fine gentleman enough, or in plain English, silly fellow enough, to laugh at. Lady Hester is much

yours. Let me hear some account
of your intercourse with the muses,

And believe me ever,

Your truly most affectionate.

LETTER XI.

Pay Office, April 15, 1755.

A THOUSAND thanks to my dear boy for a very pretty letter. I like extremely the account you give of your literary life; the reflexions you make upon some West-Saxon actors in the times you are reading, are natural, manly, and sensible, and flow from a heart that will make you far superior to any of

them. I am content you should be interrupted (provided the interruption be not long) in the course of your reading by declaiming in defence of the Thesis you have so wisely chosen to maintain. It is true indeed that the affirmative maxim, *Omne solum forti Patria est*, has supported some great and good men under the persecutions of faction and party injustice, and taught them to prefer an hospitable retreat in a foreign land to an unnatural mother-country. Some few such may be found in ancient times: in our own country also some; such was Algonoon Sidney, Ludlow, and others. But how dangerous is it to trust frail,

corrupt man, with such an aphorism! What fatal casuistry is it big with! How many a villain might, and has, masked himself in the sayings of ancient illustrious exiles, while he was, in fact, dissolving all the nearest and dearest ties that hold societies together, and spurning at all laws divine and human! How easy the transition from this political to some impious ecclesiastical aphorisms! If all soils are alike to the brave and virtuous, so may all churches and modes of worship; that is, all will be equally neglected and violated. Instead of every soil being his country, he will have no one for his country; he will be the forlorn outcast of man-

kind. Such was the late Bolingbroke of impious memory. Let me know when your declamation is over. Pardon an observation on style: "I received yours" is vulgar and mercantile; "your letter" is the way of writing. Inclose your letters in a cover, it is more polite.

LETTER XII. *1755*

Pay Office, May 20, 1755.

MY DEAR NEPHEW,

I AM extremely concerned to hear that you have been ill, especially as your account of an illness, you speak of as past, implies such remains of disorder as I beg you will give all proper attention to. By the medicine your physician has ordered, I conceive he considers your case in

some *degré* nervous. If that be so, advise with him whether a little change of air and of the scene, together with some weeks course of steel waters, might not be highly proper for you. I am to go the day after to-morrow to Sunning Hill, in Windsor Forest, where I propose to drink those waters for about a month. Lady Hester and I shall be happy in your company, if your doctor shall be of opinion that such waters may be of *service* to you; which, I hope, will be his opinion. Besides health recovered, the muses shall not be quite forgot: we will ride, read, walk, and philosophize, extremely at our ease, and you may return to Cam-

bridge with new ardour, or at least with strength repaired, when we leave Sunning Hill. If you come, the sooner the better, on all accounts. We propose to go into Buckinghamshire in about a month. I rejoice that your declamation is over, and that you have begun, my dearest nephew, to open your mouth in public, *ingenti Patriae percussus Amore*. I wish I had heard you perform: the only way I ever shall hear your praises from your own mouth. My gout prevented my so much intended and wished for journey to Cambridge: and now my plan of drinking waters renders it impossible. Come then, my dear boy, to us; and

so Mahomet and the mountain meet,
no matter which moves to the other.
Adieu.

Your ever affectionate.

LETTER XIII.

July 13, 1755.

MY DEAR NEPHEW,

I HAVE delayed writing to you in expectation of hearing farther from you upon the subject of your stay at college. No news is the best news, and I will hope now that all your difficulties upon that head are at an end. I represent you to myself deep in study, and drinking large draughts of intellectual nectar; a

very delicious state to a mind happy enough, and elevated enough, to thirst after knowledge and true honest fame, even as the hart panteth after the water brooks. When I name knowledge, I ever intend learning as the weapon and instrument only of manly, honourable, and virtuous action, upon the stage of the world, both in private and public life; as a gentleman, and as a member of the commonwealth, who is to answer for all he does to the laws of his country, to his own breast and conscience, and at the tribunal of honour and good fame. You, my dear boy, will not only be acquitted, but applauded and dignified at all these respectable and

awful bars. So, macte tuâ virtute! go on and prosper in your glorious and happy career; not forgetting to walk an hour briskly every morning and evening, to fortify the nerves. I wish to hear, in some little time, of the progress you shall have made in the course of reading chalked out. Adieu.

Your ever affectionate uncle.

Lady Hester desires her best compliments to you.

LETTER XIV.

Stowe, July 24, 1755.

