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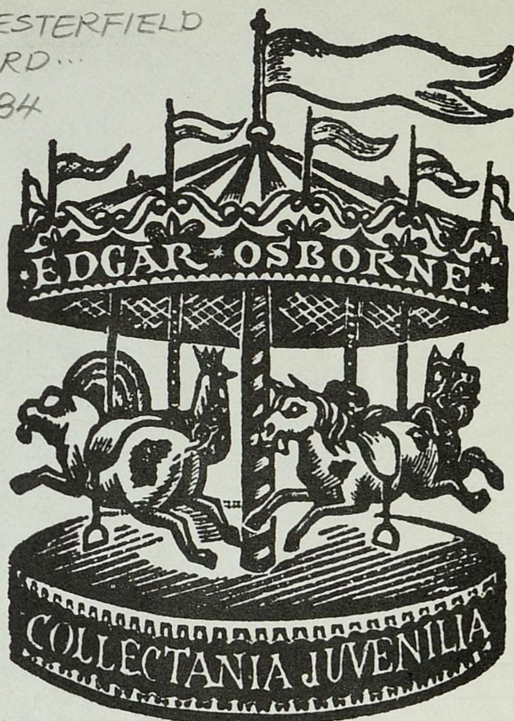
CHESTERFIELD
LORD...
1784



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LORD CHESTERFIELD's ADVICE TO HIS SON, ON MEN AND MANNERS:

IN WHICH THE

PRINCIPLES OF POLITENESS,

AND THE ART OF ACQUIRING A

KNOWLEDGE OF THE WORLD,

ARE LAID DOWN IN A PLAIN, EASY, & FAMILIAR MANNER.

To which are annexed,

THE MARCHIONESS DE LAMBERT'S ADVICE TO HER SON,

AND

MORAL REFLECTIONS BY THE DUC DE LA ROCHEFOUCAULT.

THE FOURTH EDITION.

To which are now FIRST added,

NOTES, ILLUSTRATIVE OF LORD CHESTERFIELD'S SYSTEM OF EDUCATION, EXTRACTED FROM "GALATEO," A CELEBRATED ITALIAN TREATISE ON POLITENESS AND DELICACY OF MANNERS.

AND

LORD BURGHLEY'S TEN PRECEPTS TO HIS SON.

LONDON:

Printed for RICHARDSON and URQUHART, at the Royal-Exchange.

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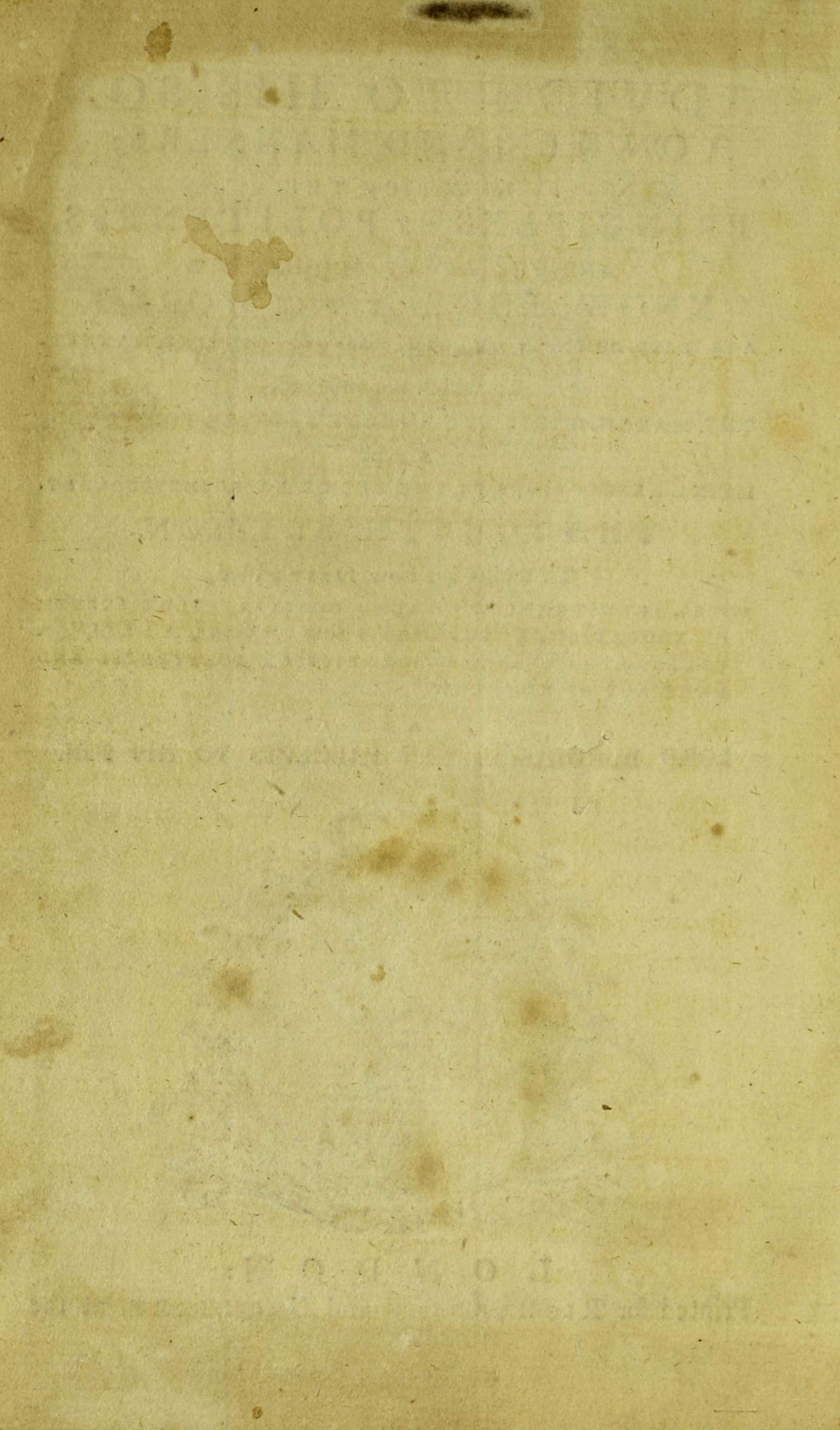

ADVERTISEMENT.

THE very flattering reception which the following work experienced from an indulgent Public through three succeſſive editions, has encouraged the Editor to enlarge the plan, and thus render the piece of more extenſive utility.

THE abilities of Lord CHESTERFIELD to inculcate ſuch precepts as ſhould form the mind and faſhion the manners of youth, are too univerſally admired to need encomium. In the ADVICE of that noble Earl to his SON, there are to be found ſuch judicious remarks on men, manners, and things, connected with ſo intimate a knowledge of the world, that the ſentiments, conſidered as maxims, form a very valuable ſyſtem of education.

BUT as the obſervations of different writers on the ſame ſubject are mutually illuſtrative of each other; to render the following work acceptable, a variety of Notes are ſubjoined, extracted from a ſmall treatiſe on politeneſs, entitled "GALATEO." This exquiſite piece was

written by the Archbiſhop of Benevento, in the ſixteenth century, about the commencement of the reign of queen Elizabeth; and it ſhews (as the Engliſh Tranſlator obſerves) "to what a "degree of refinement, both in manners and "literature, the Italians were arrived, at a pe- "riod when we were juſt emerging from igno- "rance and barbarity." Of the treatiſe thus deſcribed it is only neceſſary further to add, that it has been tranſlated into Latin as well as the modern languages; and ſo celebrated is the fame of the author, that at this day it is proverbial in Italy to pronounce of an ill-bred man, "*That he has not read* GALATEO."

WITHOUT intending the moſt diſtant imputation of plagiariſm, it may be preſumed, that Lord CHESTERFIELD had this very book before him when he wrote his Letters to his Son. The reader who takes the trouble of comparing the extracts from GALATEO now ſubjoined, with the ſentiments of the noble Earl, will moſt probably be of the ſame opinion.

THAT nothing might be wanting to render the following work complete, the PRECEPTS of Lord BURLEIGH to his SON are added, as highly eſtimable on the ſubjects of manners and education. The moſt ordinary ſentiments of ſo dignified a character acquire weight; but

when

when a ſeries of well-digeſted Precepts, the reſult of great knowledge and extenſive experience, are delivered for the guidance of a Son in the momentous concerns of life and happineſs, the Preceptor claims our eſteem, and his opinions our reverence.

To the preceding editions of this work, the Marchioneſs de LAMBERT's ADVICE to her SON, and the MORAL REFLECTIONS of the Duc de la ROCHEFOUCAULT, were annexed, although omitted to be noticed in the Preface. Theſe pieces are continued in the preſent edition. But the diffuſive, and it is hoped pertinent, extracts from GALATEO, together with the PRECEPTS of Lord BURLEIGH to his SON, which are now *firſt* introduced as parts of the work, afford ſo copious an improvement as to give novelty and additional value to this edition. Should the Public be of the ſame opinion, the expectation of the Editor will be amply gratified. So much depends on education, that ſcarcely too much can be advanced on the ſubject; and even if it ſhould fail of ſucceſs, an effort to benefit the riſing generation is highly honourable, and affords that ſelf-approving hour which is the beſt reward of every well-meant endeavour.

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LORD

LORD CHESTERFIELD's

ADVICE TO HIS SON.

ABSENCE OF MIND.

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

more ſince the Creation, may have had a right to abſence, from the intenſe thought their inveſtigations required; but ſuch liberties cannot be claimed by, nor will be tolerated in, any other perſons.

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

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

* It is very unpolite to appear melancholy and thoughtful; and, as it were, abſent from the company where you are, and wrapt up in your own reflections. And though perhaps this may be allowable in thoſe, who, for many years, have been entirely immerſed in the ſtudy and contemplation of the liberal arts and ſciences; yet, in other people, this is by no means to be tolerated. Nay, ſuch perſons would act but prudently, if, at thoſe ſeaſons when they are diſpoſed to indulge their own private meditations, they

ATTENTION.

A MAN is fit for neither bufinefs nor pleafure, who either cannot, or does not, command and direct his attention to the prefent object, and, in fome degree, banifh, for that time, all other objects from his thoughts. If at a ball, a fupper, or a party of pleafure, a man were to be folving, in his own mind, a problem in Euclid, he would be a very bad companion, and make a poor figure in that company; or if, in ftudying a problem in his clofet, he were to think of a minuet, I am apt to believe that he would make a very poor mathematician.

they would fequefter themfelves entirely from the company of other people.

To this it may be added (by the way) that a well-bred man ought to check a difpofition to gaping frequently; becaufe this yawning propenfity feems to arife from a certain wearinefs and difguft; when the perfon, who is thus difpofed to be gaping continually, wants to be fomewhere elfe, rather than where he now is; and therefore appears fick of the converfation and amufements of the prefent company.

And certainly, let a man be ever fo much inclined to gaping, yet if he is intent upon any agreeable amufement, or engaged in any ferious meditation, he eafily gets rid of this propenfity. But he who is idle and difengaged from all bufinefs, this habit is extremely apt to creep upon him. Hence it comes to pafs, that if any one perfon happens to gape in a company, who have nothing elfe to engage their attention, all the reft ufually follow his example; as if he had put them in mind of doing, what, if they had thought of it, they otherwife intended to have done. Now, as in the Latin and other languages, a yawning fellow is fynonimous or equivalent to a negligent and fluggifh fellow; this idle cuftom ought certainly to be avoided; being (as was obferved) difagreeable to the fight, offenfive to the ear, and contrary alfo to that natural claim which every one has to refpect. For when we indulge ourfelves in this liftlefs

 behaviour,

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

This fteady and undiffipated attention to one object is a fure mark of a fuperior genius; as hurry, buftle, and agitation, are the never-failing fymptoms of a weak and frivolous mind.

Indeed, without attention nothing is to be done: want of attention, which is really want of thought, is either folly or madnefs. You fhould not only have attention to every thing, but a quicknefs of attention, fo as to obferve, at once, all the people in the room, their motions, their looks, and their words; and yet without ftaring at them, and feeming to be an obferver. This quick and unobferved obfervation is of infinite advantage in life, and is to be acquired with care; and, on the contrary, what is called abfence, which is a thoughtleffnefs and want of attention about what is doing, makes a man fo like either a fool or a madman, that, for my part, I fee no real difference. A fool never has thought; a madman has loft it; and an abfent man is, for the time, without it.

In fhort, the moft material knowledge of all, I mean the knowledge of the world, is never to be ac-

behaviour, we not only intimate, that the company we are in does not greatly pleafe us; but alfo make a difcovery not very advantageous to ourfelves; I mean, that we are of a drowfy, lethargic difpofition; which muft render us by no means amiable or pleafing to thofe with whom we converfe.—Galateo.

quired

quired without great attention; and I know many old people, who, though they have lived long in the world, are but children ftill as to the knowledge of it, from their levity and inattention. Certain forms, which all people comply with, and certain arts, which all people aim at, hide, in fome degree, the truth, and give a general exterior refemblance to almoft every body. Attention and fagacity muft fee through that veil, and difcover the natural character.

Add to this, there are little attentions which are infinitely engaging, and which fenfibly affect that degree of pride and felf-love which is infeparable from human nature; as they are unqueftionable proofs of the regard and confideration which we have for the perfons to whom we pay them. As for example: Suppofe you invited any body to dine or fup with you, you ought to recollect if you had obferved that they had any favourite difh, and take care to provide it for them: and when it came, you fhould fay, "You feemed to me, at fuch and fuch a place, "to give this difh a preference, and therefore I or-"dered it.—This is the wine that I obferved you "liked, and therefore I procured fome." Again: Moft people have their weakneffes; they have their averfions or their likings to fuch or fuch things. If we were to laugh at a man for his averfion to a cat or cheefe (which are common antipathies), or, by inattention or negligence, to let them come in his way where we could prevent it; he would, in the firft cafe, think himfelf infulted, and in the fecond, flighted; and would remember both. But, on the other hand, our care to procure for him what he likes, and to remove from him what he diflikes, fhews him that he

 is

is at leaſt an object of our attention, flatters his vanity, and perhaps makes him more your friend, than a more important ſervice would have done. The more trifling theſe things are, the more they prove your attention for the perſon, and are conſequently the more engaging. Conſult your own breaſt, and recollect how theſe little attentions, when ſhewn 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.

AWKWARDNESS OF DIFFERENT KINDS.

MANY very worthy and ſenſible people have certain odd tricks, ill habits, and awkwardneſſes in their behaviour *, which excite a diſguſt to,

* A gentleman ought not to run, or walk in too great a hurry along the ſtreets; for it is beneath the dignity of a perſon of any rank, and more becoming a running-footman or a poſt-boy: beſides that, in running, a man appears fatigued, perſpires freely, and puffs and blows; all which are miſbecoming a man of any conſequence.

Nor yet ought our pace to be ſo very ſlow and tortoiſe-like,

and diſlike of their perſons, that cannot be removed or overcome by any other valuable endowment or merit which they may poſſeſs.

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

WHEN an awkward fellow firſt comes into a room, it is highly probable, that his ſword gets between his legs, and throws him down, or makes him ſtumble, at leaſt; when he has recovered this accident, he goes and places himſelf in the very place of the whole

like, nor ſo ſtately and affected, like that of ſome lady of quality, or a bride.

To ſtagger, likewiſe, or totter about as we walk, and to ſtretch ourſelves out, as it were, with monſtrous ſtrides, is fooliſh and ridiculous.

Neither ought your hands to hang dangling down; nor yet your arms to be projected or toſſed backwards and forwards, like a plowman that is ſowing his corn.

Neither ſhould you ſtare a man in the face, whom you meet, with your eyes fixed upon him, as if you ſaw ſomething to wonder at in his appearance.

There are ſome people, likewiſe, who walk like a timorous or blind horſe, lifting up their legs ſo high, as if they were drawing them out of a buſhel: and ſome who ſtamp their feet with great violence againſt the ground, and with a noiſe hardly exceeded by the rumbling of a waggon. One man throws his feet out obliquely, as if he were kicking at you; this man knocks one knee againſt the other, or perhaps ſtoops down at every ſtep to pull up his ſtockings. There are ſome, who, by an indecent motion of their rumps, have an unequal kind of gait, like the waddling of a duck; all which things, though not of much conſequence, yet, being ſomewhat awkward and ungenteel, uſually diſpleaſe.

There are others who have an habit of diſtending their

room where he ſhould not; there he ſoon lets his hat fall down, and, in taking it up again, throws down his cane; in recovering his cane, his hat falls a ſecond time; ſo that he is a quarter of an hour before he is in order again. If he drinks tea or coffee, he certainly ſcalds his mouth, and lets either the cup or the ſaucer fall, and ſpills the tea or coffee in his breeches. At dinner, his awkwardneſs diſtinguiſhes itſelf particularly, as he has more to do: there he holds his knife, fork, and ſpoon, differently from other people; eats with his knife to the great danger of his mouth, picks his teeth with his fork, and puts his ſpoon, which has been in his throat twenty

jaws every moment, twiſting in their eyes, inflating their cheeks, puffing, blowing, and many other inelegant ways of disfiguring their faces; from which, if they at all ſtudied what was becoming, they would entirely abſtain. For Pallas herſelf, as the poets feign, uſed ſometimes to amuſe herſelf with playing upon the pipe; in which ſhe was arrived at no common degree of excellence; but as ſhe was one day very intent upon her amuſement, ſhe ſtrolled to a fountain, where, ſurveying herſelf in the liquid mirror, and obſerving the ſtrange and monſtrous appearance of her countenance, ſhe bluſhed, and immediately threw away her pipe: nor indeed without very good reaſon; for theſe kind of wind-inſtruments are not fit for a lady, nor indeed for a gentleman; but for the lower ſort of people, who, through neceſſity, are obliged to practiſe it as a profeſſion.

What is here ſaid of this inelegant diſtortion of the face, is applicable to every other part of the human body. It is ungenteel to be continually thruſting out your tongue, or twiſting up your beard, as many do; to ſmack your fingers or rub your hands; "to elaborate a ſigh," with a peculiarly doleful ſound (like people in a fever), which many people are guilty of; or to affect a ſudden ſhivering over your whole body; or to bawl out when you are gaping, like a country fellow that has been ſleeping in a hay-loft.—GALATEO.

times,

times, into the diſhes again. If he is to carve, he can never hit the joint; but, in his vain efforts to cut through the bone, ſcatters the ſauce in every body's face. He generally daubs himſelf with ſoup and greaſe, though his napkin is commonly ſtuck through a button-hole, and tickles his chin. When he drinks, he infallibly coughs in his glaſs, and beſprinkles the company. Beſides all this, he has ſtrange tricks and geſtures; ſuch as ſnuffing up his noſe, making faces, putting his fingers in his noſe, or blowing it and looking afterwards in his handkerchief, ſo as to make the company ſick. His hands are troubleſome to him when he has not ſomething in them, and he does not know where to put them; but they are in perpetual motion between his boſom and his breeches *: he does not wear his cloaths, and, in ſhort, does nothing like other people. All this, I

* The habit which ſome people have got, of thruſting their hands into their boſoms, or handling any part of their perſons which is uſually covered, is an obvious inſtance of indecency, and very improper.

In like manner, it is very unbecoming a well-bred man and a gentleman, to make any ſort of preparation, in the preſence of others, for complying with the neceſſities of nature; and much more ſo, to return to his company before he has completely adjuſted every part of his dreſs.

There is a ſet of people extremely odious and troubleſome; who, in their converſation with others, by their geſtures and behaviour, are really guilty of a lie: for though by the confeſſion of every one, the firſt, or at leaſt a more honourable place is juſtly due to them, yet they perpetually ſeize upon the very loweſt; and it is an intolerable plague to force them up higher: for, like a ſtartliſh or refractory horſe, they are every moment running back; ſo that, in genteel company, there is an infinite deal of trouble

with

own, is not in any degree criminal; but it is highly disagreeable and ridiculous in company, and ought most carefully to be avoided by whoever desires to please.

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

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

There is likewise an awkwardness of the mind, that ought to be, and with care may be, avoided; as, for instance, to mistake or forget names. To speak

with such people, whenever they come to a door; for they will by no means in the world be prevailed upon to go first; but run, sometimes across you, sometimes quite backwards, and with their hands and arms defend themselves, and make such a bustle, that at every third stair you must enter into a regular contest with them; by which means all the pleasure of your visit, or sometimes even the most important business, must be necessarily interrupted.—Galateo.

of

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

BASHFULNESS.

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

THERE is a very material difference between modeſty and an awkward baſhfulneſs, which is as ridiculous as true modeſty is commendable : it is as abſurd to be a ſimpleton as to be an impudent fellow ; and we make ourſelves contemptible, if we cannot come into a room and ſpeak to people without being out of countenance, or without

without embarraſſment. A man who is really diffident, timid, and baſhful, be his merit what it will, never can puſh himſelf in the world; his deſpondency throws him into inaction, and the forward, the buſtling, and the petulant, will always precede him. The manner makes the whole difference. What would be impudence in one man, is only a proper and decent aſſurance in another. A man of ſenſe, and of knowledge of the world, will aſſert his own rights, and purſue his own objects, as ſteadily and intrepidly as the moſt impudent man living, and commonly more ſo; but then he has art enough to give an outward air of modeſty to all he does. This engages and prevails, whilſt the very ſame things ſhock and fail, from the over-bearing or impudent manner only of doing them.

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

Some, indeed, from feeling the pain and inconveniencies of Baſhfulneſs, have ruſhed into the other extreme, and turned impudent; as cowards ſometimes grow deſperate from exceſs of danger: but this is equally to be avoided, there being nothing more generally ſhocking than impudence. The

medium

medium between these two extremes points out the well-bred man, who always feels himself firm and easy in all companies; who is modest without being bashful, and steady without being impudent.

A MEAN fellow is ashamed and embarrassed when he comes into company, is disconcerted when spoken to, answers with difficulty, and does not know how to dispose of his hands; but a gentleman who is acquainted with the world, appears in company with a graceful and proper assurance, and is perfectly easy and unembarrassed. He is not dazzled by superior rank; he pays all the respect that is due to it, without being disconcerted; and can converse as easily with a king as with any one of his subjects. This is the great advantage of being introduced young into good company, and of conversing with our superiors. A well-bred man will converse with his inferiors without insolence, and with his superiors with respect, and with ease. Add to this, that a man of a gentleman-like behaviour, though of inferior parts, is better received than a man of superior abilities, who is unacquainted with the world. Modesty and a polite easy assurance should be united.

COMPANY.

TO keep good company, eſpecially at our firſt ſetting out, is the way to receive good impreſſions. Good company is not what reſpective ſets of company are pleaſed either to call or think themſelves. It conſiſts chiefly (though not wholly) of people of conſiderable birth, rank, and character; for people of neither birth nor rank are frequently and very juſtly admitted into it, if diſtinguiſhed by any peculiar merit, or eminency in any liberal art or ſcience. So motley a thing is good company, that many people, without birth, rank, or merit, intrude into it by their own forwardneſs, and others get into it by the protection of ſome conſiderable perſon. In this faſhionable good company, the beſt manners and the pureſt language are moſt unqueſtionably to be learned; for they eſtabliſh and give the TON to both, which are called the language and manners of good company, neither of them being aſcertained by any legal tribunal.

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

A COM-

A COMPANY wholly compofed of learned men, though greatly to be refpected, is not meant by the words *good company* : they cannot have the eafy and polifhed manners of the world, as they do not live in it. If we can bear our parts well in fuch a company, it will be proper to be in it fometimes, and we fhall be more efteemed in other companies for having a place in that.

A COMPANY confifting wholly of profeffed wits and poets, is very inviting to young men, who are pleafed with it, if they have wit themfelves ; and if they have none, are foolifhly proud of being one of it. But fuch companies fhould be frequented with moderation and judgement. A wit is a very unpopular denomination, as it carries terror along with it ; and people are as much afraid of a wit in company as a woman is of a gun, which fhe fuppofes may go off of itfelf, and do her a mifchief. Their acquaintance, however, is worth feeking, and their company worth frequenting ; but not exclufively of others, nor to fuch a degree as to be confidered only as one of that particular fet.

ABOVE all things, endeavour to keep company with people above you ; for there you rife, as much as you fink with people below you. When I fay company above you, I do not mean with regard to their birth, but with regard to their merit, and the light in which the world confiders them.

THERE are two forts of good company ; one, which is called the BEAU MONDE, and confifts of thofe people who have the lead in courts, and in the

gay

gay part of life; the other confifts of thofe who are diftinguifhed by fome peculiar merit, or who excel in fome particular or valuable art or fcience.

Be equally careful to avoid that low company which, in every fenfe of the word, is low indeed; low in rank, low in parts, low in manners, and low in merit. Vanity, that fource of many of our follies, and of fome of our crimes, has funk many a man into company in every light infinitely below him, for the fake of being the firft man in it. There he dictates, is applauded, and admired; but he foon difgraces himfelf, and difqualifies himfelf for any better company.

Having thus pointed out what company you fhould avoid, and what company you fhould affociate with, I fhall next lay down a few

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

WHEN a young man, new in the world, firft gets into company, he determines to conform to and imitate it. But he too often miftakes the object of his imitation. He has frequently heard the abfurd term of genteel and fafhionable vices. He there obferves fome people who fhine, and who in general are admired and efteemed; and perceives that thefe people are rakes, drunkards, or gamefters; he therefore adopts their vices, miftaking their defects for their perfections, and imagining that they owe their fafhion and their luftre to thefe genteel vices. But it is exactly the reverfe; for thefe people have ac-

quired their reputation by their parts, their learning, their good-breeding, and other real accomplishments; and are only blemiſhed and lowered in the opinions of all reaſonable people by theſe general and faſhionable vices. It is therefore plain that, in theſe mixed characters, the good part only makes people forgive, but not approve the bad.

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

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

Having thus given you inſtructions for making you well received in good company *, I proceed next

* RULES FOR BEHAVIOUR IN COMPANY.

Nothing ought to be ſaid or done which may by any means diſcover, that thoſe whoſe company we are in are not much beloved, or, at leaſt, much eſteemed by us.

It ſhould ſeem, therefore, not a very decent cuſtom (which yet is practiſed by ſome people) to affect to be drowſy, and even fall aſleep (on purpoſe as it were), where

to lay before you, what you will find of equal uſe and importance in your commerce with the world, ſome directions, or

RULES FOR CONVERSATION.

Talking. WHEN you are in company talk often, but never long; in that caſe, if

a genteel company is met together for their mutual entertainment. For, certainly, thoſe that behave in this manner, declare in effect, that they do not much eſteem thoſe who are preſent, or pay any regard to their converſation; not to mention, that ſomething may happen in their ſleep (eſpecially if they are any ways indiſpoſed) that may be diſagreeable either to the eyes or the ears of the company: for one often ſees, in ſuch ſleepy folks, the ſweat run down their faces, or the ſaliva down their beards, in no very decent manner.

For the ſame reaſon, it is rather a troubleſome practice, for any one to riſe up in an aſſembly thus converſing together, and to walk about the room.

You meet with ſome people, likewiſe, who are continually wriggling and twiſting themſelves about; ſtretching and gaping, and turning themſelves ſometimes on one ſide, ſometimes on another, as if they were ſeized with a ſudden fever; which is a certain indication that they are tired and diſguſted with their preſent company.

In like manner, they act very improperly who pull out of their pockets, firſt one letter, then another, and read them before the company.

And much worſe does he behave, who, taking out his ſciſſars or his penknife, ſets himſelf, with great compoſure, to cut and poliſh his nails; as if he had an utter contempt for thoſe that are preſent, and therefore, to deceive the time, was endeavouring to amuſe himſelf in ſome other manner.

We ought alſo carefully to abſtain from thoſe little ways, which are much in uſe, of humming a tune to ourſelves, or imitating the beating of a drum with our fingers upon the table, or kicking out our feet alternately in

you do not pleafe, at leaft you are fure not to tire your hearers *.

an infolent manner; for thefe are all indications of our contempt for others.

Moreover, it is by no means decent to fit in fuch a manner, as either to turn our backs upon any part of the company, or to lift up our legs fo as to difcover, to the eyes of others, thofe parts of the body which are ufually concealed; for we never act thus but in the prefence of thofe for whofe good opinion we have not the leaft regard.—GALATEO.

* There are many perfons who never know when to leave off prating; and, like a fhip which, once put in motion by the force of the winds, even when the fails are furled, will not ftop; fo thefe loquacious people, being carried on by a certain impulfe, continue their career; and, though they have nothing to talk of, they neverthelefs proceed; and either inculcate over and over again what they have already faid, or utter at random whatever comes uppermoft.

There are alfo fome people who labour under fo great and infatiable an appetite for talking, that they will interrupt others when they are going to fpeak: and, as we fometimes fee, on a farmer's dunghill in the country, young chickens fnatching grains of corn out of each other's little bills; fo thefe people catch up the difcourfe out of the mouth of another who has begun fpeaking, and immediately hold forth themfelves; which is fo provoking to fome people, that they would rather interchange blows than words with them, and rather fight than converfe with them: for, if you accurately obferve the humours of mankind, there is nothing which fooner, or more certainly, provokes a man, than the giving a fudden check to his defires and inclinations, even in the moft trifling affair.

Now, as an immoderate loquacity or love of talking gives difguft, fo too great a taciturnity, or an affected filence, is very difagreeable: for, to obferve an haughty filence, where others take their turn in the converfation, feems to be nothing elfe than unwillingnefs to contribute your fhare to the common entertainment; and as to fpeak

Learn the characters of company before you talk much.

INFORM yourſelf of the characters and ſituations of the company, before you give way to what your imagination may prompt you to ſay. There are, in all companies, more wrong heads than right ones, and many more who deſerve, than who like cenſure. Should you therefore expatiate in the praiſe of ſome virtue, which ſome in company notoriouſly want; or declaim againſt any vice, 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.

Telling ſtories and digreſſions.

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

is to open your mind, as it were, to thoſe that hear you; he, on the contrary, who is entirely ſilent, ſeems to ſhun all acquaintance with the reſt of the company. Wherefore, as thoſe people, who, at their entertainments on any joyful occaſion, drink freely, and perhaps get drunk, love to get rid of people who will not drink; ſo no one deſires to ſee theſe ſilent gentry in their cheerful, friendly meetings: the moſt agreeable ſociety, therefore, is that where every one is at liberty to ſpeak or keep ſilence in his turn.—— GALATEO.

* If you have a mind to relate any thing in company, it is proper, before you begin, to have the whole ſtory, whether a piece of hiſtory or any late occurrence, well ſettled

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 *.

Seizing people by the button.

tled in your mind; as alfo, every name and expreffion ready at hand, that you may not be obliged, every moment, to interrupt your narration, and enquire of other people, and beg their affiftance; fometimes in regard to the fact itfelf, fometimes the names of perfons, and other circumftances, of what you have undertaken to recite.

But if you are to relate any thing which was faid or done amongft any number of people, you ought not too frequently to ufe the expreffions of—" He faid," or " He replied;" becaufe thefe pronouns agree equally with all the perfons concerned; and this ambiguity muft neceffarily lead the audience into an error. It is proper, therefore, that he who relates any fact, fhould make ufe of fome proper names, and take care not to change them one for another during the narration.

Moreover, the reciter of any incident ought to avoid the mentioning thofe circumftances, which if omitted the ftory would not be lefs, or rather would be more agreeable without them. " The perfon I fpeak of was fon of Mr. " Such-a-one, who lives in St. James's-ftreet; do you " know the man? His wife was daughter to Mr. Such-" a-one; fhe was a thin woman, who ufed to come con-" ftantly to prayers at St. Lawrence's church: you muft " certainly know her.—Zounds! if you don't know her, " you know nothing!" Or, " He was a handfome, " tall, old gentleman, who wore his own long hair: don't " you recollect him?"—Now, if the very fame thing might as well have happened to any other perfon which happened to him, all this long difquifition were to little purpofe; nay, muft be very tedious and provoking to the audience; who being impatient to arrive at a complete knowledge of the affair which you have begun upon, you feem determined to delay the gratifying their curiofity as long as poffible.—GALATEO.

* When you are talking to any one, don't be continually

 punching

Long talkers and whifperers.

LONG talkers generally fingle out fome unfortunate man in company to whifper, or at leaft, in a half voice, to convey a continuity of words to. This is exceffively ill-bred, and, in fome degree, a fraud; converfation-ftock being a joint and common property. But if one of thefe unmerciful talkers lays hold of you, hear him with patience (and at leaft feeming 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 midft of his difcourfe, or to difcover your impatience under your affliction.

Inattention to perfons fpeaking.

THERE is nothing fo brutally fhocking, nor fo little forgiven, as a feeming inattention to the perfon who is fpeaking to you *; and I have known many a man

punching him in the fide, as fome people are; who, after every fentence, keep afking the perfon they are converfing with, "Did not I tell you fo?" "What do you think of the matter?" "What fay you, Sir?" and in the mean time they are every moment jogging and thrufting him with their elbow; which cannot be confidered as a mark of refpect.—GALATEO.

* It is alfo a very difagreeable practice to interrupt a perfon, by any noife, in the midft of his fpeech; which, indeed, muft give the perfon interrupted much the fame pleafure as it would give you, if, when you were juft reaching the goal in full fpeed, any one fhould fuddenly draw you back.

Neither is it confiftent with good manners, when another perfon is fpeaking, that you fhould contrive, either by fhewing fomething new, or by calling the attention of the company another way, to make him neglected and forfaken by his audience.

Neither

knocked down for a much ſlighter provocation than that inattention which I mean. I have ſeen many people, who, while you are ſpeaking to them, inſtead of looking at, and attending to you, fix their eyes upon the cieling, or ſome other part of the room; look out of the window, play with a dog, twirl their ſnuff-box, or pick their noſe. Nothing diſcovers a little, futile, frivolous mind more than this; and nothing is ſo offenſively ill-bred: it is an explicit declaration on your part, that every the moſt trifling object deſerves your attention more than all that can be ſaid by the perſon who is ſpeaking to you. Judge of the ſentiments of hatred and reſentment, which ſuch treatment muſt excite in every breaſt where any degree of ſelf-love dwells. I repeat it again and again, that ſort of vanity and ſelf-love is inſeparable from human nature, whatever may be

Neither does it become you to diſmiſs the company, who were not invited by you, but by ſome other perſon.

You ought alſo to be attentive, when any one is talking to you, that you may not be under the neceſſity of aſking every moment, "*What do you ſay?*" "*How did you ſay?*" under which fault, indeed, many people labour; when yet this is not attended with leſs trouble to the ſpeaker, than if, in walking, he were every moment to kick his foot againſt a ſtone. All theſe practices, and, in general, whatever may check the ſpeaker in his courſe, whether directly or obliquely, is carefully to be avoided.

And if any one be ſomewhat ſlow in ſpeaking, you ought not to foreſtall him, or ſupply him with proper words, as if you alone were rich and he were poor in expreſſions; for many people are apt to take this ill, thoſe, eſpecially, who have an opinion of their own eloquence; and therefore, they think you do not pay them that deference which they imagine to be their due, and that you are deſirous of ſuggeſting hints to them in that art, in which they fancy themſelves great proficients.—GALATEO.

its rank or condition; even your footman will fooner forget and forgive a beating, than any manifeft mark of flight and contempt. Be, therefore, not only really, but feemingly and manifeftly attentive to whoever fpeaks to you.

Never interrupt any fpeaker.

IT is confidered as the height of ill-manners to interrupt any perfon while fpeaking, by fpeaking yourfelf, or calling off the attention of the company to any new fubject. This, however, every child knows.

Adopt rather than give the fubject.

TAKE, rather than give, the fubject of the company you are in. If you have parts, you will fhew them, more or lefs, upon every fubject; and if you have not, you had better talk fillily upon a fubject of other people's than of your own chufing.

Conceal your learning from the company.

NEVER difplay your learning, but on particular occafions. Referve it for learned men, and let even thefe rather extort it from you, than appear forward to difplay it. Hence you will be deemed modeft, and reputed to poffefs more knowledge than you really have. Never feem wifer or more learned than your company. The man who affects to difplay his learning, will be frequently queftioned; and, if found fuperficial, will be ridiculed and defpifed; if otherwife, he will be deemed a pedant. Nothing can leffen real merit (which will always fhew itfelf) in the opinion of the world, but an oftentatious difplay of it by its poffeffor.

WHEN

Contradict with politeness.

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

Avoid argument, if possible.

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

* You ought to accustom yourself to an elegant, modest, and pleasing manner of expression; and such as hath nothing offensive to those you converse with. Thus, instead of saying, "*Sir, you don't understand me*," you ought rather to say, "*I believe I do not express myself so clearly as* "*I ought to do.*" It is also better to say, "*Let us con*-"*sider the affair more accurately, whether we take it right* "*or not*," than, "*You mistake*;" or, "*It is not so*;" or, "*You know nothing of the matter*:" for it is a polite and amiable practice to make some excuse for another, even in those instances where you are convinced he might justly be blamed; nay, though your friend alone has been mistaken, yet you should represent the mistake as common to you both; and when you have ascribed some part of it to yourself, then you may venture to admonish or to reprove him in some such expressions as these: "*We are under a very great* "*mistake*

Always debate with temper.

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

"*miſtake here*;" or, "*we did not recollect how we ſettled "this affair yeſterday*;" though, perhaps, it was *he* alone, and not you, that was ſo forgetful.

That kind of expreſſions alſo, which rude people ſometimes make uſe of; ſuch as, "*If what you ſay is true*," are extremely unpolite; for a man's veracity ought not ſo very lightly to be called in queſtion.

* Thoſe people, likewiſe, who contradict whatever is ſpoken by others, and make every aſſertion matter of diſpute and altercation, diſcover, by that very behaviour, that they are very little acquainted with human nature: for every one is fond of victory; and it is with extreme reluctance that they ſubmit to be overborne, either in converſation or in the management of affairs. Beſides, to be ſo ready to oppoſe other people, upon all occaſions, is converſing like enemies rather than friends: he, therefore, that wiſhes to appear amiable and agreeable to his acquaintance, will not have continually in his mouth expreſſions of this kind: "'Tis falſe, Sir: whatever you may think, the affair is as "I ſay;" and the like. Nor let him be ſo ready to prove every trifle by a bett or wager; but rather let him make it a conſtant rule to ſubmit with complaiſance to the opinion of others, eſpecially in matters of no great moment: becauſe victories of this kind often coſt a man extremely dear; for he that comes off victorious in ſome frivolous diſpute, frequently ſuffers the loſs of ſome intimate friend; and at the ſame time, makes himſelf ſo diſagreeable to others, that they dare not venture to be upon a familiar footing with him, for fear of being every moment engaged in ſome fooliſh altercation.

If any one, however, ſhould, at any time, be drawn into a diſ-

Local propriety to be obſerved.

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

Jokes, *bons mots*, &c.

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

Egotiſm.

UPON all occaſions avoid ſpeaking of yourſelf, if it be poſſible. Some, abruptly, ſpeak advantageouſly of themſelves, without either pre-

a diſpute by the company he is engaged in, let him manage it in a mild and gentle manner, and not appear too eager for the victory; but let every one ſo far enjoy his own opinion, as to leave the deciſion of the matter in queſtion to the majority, or at leaſt to the moſt zealous part of the company; and thus the victory, as due, will voluntarily be yielded to you.—GALATEO.

tence

tence or provocation. This is downright impudence. Others proceed more artfully, as they imagine; forging accusations against themselves, and complaining of calumnies which they never heard, in order to justify themselves, and exhibit a catalogue of their many virtues. "They acknowledge, indeed, "it may appear odd, that they should talk thus of "themselves, it is what they have a great aversion "to, and what they could not have done, if they "had not been thus unjustly and scandalously abus- "ed." This thin veil of modesty drawn before vanity, is much too transparent to conceal it, even from those who have but a moderate share of penetration.

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

Though this may appear too ridiculous and *outré* even for the ſtage, yet it is frequently met with upon the common ſtage of the world. This principle of vanity and pride is ſo ſtrong in human nature, that it deſcends even to the loweſt objects; and we often ſee people fiſhing for praiſe, where, admitting all they ſay to be true, no juſt praiſe is to be caught. One perhaps affirms, that he has rode poſt an hundred miles in ſix hours: probably, this is a falſehood; but, even ſuppoſing it to be true, what then? Why it muſt be admitted that he is a very good Poſt-boy, that is all. Another aſſerts, perhaps not without a few oaths, that he has drank ſix or eight bottles of wine at a ſitting. It would be charitable to believe ſuch a man a liar; for if we do not, we muſt certainly pronounce him a beaſt.

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

fully dreſſed or diſguiſed, every one will conſpire againſt us, and we ſhall be diſappointed of the very end we aim at *.

Be not dark nor myſterious.

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

* Neither ought any one to boaſt of his nobility, his honours, or his riches; much leſs of his own wiſdom: or magnificently to extol the bravery and great actions, either of himſelf or of his anceſtors: or what is but too common, at every other word to talk of his family: for he that does thus, will appear to do it in oppoſition to the preſent company; eſpecially if they are not, or at leaſt think they are not, leſs noble, leſs honourable, or leſs brave than himſelf. Or, if they are really his inferiors in rank or ſtation, he will be deemed to oppreſs them, as it were, by his grandeur; and deſignedly to reproach them with their meanneſs and miſery; which muſt be univerſally diſpleaſing to all mankind.
Nor ye tought any one to extenuate or demean himſelf too much, any more than he ſhould immoderately exalt himſelf: but rather ſubſtract a little from his real dignity and merits, than arrogate too much by his words, even in the moſt trifling inſtance. For what is really laudable muſt diſpleaſe in the exceſs.
Yet, it muſt be obſerved, that thoſe who immoderately extenuate their actions by their words, and renounce thoſe honours which are indiſputably their due, by that very conduct diſcover a greater degree of pride, even than thoſe who in this reſpect uſurp what does not belong to them.—GALATEO.

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themſelves of every indiſcreet and unguarded expreſſion of yours, if they can turn it to their own advantage.

Look people in the face when ſpeaking.

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

Scandal.

PRIVATE ſcandal ſhould never be received nor retailed willingly; for tho' the defamation of others may, for the preſent, gratify the malignity or the pride of our hearts, yet cool reflection will draw very diſadvantageous concluſions from ſuch a diſpoſition: In ſcandal, as in robbery, the receiver is always thought as bad as the thief *.

Never indulge general reflections.

NEVER, in converſation, attack whole bodies of any kind; for you may thereby unneceſſarily make yourſelf a great

* We ought not to ſpeak ſlightingly of others, or of their affairs; for, notwithſtanding we may ſeem, by that means, to gain the moſt willing and ready attention (from the envy which mankind uſually conceive at the advantages and honours which are paid to others), yet every one will at length avoid us, as they would a miſchievous bull: for all men ſhun the acquaintance of people addicted to ſcandal; naturally ſuppoſing, that what they ſay of others in their company, they will ſay of them in the company of others.—GALATEO.

number

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

Mimicry.

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

* Neither ought any thing to be done in an abject, fawning, or buffooniſh manner, merely to make other people laugh; ſuch as, diſtorting our mouths or our eyes, and imitating the follies and geſticulations of an harlequin or a merry-andrew: for no one ought baſely to demean

Swearing.

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

Sneering.

Whatever we ſay in company, if we ſay it with a ſupercilious, Cynical face, or an embarraſſed countenance, or a ſilly diſconcerted grin, it will be ill received. If we mutter it, or utter

mean himſelf to pleaſe other people. This is not the accompliſhment of a gentleman, but of a mimic and a buffoon; whoſe vulgar and plebeian methods of entertaining their company ought by no means to be imitated.

Yet I would not have you affect a ſtupid inſenſibility in this reſpect, or too great delicacy on theſe occaſions; but he that can ſeaſonably produce ſomething new and ſmart (in this way) and not obvious to every one, let him produce it; but he that is not bleſt with this faculty, let him hold his tongue: for theſe things proceed from the different turn of men's minds; which if they are elegant and agreeable, they convey an idea of the ingenuity and readineſs of wit in the perſon that utters them; which generally gives great pleaſure to others, and renders the perſon agreeable and entertaining: but if the contrary is the caſe, we muſt expect a contrary effect; for people that aim at this kind of wit, without the ability, are like an aſs that pretends to be pleaſant, or a fat, punch-bellied fellow, who ſhould attempt to lead up a minuet, or ſtrip himſelf and dance an hornpipe upon the ſtage.—Galateo.

it indiftinctly and ungracefully, it will be ftill worfe received *.

Talk not of your own nor other perfons' private affairs.

Never talk of your own or other people's domeftic affairs; yours are nothing to them but tedious; theirs are nothing to you. It is a tender fubject; and it is a chance if you do not touch fomebody or other's fore place. In this cafe, there is no trufting to fpecious appearances, which are often fo contrary to the real fituation of things between men and their wives, parents and their children, feeming friends, &c. that, with the beft intentions in the world, we very often make fome very difagreeable blunders †.

* He alfo who, either in token of admiration or by way of fneer, makes a particular kind of noife with his mouth, exhibits an idea of deformity; and thefe things, which are thus expreffed by figns, differ but little from the things themfelves.

† A great part of mankind are fo wonderfully pleafed with themfelves, as not in the leaft to regard whether they pleafe or difpleafe other people: and, in order to difplay their own fagacity, great fenfe, and wifdom, they will be giving their advice to one man, finding fault with another, and difputing with a third; and, in fhort, they oppofe the opinions of other people with fo much vehemence, that from words they often come to blows; as they will allow no weight in any one's opinion but their own. But to give one's advice to others, unafked, is, in effect, to declare, that we are much wifer than thofe to whom we give it; and is a kind of reproaching them with their ignorance and inexperience. This freedom, therefore, ought not to be taken with mere common acquaintance; but only with thofe to whom we are united by the moft intimate friendfhip, or thofe of whom the care and infpection is particularly committed to our charge; or even with a ftranger, if we perceive him to be threatened with any imminent danger. But in our daily intercourfe with mankind, we ought to be cautious not to obtrude

NOTHING makes a man look fillier, in company, than a joke or pleafantry not relifhed, or not underftood; and, if he meets with a profound filence when he expected a general applaufe; or, what is ftill worfe, if he is defired to explain the joke or *bon mot*, his awkward and embarraffed fituation is eafier imagined than defcribed.

Explicitnefs.

BE careful how you repeat in one company what you hear in another. Things feemingly indifferent may, by circulation, have much graver confequences than may be imagined. There is a kind of general tacit truft in converfation, by which a man is engaged not to report any thing out of it, though he is not immediately enjoined fecrecy. A retailer of this kind draws himfelf into a thoufand fcrapes and difcuffions, and is fhily and indifferently received wherever he goes.

Secrecy.

obtrude our advice too officioufly upon others, nor fhew ourfelves impertinently folicitous about their affairs. Into this miftake, however, many are apt to fall; but, for the moft part, people of no great depth of underftanding: for thefe ignorant and fuperficial people are led merely by their fenfes, and feldom make any deep reflections upon what comes before them; being that fort of men, who have fcarcely any matters of confequence fubmitted to their difquifition and examination. But however this may be, he that is offering his advice upon all occafions, and thus diftributing it at random, gives a plain intimation to the reft of the world, that they are entirely deftitute of that wifdom and prudence in which he fo greatly abounds.— GALATEO.

Adapt your conversation to the company.

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

Never ſuppoſe yourſelf the ſubject or laugh of the company.

PEOPLE of an ordinary, low education, when they happen to fall into good company, imagine themſelves the only object of its attention: if the company whiſpers, it is, to be ſure, concerning them; if they laugh, it is at them; and if any thing ambiguous, that by the moſt forced interpretation can be applied to them, happens to be ſaid, they are convinced that it was meant at them; upon which they grow out of countenance firſt, and then angry. This miſtake is very well ridiculed in the Stratagem, where Scrub ſays, "I am ſure they talked of me, for they laughed "conſumedly." A well-bred man ſeldom thinks, but never ſeems to think, himſelf ſlighted, undervalued, or laughed at in company, unleſs where it is ſo plainly marked out, that his honour obliges him to reſent it in a proper manner. On the contrary, a vulgar man is captious and jealous; eager and impetuous about trifles. He ſuſpects himſelf to be ſlighted; thinks every thing that is ſaid 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 ſhewing what he calls a proper ſpirit, and aſſerting himſelf. The converſation of a vulgar man alſo always ſavours ſtrongly of the lowneſs of his education and company. It turns

turns chiefly upon his domeftic affairs, his fervants, the excellent order he keeps in his own family, and the little anecdotes of the neighbourhood; all which he relates with emphafis, as interefting matters. He is a man-goffip.

Serioufnefs.

A CERTAIN degree of exterior ferioufnefs in looks and motions gives dignity, without excluding wit and decent chearfulnefs. A conftant fmirk upon the face, and a whiffling activity of the body, are ftrong indications of futility.

ECONOMY.