MY DEAR NEPHEW,

I AM just leaving this place to go to Wotton; but I will not lose the post, though I have time but for one line. I am extremely happy that you can stay at your college, and pursue the prudent and glorious resolution of employing your present moments with a view to the future. May your noble and generous love

of virtue pay you with the sweet rewards of a self-approving heart and an applauding country! and may I enjoy the true satisfaction of seeing your fame and happiness, and of thinking that I may have been fortunate enough to have contributed, in any small degree, to do common justice to kind nature by a suitable education! I am no very good judge of the question concerning the books; I believe they are your own in the same sense that your wearing apparel is. I would retain them, and leave the candid and equitable Mr. *** to plan, with the honest Mr. ***, schemes of perpetual vexation. As to the persons just mentioned, I trust

that you bear about you a mind and heart much superior to such malice: and that you are as little capable of resenting it, with any sensations but those of cool décent contempt, as you are of fearing the consequences of such low efforts. As to the caution money I think you have done well. The case of the chambers, I conceive, you likewise apprehend rightly. Let me know in your next what these two articles require you to pay down, and how far your present cash is exhausted, and I will direct Mr. Campbell to give you credit accordingly. Believe me, my dear Nephew, truly happy to be of use to you.

Your ever affectionate.

LETTER XV.

Wotton, Aug. 7, 1755.

MY DEAR NEPHEW,

I HAVE only time at present to let you know I am setting out for London; when I return to Sunning Hill, which I propose to do in a few days, I shall have considered the question about a letter to ****, and will send you my thoughts upon it. As to literature, I know you are not idle, under so many and so strong

motives to animate you to the ardent pursuit of improvement. For English history, read the revolutions of York and Lancaster in Pere d'Orleans, and no more of the father; the life of Edward the Fourth, and so downwards all the life writers of our kings, except such as you have already read. For Queen Ann's reign the continuator of Rapin.

Farewell, my dearest nephew, for to day.

Your most affectionate uncle.

LETTER XVI.

Bath, Sept. 25. 1755.

I HAVE not conversed with my dear nephew a long time: I have been much in a post-chaise, living a wandering Scythian life, and he has been more usefully employed than in reading or writing letters; travelling through the various, instructing, and entertaining road of history. I have a particular pleasure in hearing now

and then a word from you in your journey, just while you are changing horses, if I may so call it, and getting from one author to another. I suppose you going through the biographers, from Edward the Fourth downwards, nor intending to stop till you reach to the continuator of honest Rapin. There is a little book I never mentioned, Welwood's Memoirs; I recommend it. Davis's Ireland must not on any account be omitted: it is a great performance, a masterly work, and contains much depth and extensive knowledge in state-matters, and settling of countries, in a very short compass. I have met with a scheme of chronology

by Blair, shewing all cotemporary, historical characters, through all ages: it is of great use to consult fréquently, in order to fix periods, and throw collateral light upon any particular branch you are reading. Let me know, when I have the pleasure of a letter from you, how far you are advanced in English history. You may probably not have heard authentically of Governor Lýttelton's captivity and reléase. He is safe and well in England, after being taken and detained in France some days. Sir Richard and he met, unexpectedly enough, at Brussels, and came together to England. I propose returning to London in about a week,

where I hope to find Lady Hester as well as I left her. We are both much indebted for your kind and affectionate wishes. In publica commoda peccem Si longo sermone morer one bent on so honourable and virtuous a journey, as you are.

LETTER XVII.

Pay Office, Dec. 6, 1755.

OF all the various satisfactions of mind I have felt upon some late events, none has affected me with more sensibility and delight than the reading my dear nephew's letter. The matter of it is worthy of a better age than that we live in; worthy of your own noble, untainted mind; and the manner and expression of it is such, as, I trust, will

one day make you a powerful instrument towards mending the present degeneracy. Examples are unnecessary to happy natures; and it is well for your future glory and happiness that this is the case; for to copy any now existing might cramp genius and check the native spirit of the piece, rather than contribute to the perfection of it. I learn from Sir Richard Lyttelton that we may have the pleasure of meeting soon, as he has already, or intends to offer you a bed at his house. It is on this, as on all occasions, little necessary to preach prudence, or to intimate a wish that your studies at Cambridge might not be broken by a long inter-

ruption of them. I know the rightness of your own mind, and leave you to all the generous and animating motives you find there, for pursuing improvements in literature and useful knowledge, as much better counselors than

Your ever most affectionate uncle.

Lady Hester desires her best compliments. The little cousin is well.

LETTER XVIII.

Horse Guards, Jan. 31, 1756.

MY DEAR NEPHEW,

LET me thank you a thousand times for your remembering me, and giving me the pleasure of hearing that you was well, and had laid by the idéas of London and its dissipations, to resume the sober train of thoughts that gowns, square caps, quadrangles, and matin-bells,

naturally draw after them. I hope the air of Cambridge has brought no disorder upon you, and that you will compound with the muses so as to dedicate some hours, not less than two, of the day to exercise. The earlier you rise, the better your nerves will bear study. When you next do me the pleasure to write to me, I beg a copy of your Elegy on your Mother's Picture; it is such admirable poetry, that I beg you to plunge deep into prose and severer studies, and not indulge your genius with verse, for the present. *Finitimus Oratori Poeta.* Substitute Tully and Demosthenes in the place of Homer and Virgil; and arm yourself

with all the variety of manner, copiousness and beauty of diction, nobleness and magnificence of ideas of the Roman consul; and render the powers of eloquence complete by the irresistible torrent of vehement argumentation, the close and forcible reasoning, and the depth and fortitude of mind of the Grecian statesman. This I mean at leisure intervals, and to relieve the course of those studies, which you intend to make your principal object. The book relating to the empire of Germany, which I could not recollect, is Vitriarius's *Jus Publicum*, an admirable book in its kind, and esteemed of the best authority in matters

much controverted. We are all well:
Sir Richard is upon his legs and
abroad again.