A FOOL fquanders away, without credit or advantage to himfelf, more than a man of fenfe fpends with both. The latter employs his money as he does his time, and never fpends a fhilling of the one, nor a minute of the other, but in fomething that is either ufeful or rationally pleafing to himfelf or others. The former buys whatever he does not want, and does not pay for what he does want. He cannot withftand the charms of a toy-fhop: fnuff-boxes, watches, heads of canes, &c. are his deftruction. His fervants and tradefmen confpire with his own indolence to cheat him; and, in a very little time, he is aftonifhed, in the midft of all the ridiculous fuperfluities, to find himfelf in want of all the real comforts and neceffaries 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 muſt have bills (as for meat and drink, clothes, &c.) pay them regularly every month, and with your own hand. Never, from a miſtaken economy, buy a thing you do not want, becauſe it is cheap; or, from a ſilly pride. becauſe it is dear. Keep an account, in a book, of all that you receive, and of all that you pay; for no man who knows what he receives, and what he pays, ever runs out. I do not mean that you ſhould keep an account of the ſhillings and half-crowns which you may ſpend in chair-hire, operas, &c. they are unworthy of the time, and the ink, that they would conſume; leave ſuch *minutiæ* to dull, penny-wiſe fellows: but remember, in economy, as well as in every other part of life, to have the proper attention to proper objects, and the proper contempt for little ones.

FRIENDSHIP.

Young perſons have commonly an unguarded frankneſs about them, which makes them the eaſy prey and bubbles of the artful and the experi-
enced:

enced: they look upon every knave or fool who tells them that he is their friend, to be really ſo; and pay that profeſſion of ſimulated friendſhip with an indiſcreet and unbounded confidence, always to their loſs, often to their ruin. Beware of theſe proffered friendſhips. Receive them with great civility, but with great incredulity too; and pay them with compliments, but not with confidence. Do not ſuppoſe that people become friends at firſt ſight, or even upon a ſhort acquaintance. Real friendſhip is a ſlow grower; and never thrives, unleſs ingrafted upon a ſtock of known and reciprocal merit.

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

WHEN a man uſes ſtrong proteſtations or oaths to make you believe a thing, which is of itſelf ſo probable

bable that the bare ſaying of it would be ſufficient, depend upon it he deceives you, and is highly intereſted in making you believe it, or elſe he would not take ſo much pains.

REMEMBER to make a great difference between companions and friends; for a very complaiſant and agreeable companion may, and often does, prove a very improper and a very dangerous friend. People will, in a great degree, form their opinion of you, upon that which they have of your friends; and there is a Spaniſh proverb, which ſays, very juſtly, "Tell me who you live with, and I will tell you "who you are." One may fairly ſuppoſe, that a man, who makes a knave or a fool his friend, has ſomething very bad to do, or to conceal. But, at the ſame time that you carefully decline the friendſhip of knaves and fools, if it can be called friendſhip, there is no occaſion to make either of them your enemies, wantonly and unprovoked; for they are numerous bodies; and I would rather chuſe a ſecure neutrality, than alliance or war with either of them. You may be a declared enemy to their vices and follies, without being marked out by them as a perſonal one. Their enmity is the next dangerous thing to their friendſhip. Have a real reſerve with almoſt every body; and have a ſeeming reſerve with almoſt nobody; for it is very diſagreeable to ſeem reſerved, and very dangerous not to be ſo. Few people find the true medium: many are ridiculouſly myſterious and reſerved upon trifles; and many imprudently communicative of all they know.

GOOD-

GOOD-BREEDING.

GOOD-BREEDING has been very juftly defined to be "the refult of much good-fenfe, "fome good-nature, and a little felf-denial for the "fake of others, and with a view to obtain the "fame indulgence from them."

GOOD-BREEDING alone can prepoffefs people in our favour at firft fight; more time being neceffary to difcover greater talents. Good-breeding, however, does not confift in low bows and formal ceremony; but in an eafy, civil, and refpectful behaviour.

INDEED, good-fenfe in many cafes muft determine good-breeding; for what would be civil at one time, and to one perfon, would be rude at another time, and to another perfon: there are, however, fome general rules of good-breeding. As for example: To anfwer only Yes, or No, to any perfon, without adding Sir, My Lord, or Madam (as it may happen), is always extremely rude; and it is equally fo not to give proper attention and a civil anfwer when fpoken to: fuch behaviour convinces the perfon who is fpeaking to us, that we defpife him, and do not think him worthy of our attention, or an anfwer.

A WELL-BRED perfon will take care to anfwer with complaifance when he is fpoken to; will place himfelf at the lower end of the table, unlefs bid to go higher; will firft drink to the lady of the houfe, and then to the mafter; he will not eat awkwardly or

or dirtily, nor ſit when others ſtand; and he will do all this with an air of complaiſance, and not with a grave ill-natured look, as if he did it all unwillingly.

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

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

MY Lord Bacon ſays, "That a pleaſing figure is "a perpetual letter of recommendation." It is certainly an agreeable fore-runner of merit, and ſmooths the way for it.

A MAN of good-breeding ſhould be acquainted with the forms and particular cuſtoms of Courts. At Vienna, men always make curtſies, inſtead of bows, to the Emperor: in France, nobody bows to the King, or kiſſes his hand; but in Spain and England, bows are made, and hands are kiſſed. Thus every Court has ſome peculiarity, which thoſe who viſit them ought previouſly to inform themſelves of, to avoid blunders and awkwardneſſes.

VERY

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

In mixed companies, whoever is admitted to make part of them, is, for the time at leaſt, ſuppoſed to be upon a footing of equality with the reſt; and conſequently, every one claims, and very juſtly, every mark of civility and good-breeding. Eaſe is allowed, but careleſſneſs and negligence are ſtrictly forbidden. If a man accoſts you, and talks to you ever ſo dully or frivolouſly, it is worſe than rudeneſs, it is brutality, to ſhew 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 intitled, 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

bred man. You muſt never uſurp to yourſelf thoſe conveniencies and *agremens* which are of common right; ſuch as the beſt places, the beſt diſhes, &c. but, on the contrary, always decline them yourſelf, and offer them to others; who, in their turns, will offer them to you: ſo that, upon the whole, you will, in your turn, enjoy your ſhare of common right.

THE third ſort of good-breeding is local, and is variouſly modified in not only different countries, but in different towns of the ſame country. But it muſt be founded upon the two former ſorts; they are the matter, to which, in this caſe, Faſhion and Cuſtom only give the different ſhapes and impreſſions. Whoever has the firſt two ſorts, will eaſily acquire this third ſort of good-breeding, which depends ſingly upon attention and obſervation. It is properly the poliſh, the luſtre, the laſt finiſhing ſtrokes of good-breeding. A man of ſenſe, therefore, carefully attends to the local manners of the reſpective places where he is, and takes for his models thoſe perſons whom he obſerves to be at the head of the faſhion and good-breeding. He watches how they addreſs themſelves to their ſuperiors, how they accoſt their equals, and how they treat their inferiors; and lets none of thoſe little niceties eſcape him, which are to good-breeding what the laſt delicate and maſterly touches are to a good picture, and which the vulgar have no notion of, but by which good judges diſtinguiſh the maſter. He attends even to their air, dreſs, and motions, and imitates them liberally, and not ſervilely; he copies, but does not mimic. Theſe perſonal graces are of very great conſequence. They anticipate the ſentiments, before merit can engage

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the understanding; they captivate the heart, and give rise, I believe, to the extravagant notions of Charms and Philtres. Their effects were so surprising, that they were reckoned supernatural.

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

To conclude: Be assured that the profoundest learning, without good-breeding, is unwelcome and tiresome pedantry; that a man who is not perfectly well-bred, is unfit for good company, and unwelcome in it; and that a man who is not well-bred, is full as unfit for business as for company.

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

GRACES.

GRACES*.

Art of pleasing.

THE desire of pleasing is at least half the art of doing it; the rest depends only upon the manner, which attention, observation, and frequenting good company will teach. Those who are lazy, careless, and indifferent whether they please or not, we may depend upon it, will

* We must not think it sufficient that we do any thing merely well; but we ought to make it our study to do every thing gracefully also.

Now, Grace is nothing more than a certain lustre, which shines forth from an harmony of the parts of things, properly connected and elegantly disposed in regard to the whole: without which symmetry, indeed, what is really good, may not be beautiful; and without which, even beauty itself is not graceful or even pleasing. And as a dish, however good or wholesome, is not likely to please our guests, if it has either no flavour at all, or a bad one; thus the behaviour of men, though it really offend no one, may, nevertheless, be insipid, and even distasteful, unless a man can learn that sweetness of manners, which, I apprehend, is properly called Elegance and Grace.

Wherefore, every kind of vice ought, indeed, on its own account, and without any other cause, to be esteemed extremely odious; for vice is a thing so very shocking and unbecoming a gentleman, that every well-regulated and virtuous mind must feel pain and disgust at the ignominious appearance of it. He, therefore, that is desirous of appearing amiable in his conversation with mankind, ought, above all things, to shun every kind of vice; those especially which are the most shameful and base; such as luxury, avarice, cruelty, and the like: of which some are evidently vile and abject; such as gluttony and drunkenness: some filthy and obscene; such as lewdness: some shockingly wicked; as murder, and so of the rest. Every one of which is, in its own nature, some more some less, peculiarly odious and detestable to others. Now all these vices in general, as things scandalous and unlawful, render a man thoroughly disagreeable in common life.—GALATEO.

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never pleafe. The art of pleafing is a very neceffary one to poffefs, but a very difficult one to acquire. To do as one would be done by, is the fureft method of pleafing. Obferve carefully what pleafes us in others, and probably the fame things in us will pleafe others. If we are pleafed with the complaifance and attention of others to our humours, our taftes, or our weakneffes; the fame complaifance and attention on our parts to theirs, will equally pleafe them. Let us be ferious, gay, or even trifling, as we find the prefent humour of the company: this is an attention due from every individual to the majority. The art of pleafing cannot be reduced to a receipt; if it could, that receipt would be worth purchafing at any price. Good-fenfe and good-nature are the principal ingredients; and our own obfervation, and the good advice of others, muft give the right colour and tafte to it.

The graces of the perfon, the countenance, and the way of fpeaking, are effential things: the very fame thing faid by a genteel perfon in an engaging way, and gracefully and diftinctly fpoken, would pleafe; which would fhock if muttered out by an awkward figure, with a fullen ferious countenance. The Poets reprefent Venus as attended by the Three Graces, to intimate, that even beauty will not do without. Minerva ought to have three alfo; for, without them, learning has few attractions.

If we examine ourfelves ferioufly, why particular people pleafe and engage us, more than others of equal merit, we fhall always find, that it is becaufe the former have the Graces, and the latter not. I have known

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. It is certain that Venus will not charm ſo much without her attendant Graces, as they will without her. Among men, how often has the moſt ſolid merit been neglected, unwelcome, or even rejected for want of them! while flimſy parts, little knowledge, and leſs merit, introduced by the Graces, have been received, cheriſhed, and admired!

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

Addreſs. A MAN's fortune is frequently decided for ever by his firſt addreſs *. If

* Every one ſhould accuſtom himſelf to addreſs others in a kind and affable manner; converſe with them, anſwer them, and behave to every one as he would to a fellow-citizen, and one with whom he was intimately acquainted. In this reſpect many people are greatly defective; who never vouchſafe to look pleaſed upon any one; who ſeem glad of every opportunity to contradict whatever other people aſſert; and, whatever act of kindneſs is tendered them, they reject it with rudeneſs; like foreigners or barbarians, who are ſuſpicious of every civility that is ſhewn them: who never diſcover the leaſt degree of chearfulneſs, by any ſprightly or even friendly converſation; and whatever overture of reſpect is ſhewn them, they receive it with diſdain. "Mr. Such-a-one deſired me to make his compliments to you."—'What the Devil have I to do with his compliments?'—"Mr.—— enquired after you lately, and aſked how you did."—'Let him come and feel my pulſe, if he wants to know.'—Now, men of this moroſe ſtamp are, deſervedly, but little loved or eſteemed by others.—GALATEO.

it is pleaſing, people are hurried involuntarily into a perſuaſion that he has a merit, which poſſibly he has not; as, on the other hand, if it is ungraceful, they are immediately prejudiced againſt him; and unwilling to allow him the merit which, it may be, he has. The worſt bred man in Europe, ſhould a Lady drop her fan, would certainly take it up and give it to her; the beſt bred man in Europe could do no more. The difference, however, would be conſiderable: the latter would pleaſe by his graceful addreſs in preſenting it; the former would be laughed at for doing it awkwardly. The carriage of a gentleman ſhould be genteel, and his motions graceful. He ſhould be particularly careful of his manner and addreſs, when he preſents himſelf in company. Let them be reſpectful without meanneſs, eaſy without too much familiarity, genteel without affectation, and inſinuating without any ſeeming art or deſign. Men, as well as women, are much oftener led by their hearts than by their underſtandings. The way to the heart is, through the ſenſes; pleaſe their eyes and their ears, and the work is half done.

Choice of amuſements.

A GENTLEMAN always attends even to the *choice* of his amuſements. If at cards, he will not play at cribbage, all-fours, or putt; or, in ſports of exerciſe, be ſeen at ſkittles, foot-ball, leap-frog, cricket, driving of coaches, &c. for he knows that ſuch an imitation of the manners of the Mob, will indelibly ſtamp him with vulgarity. I cannot likewiſe avoid calling playing upon any muſical inſtrument illiberal in a gentleman. Muſic is uſually reckoned one of the liberal arts, and not unjuſtly; but a man of faſhion who is ſeen piping

or fiddling at a concert degrades his own dignity. If you love music, hear it ; pay fiddlers to play to you, but never fiddle yourself. It makes a gentleman appear frivolous and contemptible, leads him frequently into bad company, and wastes that time which might otherwise be well employed.

Carving.

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

* RULES FOR BEHAVIOUR AT TABLE.

It is very rude, when at table, to scratch any part of your body.

You ought to take care, also, if possible, not to spit during that time ; or, if you are under a necessity of doing it, it ought to be done in some decent manner. I have sometimes heard, that there were whole nations formerly, so temperate, and of so dry an habit of body, from frequent exercise, that they never spit or blew their noses on any occasion. Why cannot we therefore contain our spittle for so short a space of time, at least, as is spent at our meals ?

We should likewise be careful not to cram in our food so greedily, and with so voracious an appetite, as to cause us to hiccup, or to be guilty of any thing else that may offend

Chit-chat.

STUDY to acquire that faſhionable kind of *ſmall-talk* or *chit-chat*, which prevails in all polite aſſemblies, and which, trifling

offend the eyes or the ears of the company; which they do who eat in ſuch a hurry, as, by their puffing and blowing, to be very troubleſome to thoſe who ſit near them.

It is alſo very indecent to rub your teeth with the table-cloth or napkin; and to endeavour to pick them with your finger is more ſo.

In the preſence alſo of others, to waſh your mouth, and to ſquirt out the wine with which you have performed that operation, is very unpolite.

When the table is cleared, to carry about your tooth-pick in your mouth, like a bird going to build his neſt, or to ſtick it behind your ear, as a barber does his comb, is no very genteel cuſtom.

They alſo are undoubtedly miſtaken in their notions of politeneſs, who carry their tooth-pick caſes hanging down from their necks; for, beſides that it is an odd ſight for a gentleman to produce any thing of that kind from his boſom, like ſome ſtrolling pedlar, this inconvenience muſt alſo follow from ſuch a practice, that he who acts thus diſcovers that he is but too well furniſhed with every inſtrument of luxury, and too anxious about every thing that relates to the belly: and I can ſee no reaſon why the ſame perſons might not as well diſplay a ſilver ſpoon hanging about their necks.

To lean with your elbows upon the table, or to fill both your cheeks ſo full that your jaws ſeem ſwelled, is by no means agreeable.

Neither ought you, by any token or geſture, to diſcover that you take too great pleaſure in any kind of food or wine; which is a cuſtom more proper for inn-keepers and paraſites.

To invite thoſe who ſit at table with you to eat, by expreſſions of this kind, "What! have you proclaimed a faſt to-day?" or, "Perhaps here is nothing at table you can make a dinner of:" or, "Pray, Sir, taſte this or this diſh:" Thus to invite people, I ſay, is by no means a laudable cuſtom, though now become familiar to almoſt

as it may appear, is of ufe in mixed companies, and at table. It turns upon the public events of Europe, and then is at its beft; very often upon the number, the goodnefs or badnefs, the difcipline or the cloathing of the troops of different princes; fometimes upon the families, the marriages, the relations of princes and confiderable people; and fometimes the magnificence of public entertainments, balls, mafquerades, &c. Upon fuch occafions, likewife, it is not amifs to know how to *parler cuifine*,

every one, and practifed in every family; for though thefe officious people fhew, that the perfon whom they thus invite is really the object of their care, yet they give occafion, by this means, to the perfon invited, to be lefs free in his behaviour, and make him blufh at the thought of being the fubject of obfervation.

For any one to take upon him to help another to any thing that is fet upon the table, I do not think very polite; unlefs, perhaps, the perfon who does this is of much fuperior dignity, fo that he who receives it is honoured by the offer: for, if this be done amongft equals, he that offers any thing to another, appears, in fome meafure, to affect a fuperiority over him: fometimes, too, what is offered may not be agreeable to the palate of another. Befides, a man by this means feems to intimate, that the entertainment is not very liberally furnifhed out; or, at leaft, that the difhes are placed in a prepofterous order, when one abounds and another wants. And it is poffible that the perfon who gives the entertainment may not be very well pleafed with fuch a freedom. Neverthelefs, in this refpect we ought rather to do what is ufually done, than what we may think would be better done: for it is more advifeable, in cafes of this nature, to err with the multitude, than to be fingular even in acting rightly. But whatever may be proper or improper in this refpect, you fhould never refufe any thing that is offered you; for you will be thought either to defpife or to reprove him that offers it.—GALATEO.

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

Cleanlineſs.

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

* It is extremely indecent to ſpit, cough, and expectorate (as it were) in company, as ſome hearty fellows are apt to do; and more ſo, when you have blown your noſe, to draw aſide and examine the contents of your handkerchief; as if you expected pearls or rubies to diſtil from your brain. Theſe kinds of habits, in good company, are ſo very nauſeous and diſguſting, that if we indulge ourſelves in them, no one can be very fond of our acquaintance. So far from it, that even thoſe who are inclined to wiſh us well, muſt, by theſe and the like diſagreeable cuſtoms, be entirely alienated from us.—Galateo.

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These things may perhaps appear too insignificant to be mentioned; but when it is remembered that a thousand little nameless things, which every one feels but no one can describe, conspire to form that *whole* of pleasing, I think we ought not to call them trifling. Besides, a clean shirt and a clean person are as necessary to health as not to offend other people. I have ever held it as a maxim, and which I have lived to see verified, That a man who is negligent at twenty, will be a sloven at forty, and intolerable at fifty years of age.

Compliments *. Attend to the compliments of congratulation, or condolance, that you hear a well-bred man make to his superiors, to his equals, and to his inferiors; watch even his countenance and his tone of voice, for they all conspire in the main point of pleasing. There is a certain distinguishing diction of a man of fashion: he will not content himself with saying, like John Trott, to a new-married man, "Sir, I wish you

* If in your country it be a customary thing to say to any one, when you take your leave of him, "Sir, I kiss your hand with the most profound respect:" or, "Sir, I am your most obedient servant, and entirely at your devotion:" or, "Sir, you may command my best services; use me or abuse me, at your pleasure, and on every occasion whatever:" If, I say, it be the fashion to use these and the like forms of expression, I would by all means have you make use of them as well as other people.

In short, whether in taking leave of, or in writing to any person, you ought to address him, or take leave of him, not as Reason but as Custom requires; not as men used to do formerly, or as, perhaps, they ought to do; but as they do now at this present time.—Galateo.

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"much joy;" or to a man who has loſt his ſon, "Sir, "I am ſorry for your loſs;" and both with a countenance equally unmoved: but he will ſay in effect the ſame thing, in a more elegant and leſs trivial manner, and with a countenance adapted to the occaſion. He will advance with warmth, vivacity, and a chearful countenance, to the new-married man, and embracing him, perhaps ſay to him, "If you do juſ-"tice to my attachment to you, you will judge of "the joy that I feel upon this occaſion, better than "I can expreſs it, &c." To the other in affliction he will advance ſlowly, with a grave compoſure of countenance, in a more deliberate manner, and with a lower voice perhaps ſay, "I hope you do me the "juſtice to be convinced, that I feel whatever you "feel, and ſhall ever be affected where you are "concerned."

Diction.

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

* In any continued ſpeech or narration, your words ought to be ſo placed, as the eaſe of common converſation requires; I mean, that they ſhould neither be perplexed and intricate, nor too ambitiouſly tranſpoſed, which many are apt to do, from a certain affectation of elegance; whoſe diſcourſe is more like the forms of a notary, who is explaining ſome inſtrument to others, in their vernacular tongue, which he has written in Latin, than to the ſpeech of one man talking to another in the language of their

Dreſs and dancing.

Dress is one of the various ingredients that contribute to the art of pleaſing, and therefore an object of ſome attention; for

own country. A ſtyle thus tranſpoſed and perplexed may ſometimes anſwer the end of a man that is making verſes, but is always ungraceful in a familiar converſation.

Nor ought we only to abſtain from this poetical manner of ſpeaking in common converſation, but alſo from the pompous method of thoſe that ſpeak in public; for unleſs we obſerve this caution, our diſcourſe will be diſagreeable and extremely diſguſting; though, perhaps, it is a matter of greater ſkill to make thoſe ſolemn ſpeeches, than to converſe with a man in private; but then, that kind of eloquence muſt be reſerved for its proper place. A man ought not to dance, but walk a common pace along the ſtreet: for though all men can walk, whereas many people cannot dance; yet the latter ought to be reſerved for a wedding, or ſome joyful occaſion, and not to be practiſed in the public walks. This way of converſing, then, ſo full of oſtentation, ought by all means to be avoided.

Nor yet would I have you, for this reaſon, accuſtom yourſelf to a mean and abject manner of expreſſing yourſelf; ſuch as the loweſt dregs of the people, porters, coblers, and laundreſſes, uſe; but rather, that you ſhould imitate the converſation of a well-bred man, and a perſon of faſhion. How to accompliſh this, I ſhall now point out to you; namely,

Firſt, By never diſcourſing upon low, frivolous, dirty, or immodeſt ſubjects.

Secondly, By making choice of ſuch words, in your own language, as are clear, proper, well-ſounding, and ſuch as have uſually a good meaning annexed to them, and do not ſuggeſt to the imagination the idea of any thing baſe, filthy, or indecent.

Thirdly, By ranging your words in an elegant order, ſo that they may not appear confuſed, and jumbled together at random, nor yet, by too laboured an exactneſs, forced into certain regular feet and meaſures.

Farther, By taking care to pronounce carefully and diſtinctly,

we cannot help forming ſome opinion of a man's ſenſe and character from his dreſs. All affectation in dreſs implies a flaw in the underſtanding. Men of ſenſe carefully avoid any particular character in their dreſs; they are accurately clean for their own ſake, but all the reſt is for the ſake of other people. A man ſhould dreſs as well, and in the ſame manner, as the people of ſenſe and faſhion of the place where he is: if he dreſſes more than they, he is a fop; if he dreſſes leſs, he is unpardonably negligent: but of the two, a young fellow ſhould be rather too much than too little dreſſed; the exceſs of that ſide will wear off, with a little age and reflection.

The difference in dreſs between a man and a fop is, that the fop values himſelf upon his dreſs; and the man of ſenſe laughs at it, at the ſame time that he knows he muſt not neglect it: there are a thouſand fooliſh cuſtoms of this kind, which, as they are

tinctly, what you have to ſay; and not join together things entirely different and diſſimilar.

If, moreover, in your diſcourſe you are not too ſlow, like a man who, at a plentiful table, does not know what to chuſe firſt; nor yet too eager, like a man half-ſtarved; but if you ſpeak calmly and deliberately, as a moderate man ought to do.

Laſtly, If you pronounce each letter and ſyllable with a proper ſweetneſs (yet not like ſome pedagogue who s teaching children to read and ſpell), neitheir ſtifling your words between your teeth, as if you were chewing them; or huddling them together, as if you were ſwallowing them. By carefully attending to theſe precepts then, and a few more of this kind, others will hear you gladly and with pleaſure; and you yourſelf will obtain, with applauſe, that degree of dignity which becomes a well-bred man and a gentleman.—Galateo.

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not criminal, muſt be complied with, and even chearfully, by men of ſenſe. Diogenes the Cynic was a wiſe man for deſpiſing them, but a fool for ſhewing it.

We ſhould not attempt to rival, or to excel a fop in dreſs; but it is neceſſary to dreſs, to avoid ſingularity and ridicule. Great care ſhould be taken to be always dreſſed like the reaſonable people of our own age in the place where we are, whoſe dreſs is never ſpoken of one way or another, as neither too negligent, or too much ſtudied *.

* Let your dreſs be conformable to the cuſtoms of the age you live in, and ſuitable to your condition: for it is not in our power to alter the general faſhions at our pleaſure; which, as they are produced, ſo they are ſwallowed up by time. In the mean while, every one may make ſhift to accommodate the general faſhion to his own particular convenience, as the caſe may require. Thus (for inſtance), if you happen to have longer legs than the reſt of mankind, and ſhort coats are in vogue, you may take care that your coat be not the very ſhorteſt; but rather ſomewhat leſs ſhort than the extremity of the faſhion requires: or, if any one has either too ſlender, or too fleſhy, or even diſtorted legs, let not ſuch a one diſtinguiſh himſelf by ſtockings of a ſcarlet, or any other very conſpicuous colour, that he may not attract the notice of others to his defects.

No part of your dreſs ought to be either too ſplendid, or enormouſly fringed or laced, leſt, perhaps, you ſhould be ſaid to have ſtolen Cupid's mantle, or the buſkins of Ganymede.

But whatever your cloaths are, take care that they be well made; that they ſit with a grace, and be fitted to your perſon; that you may not appear to have borrowed them of a friend, or hired them for the day: but above all things, they ſhould be ſuited to your rank and profeſſion; that a ſcholar be not dreſſed like a ſoldier, or an officer like a buffoon or a dancing-maſter.—Galateo.

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

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

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

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

Drinking of healths.

Drinking of healths is now growing out of faſhion, and is deemed unpolite in good company. Cuſtom once had rendered it univerſal,

verſal, but the improved manners of the age now conſider it as abſurd and vulgar. What can be more rude or ridiculous than to interrupt perſons at their meals with an unneceſſary compliment? Abſtain, then, from this ſilly cuſtom where you find it diſuſed; and uſe it only at thoſe tables where it continues general *.

Aſſurance. A STEADY aſſurance is too often improperly ſtiled impudence. For my part, I ſee no

* To drink to any one, and teaze him to pledge you in larger glaſſes, againſt his inclination, is in itſelf an execrable cuſtom; which, however, has ſo far prevailed, as to appear impoſſible almoſt ever to be aboliſhed. But you will, I am perſuaded, gladly abſtain from this vile practice; though, if you ſhould be urged by others, and cannot entirely reſiſt their importunity, you may thank them, and ſay, that you willingly yield them the victory; or, without taking a larger draught, you may lightly taſte what is preſented to you.

And indeed this cuſtom of drinking healths is ſufficiently ancient; and was formerly much practiſed in Greece itſelf: for Socrates is highly applauded by ſome writers, that after ſpending the whole night in drinking largely with Ariſtophanes, as ſoon as it was light in the morning, he would delineate and demonſtrate any the moſt ſubtle geometrical problem, without the leaſt heſitation; an evident proof, indeed, that the wine had not yet done him any injury; but this is rather to be aſcribed to the ſtrength of his brain, and to a good conſtitution, than to the temperance of a philoſopher. Yet, from this inſtance, and other frivolous arguments, ſome people have endeavoured to prove the expediency of drinking freely ſometimes; though I can by no means aſſent to their opinion; notwithſtanding that, by a pompous parade of words, ſome learned men have ſo managed it, that an unjuſt cauſe has often gained the victory, and reaſon ſubmitted to ſophiſtry and chicane.—GALATEO.

impu-

impudence, but, on the contrary, infinite utility and advantage, in presenting one's self with the same coolness and unconcern in any and every company: till one can do that, I am very sure that one can never present one's self well. Whatever is done under concern and embarrassment, must be ill done; and, till a man is absolutely easy and unconcerned in every company, he will never be thought to have kept good, nor be very welcome in it. Assurance and intrepidity, under the white banner of seeming modesty, clear the way to merit, that would otherwise be discouraged by difficulties in its journey; whereas barefaced impudence is the noisy and blustering harbinger of a worthless and senseless usurper.

Hurry.

A MAN of sense may be in haste, but can never be in a hurry, because he knows, that whatever he does in a hurry he must necessarily do very ill. He may be in haste to dispatch an affair, but he will take care not to let that haste hinder his doing it well. Little minds are in a hurry, when the object proves (as it commonly does) too big for them; they run, they hare, they puzzle, confound, and perplex themselves; they want to do every thing at once, and never do it at all. But a man of sense takes the time necessary for doing the thing he is about well; and his haste to dispatch a business, only appears by the continuity of his application to it: he pursues it with a cool steadiness, and finishes it before he begins any other.

Laughter.

FREQUENT and loud laughter is the characteriſtic of folly and ill-manners*: it is the manner in which the Mob expreſs their ſilly joy at ſilly things; and they call it being merry. In my mind, there is nothing ſo illiberal, and ſo ill-bred, as audible laughter. True wit or ſenſe never yet made any body laugh; they are above it; they pleaſe the mind, and give a chearfulneſs to the countenance. But it is low buffoonery, or ſilly accidents, that always excite laughter; and that is what people of ſenſe and breeding ſhould ſhew 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 laughter is. Not to mention the diſagreeable noiſe that it makes, and the ſhocking diſtortion of the face that it occaſions.

MANY people, at firſt from awkwardneſs, have got a very diſagreeable and ſilly trick of laughing whenever they ſpeak: and I know men of very good parts, who cannot ſay the commoneſt thing without laughing; which makes thoſe who do not know them take them at firſt for natural fools.

* We ought alſo to abſtain from a fooliſh, ruſtic, and inſipid horſe-laugh: neither ſhould we laugh, merely becauſe we have contracted a ſilly habit of laughing, perhaps, rather than from any neceſſity there is for it: nor ought you to laugh at any joke or ſmart ſaying of your own; for you will be thought to applaud your own wit. It belongs to the company, and not to him who ſays a good thing, to expreſs their approbation by a laugh.—GALATEO.

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

Letter-writing.

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

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

Neatness in folding up, ſealing, and directing letters, is by no means to be neglected. There is ſomething in the exterior even of a letter that may pleaſe or diſpleaſe, and conſequently deſerves ſome attention.

There is nothing that a young man at his firſt appearance in the world has more reaſon to dread, and therefore ſhould take more pains

Nickname.

pains to avoid, than having any ridicule fixed on him. In the opinion even of the moſt rational men, it will degrade him, but ruin him with the reſt. Many a man has been undone by acquiring a ridiculous nick-name. The cauſes of nick-names among well-bred men, are generally the little defects in manner, elocution, air, or addreſs. To have the appellation of muttering, awkward, ill-bred, abſent, left-legged, annexed always to your name, would injure you more than you imagine: avoid then theſe little defects, and you may ſet ridicule at defiance.

Pronunciation in ſpeaking.

To acquire a graceful utterance, read aloud to ſome friend every day, and beg of him to interrupt and correct you whenever you read too faſt, do not obſerve the proper ſtops, lay a wrong emphaſis, or utter your words unintelligibly. You may even read aloud to yourſelf, and tune your utterance to your own ear. Take care to open your teeth when you read or ſpeak, and articulate every word diſtinctly; which laſt cannot be done but by ſounding the final letter. But above all, ſtudy to vary your voice according to the ſubject, and avoid a monotony. Daily attention to theſe articles will, in a little time, render them eaſy and habitual to you.

The voice and manner of ſpeaking, too, are not to be neglected: ſome people almoſt ſhut their mouths when they ſpeak, and mutter ſo, that they are not to be underſtood; others ſpeak ſo faſt, and ſputter, that they are not to be underſtood neither: ſome always ſpeak as loud as if they were talking to deaf people; and others ſo low, that one cannot hear them. All theſe habits are awkward and diſagreeable, and are

to be avoided by attention: they are the diſtinguiſhing marks of the ordinary people, who have had no care taken of their education. You cannot imagine how neceſſary it is to mind all theſe little things; for I have ſeen many people, with great talents, ill-received, for want of having theſe talents; and others well-received, only from their little talents, and who had no great ones.

Spelling.

ORTHOGRAPHY, or ſpelling well, is ſo abſolutely neceſſary for a man of letters, or a gentleman, that one falſe ſpelling may fix a ridicule on him for the remainder of his life. Reading carefully will contribute, in a great meaſure, to preſerve you from expoſing yourſelf by falſe ſpelling; for books are generally well-ſpelled, according to the orthography of the times. Sometimes words, indeed, are ſpelled differently by different authors, but thoſe inſtances are rare; and where there is only one way of ſpelling a word, ſhould you ſpell it wrong, you will be ſure to be ridiculed. Nay, a *woman* of a tolerable education would deſpiſe and laugh at her lover, if he ſhould ſend her an ill-ſpelled *billet-doux*.

Style.

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

* We ought to make uſe of clear and ſignificant words; which we ſhall do, if we know how to make a prudent choice of ſuch words as are originally of our own country;

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

Writing.

Every man who has the uſe of his eyes and his right hand, can write

ſo that they are not too ſtale and obſolete, and, like torn or thread-bare garments, laid aſide and out of uſe. Such, in Engliſh, are, "*welkin*, *guerdon*, *lore*, *meed*, *eftſoons*," and the like. The better to accompliſh this, alſo, let your words be ſimple, and not ambiguous; for it is in the conſtruction of riddles, that words are to be taken equivocally, or as expreſſing two different things. For the ſame reaſon, we ought to uſe words in the moſt proper ſenſe, and ſuch as expreſs the thing intended as ſignificantly as poſſible, and which are the leaſt applicable to any other thing; for, by this means, the very objects themſelves will ſeem to be repreſented to our eyes, and rather pointed out to us, than merely deſcribed. Thus, it is proper "to an horſe to "*neigh*, to a dog to *bark*, to an hog to *grunt*, to a bull to "*bellow*, to a ſheep to *bleat*, to a boar to *gnaſh*, and to a "ſerpent to *hiſs* *." As, therefore, the genuine and proper names of things are to be uſed in our converſation with others, no one can commodiouſly converſe with him who does not underſtand the language which he makes uſe of: yet, though a ſtranger may not be maſter of the language which we uſe, we are not, on his account, to corrupt or lay aſide our native tongue; as ſome coxcomical jackanapes will attempt, with violent efforts, to make uſe of the language of any foreigner with whom they converſe, and ſo expreſs every thing improperly. We ought never to make uſe of a foreign language, unleſs when it is abſolutely neceſſary to expreſs our wants: but in our common intercourſe with others, let us be contented with our native tongue, though it may be thought far inferior to, and leſs noble than ſome others. —Galateo.

* This preciſion in our language is of conſequence, and too much neglected.

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whatever hand he pleafes. Nothing is fo ungentle-man-like as a fchool-boy's fcrawl. I do not defire you to write a ftiff, formal hand, like that of a fchool-mafter, but a genteel, legible, and liberal character, and to be able to write quick. As to the correctnefs and elegancy of your writing, attention to grammar does the one, and to the beft authors, the other. Epiftolary correfpondence fhould be eafy and natural, and convey to the perfons juft what we would fay if we were with them.

Vulgar expreffions.

VULGARISM in language is a certain characteriftic of bad company, and a bad education. Proverbial expreffions, and trite fayings, are the flowers of the rhetoric of a vulgar man. Would he fay, that men differ in their taftes; he both fupports and adorns that opinion, by the good old faying, as he refpectfully calls it, that "What is one man's meat is another man's poifon." If any body attempts being *fmart*, as he calls it, upon him; he gives them *tit for tat*, aye, that he does. He has always fome favourite word for the time being; which, for the fake of ufing often, he commonly abufes; fuch as *vaftly* angry, *vaftly* kind, *vaftly* handfome, and *vaftly* ugly. Even his pronunciation of proper words carries the mark of the beaft along with it. He calls the earth *yearth*; he is *obleiged*, not *obliged* to you. He goes *to wards*, and not *towards* fuch a place. He fometimes affects hard words, by way of ornament, which he always mangles like a learned woman. A man of fafhion never has recourfe to proverbs and vulgar aphorifms; ufes neither favourite words nor hard words; but takes great care to fpeak very correctly, and grammatically, and

to pronounce properly; that is, according to the ufage of the beft companies *.

* Every gentleman will alfo be very cautious not to ufe any indecent or immodeft expreffions. Now, the decency of an expreffion confifts either in the found, or in the word itfelf, or elfe in the fignification of it; for there are fome words expreffive of things decent enough; and yet, in the word itfelf, or in the found of it, there feems to be fomething indecent and unpolite. When, therefore, words of this kind, though but flightly fufpected, offer themfelves, well-bred women ufually fubftitute others more decent in their room; but you will meet with fome ladies (not the moft polite women in the world) who frequently and inconfiderately let fall fome expreffion or other, which if it were defignedly named before them, they would blufh up to the ears. Women, therefore, who either are, or wifh to be, thought well-bred, fhould carefully guard, not only againft all actions, but all words which are indecent or immodeft; and not only fo, but from all which may appear fuch, or be capable of fuch an interpretation.

It may further be obferved, that where two or more words exprefs the fame thing, yet one may be more or lefs decent than the other: for inftance, we may decently enough fay, "*He fpent the night with the lady;*" but, if we fhould exprefs the fame thing by another and more plain phrafe, it would be very improper to be mentioned. Thus it becomes a lady, and even a well-bred man, to defcribe a common proftitute by the name of an immodeft woman, and fo of the reft.

Nor are indecent and immodeft words alone, but alfo low and mean expreffions to be avoided, efpecially upon great and illuftrious fubjects; for which reafon, a poet, otherwife of no vulgar merit, is defervedly reprehenfible, who, intending to defcribe the fplendour of a clear fky, fays,

" —— And without dregs the day."

For fo low and dirty a phrafe was, in my opinion, by no means fuitable to fo fplendid and illuftrious an object: neither can any one cleverly call the fun "*the candle of the* "*world;*"

Humming a tune within ourfelves, drumming with our fingers, making a noife with our feet, and fuch awkward habits, being all breaches of good manners, are therefore indications of our contempt for the perfons prefent, and confequently fhould not be practifed.

Cautions againft fundry odd habits.

Eating very quick, or very flow, is characteriftic of vulgarity: the former infers poverty; the latter, if abroad, that you are difgufted with your entertainment; and if at home, that you are rude enough to give your friends what you cannot eat yourfelf. Eating foup with your nofe in the plate is alfo vulgar. So likewife is fmelling to the meat while on the fork, before you put it in your mouth. If you diflike what is fent upon your plate, leave it; but never by fmelling to, or examining it, appear to tax your friend with placing unwholefome provifions before you.

Spitting on the floor or carpet is a filthy practice, and which, were it to become general, would render it as neceffary to change the carpets as the table-cloths. Not to add, it will induce our acquaintance to fuppofe, that we have not been ufed to genteel furniture: for which reafon alone, if for no other, a man of liberal education fhould avoid it.

"*world*;" for this expreffion fuggefts to the imagination of the reader, the ftink of tallow, and the greafinefs of the kitchen. Hither may be referred many of thofe proverbs which are in the mouth of every one; the fentiments of which may be good, but the words are polluted, as it were, by the familiar ufe of the vulgar; as every one may obferve from daily experience.—Galateo.

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

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

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

KNOWLEDGE OF THE WORLD.

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

The knowledge of the world is only to be acquired in the world, and not in a cloſet. Books alone

alone will never teach it you; but they will ſuggeſt many things to your obſervation, which might otherwiſe eſcape you; and your own obſervations upon mankind, when compared with thoſe which you will find in books, will help you to fix the true point.

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

There are no perſons ſo inſignificant and inconſiderable, but may, ſome time or other, and in ſomething or other, have it in their power to be of uſe to you; which they certainly will not, if you have once ſhewn them contempt. Wrongs are often forgiven, but contempt never is. Our pride remembers it for ever. Remember, therefore, moſt carefully to conceal your contempt, however juſt, wherever you would not make an implacable enemy. Men are

 much

much more unwilling to have their weakneffes and their imperfections known, than their crimes; and if you hint to a man that you think him filly, 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.

Nothing is more infulting than to take pains to make a man feel a mortifying inferiority in knowledge, rank, fortune *, &c. In the firft, it is both ill-bred and ill-natured, and in the two latter articles it is unjuft, they not being in his power. Good-breeding and good-nature incline us rather to raife people up to ourfelves, than to mortify and deprefs them. Befides, it is making ourfelves fo many friends, inftead of fo many enemies. A conftant attention to pleafe, is a moft neceffary ingredient in the art of pleafing: it flatters the felf-love of thofe to whom it is fhewn; it engages and captivates, more than things of much greater importance. Every man is, in fome meafure, obliged to difcharge the focial duties of life; but thefe attentions are voluntary acts, the free-will offerings of good-breeding and good-nature; they are received, remembered, and returned as fuch. Women, in particular, have a right to them; and any omiffion in that refpect is downright ill-breeding.

We fhould never yield to that temptation, which to moft young men is very ftrong, of expofing other

* Nothing ought to be done in the prefence of thofe whom we are defirous to pleafe, which may exhibit an appearance of fuperiority, rather than an equality of condition. But every action and every gefture fhould be fuch, as may teftify the greateft refpect and efteem for the perfons with whom we are in company.—Galateo.

people

people's weakneffes and infirmities, for the fake either of diverting the company, or of fhewing our own fuperiority. We may, by that means, get the laugh on our fide for the prefent; but we fhall make enemies by it for ever; and even thofe who laugh with us, will, upon reflection, fear and defpife us: it is ill-natured, and a good heart defires rather to conceal than expofe other people's weakneffes or misfortunes. If we have wit, we fhould ufe it to pleafe, and not to hurt: we may fhine, like the fun in the Temperate Zones, without fcorching *.

* We ought not to ridicule or to make fport even of our greateft enemy; it being a mark of greater contempt to laugh at a perfon, than to do him any real injury: for all injuries are done either through refentment, or fome covetous difpofition; but there is no one who conceives any refentment againft any perfon, or on account of any thing, which he does not at all value, or who covets that which is univerfally defpifed: which fhews, that they think him a man of fome confequence, at leaft, whom they injure; but that they have an utter contempt for him whom they ridicule, or make a jeft of: for when we make fport of any one, in order to expofe or put him out of countenance, we do not act thus with a view to any advantage or emolument, but for our pleafure and diverfion. We ought, by all means, therefore, in our common intercourfe with mankind, to abftain from this ignominious kind of ridicule. And this is not very carefully attended to, by thofe who remind others of their foibles, either by their words or their geftures, or by rudely mentioning the thing itfelf; as many do who flily mimic, either by their fpeech or by fome ridiculous diftortion of their perfon, thofe that ftammer, or who are bandy-legged or hump-backed; or, in fhort, who ridicule others for being anyways deformed, diftorted, or of a dwarfifh and infignificant appearance; or thofe who, with laughing and exultation, triumph over others for expreffing themfelves with any little impropriety, or who take a pleafure in putting them to the blufh; which practices, as they are very difagreeable, fo they make us defervedly odious.

Not

There are many inoffenfive arts which are neceffary in the courfe of the world, and which he who

Not much unlike thefe are thofe buffoons, who take a pleafure in teizing and ridiculing any one that comes in their way; not fo much out of contempt, or with an intention to affront them, as merely for their own diverfion. And certainly there would be no difference between jefting upon a perfon and making a jeft of him, but that the end and intention is different: for he that jefts upon any one, does it merely for amufement; but he who makes a jeft of him, does it out of contempt. Although thefe two expreffions are ufually confounded, both in writing and in converfation, yet he that makes a joke of another, fets him in an ignominious light for his own pleafure; whereas, he who only jokes upon him, cannot fo properly be faid to take pleafure, as to divert himfelf in feeing another involved in fome harmlefs error; for he himfelf, probably, would be very much grieved and concerned to fee the fame perfon in any ludicrous circumftances, attended with real difgrace.

Hence it appears, that one and the fame thing, though done to one and the fame perfon, may be fometimes taken as jefting upon a man, and fometimes as making a jeft of him, according to the intention of the perfon that does it. But becaufe our intention cannot be evidently known to other people, it is not a very prudent practice, in our daily commerce with the world, to make ufe of fo ambiguous and fufpected an art.

Not to mention, at prefent, that many of thefe waggeries confift, in fome fort, of *deception*. Now, every one is naturally provoked at being *deceived*, or led into an error. It appears, then, from many confiderations, that he who is defirous of gaining the love and good-will of mankind, ought not greatly to affect this fuperiority in playing upon and teazing thofe with whom he converfes.

It is true, indeed, that we cannot, by any means, pafs through this calamitous mortal life without fome recreation and amufement; and becaufe wit and humour occafion mirth and laughter, and confequently that relaxation which the mind requires, we are generally fond of thofe who excel in a facetious and agreeable kind of raillery, and therefore the contrary to what I have afferted may feem to be true; I mean, that in our ordinary intercourfe with mankind,

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practifes the earlieft, will pleafe the moft, and rife the fooneft. The fpirits and vivacity of youth are apt to neglect them as ufelefs, or reject them as troublefome: but fubfequent knowledge and experience of the world remind us of their importance, commonly when it is too late. The principal of thefe things is the maftery of one's temper, and that coolnefs of mind, and ferenity of countenance, which hinders us from difcovering by words, actions, or even looks, thofe paffions or fentiments by which we are inwardly moved or agitated; and the difcovery of which gives cooler and abler people fuch infinite advantages over us, not only in great bufinefs, but in all the moft common occurrences of life. A man who does not poffefs himfelf enough to hear difagreeable things, without vifible marks of anger and change of countenance, or agreeable ones without fudden burfts of joy, and expanfion of countenance, is at the mercy of every artful knave, or pert coxcomb: the former will provoke or pleafe you by defign, to catch unguarded words or looks; by which he will eafily decypher the fecrets of your heart, of which you fhould keep the key yourfelf, and truft it with no man living. The latter will, by his abfurdity, and without intending it, produce the fame difcoveries, of which other people will avail themfelves.

it is highly commendable to entertain each other with wit and facetious repartees: and, doubtlefs, thofe who have the art of rallying with a good grace, and in an agreeable manner, are much more amiable than people of a contrary character.

But here regard muft be had to many circumftances: and fince the end propofed by thefe jocofe people is to create mirth, by leading fome one, whom they really efteem, into fome harmlefs error, it is requifite that the error into which he is led be of fuch a kind, as not to be attended with any confiderable detriment or difgrace; otherwife, this fort of jokes can hardly be diftinguifhed from real injuries.

If you find yourfelf fubject to fudden ftarts of paffion, or madnefs (for I fee no difference between them, but in their duration), refolve within yourfelf, at leaft, never to fpeak one word while you feel that emotion within you.

In fhort, make yourfelf abfolute mafter of your temper, and your countenance, fo far, at leaft, as that no vifible change do appear in either, whatever you may feel inwardly. This may be difficult, but it is by no means impoffible; and as a man of fenfe never attempts impoffibilities, on one hand, on the other, he is never difcouraged by difficulties: on the contrary, he redoubles his induftry and his diligence; he perfeveres, and infallibly prevails at laft. In any point which prudence bids you purfue, and which a manifeft utility attends, let difficulties only animate your induftry, not deter you from the purfuit. If one way has failed, try another; be active, perfevere, and you will conquer. Some people are to be reafoned, fome flattered, fome intimidated, and fome teazed into a thing; but, in general, all are to be brought into it at laft, if fkilfully applied to, properly managed, and indefatigably attacked in their feveral weak places. The time fhould likewife be judicioufly chofen: every man has his *mollia tempora*, but that is far from being all day long; and you would chufe your time very ill, if you applied to a man about one bufinefs, when his head was full of another, or when his heart was full of grief, anger, or any other difagreeable fentiment.

In order to judge of the infide of others, ftudy your own; for men in general are very much alike; and

and though one has one prevailing paſſion, and another has another, yet their operations are much the ſame; and whatever engages or diſguſts, pleaſes or offends you, in others, will, *mutatis mutandis*, engage, diſguſt, pleaſe, or offend others, in you. Obſerve, with the utmoſt attention, all the operations of your own mind, the nature of your paſſions, and the various motives that determine your will; and you may, in a great degree, know all mankind. For inſtance: Do you find yourſelf hurt and mortified, when another makes you feel his ſuperiority, and your own inferiority, in knowledge, parts, rank, or fortune? You will certainly take great care not to make a perſon, whoſe good will, good word, intereſt, eſteem, or friendſhip you would gain, feel that ſuperiority in you, in caſe you have it. If diſagreeable inſinuations, ſly ſneers, or repeated contradictions, teaze and irritate you, would you uſe them where you wiſhed to engage and pleaſe? Surely not; and I hope you wiſh to engage and pleaſe, almoſt univerſally. The temptation of ſaying a ſmart and witty thing, or *bon mot*, and the malicious applauſe with which it is commonly received, have made people who can ſay them, and, ſtill oftener, people who think they can, but cannot, and yet try, more enemies, and implacable ones too, than any one other thing that I know of. When ſuch things, then, ſhall happen to be ſaid at your 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,

folly, to make an enemy of an indifferent and neutral perfon for the fake of a *bon mot*. When things of this kind happen to be faid of you, the moft prudent way is to feem not to fuppofe that they are meant at you, but to diffemble and conceal whatever degree of anger you may feel inwardly; and, fhould they be fo plain that you cannot be fuppofed ignorant of their meaning, to join in the laugh of the company againft yourfelf; acknowledge the hit to be a fair one, and the jeft a good one, and play off the whole thing in feeming good-humour: but by no means reply in the fame way; which only fhews that you are hurt, and publifhes the victory which you might have concealed. Should the thing faid, indeed, injure your honour or moral character, remember there are but two alternatives for a gentleman and a man of parts—extreme politenefs, or a duel.