Your ever affectionate uncle.

LETTER XIX.

Hayes, near Bromley, May 11, 1756.

My dear nephew's obliging letter was every way most pleasing; as I had more than begun to think it long since I had the satisfaction of hearing he was well. As the season of humidity and relaxation is now almost over, I trust that the muses are in no danger of nervous complaints, and that whatever pains

they have to tell are out of the reach
of Esculapius, and not dangerous,
though epidemical to youth at this
soft month,

When lavish nature, in her best
attire,
Clothes the gay spring, the season
of desire.

To be serious, I hope my dearest
nephew is perfectly free from all re-
turns of his former complaint, and
enabled by an unailing body, and
an ardent elevated mind, to follow,
Quo Te Coelestis Sapientia duceret.
My holydays are now approaching,
and I long to hear something of your

labours, which, I doubt not, will prove in their consequence more profitable to your country a few years hence than your uncle's. Be so good to let me know what progress you have made in our historical and constitutional journey, that I may suggest to you some farther reading. Lady Hester is well, and desires her best compliments to you. I am well, but threatened with gout in my feet, from a parliamentary debauch till six in the morning, on the Militia. Poor Sir Richard is laid up with the gout.

Your's most affectionately.

LETTER XX.

Hayes, Oct. 7, 1756.

I THINK it very long since I heard any thing of my dear nephew's health and learned occupations at the mother of arts and sciences. Pray give me the pleasure of a letter soon, and be so good to let me know what progress is made in our plan of reading. I am now to make a request to you in behalf of a young gentle-

man coming to Cambridge, Mr. ***'s son. The father desires much that you and his son may make an acquaintance: as what father would not? Mr. *** is one of the best friends I have in the world, and nothing can oblige me more than that you would do all in your power to be of assistance and advantage to the young man. He has good parts, good nature, and amiable qualities. He is young, and consequently much depends on the first habits he forms, whether of application or dissipation. You see, my dear nephew, what it is already to have made yourself *Princeps Juventutis*. It has its glories and its cares. You are invested with

a kind of public charge, and the eyes of the world are upon you, not only for your own acquittal, but for the example and pattern to the British youth. Lady Hester is still about, but in daily expectation of the good minute. She desires her compliments to you. My sister is gone to Howberry. Believe me ever,

My dear Nephew,

Most affectionately yours.

LETTER XXI.

Hayes, Oct. 10, 1756.

DEAR NEPHEW,

I HAVE the pleasure to acquaint you with the glad tidings of Hayes. Lady Hester was safely delivered this morning of a son. She and the child are as well as possible, and the father in the joy of his heart. It is no small addition to my happiness to know you will kindly share it with me. A father must form wishes

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for his child as soon as it comes into the world, and I will make mine, that he may live to make as good use of life, as one that shall be nameless, is now doing at Cambridge. Quid voveat majus Matricula dulcis Alumno?

Your ever affectionate.

LETTER XXII.

St. James's Square, Aug. 28, 1757.

MY DEAR NEPHEW,

Nothing can give me greater pleasure than the approaching conclusion of a happy reconciliation in the family. Your letter to *** is the properest that can be imagined, and, I doubt not, will make the deepest impression on his heart. I have been in much pain

for you during all this unseasonable weather, and am still apprehensive, till I have the satisfaction of hearing from you, that your course of sea-bathing has been interrupted by such gusts of wind as must have rendered the sea too rough an element for a convalescent to disport in. I trust, my dearest nephew, that opening scenes of domestic comfort and family-affection will confirm and augment every hour the benefits you are receiving at Brighthelmston, from external and internal medical assistances. Lady Hester and Aunt Mary join with me in all good wishes for your health and happiness. The duplicate *** mentions having ad-

dressed to me, has never come to
hand. I am,

With truest affection,

My dearest nephew,

Ever yours.

LETTER XXIII.

St. James's Square, Oct. 27, 1757.

MY DEAR NEPHEW,

INCLOSED is a letter from
****, which came in one to me. I
heartily wish the contents may be
agreeable to you.

I am far from being satisfied, my
dearest nephew, with the account
your last letter to my sister gives of

your health. I had formed the hope of your ceasing to be an invalid before this time; but since you must submit to be one for this winter, I am comforted to find your strength is not impaired, as it used to be, by the returns of illness you sometimes feel; and I trust the good government you are under, and the fortitude and manly resignation you are possessed of, will carry you well through this trial of a young man's patience, and bring you out in spring, like gold, the better for the proof. I rejoice to hear you have a friend of great merit to be with you. My warmest wishes for your health and happiness never fail to follow you.

Lady Hester desires her best compliments. Believe me,

With the truest affection,

Ever yours.

THE END.