If a man notorioufly and defignedly infults and affronts you, knock him down; but if he only injures you, your beft revenge is to be extremely civil to him in your outward behaviour, though at the fame time you counterwork him, and return him the compliment, perhaps with intereft. This is not perfidy nor diffimulation; it would be fo, if you were, at the fame time, to make profeffions of efteem and friendfhip to this man; which I by no means recommend, but, on the contrary, abhor. All acts of civility are, by common confent, underftood to be no more than a conformity to cuftom, for the quiet and conveniency of fociety, the *agremens* of which are not to be difturbed by private diflikes and jealoufies. Only women and little minds pout and

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ſpar for the entertainment of the company, that always laughs at, and never pities them. For my own part, though I would by no means give up any point to a competitor, yet I would pique myſelf upon ſhewing him rather more civility than to another man. In the firſt place, this behaviour infallibly makes all the laughers of your ſide, which is a conſiderable party; and in the next place, it certainly pleaſes the object of the competition, be it either man or woman; who never fail to ſay, upon ſuch an occaſion, that "they muſt own you have "behaved yourſelf very handſomely in the whole "affair."

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

THOUGH

Though men are all of one compoſition, the ſeveral ingredients are ſo differently proportioned in each individual, that no two are exactly alike ; and no one, at all times, like himſelf. The ableſt man will, ſometimes, do weak things ; the proudeſt man, mean things ; the honeſteſt man, ill things ; and the wickedeſt man, good things. Study individuals, then ; and if you take (as you ought to do) their outlines from their prevailing paſſion, ſuſpend your laſt finiſhing ſtrokes till you have attended to and diſcovered the operations of their inferior paſſions, appetites, and humours. A man's general character may be that of the honeſteſt man 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, in 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.

If you would particularly gain the affection and friendſhip of particular people, whether men or women, endeavour to find out their predominant excellency, if they have one, and their prevailing weakneſs, which every body has ; and do juſtice to the one, and ſomething more than juſtice to the other. Men have various objects in which they may excel, or at leaſt would be thought to excel ; and though they love to hear juſtice done to them where they know that they excel, yet they are moſt and beſt flattered upon thoſe points where they

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

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

Women have in general but one object, which is their beauty; upon which ſcarce any flattery is too groſs for them to ſwallow. Nature has hardly formed a woman ugly enough to be inſenſible to flattery upon her perſon; if her face is ſo ſhocking, that ſhe muſt, in ſome degree, be conſcious of it, her figure and her air, ſhe truſts, make ample amends for it. If her figure is deformed, her face, ſhe thinks, counterbalances it. If they are both bad, ſhe comforts herſelf that ſhe has graces; a certain manner; a *je ne ſcais quoi*, ſtill more engaging than beauty. This truth is evident, from the ſtudied and elaborate dreſs of the uglieſt women in the world.

An undoubted, uncontested, conscious Beauty is, of all women, the least sensible of flattery upon that head; she knows it is her due, and is therefore obliged to nobody for giving it her. She must be flattered upon her understanding; which though she may possibly not doubt of herself, yet she suspects that men may distrust.

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

Suspect, in general, those who remarkably affect any one virtue; who raise it above all others, and who, in a manner, intimate that they possess it exclusively. I say, suspect them; for they are commonly impostors: but do not be sure that they are always so; for I have sometimes known Saints really religious, Blusterers really brave, Reformers of manners really honest, and Prudes really chaste. Pry into the recesses of their hearts yourself, as far as you are able, and never implicitly adopt a character upon common fame; which, though generally right

as to 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 further, and ſee whether thoſe unexpected offers flow from a warm heart and a ſilly head, or from a deſigning head and a cold heart ; for knavery and folly have often the ſame ſymptoms. In the firſt caſe, there is no danger in accepting them——*valeant quantum valere poſſunt*. In the latter caſe, it may be uſeful to ſeem to accept them, and artfully to turn the battery upon him who raiſed it.

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

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 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.

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

though you are really a ferious believer ; and always take the extenuating part. But all this feeming ignorance fhould be joined to thorough and extenfive private informations ; and, indeed, it is the beft method of procuring them ; for moft people have fuch a vanity in fhewing a fuperiority over others, though but for a moment, and in the mereft trifles, that they will tell you what they fhould not, rather than not fhew that they can tell what you did not know ; befides that fuch feeming ignorance will make you pafs for incurious, and confequently undefigning. However, fifh for facts, and take pains to be well informed of every thing that paffes ; but fifh judicioufly, and not always, nor indeed often, in the fhape of direct queftions ; which always put people upon their guard, and, often repeated, grow tirefome. But fometimes take the things that you would know for granted ; upon which fomebody will, kindly and officioufly, fet you right : fometimes fay, that you have heard fo and fo ; and at other times feem to know more than you do, in order to know all that you want : but avoid direct queftioning as much as you can.

Human nature is the fame all over the world ; but its operations are fo varied by education and habit, that one muft fee it in all its dreffes, in order to be intimately acquainted with it. The paffion of ambition, for inftance, is the fame in a courtier, a foldier, or an ecclefiaftic ; but from their different educations and habits, they will take very different methods to gratify it. Civility, which is a difpofition to accommodate and oblige others, is effentially the fame in every country ; but good-breeding, as it is called, which is

the manner of exerting that difpofition, is different in almoft every country, and merely local; and every man of fenfe imitates and conforms to that local good-breeding of the place which he is at. A conformity and flexibility of manners is neceffary in the courfe of the world; that is, with regard to all things which are not wrong in themfelves. The *verfatile ingenium* is the moft ufeful of all. It can turn itfelf inftantly from one object to another, affuming the proper manner for each. It can be ferious with the grave, chearful with the gay, and trifling with the frivolous.

INDEED, nothing is more engaging than a chearful and eafy conformity to people's particular manners, habits, and even weakneffes; nothing (to ufe a vulgar expreffion) fhould come amifs to a young fellow. He fhould be, for good purpofes, what Alcibiades was commonly for bad ones—a Proteus, affuming with eafe, and wearing with chearfulnefs, any fhape. Heat, cold, luxury, abftinence, gravity, gaiety, ceremony, eafinefs, learning, trifling, bufinefs, and pleafure, are modes which he fhould be able to take, lay afide, or change occafionally, with as much eafe as he would take or lay afide his hat.

YOUNG men are apt to think that every thing is to be carried by fpirit and vigour; that art is meannefs, and that verfatility and complaifance are the refuge of pufillanimity and weaknefs. This moft miftaken opinion gives an indelicacy, an abruptnefs, and a roughnefs to the manners. Fools, who can never be undeceived, retain them as long as they live; reflection, with a little experience, makes men of fenfe

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ſhake them off ſoon. When they come to be a little better acquainted with themſelves, and with their own ſpecies, they diſcover, that plain right reaſon is, nine times in ten, the fettered and ſhackled attendant of the triumph of the heart and the paſſions; conſequently, they addreſs themſelves nine times in ten to the conqueror, not to the conquered: and conquerors, you know, muſt be applied to in the gentleſt, the moſt engaging, and the moſt inſinuating manner.

But, unfortunately, young men are as apt to think themſelves wiſe enough, as drunken men are to think themſelves ſober enough. They look upon ſpirit to be a much better thing than experience; which they call coldneſs. They are but half miſtaken; for tho' ſpirit without experience is dangerous, experience without ſpirit is languid and defective. Their union, which is very rare, is perfection: you may join them, if you pleaſe; for all my experience is at your ſervice; and I do not deſire one grain of your ſpirit in return. Uſe them both, and let them reciprocally animate and check each other. I mean here, by the ſpirit of youth, only the vivacity and preſumption of youth; which hinder them from ſeeing the difficulties or dangers of an undertaking: but I do not mean what the ſilly Vulgar call ſpirit, by which they are captious, jealous of their rank, ſuſpicious of being undervalued, and tart (as they call it) in their repartees upon the ſlighteſt occaſions. This is an evil and a very ſilly ſpirit, which ſhould be driven out, and transferred to an herd of ſwine.

To conclude: Never neglect or deſpiſe old, for the ſake of new or more ſhining acquaintance; which

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

LYING*.

NOTHING is more criminal, mean, or ridiculous, than Lying. It is the production either of malice, cowardice, or vanity; but it generally miſſes of its aim in every one of theſe views; for lies are always detected ſooner or later. If we advance a malicious lie, in order to affect any man's fortune or character, we may, indeed, injure him for ſome time; but we ſhall certainly be the greateſt ſufferers in the end: for as ſoon as we are detected, we are blaſted

* Tho' Lies may ſometimes be received for truths; yet, after a time, their authors not only forfeit their credit, and nobody believes a word that they ſay; but no one can bear to hear them with patience, as being men whoſe words are void of all ſubſtance, and to whom no more regard ought to be paid, than if they did not ſpeak at all, but only vented ſo much breath in the empty air.—GALATEO.

for

for the infamous attempt; and whatever is ſaid afterwards to the diſadvantage of that perſon, however true, paſſes for calumny. To lie, or to equivocate (which is the ſame thing), to excuſe ourſelves for what we have ſaid or done, and to avoid the danger of the ſhame that we apprehend from it, we diſcover our fear as well as our falſhood; and only increaſe, inſtead of avoiding, the danger and the ſhame; we ſhew ourſelves to be the loweſt and meaneſt of mankind, and are ſure to be always treated as ſuch. If we have the misfortune to be in the wrong, there is ſomething noble in frankly owning it; it is the only way of atoning for it, and the only way to be forgiven. To remove a preſent danger, by equivocating, evading, or ſhuffling, is ſomething ſo deſpicable, and betrays ſo much fear, that whoever practiſes them deſerves to be chaſtiſed.

THERE are people who indulge themſelves in another ſort of lying, which they reckon innocent, and which in one ſenſe is ſo; for it hurts nobody but themſelves. This ſort of lying is the ſpurious offſpring of Vanity begotten upon Folly. Theſe people deal in the marvellous. They have ſeen ſome things that never exiſted; they have ſeen other things which they never really ſaw, though they did exiſt, only becauſe they were thought worth ſeeing. Has any thing remarkable been ſaid or done in any place, or in any company, they immediately 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,

Whereas, in truth, all that they get is ridicule and contempt, not without a good degree of diftruft: for one muft naturally conclude, that he who will tell any lie from idle vanity, will not fcruple telling a greater for intereft. Had I really feen any thing fo very extraordinary as to be almoft incredible, I would keep it to myfelf, rather than, by telling it, give any one body room to doubt for one minute of my veracity. It is moft certain, that the reputation of chaftity is not fo neceffary for a woman, as that of veracity is for a man, and with reafon; for it is poffible for a woman to be virtuous, though not ftrictly chafte: but it is not poffible for a man to be virtuous without ftrict veracity. The flips of the poor women are fometimes mere bodily frailties; but a lie in a man is a vice of the mind, and of the heart.

NOTHING but truth can carry us thro' the world with either our confcience or our honour unwounded. It is not only our duty, but our intereft; as a proof of which, it may be obferved, that the greateft fools are the greateft liars. We may fafely judge of a man's truth by his degree of underftanding.

DIGNITY OF MANNERS.

A CERTAIN dignity of manners is abfolutely neceffary, to make even the moft valuable character either refpected or refpectable in the world.

HORSE-

Horse-play, romping, frequent and loud fits of laughter, jokes, waggery, and indifcriminate familiarity, will fink both merit and knowledge into a degree of contempt. They compofe at moft a merry fellow, and a merry fellow was never yet a refpectable man. Indifcriminate familiarity either offends your fuperiors, or elfe dubs you their dependent and led-captain. It gives your inferiors juft, but troublefome and improper claims of equality. A joker is near a-kin to a buffoon ; and neither of them is the leaft related to wit. Whoever is admitted or fought for, in company, upon any other account than that of his merit and manners, is never refpected there, but only made ufe of. We will have fuch-a-one, for he fings prettily ; we will invite fuch-a-one to a ball, for he dances well ; we will have fuch-a-one at fupper, for he is always joking and laughing ; we will afk another, becaufe he plays deep at all games, or becaufe he can drink a great deal. Thefe are all vilifying diftinctions, mortifying preferences, and exclude all ideas of efteem and regard. Whoever is *had* (as it is called) in company, for the fake of any one thing fingly, is fingly that thing, and will never be confidered in any other light; and confequently never refpected, let his merits be what they will.

Dignity of manners is not only as different from pride as true courage is from bluftering, or true wit from joking, but is abfolutely inconfiftent with it ; for nothing vilifies and degrades more than pride *.

* There are people fo untractable in their behaviour, that there is no poffibility of converfing with them upon any tolerable terms ; for they always run counter to the reft of the company, or make them wait ; and never ceafe to incommode

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.

commode and be troubleſome to them; never vouchſafing to explain their intentions, or what they would be at. Thus, for inſtance, when every one elſe is ready to ſit down to dinner, and the table is covered, and every one is *waſhed*; then they, forſooth, as if they were going to write ſomething, will call for a pen and ink; (or perhaps for a chamber-pot to make water) or will complain, that they have not yet taken their morning's walk; and pretend, that it is yet time enough to go to dinner; that the company muſt wait a little: and wonder what the deuce they are in ſuch a hurry for to-day! And thus they put every one in confuſion, as if they alone were of any conſequence, and nothing was to be regarded but their pleaſure and convenience.

This ſort of people expect alſo to have the preference upon every other occaſion. Wherever they go, they will be ſure to make choice of the beſt bed-chambers and the ſofteſt beds: they will ſit down in the principal and moſt convenient place at table; in ſhort, they expect all mankind to be ſolicitous to oblige them, as if they alone were to be honoured and reſpected; yet nothing pleaſes them, but what they themſelves have contrived or executed: they ridicule others; and at every kind of diverſion, whether in the field or in the drawing-room, a conſtant deference is to be paid to them by the reſt of the world.

There is another ſett of people, ſo very teſty, crabbed, and moroſe, that no one can ever do any thing to their ſatisfaction; and who, whatever is ſaid to them, anſwer with a frowning aſpect: neither is there any end of their chiding and reproaching their ſervants. And thus they diſturb a whole company with continual exclamations of this kind: "So! how early you called me up this morning!" "Pray "look; how cleverly you have japanned theſe ſhoes!" "How well you attended me to church to-day!" "You "raſcal! I have a good mind to give you my fiſt in your "chops;

ABJECT flattery and indifcriminate oftentation degrade, as much as indifcriminate contradiction and noify debate difguft; but a modeft affertion of one's own opinion, and a complaifant acquiefcence to other people's, preferve dignity.

VULGAR, low expreffions, aukward motions and addrefs, vilify, as they imply either a very low turn of mind, or low education and low company.

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

A CERTAIN degree of exterior ferioufnefs in looks and motions gives dignity, without excluding wit and decent chearfulnefs, which are always ferious themfelves. A conftant fmirk upon the face, and a whif-

" chops; I have, Sir." This kind of expoftulations are extremely odious and difagreeable; and fuch people ought to be avoided, as one would fly from the plague. For tho' a man may be really, and in his heart, modeft and humble, and may have contracted this fort of behaviour, not fo much from a bad difpofition, as from negligence and bad habit; neverthelefs, as he betrays evident marks of pride in his external appearance, he cannot but make himfelf extremely odious to mankind: for pride is nothing lefs than a contempt of other people; whereas the moft infignificant perfon in the world fancies himfelf a man of confequence, and of courfe entitled to refpect.—GALATEO.

fling

fling activity of the body, are ftrong indications of futility. Whoever is in a hurry, fhews that the thing he is about is too big for him. Hafte and hurry are very different things.

To conclude: A man who has patiently been kicked may as well pretend to courage, as a man, blafted by vices and crimes, may to dignity of any kind. But an exterior decency and dignity of manners will even keep fuch a man longer from finking, than otherwife he would be: of fuch confequence is *Decorum*, even tho' affected and put on.

GENTLENESS OF MANNERS,

WITH

FIRMNESS OR RESOLUTION OF MIND.

I DO not know any one rule fo unexceptionably ufeful and neceffary in every part of life, as to unite *Gentlenefs of Manners* with *Firmnefs of Mind*. The firft alone would degenerate and fink into a mean, timid complaifance and paffivenefs, if not fupported and dignified by the latter; which would alfo deviate into impetuofity and brutality, if not tempered and foftened by the other: however, they are feldom united. The warm, choleric man, with ftrong animal fpirits, defpifes the firft, and thinks to carry all before him by the laft. He may, poffibly, by great accident, now and then fucceed, when he has only

weak

weak and timid people to deal with; but his general fate will be, to ſhock, offend, be hated, and fail. On the other hand, the cunning, crafty man thinks to gain all his ends by gentleneſs of manners only: *he becomes all things to all men*; he ſeems to have no opinion of his own, and ſervilely adopts the preſent opinion of the preſent perſon; he inſinuates himſelf only into the eſteem of fools, but is ſoon detected, and ſurely deſpiſed by every body elſe. The wiſe man (who differs as much from the cunning, as from the choleric man) alone joins ſoftneſs of manners with firmneſs of mind.

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

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

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

To conclude: If you find that you have a hastiness in your temper, which unguardedly breaks out into indiscreet sallies, or rough expressions, to either your superiors, your equals, or your inferiors, watch it narrowly, check it carefully, and call the Graces to your assistance. At the first impulse of passion, be silent, till you can be soft. Labour even to get the command of your countenance so well, that those emotions may not be read in it: a most unspeakable advantage in business! On the other hand, let no com-

complaifance, no gentlenefs of temper, no weak defire of pleafing on your part—no wheedling, coaxing, nor flattery, on other people's, make you recede one jot from any point that reafon and prudence have bid you purfue ; but return to the charge, perfift, perfevere, and you will find moft things attainable that are poffible. A yielding, timid meeknefs is always abufed and infulted by the unjuft and the unfeeling ; but when fuftained by firmnefs and refolution, is always refpected, commonly fuccefsful.

In your friendfhips and connections, as well as in your enmities, this rule is particularly ufeful ; let your firmnefs and vigour preferve and invite attachments to you ; but, at the fame time, let your manner hinder the enemies of your friends and dependents from becoming yours : let your enemies be difarmed by the gentlenefs of your manner, but let them feel, at the fame time, the fteadinefs of your juft refentment ; for there is great difference between bearing malice, which is always ungenerous, and a refolute felf-defence, which is always prudent and juftifiable.

Some people cannot gain upon themfelves to be eafy and civil to thofe who are either their rivals, competitors, or oppofers, though, independently of thofe accidental circumftances, they would like and efteem them. They betray a fhynefs and an awkwardnefs in company with them, and catch at any little thing to expofe them ; and fo, from temporary and only occafional opponents, make them their perfonal enemies. This is exceedingly weak and detrimental, as, indeed, is all humour in bufinefs ; which can

only be carried on fuccefsfully by unadulterated good policy and right reafoning. In fuch fituations I would be more particularly civil, eafy, and frank, with the man whofe defigns I traverfed: this is commonly called generofity and magnanimity, but is, in truth, good-fenfe and policy. The manner is often as important as the matter, fometimes more fo: a favour may make an enemy, and an injury may make a friend, according to the different manner in which they are feverally done. In fine, gentlenefs of manners, with firmnefs of mind, is a fhort but full defcription of human perfection on this fide of religious and moral duties.

MORAL CHARACTER.

THE Moral Character of a man fhould be not only pure, but, like Cæfar's wife, unfufpected. The leaft fpeck, or blemifh, upon it is fatal. Nothing degrades and vilifies more, for it excites and unites deteftation 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 cuftoms and fafhions of different countries: nay, there are ftill, if poffible, more unaccountable wretches; I mean, thofe who affect to preach and propagate fuch abfurd and infamous notions, without believing them themfelves. Avoid, as much as poffible, the company of fuch people, who reflect a degree

gree 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 approve or applaud, ſuch infamous doctrines. On the other hand, do not debate, nor enter into ſerious argument, upon a ſubject ſo much below it; but content yourſelf with telling them, that you know they are not ſerious; that you have a much better opinion of them than they would have you have; and that you are very ſure they would not practiſe the doctrine they preach. But put your private mark upon them, and ſhun them for ever afterwards.

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

There is one of the vices above-mentioned, into which people of good education, and, in the main, of good principles, ſometimes fall, from miſtaken notions of ſkill, dexterity, and ſelf-defence; I mean lying; though it is inſeparably attended with more infamy and loſs than any other. But I have before given you my ſentiments very freely on this ſubject; I ſhall, therefore, conclude this head, with intreating you to be ſcrupulouſly jealous of the purity of your moral character; keep it immaculate, unblemiſhed, unſullied, and it will be unſuſpected. Defamation and calumny never attack where there is no weak place; they magnify, but they do not create.

COMMON-PLACE OBSERVATIONS.

NEVER uſe, believe, or approve Common-place Obſervations. They are the common topics of witlings 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

power and profit : from this abfurd and falfe principle flow the common-place infipid jokes and infults upon the clergy. With thefe people, every prieft, of every religion, is either a public or a concealed unbeliever, drunkard, and whoremafter; whereas I conceive, that priefts are extremely like other men, and neither the better nor the worfe for wearing a gown or a furplice ; but if they are different from other people, probably it is rather on the fide of religion and morality, or at leaft decency, from their education and manner of life *.

ANOTHER common topic for falfe wit, and cold raillery, is matrimony. Every man and his wife

* Nothing ought, on any account, to be fpoken profanely of God, or his Saints ; whether ferioufly, or by way of joke, however lightly fome people may think of the affair, or how much pleafure foever they may take in this practice : for, to fpeak ludicroufly of the Divine Being, or of things facred, is not only the vice of the moft profligate and impious rakes, but a fure indication of an ill-bred, ignorant fellow. Indeed, to hear any thing fpoken irreverently of God, is fo extremely fhocking, that you meet with many people who, on fuch occafions, will immediately leave the room.

Nor ought we only to fpeak reverently of the Deity, but, in all our converfation, we ought to take all poffible care that our words do not betray any thing loofe or vicious in our lives and actions ; for men deteft in others thofe vices which even they themfelves are guilty of.

In like manner, it is unpolite to talk of things unfuitable to the time when they are fpoken, and to the perfons who are to hear us, though the things in themfelves, and when fpoken in a proper place, may be really good and virtuous. A truce, therefore, with your grave difcourfes, on facred and religious fubjects, in an affembly of young people, who are met together to be joyous and chearful.

hate each other cordially, whatever they may pretend, in public, to the contrary. The hufband certainly wifhes his wife at the devil, and the wife certainly cuckolds her hufband. Whereas I prefume, that men and their wives neither love nor hate each other the more, upon account of the form of matrimony which has been faid over them. The cohabitation, indeed, which is the confequence of matrimony, makes them either love or hate more, accordingly as they refpectively deferve it; but that would be exactly the fame, between any man and woman who lived together without being married.

It is alfo a trite common-place obfervation, that courts are the feats of falfehood and diffimulation. That, like many, I might fay moft, common-place obfervations, is falfe. Falfehood and diffimulation are certainly to be found at courts; but where are they not to be found? Cottages have them, as well as courts; only with worfe manners. A couple of neighbouring farmers, in a village, will contrive and practife as many tricks to over-reach each other at the next market, or to fupplant each other in the favour of the 'fquire, as any two courtiers can do to fupplant each other in the favour of their prince. Whatever poets may write, or fools believe, of rural innocence and truth, and of the perfidy of courts, this is undoubtedly true—That fhepherds and minifters are both men; their nature and paffions the fame, the modes of them only different.

These, and many other common-place reflections upon nations, or profeffions, in general (which are at leaft as often falfe as true), are the poor refuge of

people

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

ORATORY.

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

much as to gain their attention; which he cannot poſſibly do, without the aſſiſtance of oratory.

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

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

Whatever

Whatever language a perfon ufes, he fhould fpeak it in its greateft purity, and according to the rules of grammar: nor is it fufficient that we do not fpeak a language ill, we muft endeavour to fpeak it well; for which purpofe, we fhould read the beft authors with attention, and obferve how people of fafhion and education fpeak. Common people, in general, fpeak ill; they make ufe of inelegant and vulgar expreffions, which people of rank never do. In numbers they frequently join the fingular and the plural together, and confound the mafculine with the feminine gender, and feldom make choice of the proper tenfe. To avoid all thefe faults, we fhould read with attention, and obferve the turn and expreffions of the beft authors; nor fhould we pafs over a word we do not perfectly underftand, without fearching or enquiring for the exact meaning of it.

It is faid, That a man muft be born a poet, but it is in his power to make himfelf an orator; for to be a poet requires a certain degree of ftrength and vivacity of mind; but that attention, reading, and labour, are fufficient to form an orator.

PEDANTRY.

Every excellency, and every virtue, has its kindred vice or weaknefs; and, if carried beyond certain bounds, finks into the one or the other. Generofity often runs into profufion, œconomy into avarice,

avarice, courage into rafhnefs, caution into timidity, and fo on;—infomuch that, I believe, there is more judgment required for the proper conduct of our virtues, than for avoiding their oppofite vices. Vice, in its true light, is fo deformed, that it fhocks at firft fight; and would hardly ever feduce us, if it did not, at firft, wear the mafk of fome virtue. But virtue is, in itfelf, fo beautiful, that it charms us at firft fight; engages us more and more, upon further acquaintance; and, as with other beauties, we think excefs impoffible: it is here that judgement is neceffary, to moderate and direct the effects of an excellent caufe. In the fame manner, great learning, if not accompanied with found judgement, frequently carries us into error, pride, and pedantry.

Some learned men, proud of their knowledge, only fpeak to decide, and give judgment without appeal; the confequence of which is, that mankind, provoked by the infult, and injured by the oppreffion, revolt; and in order to fhake off the tyranny, even call the lawful authority in queftion. The more you know, the modefter you fhould be; and that modefty is the fureft way of gratifying your vanity. Even where you are fure, feem rather doubtful; reprefent, but do not pronounce; and, if you would convince others, feem open to conviction yourfelf.

Others, to fhew their learning, or often from the prejudices of a fchool education, where they hear of nothing elfe, are always talking of the Ancients as fomething more than men, and of the Moderns as fomething lefs. They are never without a claffic or two in their pockets; they ftick to the old good fenfe;

ſenſe; they read none of the modern traſh; and will ſhew you plainly, that no improvement has been made, in any one art or ſcience, theſe laſt ſeventeen hundred years. I would by no means have you diſown your acquaintance with the Ancients; but ſtill leſs would I have you brag of an excluſive intimacy with them. Speak of the Moderns without contempt, and of the Ancients without idolatry; judge them all by their merits, but not by their ages; and if you happen to have an Elzevir claſſic in your pocket, neither ſhew 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 ancient authors; without conſidering, that, in the firſt place, there never were, ſince the Creation of the World, two caſes exactly parallel; and, in the next place, that there never was a caſe ſtated, or even known, by any hiſtorian, with every one of its circumſtances; which, however, ought to be known, in order to be reaſoned from. Reaſon upon the caſe itſelf, and the ſeveral circumſtances that attend it, and act accordingly; but not from the authority of ancient poets or hiſtorians. Take into your conſideration, if you pleaſe, caſes ſeemingly analogous; but take them as helps only, not as guides.

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

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*, inftead of Virgil; *Nafo*, inftead of Ovid. Thefe are often imitated by coxcombs, who have no learning at all; but who have got fome names and fome fcraps of ancient authors by heart, which they improperly and impertinently retail in all companies, in hopes of paffing for fcholars. If, therefore, you would avoid the accufation of pedantry on one hand, or the fufpicion of ignorance on the other, abftain from learned oftentation. Speak the language of the company you are in; fpeak it purely, and unlarded with any other. Never feem wifer, 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 ftrike it, merely to fhew that you have one. If you are afked what o'clock it is, tell it; but do not proclaim it hourly and unafked, like the watchman.

PLEASURE.

MANY young people adopt pleafures, for which they have not the leaft tafte, only becaufe they are called by that name. They often miftake fo totally, as to imagine that debauchery is pleafure. Drunkennefs, which is equally deftructive to body and mind, is certainly a fine pleafure! Gaming, which draws us into a thoufand fcrapes, leaves us penny-

pennylefs, and gives us the air and manners of an outrageous madman, is another moft exquifite pleafure.

PLEASURE is the rock which moft young people fplit upon; they launch out with crowded fails in queft of it, but without a compafs to direct their courfe, or reafon fufficient to fteer the veffel; therefore pain and fhame, inftead of pleafure, are the returns of their voyage.

A MAN of pleafure, in the vulgar acceptation of that phrafe, means only a beaftly drunkard, an abandoned rake, and a profligate fwearer: we fhould weigh the prefent enjoyment of our pleafures againft the unavoidable confequences of them, and then let our common fenfe determine the choice.

WE may enjoy the pleafures of the table and wine, but ftop fhort of the pains infeparably annexed to an excefs in either. We may let other people do as they will, without formally and fententioufly rebuking them for it; but we muft be firmly refolved not to deftroy our own faculties and conftitution, in compliance to thofe who have no regard to their own. We may play to give us pleafure, but not to give us pain; we may play for trifles in mixed companies, to amufe ourfelves, and conform to cuftom. Good company are not fond of having a man reeling drunk among them; nor is it agreeable to fee another tearing his hair, and blafpheming, for having loft, at play, more than he is able to pay; or a rake with half a nofe, crippled by coarfe and infamous debauches. Thofe who practife and brag of thefe things

things make no part of good company; and are moſt unwillingly, if ever admitted into it. A real man of faſhion and pleaſure obſerves decency; at leaſt, he neither borrows nor affects vices: and if he is ſo unfortunate as to have any, he gratifies them with choice, delicacy, and ſecrecy.

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

All gaming, field-ſports, and ſuch other amuſements, where neither the underſtanding nor the ſenſes have the leaſt ſhare, are frivolous, and the reſources of little minds, who either do not think, or do not love to think. But the pleaſures of a man of parts either flatter the ſenſes, or improve the mind.

There are liberal and illiberal pleaſures, as well as liberal and illiberal arts. Sottiſh drunkenneſs, indiſcriminate gluttony, driving coaches, ruſtic ſports, ſuch as fox-chaces, horſe-races, &c. are infi-

nitely

nitely below the honeſt and induſtrious profeſſions of a taylor and a ſhoemaker.

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

PREJUDICES.

NEVER adopt the notions of any books you may read, or of any company you may keep, without examining whether they are juſt or not; as you will otherwiſe be liable to be hurried away by prejudices, inſtead of being guided by reaſon, and quietly cheriſh error, inſtead of ſeeking for truth.

USE and aſſert your own reaſon; reflect, examine, and analize every thing, in order to form a ſound and mature judgment; let no *ipſe dixit* impoſe upon your underſtanding, miſlead your actions, or dictate your

your converſation. Be early, what, if you are not, you will, when too late, wiſh you had been. Conſult your reaſon betimes: I do not ſay that it will always prove an unerring guide, for human reaſon is not infallible; but it will prove the leaſt erring guide that you can follow. Books and converſation may aſſiſt it; but adopt neither blindly and implicitly: try both by that beſt rule, which God has given to direct us, Reaſon. Of all the troubles, do not decline, as many people do, that of thinking. The herd of mankind can hardly be ſaid to think; their notions are almoſt all adoptive; and, in general, I believe it is better that it ſhould be ſo; as ſuch common prejudices contribute more to order and quiet, than their own ſeparate reaſonings would do, uncultivated and unimproved as they are.

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

RELI-

RELIGION.

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

THE object of all public worſhips in the world is the ſame; it is that great Eternal Being who created every thing. The different manners of worſhip are by no means ſubjects of ridicule. Each ſect thinks his own the beſt; and I know no infallible judge in this world to decide which is the beſt.

EMPLOYMENT OF TIME.

HOW little do we reflect on the ufe and value of time! It is in every body's mouth, but in few people's practice. Every fool, who flatterns away his whole time in nothings, frequently utters fome trite common-place fentence to prove, at once, the value and the fleetnefs of time. The fun-dials, all over Europe, have fome ingenious infcription to that effect; fo that nobody fquanders away their time without frequently hearing and feeing how neceffary it is to employ it well, and how irrecoverable it is if loft. Young people are apt to think they have fo much time before them, that they may fquander what they pleafe of it, and yet have enough left; as great fortunes have frequently feduced people to a ruinous profufion. But all thefe admonitions are ufelefs, where there is not a fund of good fenfe and reafon to fuggeft rather than receive them.

TIME is precious, life fhort, and confequently not a fingle moment fhould be loft. Senfible men know how to make the moft of time, and put out their whole fum either to intereft or pleafure: they are never idle, but continually employed either in amufements or ftudy. It is an univerfal maxim, That idlenefs is the mother of vice. It is, however, certain, that lazinefs is the inheritance of fools, and nothing can be fo defpicable as a fluggard. Cato the Cenfor, a wife and virtuous Roman, ufed to fay, there were but three actions of his life that he regretted: The firft

was,

was, the having revealed a ſecret to his wife; the ſecond, that he had once gone by ſea when he might have gone by land; and the third, the having paſſed one day without *doing any thing*.

"TAKE care of the pence, for the pounds will take "care of themſelves," was a very juſt and ſenſible reflection of old Mr. Lowndes, the famous Secretary of the Treaſury under William III. Anne, and George I. I therefore recommend to you to take care of minutes; for hours will take care of themſelves. Be doing ſomething or other all day long; and not neglect half-hours, and quarters of hours, which, at the year's end, amount to a great ſum. For inſtance: There are many ſhort intervals in the day, between ſtudies and pleaſures: inſtead of ſitting idle and yawning in thoſe intervals, ſnatch up ſome valuable book, and continue the reading of that book till you have got through it; never burden your mind with more than one thing at a time: and in reading this book, do not run over it ſuperficially, but read every paſſage twice over, at leaſt; do not paſs on to a ſecond, till you thoroughly underſtand the firſt, nor quit the book till you are maſter of the ſubject; for unleſs you do this, you may read it through, and not remember the contents of it for a week. The books I would particularly recommend among others, are the *Marchioneſs Lambert's Advice to her Son and Daughter*, *Cardinal Retz's Maxims*, *Rocheſoucault's Moral Reflections*, *Bruyere's Characters*, *Fontenelle's Plurality of Worlds*, *Sir Joſiah Child on Trade*, *Bolingbroke's Works*; for ſtyle, his *Remarks on the Hiſtory of England*, under the name of Sir John Oldcaſtle; *Puffendorff's Jus Gentium*, and *Grotius de Jure Belli et Pacis*: the laſt two

are well tranflated by Barbeyrac For occafional half-hours or lefs, read works of invention, wit and humour; but never wafte your minutes on trifling authors, either ancient or modern.

Nor are pleafures idlenefs, or time loft, provided they are the pleafures of a rational being; on the contrary, a certain portion of time employed in thofe pleafures, is very ufefully employed.

Whatever bufinefs you have, do it the firft moment you can; never by halves, but finifh it without interruption, if poffible. Bufinefs muft not be fauntered and trifled with; and you muft not fay to it, as Felix did to Paul, "At a more convenient feafon I "will fpeak to thee." The moft convenient feafon for bufinefs is the firft; but ftudy and bufinefs, in fome meafure, point out their own times to a man of fenfe; time is much oftener fquandered away in the wrong choice and improper methods of amufement and pleafures.

Dispatch is the foul of bufinefs; and nothing contributes more to difpatch, than method. Lay down a method for every thing, and ftick 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 refpective claffes, fo that you may inftantly have recourfe to any one. Lay down a method alfo for your reading, for which you allot a certain fhare of your mornings; let it be in a confiftent and confecu-

tive

tive courfe, and not in that defultory and immethodical manner, in which many people read fcraps of different authors upon different fubjects. Keep a ufeful and fhort common-place book of what you read, to help your memory only, and not for pedantic quotations. Never read hiftory without having maps, and a chronological book, or tables, lying by you, and conftantly recurred to; without which, Hiftory is only a confufed heap of facts.

You will fay, it may be, as many young people would, that all this order and method is very troublefome, only fit for dull people, and a difagreeable reftraint upon the noble fpirit and fire of youth. I deny it; and affert, on the contrary, that it will procure you both more time and more tafte for your pleafures; and fo far from being troublefome to you, that, after you have purfued it a month, it would be troublefome to you to lay it afide. Bufinefs whets the appetite, and gives a tafte to pleafures, as exercife does to food; and bufinefs can never be done without method: it raifes the fpirits for pleafures; and a *fpectacle*, a ball, an affembly, will much more fenfibly affect a man who has employed, than a man who has loft, the preceding part of the day; nay, I will venture to fay, that a fine lady will feem to have more charms to a man of ftudy or bufinefs, than to a saunterer. The fame liftleffnefs runs through his whole conduct, and he is as infipid in his pleafures, as inefficient in every thing elfe.

I HOPE you earn your pleafures, and confequently tafte them; for, by the way, I know a great many

men who call themfelves Men of Pleafure, but who, in truth, have none. They adopt other people's indifcriminately, but without any tafte of their own. I have known them often inflict exceffes upon themfelves, becaufe they thought them genteel; though they fat as awkwardly upon them as other people's cloaths would have done. Have no pleafures but your own, and then you will fhine in them.

Many people think that they are in pleafures, provided they are neither in ftudy nor in bufinefs. Nothing like it; they are doing nothing, and might juft as well be afleep. They contract habitudes from lazinefs, and they only frequent thofe places where they are free from all reftraints and attentions. Be upon your guard againft this idle profufion of time; and let every place you go to be either the fcene of quick and lively pleafures, or the fchool of your improvements: let every company you go into, either gratify your fenfes, extend your knowledge, or refine your manners.

If, by accident, two or three hours are fometimes wanting for fome ufeful purpofe, borrow them from your fleep. Six, or at moft feven hours fleep is, for a conftancy, as much as you or any body can want: more is only lazinefs and dozing; and is both unwholefome and ftupifying. If, by chance, your bufinefs or your pleafures fhould keep you up till four or five o'clock in the morning, rife exactly at your ufual time, that you may not lofe the precious morning hours; and that the want of fleep may force you to go to bed earlier the next night.

Above all things, guard againft frivoloufnefs. The frivolous mind is always bufied, but to little purpofe; it takes little objects for great ones, and throws away upon trifles that time and attention which only important things deferve. Knick-knacks, butterflies, fhells, infects, &c. are the objects of their moft ferious refearches. They contemplate the drefs, not the characters, of the company they keep. They attend more to the decorations of a play, than to the fenfe of it; and to the ceremonies of a court, more than to its politics. Such an employment of time is an abfolute lofs of it.

To conclude this fubject: Sloth, indolence, and effeminacy, are pernicious, and unbecoming a young fellow; let them be your *reffource* forty years hence at fooneft. Determine, at all events, and however difagreeable it may be to you in fome refpects, and for fome time, to keep the moft diftinguifhed and fafhionable company of the place you are at, either for their rank, or for their learning, or *le bel efprit et le gout.* This gives you credentials to the beft companies, wherever you go afterwards.

Know the true value of time; fnatch, feize, and enjoy every moment of it. No idlenefs, no lazinefs, no procraftination: never put off till to-morrow what you can do to-day. That was the rule of the famous and unfortunate Penfionary De Witt; who, by ftrictly following it, found time not only to do the whole bufinefs of the Republic, but to pafs his evenings at affemblies and fuppers, as if he had had nothing elfe to do or think of.

VANITY.

BE extremely on your guard againſt vanity, the common failing of inexperienced youth; but particularly againſt that kind of vanity that dubbs a man a coxcomb; a character which, once acquired, is more indelible than that of the prieſthood. It is not to be imagined by how many different ways vanity defeats its own purpoſes. One man decides peremptorily upon every ſubject, betrays his ignorance upon many, and ſhews a diſguſting preſumption upon the reſt: another deſires to appear ſucceſsful among the women: he hints at the encouragement he has received from thoſe of the moſt diſtinguiſhed rank and beauty, and intimates a particular connection with ſome one: if it is true, it is ungenerous; if falſe, it is infamous: but in either caſe he deſtroys the reputation he wants to get. Some flatter their vanity, by little extraneous objects, which have not the leaſt relation to themſelves; ſuch as being deſcended from, related to, or acquainted with, people of diſtinguiſhed merit, and eminent characters. They talk perpetually of their grandfather ſuch-a-one, their uncle ſuch-a-one, and their intimate friend, Mr. ſuch-a-one, whom, poſſibly, they are hardly acquainted with. But admitting it all to be as they would have it, what then? Have they the more merit for thoſe accidents? Certainly not. On the contrary, their taking up adventitious, proves their want of intrinſic merit; a rich man never borrows. Take this rule for granted, as a never-failing one, That you muſt never ſeem to affect the character in which you have

have a mind to ſhine. Modeſty is the only ſure bait, when you angle for praiſe. The affectation of courage will make even a brave man paſs only for a bully; as the affectation of wit will make a man of parts paſs for a coxcomb. By this modeſty I do not mean timidity, and awkward baſhfulneſs. On the contrary, be inwardly firm and ſteady, know your own value, whatever it may be, and act upon that principle; but take great care to let nobody diſcover that you do know your own value. Whatever real merit you have, other people will diſcover; and people always magnify their own diſcoveries, as they leſſen thoſe of others.

VIRTUE.

VIRTUE is a ſubject which deſerves your and every man's attention. It conſiſts in doing good, and in ſpeaking truth; the effects of it, therefore, are advantageous to all mankind, and to one's ſelf in particular. Virtue makes us pity and relieve the misfortunes of mankind; it makes us promote juſtice and good order in ſociety; and, in general, contributes to whatever tends to the real good of mankind. To ourſelves it gives an inward comfort and ſatisfaction, which nothing elſe can do, and which nothing can rob us of. All other advantages depend upon others, as much as upon ourſelves. Riches, power, and greatneſs may be taken away

from

from us by the violence and injuſtice of others, or by inevitable accidents; but virtue depends only upon ourſelves, and nobody can take it away from us. Sickneſs may deprive us of all the pleaſures of the body; but it cannot deprive us of our virtue, nor of the ſatisfaction which we feel from it. A virtuous man, under all the misfortunes of life, ſtill finds an inward comfort and ſatisfaction, which makes him happier than any wicked man can be with all the other advantages of life. If a man has acquired great power and riches by falſehood, injuſtice, and oppreſſion, he cannot enjoy them; becauſe his conſcience will torment him, and conſtantly reproach him with the means by which he got them. The ſtings of his conſcience will not even let him ſleep quietly; but he will dream of his crimes; and in the day-time, when alone, and when he has time to think, he will be uneaſy and melancholy. He is afraid of every thing; for, as he knows mankind muſt hate him, he has reaſon to think they will hurt him if they can. Whereas if a virtuous man be ever ſo poor and unfortunate in the world, ſtill his virtue is its own reward, and will comfort him under all afflictions. The quiet and ſatisfaction of his conſcience make him chearful by day, and ſleep ſound of nights: he can be alone with pleaſure, and is not afraid of his own thoughts. Virtue forces her way, and ſhines through the obſcurity of a retired life; and, ſooner or later, it always is rewarded.

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

USEFUL
MISCELLANEOUS OBSERVATIONS
ON MEN AND MANNERS.

Selected from Lord CHESTERFIELD's LETTERS.

A MAN who does not ſolidly eſtabliſh, and really deſerve, a character of truth, probity, good manners, and good morals, at his firſt ſetting out in the world, may impoſe, and ſhine like a meteor for a very ſhort time, but will very ſoon vaniſh, and be extinguiſhed with contempt. People eaſily pardon, in young men, the common irregularities of the ſenſes; but they do not forgive the leaſt vice of the heart.

THE greateſt favours may be done ſo awkwardly and bunglingly as to offend; and diſagreeable things may be done ſo agreeably as almoſt to oblige.

THERE are very few Captains of Foot who are not much better company than ever Deſcartes or Sir Iſaac Newton were. I honour and reſpect ſuch ſuperior geniuſes; but I deſire to converſe with people of this world, who bring into company their ſhare, at leaſt, of chearfulneſs, good-breeding, and knowledge of mankind. In common life, one much oftener wants ſmall money, and ſilver, than gold. Give me a man who has ready caſh about him for preſent expences; ſixpences, ſhillings, half-crowns, and

and crowns, which circulate eafily; but a man who has only an ingot of gold about him, is much above common purpofes, and his riches are not handy nor convenient. Have as much gold as you pleafe in one pocket, but take care always to keep change in the other; for you will much oftener have occafion for a fhilling than for a guinea.

ADVICE is feldom welcome, and thofe who want it the moft, always like it the leaft.

ENVY is one of the meaneft and moft tormenting of all paffions, as there is hardly a perfon exifting that has not given uneafinefs to an envious breaft; for the envious man cannot be happy while he beholds others fo.

A GREAT action will always meet with the approbation of mankind, and the inward pleafure which it produces, is not to be expreffed.

HUMANITY is the particular characteriftic of great minds; little vicious minds abound with anger and revenge, and are incapable of feeling the exalted pleafure of forgiving their enemies.

THE ignorant and the weak only are idle; thofe who have acquired a good ftock of knowledge, always defire to increafe it. Knowledge is like power in this refpect, that thofe who have the moft, are moft defirous of having more. Idlenefs is only the refuge of weak minds, and the holiday of fools.

EVERY man has a natural right to his liberty; and whoever endeavours to ravifh it from him, de-

ferves

ſerves death more than the robber who attacks us for our money on the highway.

MODESTY is a commendable quality, and generally accompanies true merit; it engages and captivates the minds of people; for nothing is more ſhocking and diſguſtful, than preſumption and impudence. A man is deſpiſed who is always commending himſelf, and who is the hero of his own ſtory.

NOT to perform our promiſe is a folly, a diſhonour, and a crime. It is a folly, becauſe no one will rely on us afterwards; and it is a diſhonour and a crime, becauſe truth is the firſt duty of religion and morality: and whoever is not poſſeſſed of truth, cannot be ſuppoſed to have any one good quality, and muſt be held in deteſtation by all good men.

WIT may create many admirers, but makes few friends. It ſhines and dazzles like the noon-day ſun, but, like that too, is very apt to ſcorch, and therefore is always feared. The milder morning and evening light and heat of that planet, ſooth and calm our minds. Never ſeek for wit: if it preſents itſelf, well and good; but even in that caſe, let your judgment interpoſe; and take care that it be not at the expence of any body. Pope ſays very truly,

> "There are whom Heaven has bleſt with ſtore of wit,
> "Yet want as much again to govern it."

And in another place, I doubt with too much truth,

> "For wit and judgment ever are at ſtrife,
> "Though meant each other's aid, like man and wife."

A PROPER

A PROPER ſecrecy is the only myſtery of able men; myſtery is the only ſecrecy of weak and cunning ones.

To 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 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.

A MAN who tells nothing, or who tells all, will equally have nothing told him.

IF a fool knows a ſecret, he tells it becauſe he is a fool; if a knave knows one, he tells it wherever it is his intereſt to tell it. But women and young men are very apt to tell what ſecrets they know, from the vanity of having been truſted. Truſt none of theſe, wherever you can help it.

IN your friendſhips, and in your enmities, let your confidence and your hoſtilities have certain bounds: make not the former dangerous, nor the latter irreconcileable. There are ſtrange viciſſitudes in buſineſs!

SMOOTH your way to the head, through the heart. The way of reaſon is a good one; but it is commonly ſomething longer, and perhaps not ſo ſure.

SPIRIT

SPIRIT is now a very faſhionable word: to act with ſpirit, to ſpeak with ſpirit, means only to act raſhly, and to talk indiſcreetly. An able man ſhews his ſpirit by gentle words and reſolute actions: he is neither hot nor timid.

PATIENCE is a moſt neceſſary qualification for buſineſs; many a man would rather you heard his ſtory than granted his requeſt. One muſt ſeem to hear the unreaſonable demands of the petulant, unmoved, and the tedious details of the dull, untired. That is the leaſt price that a man muſt pay for a high ſtation.

IT is always right to detect a fraud, and to perceive a folly; but it is often very wrong to expoſe either. A man of buſineſs ſhould always have his eyes open, but muſt often ſeem to have them ſhut.

IN courts *(and every where elſe)* baſhfulneſs and timidity are as prejudicial on one hand, as impudence and raſhneſs are on the other. A ſteady aſſurance and a cool intrepidity, with an exterior modeſty, are the true and neceſſary medium.

NEVER apply for what you ſee very little probability of obtaining; for you will, by aſking improper and unattainable things, accuſtom the Miniſters to refuſe you ſo often, that they will find it eaſy to refuſe you the propereſt and moſt reaſonable ones. It is a common, but a moſt miſtaken rule at Court, to aſk for every thing in order to get ſomething: you do get ſomething by it, it is true; but that ſomething

thing is, refufals and ridicule.—This maxim, like the former, is of general application.

A CHEARFUL, eafy countenance and behaviour are very ufeful: they make fools think you a good-natured man; and they make defigning men think you an undefigning one.

THERE are fome occafions in which a man muft tell half his fecret, in order to conceal the reft; but there is feldom one in which a man fhould tell it all. Great fkill is neceffary to know how far to go, and where to ftop.

CEREMONY is neceffary, as the outwork and defence of manners.

A MAN'S own good-breeding is his beft fecurity againft other people's ill-manners.

GOOD-BREEDING carries along with it a dignity, that is refpected by the moft petulant. Ill-breeding invites and authorizes the familiarity of the moft timid. No man ever faid a pert thing to the Duke of Marlborough. No man ever faid a civil one (though many a flattering one) to Sir Robert Walpole.

KNOWLEDGE may give weight, but accomplifhments only give luftre; and many more people fee than weigh.

MOST

Most arts require long ſtudy and application; but the moſt uſeful art of all, that of pleaſing, requires only the deſire.

It is to be preſumed, that a man of common ſenſe, who does not deſire to pleaſe, deſires nothing at all; ſince he muſt know that he cannot obtain any thing without it.

A skilful negociator will moſt carefully diſtinguiſh between the little and the great objects of his buſineſs, and will be as frank and open in the former, as he will be ſecret and pertinacious in the latter.—This maxim holds equally true in common life.

The Duc de Sully obſerves very juſtly, in his Memoirs, that nothing contributed more to his riſe, than that prudent œconomy which he had obſerved from his youth; and by which he had always a ſum of money before-hand, in caſe of emergencies.

It is very difficult to fix the particular point of œconomy; the beſt error of the two, is on the parſimonious ſide. That may be corrected, the other cannot.

The reputation of generoſity is to be purchaſed pretty cheap; it does not depend ſo much upon a man's general expence, as it does upon his giving handſomely where it is proper to give at all. A man, for inſtance, who ſhould give a ſervant four

 ſhillings,

ſhillings, would paſs for covetous, while he who gave him a crown would be reckoned generous; ſo that the difference of thoſe two oppoſite characters turns upon one ſhilling. A man's character, in that particular, depends a great deal upon the report of his own ſervants; a mere trifle above common wages makes their report favourable.

TAKE care always to form your eſtabliſhment ſo much within your income, as to leave a ſufficient fund for unexpected contingencies, and a prudent liberality. There is hardly a year, in any man's life, in which a ſmall ſum of ready money may not be employed to great advantage.

ADVICE

OF A

MOTHER TO HER SON.

BY THE

MARCHIONESS DE LAMBERT:

A TRACT PARTICULARLY RECOMMENDED TO HIS SON BY LORD CHESTERFIELD.

WHATEVER care is ufed in the education of children, it is ftill too little to anfwer the end: to make it fucceed, there muft be excellent governors; but where fhall we find them, when princes find it difficult to get and keep them for themfelves? Where can we meet with men fo much fuperior to others, as to deferve to be entrufted with their conduct? Yet the firft years of a man's life are precious, fince they lay the foundation of the merit of the reft.

THERE are but two feafons of life in which truth diftinguifhes itfelf for our advantage: in youth, for our inftruction; and in our advanced years, to comfort us. In the age that paffions reign, truth generally quits us for the time.

Two celebrated * men, out of their friendfhip to me, have had the care of your education; but as

* P. Bouhours and P. Cheminais.

they were obliged to follow the method of ſtudies ſettled in Colleges, they applied themſelves more in your early youth to improve your mind with learning, than to make you know the world, or inſtruct you in the decorums of life.

I AM going, my ſon, to give you ſome precepts for the conduct of your's: read them without thinking it a trouble. They are not dry lectures, that carry the air of a mother's authority; they are rather the advice of a friend, and have this merit, that they come from my heart.

AT your entering the world, you muſt certainly propoſe to yourſelf ſome end or other: you have too much ſenſe to care to live without any deſign at all; nor can you aſpire to any thing more becoming and worthy of you than glory. 'Tis a noble view for you to entertain; but it is fit for you to know what is meant by the term, and what notion you frame of it.

'TIS of various kinds, and each profeſſion has a glory that is peculiar to it. In your's, my ſon, it means the glory that attends valour. This is the glory of heroes; it makes a brighter figure than any other; it always carries with it the true marks of honour, and the recompences it deſerves: Fame ſeems to have no tongue but to ſound their praiſe; and when you arrive at a certain degree of reputation, every thing you do is conſiderable. All the world has agreed to give the pre-eminence to military virtues; 'tis no more than their due. They coſt dear enough; but there are ſeveral ways of diſcharging their obligations.

SOME

Some engage in the profeſſion of arms, merely to avoid the ſhame of degenerating from their anceſtors; others follow it not only out of duty, but inclination. The firſt ſcarce ever raiſe themſelves above their rank in the world; 'tis a debt they pay, and they go no further. The others, fluſhed with hopes, and carried on by ambition, march a giant's pace in the road of glory. Some propoſe only to make their fortune: others have their advancement and immortality itſelf in view. Such as ſtint themſelves to the making a fortune, never have a very extenſive merit. A man that does not aim at raiſing to himſelf a great name, will never perform any great actions. And ſuch as go careleſsly on in the road of their profeſſion ſuffer all the fatigues, without acquiring either the honour or recompence that naturally attend it.

If people underſtood their own intereſt rightly, they would not lay a ſtreſs upon raiſing a fortune, but would in all profeſſions have their glory and reputation in view. When you attain to a certain degree of merit, and it is generally known, the great glory and reputation you have acquired never fails to make your fortune. A man cannot have too much ardour to diſtinguiſh himſelf, nor can his deſires of advancement be encouraged by hopes that are too flattering.

There muſt be great views to give a great vigour to the ſoul; 'tis not eaſy otherwiſe to make it exert itſelf. Let your love of glory be ever ſo eager and active, you may ſtill fall ſhort of your aim; yet tho'

you ſhould advance but half way, 'tis always glorious to have dared.

THERE is nothing ſo improper for a young man as that modeſty which makes him fancy he is not capable of great things. This modeſty is a faintneſs of ſoul, which hinders it from exerting itſelf, and running with a ſwift career toward glory. *Ageſilaus* was told that the king of Perſia was the greateſt king; 'Why ſhould he be greater than me (replied 'he), ſo long as I have a ſword by my ſide?' There is a ſuperior genius and merit in ſome perſons, that tells them nothing is impoſſible for them.

FORTUNE, my ſon, did not level your way to glory; to make it eaſier for you, I gave you a regiment betimes, being perſuaded, that there is no entering too ſoon into a profeſſion where experience is ſo neceſſary, and that the firſt years of a man's life lay the foundation of his character, and enable the world to judge of his future conduct in the reſidue of it. You made the campaign of Barcelona, the moſt ſucceſsful to the king's troops, and yet the leaſt celebrated of any. You return into Italy, where every thing is againſt us; where we are to fight not only with the enemy, but the climate, the ſituation, and prejudices of the country. Campaigns that are unhappy for the king, prove ſo likewiſe for private men; the corpſes of the dead and the faults of the living are buried in one common grave: Fame is huſhed, and has nothing to ſay of the ſervices of ſuch as are left; but you may ſtill depend upon it, that true valour is never unknown. There are ſo many eyes obſerving your behaviour, that you can never want as many witneſſes

witneffes of your worth : befides, you learn more in fuch campaigns ; you try your own abilities ; you know yourfelf well enough to judge what you can do upon occafion : others know it too ; and if you do not raife yourfelf a reputation in a moment, you are fure to gain one in the end.

GREAT names are not formed in a day ; nor is it Valour alone that makes extraordinary men : She begins, indeed, to form them, but other virtues muft concur to finifh them.

THE notion of a hero is inconfiftent with the character of a man without juftice, probity, and magnanimity. 'Tis not enough to have a name for your valour ; you muft have a name likewife for your probity. All the virtues muft unite together to form a hero. Valour, my fon, is not to be infpired by advice ; 'tis a gift of nature—but fuch a one that a perfon may poffefs it in the higheft degree, and yet deferve very little efteem in other refpects.

THE generality of young men fancy they are obliged to nothing elfe, when once they have acquired the military virtues ; and that they are allowed to be unjuft, rude, and unmannerly. Do not carry the prerogative of the fword too far ; it gives you no exemption from other obligations.

TAKE care, my fon, to be in reality what others promife or pretend to be ; you have patterns fet you in your own family. Your anceftors diftinguifhed themfelves by all manner of virtues, as well as by thofe of their profeffion. Their blood runs in your

veins; remember always what you owe to your race, and think that you are not to take up with being an ordinary man; you are not like to get off at ſo cheap a rate. The merit of your anceſtors will enhance your glory; but if you degenerate, it will be your ſhame; they ſerve equally to put your virtues and your failings in a fuller light.

A NOBLE birth does a man leſs honour than it exacts of him to deſerve; and to boaſt of one's family, is to glory in the merit of others.

YOU will find, my ſon, all the paths that lead to glory traced out and trod already before you; there is not a greater treaſure than a good name, and the reputation of one's anceſtors. They have put you in a capacity of attaining to any thing; 'tis not enough to equal them, you muſt go beyond them, and arrive at the goal, I mean the honours which they were at the point of enjoying, when they were carried off by an untimely death.

I LAMENT continually that I never ſaw your grandfather. By the character I have heard of him, nobody had more eminent qualities than he, or a greater talent for war. He acquired ſuch an eſteem and authority in the army, that he did more with ten thouſand men, than others could with twenty. He might have led his troops to a certain danger, and they would have thought themſelves going to an infallible victory. Whatever orders he received, there was no doubt of the execution of them where he was intruſted. At the ſiege of Graveline, the Mareſchals de Gaſſion and La Meilleraye, who commanded

manded the troops, fell out, and their quarrel divided the army. The two parties were going to attack one another, when your grandfather, who was only Major-general, full of that confidence and authority which a zeal for the public good infpires, ordered the troops in the king's name to ftop. He forbade them to own thofe generals any longer for their leaders: the troops obeyed him; and the Marefchals de la Meilleraye and de Gaffion were forced to retire. The king was made acquainted with this action, and fpoke of it feveral times with efteem.

His fidelity to his prince diftinguifhed itfelf in the war of Paris; he refufed the ftaff of Marefchal of France, which Gafton Duke of Orleans offered him, to draw him over to his party. The king being informed of it, fent him a warrant to create him Knight of the Holy Ghoft; and wrote him word, that he would never forget the proofs he had given of his loyalty.

When he was made Governor of Metz, the fineft government and the moft fought after of any at that time in France, Cardinal Richelieu fent him his commiffion to La Chapelle, where he was Governor. He was in bed when the exprefs arrived. His men awaked him; but inftead of being tranfported with the news, he took the packet without opening it, put it under his bolfter, and went to fleep again.

Whilst he was Governor of Metz, he was offered confiderable fums to give his confent for fettling a parliament in that city; but he would never give it. Governors at that time had the fame authority

as

as Viceroys. He refused an hundred thousand livres, which the Jews offered him for leave not to wear the yellow hat. Touched with no passion but for true glory, without any tincture of vanity, or any view of recompence, he despised riches, and loved virtue purely for his own sake. He was so modest that he never knew his own worth. He had the honour to command the great Turenne, who had the complaisance to say, that M. *** had taught him the art of war. Several persons in office have said frequently, that it was a shame for France, that a man of his merit was not preferred to the first dignities of war.

Such, my son, are the patterns set you; patterns that represent to you human virtues in an eminent degree. You have them all before you in your father. I shall say nothing of his talents for war: it does not become me to speak of them; but the use the King made of them, and the various posts of trust that he gave him, are sufficient proofs that he deserved his confidence.

The King often said, that he was one of his best officers, on whom he depended most. This was but part of his merit, for he had all the social virtues: He knew how to reconcile ambition with moderation: He aspired to true glory without troubling himself about making his fortune: He was neglected for a considerable time, and met with a sort of injustice. In that unlucky season when your father was under the frowns of fortune (a juncture when anybody but he would have been tired out), with what courage did he bear his ill-treatment! He resolved, by failing in no part of his duty, to bring Fortune

over

over to his ſide, or leave her inexcuſable: His notion was, that true ambition conſiſted rather in making one-ſelf ſuperior in merit than in dignity.

There are ſome virtues that are not to be acquired but in diſgrace; we know not what we are till we have been tried. The virtues of proſperity are pleaſant and eaſy; thoſe of adverſity are harſh and difficult, and require all the powers of a man to enable him to practiſe them. He knew how to ſuffer without deſponding, for he had an infinite number of reſources in himſelf; he thought he was obliged in duty to continue in his profeſſion, being convinced that the ſlowneſs of recompences never authorizes us to quit the ſervice. His misfortunes never ſhook his courage in the leaſt; he knew how to bear them with patience and dignity, and how to enjoy proſperity without haughtineſs and pride. The change of fortune made none at all in his mind, and did not coſt him a ſingle virtue.

When he was made Governor of Luxemburg, all the province was in dread of the French dominion: he cured the people entirely of their fears; ſo that they were ſcarce ſenſible they had changed maſters. He had a light hand, and governed only by love, and never by authority: he made nobody feel the diſtance between him and others. His goodneſs cut ſhort the way that divided him from his inferiors; he either raiſed them up to himſelf, or elſe ſtooped down to them. He never employed his credit but to do good. He could not bear to ſee any body unhappy where he commanded; all his care was to ſolicit and get penſions for the officers, and gratifications for the wounded,

ed, and ſuch as had diſtinguiſhed themſelves. He made the fortune of abundance of perſons.

Self-love got but little by your father's advancement, which was the good of others. This made him the delight of all that lived under his government; and when he died, if they could have done it, they would have purchaſed him again with their blood. His good qualities ſtruck envy dumb, and all the world in their hearts applauded the King's diſpoſal of his graces. In an age of general corruption, he had the pureſt morals; he thought in a different manner from the generality of mankind.

What faithfulneſs to his word! He always kept it, tho' at his own expence. What diſintereſtedneſs in his conduct! He never minded his advantage in the leaſt. What allowance did he make for human frailties! He was always excuſing the faults of others, and conſidering them barely as their misfortunes; ſo that one would be tempted to imagine, that he thought himſelf the only perſon in the world that was obliged to be an honeſt man. His virtues, far from being troubleſome to others, left every body at their eaſe. He had all that amiable complaiſance and good-nature which is ſo uſeful in life, and ſo neceſſary for the good correſpondence and harmony of mankind. None of his virtues were precarious, becauſe they were all natural. An acquired merit is often uncertain; but your father, ſtill following reaſon as his guide, and practiſing virtue without violence to his nature, never varied at all in his conduct.

See, my ſon, what we have loſt. Such an extraordinary degree of merit ſeemed to inſure us a vaſt fortune: nothing was more reaſonable than our hopes in the reign of ſo juſt a Prince. Your father, however, left you nothing but his name and example. His name obliges you to bear it with dignity, and his virtues challenge your imitation; 'tis a model by which you may form yourſelf: I do not aſk more of you, but I will not excuſe you for leſs.

You have this advantage over your anceſtors, that they may ſerve to guide you: I am not aſhamed to ſay, that they left you no fortune; nor would they bluſh to own it, after employing their eſtates in the ſervice of their prince, and paſſing through life without any injuſtice to others, or any meanneſs in their own conduct.

Great fortunes are ſo ſeldom innocent, that I eaſily forgive your anceſtors for not leaving you any. I have done all I could to bring our affairs into ſome order; a point in which women can diſtinguiſh themſelves no way but by œconomy. I ſhall do my utmoſt to diſcharge every duty incumbent upon me in my circumſtances: I ſhall leave you as much as is fitting for you, if you are ſo unhappy as to have no merit; and enough in all reaſon, if you have the virtues I wiſh you.

As I deſire nothing upon earth ſo much as to ſee you a perfectly honeſt man, let us ſee what ſort of conduct is neceſſary to give one a title to that character, that we may know what we ought to do to deſerve it. I improve myſelf by theſe reflections; and may perhaps

perhaps be one day happy enough to change my precepts into examples.

She that exhorts another ought to lead the way herſelf. A Perſian ambaſſador aſked the wife of Leonidas, 'Why they paid ſuch honours to the women at Lacedæmon?' ''Tis (replied ſhe) becauſe they have entirely the forming of the men.' A Greek lady ſhewed her jewels to Phocion's mother, and aſked to ſee her's: The noble Athenian pointed to her children, and ſaid to her, 'Theſe are my finery and jewels.' I hope, my ſon, to find in time a like ſubject of glory in you. But let us return to the obligations which men are obliged to diſcharge.

There is a certain order in theſe obligations. A man ſhould know how to live with his ſuperiors, his equals, and his inferiors, as well as with himſelf. With his ſuperiors, he ſhould know how to pleaſe without ſinking into meanneſs, ſhould ſhew an eſteem and friendſhip to his equals, ſhould condeſcend to his inferiors ſo as not to let them feel the weight of his ſuperiority, and ſhould keep up a dignity with himſelf.

All theſe obligations are ſtill inferior to the veneration you owe to the Supreme Being. Religion is a correſpondence ſettled between God and man, by the favours of God to men, and the worſhip that men pay to God. Souls of a ſuperior genius have noble ſentiments for the Deity, and pay him a worſhip peculiar to themſelves, very different from that of the vulgar; it all comes from their heart, and is directed immediately to God. Moral virtues are very

very precarious without the chriftian to fupport them. I do not recommend to you a piety blended with weaknefs and fuperftition; I only infift, that the love of order fhould make you fubmit your underftanding and fentiments to God, and fhould fhew itfelf in every part of your conduct; it will infpire juftice into you, and juftice is the bafis of all other virtues.

The generality of young men think to diftinguifh themfelves now-a-days by affuming a libertine air, which degrades them among men of fenfe: Such an air, inftead of arguing a fuperiority of underftanding, fhews only the depravity of the heart. People never attack religion, but when they have an intereft to attack it: Nothing makes a man happier than to have his underftanding convinced, and his heart affected with it; 'tis of excellent ufe in every feafon and circumftance of life. Such as are not happy enough to believe as they ought, do yet find it reafonable to fubmit to the eftablifhed religion: They know that what is mifcalled prejudice, has a great vogue in the world, and ought to be treated with refpect.

A libertine way of thinking, and licentioufnefs of manners, ought to be banifhed under the prefent reign.

The behaviour of the Sovereign is a fort of law to regulate that of others; it enjoins whatever he practifes, and forbids what he declines doing. The failings of princes are multiplied, and their virtues are renewed by imitation. Though courtiers fhould be

be debauched in their ſentiments, there is ſtill a politeneſs reigning at court, which ſerves to throw a veil over vice. We have the good fortune to be born in an age when purity of morals and a reſpect for religion are neceſſary to pleaſe the Prince.

I MIGHT, my ſon, in the order of your duties, inſiſt on what you owe to me, but I would derive it entirely from your heart. Conſider the condition in which your father left me: I had ſacrificed all that belonged to me to raiſe his fortune, and I loſt my all at his death. I ſaw myſelf left alone, deſtitute of any ſupport. I had no friends but his: and I found by experience, that few perſons are capable of being friends to the dead. I met with enemies in my own family: I had a law-ſuit upon my hands againſt potent adverſaries, and my whole fortune depended on the event. I gained it at laſt without any power of my own, and without any cringing to others. In a word, I made the beſt I could of my ill circumſtances; and as ſoon as ever my own fortune was mended, I ſet myſelf to make your's. Give me the ſame ſhare in your friendſhip, that I ſhall give you in my little fortune.

I WILL have no affected reſpect: I would have all your regards to me come not from conſtraint, but purely from your heart. Let them proceed entirely from your inclinations, without being influenced by any motive of intereſt. In ſhort, take care of your own glory, and I'll take care of every thing elſe.

You know how to conduct yourſelf with your ſuperiors: but there are ſtill ſome inſtructions to be given

given with regard to the duty you owe your Prince. You are of a family that has facrificed their all for him. As for the perfons on whom you depend, the firft merit is to pleafe.

In fubaltern employments you have no way to fupport yourfelf but by being agreeable: Mafters are juft like miftreffes: whatever fervices you have done them, they ceafe to love you as foon as you ceafe to pleafe them.

There are various forts of dignity, and they require as various kinds of refpect.

There are real and perfonal dignities, and there are dignities of inftitution: There is always a refpect due to perfons in elevated ftations, but it is merely an outward refpect: Our real refpect and efteem is due only to merit. When fortune and virtue have concurred to raife a man to a high poft, there is a double empire in the cafe, which commands a double fubmiffion; but let not the glittering of grandeur dazzle and impofe upon you.

There are fome mean fouls that are always crouching and grovelling before grandeur. One ought to feparate the man from the dignity, and fee what he is when he is ftripped of it. There is another greatnefs very different from that which power and authority give. 'Tis neither birth nor riches that diftinguifh men; the only real and true fuperiority among them is merit.

The character of an honeft man is a nobler title than any that fortune can beftow. In fubaltern pofts

one is neceſſarily dependent: one muſt make one's court to the miniſters, but it muſt be made with dignity. I ſhall never give you any cringing lectures; 'tis your ſervices that ſhould ſpeak for you, and not any unbecoming ſubmiſſions.

Men of merit, when they make their court to miniſters, do them an honour, but ſcoundrels diſgrace them. Nothing is more agreeable than to be a friend of perſons of dignity; but what lays the foundation of this friendſhip, is a deſire to pleaſe them.

Let your acquaintance be with perſons that are above you; you will by that means get a habit of reſpect and politeneſs. People are too careleſs when they converſe with their equals; they grow dull, for want of exerting their parts.

I do not know whether one may hope to find friends at court. As for perſons of eminent dignity, their poſt exempts them from a great many duties, and covers abundance of their failings. 'Tis good to examine into men to know them thoroughly, and ſee them with their every day's merit about them. The favourites of fortune impoſe upon you, when you look upon them at a diſtance; the diſtance puts them in a point of view that is favourable to them: Fame always enhances their merit, and flattery deifies them. Examine them near, and you'll find them to be but men. What a number of ordinary creatures do we find at court! To rectify one's notions of greatneſs, one muſt view it near; you'll ceaſe immediately either to deſire or fear it.

Let

Let not the failings of great men corrupt you, but rather teach you to correct your own. Let the ill use which they make of their estates teach you to despise riches, and keep yourself within bounds. Virtue seldom has the direction of their expences.

Among the infinite number of tastes invented by luxury and sensuality, why has there not been one formed for relieving the miserable? Does not humanity itself make you feel the necessity of assisting your fellow-creatures? Good-natured and generous tempers are more sensible of the obligation that lies upon them to do good, than they are of all the other necessities of life. Marcus Aurelius thanked the gods for his having always done good to his friends, without making them wait for it. 'Tis the great felicity of grandeur, when others find their fortune in our's: 'I can't (said that prince) have any 'relish of a happiness that nobody shares in but 'myself.'

The most exquisite pleasure in nature is to make the pleasure of others; but for this end one must not be too fond of the goods of fortune. Riches never were the parent of virtue, but virtue has often been the cause of riches. What use, too, do the generality of great men make of the glory of their station? They put it all in exterior marks, and in an air of pride. Their dignity sits heavy on them, and depresses others; whereas true greatness is humane; it is always easy of access, and condescends even to stoop to you: such as really enjoy it, are at their ease, and make others so too, as well as themselves. Their advancement does not cost them any

 virtue,

virtue, and the noblenefs of their fentiments had formed, and in a manner habituated them to it before-hand. Their elevated ftation feems natural to them, and no body is a fufferer by it.

TITLES and dignities are not the bonds that unite us to men, or gain them to us: Without merit and beneficence to recommend our grandeur to them, we have but a precarious tenure of their friendfhip; and they will only feek to indemnify themfelves, at our expence, for the homage which they have been forced to pay to the poft, rather than to the man that enjoys it, whom they will not fail to arraign freely, and condemn in his abfence. If envy be the motive that makes us love to leffen the good qualities of men in great pofts, 'tis a paffion we ought to oppofe, and render them the juftice that they deferve. We fancy frequently that we have no grudge but againft the men, when indeed our malignity is owing to their places: Perfons in great pofts never yet enjoyed them with the good liking of the world, which only begins to do them juftice when they are out of place. Envy in fpite of itfelf pays a homage to greatnefs at the fame time that it feems to defpife it; for to envy places is to honour them. Let us not out of difcontent condemn agreeable ftations, which have no fault but that we are not in them ourfelves. 'Tis time now to pafs to the duties of fociety.

MEN have found it neceffary as well as agreeable to unite for the common good: They have made laws to reftrain the wicked; they have agreed amongft themfelves, as to the duties of fociety, and have annexed

nexed an honourable character to the practice of thofe duties. He is the honeft man that obferves them with the moft exactnefs, and the inftances of them multiply in proportion to the degree and nicety of a perfon's honour.

VIRTUES are linked together, and have a fort of alliance with one another: What conftitutes a hero is, the union of all the virtues. After prefcribing the duties neceffary for their common fecurity, men fet themfelves to make their converfation agreeable, and fettled certain rules of politenefs and living to be obferved by perfons of birth and quality.

THERE are fome failings, againft which no precepts are to be given: There are certain vices that are unknown to men of honour. Probity, fidelity in keeping one's word, and a love of truth, are fubjects that I think I need not infift on, and recommend to you: You know, that a man of honour knows not what it is to tell a lie. What eulogiums does not the world give, and give defervedly, to lovers of truth? The man, fay they, that does good, and fpeaks truth, refembles the Deity, whofe effential properties are goodnefs and truth. We are not indeed obliged always to fpeak what we think, but we muft always think what we fpeak. The true ufe of fpeech is to promote truth. When a man has acquired a reputation for veracity, his word is taken implicitly; it has all the authority of an oath, and the world receives what he fays with a fort of religious refpect.

FALSHOOD in actions is full as inconfiftent with a love of truth, as falfhood in words. Men of honour

are never falſe; what indeed have they to diſguiſe? Nor are they fond of ſhewing themſelves, becauſe, ſooner or later, true merit will make its way.

REMEMBER that the world will ſooner pardon you your failings, than the affectation of pretending to virtues which you have not in reality. Falſhood affects to put on the air of truth, but a falſe man's profeſſions go no further than his looks and diſcourſes; whereas a man of veracity's are made good by his actions. It has been ſaid a long time ago, that hypocriſy is an homage which vice pays to virtue: But the principal virtues are not of themſelves ſufficient to qualify a man to pleaſe; he muſt have likewiſe agreeable and engaging qualities.

WHEN one aims at gaining a great reputation, one is always in a ſtate of dependence on the opinion of others. It it very difficult for a man to riſe to honours by his ſervices, unleſs he has friends to ſet them forth, and a manner of behaviour proper to recommend them.

I HAVE told you already, that in ſubaltern poſts a man can't ſupport himſelf but by a knack of pleaſing; as ſoon as ever he is neglected, he becomes from that moment inconſiderable: There is nothing ſo diſagreeable as to ſhew a too great fondneſs for one's ſelf, and expoſe one's vanity, ſo as to make people ſee that we like ourſelves above all the world, and that every thing centers in us.

A MAN with a great deal of wit may make himſelf very diſagreeable, when he only employs it to

find out the failings of others, and expofe them publicly. As for this fort of men, who only fhew their wit at other people's expence, they ought to confider that no body's life is fo perfectly without a blemifh, as to give him a right to cenfure another man's.

RALLERY makes a part of the amufements of converfation, but is a very nice matter to manage. Perfons that want to traduce, and love to rally, have a fecret malignity in their heart. The moft agreeable rallery in nature gives offence, if it advances a ftep too far; fo eafy is the tranfition from the one to the other. A falfe friend often abufes the liberty of banter, and reflects upon you: In all cafes of this nature the perfon that you attack has the fole right of judging whether you are in jeft or no; the moment that he takes offence, it ceafes to be rallery; 'tis a downright affront.

RALLERY fhould never be ufed but with regard to failings of fo little confequence, that the perfon concerned may be merry on the fubject himfelf. Nice rallery is a decent mixture of praife and reproach; it touches flightly upon little failings, only to dwell the more upon great qualities. Monfieur de la Rochefoucault fays, that ' the man who difhonours another, does lefs mifchief than he that ridicules him:' I fhould be of his opinion for this reafon, that it is not in any body's power to difhonour another: 'tis not the difcourfe or reflections of others, 'tis only our own conduct that can difhonour us: The caufes of difhonour are known and certain, but ridicule is entirely arbitrary: It depends on the manner how objects appear to us, and on our manner

of thinking and taking them. There are ſome people that may be ſaid to wear always ſpectacles of ridicule, and ſee every thing through them ; 'tis not ſo much the fault of objects, as the fault of perſons that view them in ſuch a light : This is ſo true, that ſuch perſons as appear ridiculous in certain companies, would be admired in others where there are men of ſenſe and merit.

A MAN's humour too contributes much to the making him agreeable, or otherwiſe ; dark and ſour humours, that have a ſpice of malevolence in them, are vaſtly diſagreeable.

HUMOUR is the diſpoſition with which the ſoul receives the impreſſion of objects ; good-natured tempers take nothing ill ; their indulgence is of benefit to others, and ſupplies them with what they want in themſelves.

THE generality of mankind imagine, that it is to no purpoſe to attempt to correct their humour ; they ſay 'I was born ſo,' and fancy this excuſe is enough to juſtify their not taking any pains about it. Such tempers muſt infallibly diſpleaſe ; men owe you nothing, any farther than you are agreeable to them. The way to be ſo, is to forget one's ſelf, to put others upon ſubjects that they like, to make them pleaſed with themſelves, to ſet them out with advantage, and allow them the good qualities which others diſpute their having. They believe you give them what the world does not allow them : Their merit ſeems in ſome ſort to be of your creation, whilſt you exalt them

them in the opinion of others: But this is never to be pushed so far as to commence flattery.

Nothing pleases so much as sensible and tender persons trying to make a friendship with others.

Take care to carry yourself in such a manner, that your behaviour may at once make a tender of your own friendship, and invite the friendship of others. You can never be an amiable man, without knowing how to be a friend, without a taste and knowledge of friendship. 'Tis this corrects the vices of society; it softens the roughness of people's natures; it brings down their vanity, and makes them know themselves. All the obligations of honour are included in the obligations of perfect friendship.

In the hurry and bustle of the world, take care, my son, to have a sure friend to whisper truth to your soul: Be always ready to hear the advice of your friends. The owning of faults is no hard matter for persons that find a fund within themselves to mend them: Think that you have never done enough, when you find that you can still do better. No body takes a reproof so kindly as he that deserves most to be commended. If you are happy enough to find a true friend, you have found a treasure; his reputation will secure your own: He will answer for you to yourself; he will alleviate all your troubles, and multiply all your pleasures. But if you would deserve a friend, you must know how to be one.

All the world is complaining of the want of friends, and yet fcarce any body gives himfelf the trouble of bringing the neceffary difpofitions to gain and preferve them. Young men have their companions, but they very rarely have any friends: Pleafures are what unite them, but pleafures are not ties worthy of friendfhip. I do not pretend to make a differtation on this fubject; I only touch flightly on fome duties of civil life: I refer you to your own heart, which will put you upon defiring a friend, and make you feel the neceffity of having one. I depend upon the nicenefs of your fentiments to inftruct you in the duties of friendfhip.

If you would be perfectly an honeft man, you muft think of keeping your felf-love within bounds, and placing it on a good object. Honefty confifts in waving one's own rights, and paying a regard to thofe of others. If you fet up to be happy alone, you will never be fo; all the world will difpute your happinefs with you: but if you are for making the world happy, as well as yourfelf, every body will affift you. All vices whatever flatter felf-love, and all the virtues agree to attack it; valour expofes it; modefty lowers it; generofity throws it away; moderation mortifies it; and zeal for the public facrifices it to the good of fociety.

Self-love is a preferring of one's felf to others, as honefty is the preferring of others to one's felf. There are two kinds of felf-love; the one natural, lawful, and regulated by juftice and reafon; the other vicious and corrupt. Our firft object is certainly ourfelves; 'tis only reflection that calls us back

back to juſtice. We don't know how to love ourſelves; we either carry our ſelf-love too high, or exerciſe it improperly. To love one's ſelf as one ought, is to love virtue; to love vice, is to ſtrike in with a blind and miſtaken love.

We have ſometimes ſeen perſons advance themſelves by ill ways; but if vice is preferred, it is not for any length of time; corrupt perſons ruin themſelves by the very means, and with the ſame principles, that raiſed them. If you would be happy with ſecurity, you muſt be ſo with innocence. There is no power ſure and laſting but that of virtue.

There are ſome amiable tempers that have a fine and natural congruity with virtue: Thoſe to whom nature has not been ſo bountiful, muſt be watchful over their conduct, and know their true intereſt, to be able to correct an evil diſpoſition. Thus the underſtanding rectifies the heart.

The love of eſteem is the life and ſoul of ſociety; it unites us to one another: I want your approbation, you ſtand in need of mine. By forſaking the converſe of men, we forſake the virtues neceſſary for ſociety; for when one is alone, one is apt to grow negligent; the world forces you to have a guard over yourſelf.

Politeness is the moſt neceſſary quality for converſation; 'tis the art of employing the exterior marks of breeding, which after all gives us no aſſurance of a man's inward qualities. Politeneſs is an imitation of honeſty, and ſhews a man in his outſide,

fide, fuch as he ought to be within ; it difcovers itfelf in every thing, in his air, in his difcourfe, and in his actions.

There is a politenefs of underftanding, and a politenefs of manners : That of the underftanding confifts in faying curious and ingenious things ; that of manners, in faying things of a flattering nature, and an agreeable turn.

I do not confine politenefs to that intercourfe of civilities and compliments, which is fettled by common ufe ; they are made without meaning, and received without any fenfe of obligation : People are apt to over-do the matter in this fort of intercourfe, and abate of it upon experience.

Politeness is a defire to pleafe the perfons with whom we are obliged to live, and to behave ourfelves in fuch a manner, that all the world may be fatisfied with us ; our fuperiors with our refpects ; our equals with our efteem ; and our inferiors with our kindnefs and condefcenfion. In a word, it confifts in a care to pleafe, and fay what is proper to every body. It fets out their good qualities ; it makes them fenfible that you acknowledge their fuperiority ; when you know how to exalt them, they will fet you out in their turn ; they will give you the fame preference to others, which you are pleafed to give them to yourfelf ; their felf-love obliges them to do fo.

The way to pleafe is not to difplay your fuperiority ; 'tis to conceal it from being perceived. There

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is a great deal of judgment in being polite; but the world will excuse you at an easier rate.

The generality of people require only certain manners that please: if you have them not, you must make up the defect with the number of your good qualities. There must be a great deal of merit to get over a clownish awkward behaviour. Never let the world see that you are fond of your own person: A polite man never finds time to talk of himself.

You know what sort of politeness is necessary to be observed to the women. At present it looks as if the young men had made a vow not to practise it; 'tis a sign of a careless education.

Nothing is more shameful than a voluntary rudeness; but let them do their worst, they can never rob the women of the glory of having formed the finest gentlemen of the last age. 'Tis to them that they owed all the complaisance of behaviour, the delicacy of inclinations, and the fine gallantry of wit and manners which were then remarkable.

At present, indeed, exterior gallantry seems to be banished; the manners of the world are different, and every body has lost something by the change; the women the desire of pleasing, which was the source of their charms; and the men the complaisance and fine politeness, which is only to be acquired in their conversation. The generality of men fancy that they owe them neither probity nor fidelity: it looks as if they had a licence to betray them, without affecting their honour. Whoever would think fit to examine into the motives of such a conduct, would

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find them very fcandalous. They are faithful to one another, becaufe they are afraid, and know they fhall be called to an account; but they are falfe to the women without fear of fuffering, and without remorfe. This fhews their probity to be only forced, to be rather the effect of fear than the love of juftice; and accordingly, if we examine clofe into fuch as make a trade of gallantry, we fhall find them frequently to be men of no honour; they contract ill habits; their manners are corrupted; they grow indifferent to truth, and indulge themfelves in their habitual neglect of their word and oaths. What a trade is this! where the leaft ill thing that you do, is to feduce the women from their duty, to difhonour fome, to make others defperate, where a fure calamity is oftentimes all the recompence of a fincere and conftant affection.

THE men have no reafon to find fo much fault with the women; for it is by them that they lofe their innocence. If we except fome women that feem deftined to vice from their cradle, the reft would live in a regular practice of their duty, if the men did not take pains to turn them from it: but, in fhort, 'tis their bufinefs to be on their guard againft them. You know that it is never allowable to difhonour them; if they have had the weaknefs to truft you with their honour, 'tis a confidence that you ought not to abufe. You owe it to them, if you have reafon to be fatisfied with them; you owe it to yourfelf, if you have reafon to complain of them. You know, too, that by the laws of honour you muft fight with equal weapons; you ought not therefore to expofe a woman to difhonour for her amour, fince fhe can never expofe you for yours.

I MUST,

I must, however, caution you againſt incurring their hatred; it is violent and implacable: There are ſome offences which they never pardon, and people run a greater riſk than they imagine, in wounding their honour; the leſs their reſentment breaks out, the more terrible is it; by being held in, it grows the fiercer. Have no quarrel with a ſex that knows ſo well how to reſent and revenge themſelves; and the rather, becauſe the women make the reputation of the men, as the men make that of the women.

'Tis a happy talent, but very rarely to be met with, to know how to manage the point of praiſe, to give it agreeably and with juſtice. The moroſe man does not know how to praiſe; his judgment is ſpoiled by his temper. The flatterer, by praiſing too much, ruins his own credit, and does honour to nobody. The vain man deals out his praiſes only to receive others in return; he ſhews too plainly that he praiſes merely out of affectation. Shallow underſtandings eſteem every thing, becauſe they know not the value of things: they cannot make either their eſteem or contempt paſs in the world. The envious wretch praiſes nobody, for fear of putting others on a level with himſelf. An honeſt man praiſes in the right place; he feels more pleaſure in doing juſtice, than in raiſing his own reputation by leſſening that of others. Perſons that reflect, and are nice upon this article, are very ſenſible of all theſe differences. If you would have your praiſes of any body be of ſervice to you, always praiſe out of the regard you have for others, and not out of any regard to yourſelf.

One ſhould know how to live with one's competitors; there is nothing more common than to wiſh

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to raiſe one's ſelf above them, or to try to ruin them: But there is a much nobler conduct; 'tis never to attack them, and always ſtrive to exceed them in merit; 'tis a handſome action to yield them the place which you think is due to them.

An honeſt man chuſes rather to neglect his own fortune, than to fail in a point of juſtice. Diſpute about glory with yourſelf, and ſtrive to acquire new virtues, and to improve the merit of thoſe which you have already.

One muſt be very cautious in the article of revenge; it is often of uſe to make one's ſelf feared; but it is almoſt always dangerous to revenge one's ſelf. There is not a greater weakneſs than to do all the miſchief that we can. The beſt manner of revenging an injury, is not to imitate the perſon that did it. 'Tis a ſight worthy of honeſt men to oppoſe patience to paſſion, and moderation to juſtice. An extravagant hatred puts you beneath the perſons that you hate. Do not juſtify your enemies; do nothing that can excuſe them; they do us leſs miſchief than our own faults. Little ſouls are cruel, but clemency is the virtue of great men. Cæſar ſaid, that 'the 'moſt agreeable fruit of his victories, was the having 'it in his power to give people their lives who had 'attempted his own.' There is nothing more glorious and exquiſite than this kind of revenge; 'tis the only one that men of honour allow themſelves to take. As ſoon as your enemy repents and makes his ſubmiſſion, you loſe all manner of right to revenge.

The generality of mankind bring nothing into the intercourſe of life but their weakneſs, which ſerves

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for ſociety. Honeſt men form an intimacy by their virtues, the ordinary ſort of men by their pleaſures, and villains by their crimes.

Good-fellowship and gaming have their exceſs and their dangers : Love has others peculiar to itſelf; there is no playing always with beauty ; it ſometimes commands imperiouſly. There is nothing more ſhameful in a man than exceſſive drinking, and drowning his reaſon, which ought to be the guide of his life. To give up one's ſelf to voluptuouſneſs is to degrade one's nature. The ſureſt way to avoid it is not to grow familiar with it : one would think the voluptuous man's ſoul was a charge to him.

As for gaming, 'tis the deſtruction of all decorum. The prince forgets his dignity at it, and the woman her modeſty. Deep play carries with it all the ſocial vices. They rendezvous at certain hours to hate and ruin one another ; 'tis a great trial of probity ; and few people have preſerved theirs unſpotted in a courſe of gaming.

The moſt neceſſary diſpoſition to reliſh pleaſures is, to know how to be without them. Senſual pleaſure is out of the way of reaſonable perſons. Let your pleaſures be ever ſo great, remember ſtill to expect ſome melancholy affair to diſturb them, or ſome vexatious one to end them.

Wisdom makes uſe of the love of glory to guard againſt the meanneſs into which ſenſuality hurries a man. But one muſt ſet to work betimes to keep one's ſelf free from paſſions ; they may in the beginning be

under command, but they domineer at laſt: They are more eaſy to be overcome than ſatisfied.

KEEP yourſelf from envy, 'tis the loweſt and moſt ſhameful paſſion in the world; it is always diſowned. Envy is the ſhadow of glory, as glory is the ſhadow of virtue. The greateſt ſign that a man is born with great qualities is to ſay, that he has no envy in his nature.

A MAN of quality can never be amiable without liberality. The covetous man cannot fail of being diſagreeable. He has within him an obſtacle to all virtues: he has neither juſtice nor humanity. When once a man gives up himſelf to avarice, he renounces glory: it is ſaid, there have been illuſtrious villains, but that there never were any illuſtrious miſers.

THOUGH liberality is a gift of nature, yet if we had a diſpoſition to the contrary vice, we might by good ſenſe and reflection correct it.

THE covetous man enjoys nothing. Money has been ſaid to be a good ſervant, though an ill maſter; but it is good on account of the uſe we can make of it.

THE covetous wretch is more tormented than the poor man. The love of riches is the root of all vices, as diſintereſtedneſs is the firſt principle of all virtues.

RICHES muſt be immenſe, in order to be entitled to the firſt place among the goods of life: they are indeed the firſt object of the deſires of the greateſt part

part of mankind; yet virtue, glory, and a great reputation, are vaſtly preferable to all the gifts of fortune.

The moſt ſenſible pleaſure of honeſt men is to do good, and relieve the miſerable. What a wide difference is there between having a little more money, or loſing it for one's diverſion, and the parting with it in exchange for the reputation of goodneſs and generoſity! 'Tis a ſacrifice that you make to your glory. Deny yourſelf ſomething to lay up a fund for your liberality; 'tis an excellent point of œconomy, which naturally tends to advance you, and gain you a good character.

A great reputation is a great treaſure. We muſt not imagine that a great fortune is neceſſary to enable one to do good; all the world can do it in their ſeveral ſtations, with a little attention to themſelves, and others; fix this inclination in your heart, and you'll find wherewith to gratify it: occaſions enough offer themſelves before you, and there are but too many unhappy perſons that ſolicit you.

Liberality diſtinguiſhes itſelf in the manner of giving. The liberal man doubles the merit of a preſent by the good will with which he makes it: the covetous wretch ſpoils it by his regret at parting with it. Liberality never ruined any body. Families are not raiſed by avarice, but they are ſupported by juſtice, moderation, and integrity. Liberality is one of the duties of a noble birth. When you do good, you only pay a debt; but ſtill prudence is to govern you in ſuch caſes; the principles of profuſeneſs are not ſhameful, but the conſequences of it are dangerous.

There are few men know how to live with their inferiors. The great opinion that we entertain of ourſelves, makes us look upon all below us as a diſtinct ſpecies; but how contrary are ſuch ſentiments to humanity! If you would raiſe yourſelf a great name, you muſt be affable and eaſy of acceſs; your military profeſſion gives you no diſpenſation in this point. Germanicus was adored by his ſoldiers. To learn what they thought of him, he walked one evening through his camp, and overheard what they ſaid at their little meals, where they take upon them to paſs their judgment on their general; 'he went (ſays 'Tacitus) to enjoy his reputation and glory.'

You muſt command by example, rather than authority: Admiration forces men to imitation, much ſooner than command: To live at your eaſe, and treat your ſoldiers harſhly, is to be their tyrant, and not their general.

Consider with what view authority was firſt inſtituted, and in what manner it ſhould be exerciſed: 'tis virtue, and the natural reſpect which the world pays to it, that made men conſent to obedience. You are an uſurper of authority, if you do not poſſeſs it upon that footing. In an empire where reaſon ſhall govern, all the world ſhould be on a level, and no diſtinction be paid but to virtue.

Humanity itſelf ſuffers by the vaſt difference that fortune has put between one man and another. 'Tis not any dignity, or haughtineſs, but your merit, that ſhould diſtinguiſh you from the vulgar. Conſider the advantages of a noble birth, and high ſtation, only as goods which fortune lends you, and not

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as diſtinctions annexed to your perſon, and that make a part of yourſelf. If your quality raiſes you above the ordinary world, think how much you have in common with other men by your weakneſſes, which confound you with them: let juſtice, then, ſtop the motions of your pride, which would diſtinguiſh you from them.

Know that the firſt laws which you ought to obey, are thoſe of humanity: Remember that you are a man, and that you command over men. When the ſon of Marcus Aurelius loſt his preceptor, the courtiers found fault with him for weeping on that occaſion. Marcus Aurelius ſaid to them: 'Allow my 'ſon to be a man, before he comes to be an em-'peror.'

Forget always what you are, when humanity requires it of you; but never forget it when true glory calls upon you to remember it. In fine, if you have any authority, uſe it only for the happineſs of others. Admit them near you, if you are great yourſelf, inſtead of keeping them at a diſtance: never make them feel their inferiority; and live with them, as you would have your ſuperiors live with you.

The greateſt part of mankind do not know how to live with themſelves: all their care is rather how to get rid of themſelves, and they ſpend their time in ſeeking for happineſs in exterior objects. You ſhould, if it be poſſible, fix your felicity within yourſelf, and find in your own breaſt an equivalent for the advantages which fortune denies you; you will be more eaſy as to them; but it muſt be a principle of reaſon that brings you thus to yourſelf, and not an averſion for mankind.

You love ſolitude ; they reproach you with being too private ; I do not find fault with your taſte, but you muſt not let the ſocial virtues ſuffer from it. Retire into yourſelf, ſays Marcus Aurelius ; practiſe often this retreat of the ſoul, you will improve yourſelf by it. Have ſome maxim to call up your reaſon, and fortify your principles upon occaſion. Your retirement makes you acquainted with good authors: judicious men do not croud their minds indifferently with all ſorts of learning, but chooſe their ſubject.

Take care that your ſtudies influence your manners, and that all the profit of your reading be turned to virtue. Try to find out the firſt principles of things, and do not ſubject yourſelf ſervilely to the opinions of the vulgar.

Your ordinary reading ſhould be hiſtory, but always uſe reflection with it. If you only think of filling your memory with facts, and poliſhing your mind with the thoughts and opinions of the ancients, you will only lay up a magazine of other people's notions: one quarter of an hour's reflection improves and forms the mind more than a great deal of reading. A want of learning is not ſo much to be dreaded, as error and falſe judgments.

Reflection is the guide that leads to truth : conſider facts only as authorities to ſupport reaſon, or as ſubjects to exerciſe it.

History will inſtruct you in your buſineſs ; but after you have drawn from it all the advantage proper for your profeſſion, there is a moral uſe to be made of it, which is of much greater conſequence to you.

The first science of man is human nature. Leave politics to ministers, and what belongs to grandeur to princes; but do you find out the man in the prince; observe him in the course of common life; see how low he sinks, when he gives himself up to his passions. An irregular conduct is always followed with dismal consequences.

To study history is, to study the passions and opinions of men; 'tis to examine them thoroughly; 'tis to pull the mask off their actions, which appeared great whilst they were veiled, and consecrated as it were by success, but often become contemptible when the motive of them is known. There is nothing more ambiguous than the actions of men. We must trace them up to their principles, if we would know them rightly. 'Tis necessary to be sure of the spirit of our actions, before we glory in them.

We do little good, and a great deal of ill; and have the knack, too, of spoiling and depraving the little good that we do.

See Princes in history, and elsewhere, as so many Actors on the stage; they no way concern you, but by the qualities which we have in common with them. This is so true, that such historians as have set themselves to describe them rather as men than kings, and shew them to us in their private life, give us the most pleasure: we find ourselves out in them: we love to see our own weaknesses in great men. This consoles us in some measure for our own lowness, and raises us in some sort to their elevation. In short, consider a history as a register of times, and a picture of manners: you may discover yourself there, without any offence to your vanity.

I SHALL exhort you, my fon, rather to take pains with your heart, than to improve your underftanding; that ought to be the great ftudy of your life. The true greatnefs of man lies in the heart; it muft be elevated by afpiring to great things, and by daring to think ourfelves worthy of them. 'Tis as becoming to encourage a little vanity within one's felf, as it is ridiculous to fhew it to others.

TAKE care to have thoughts and fentiments worthy of you. Virtue raifes the dignity of man, and vice degrades him. If one was unhappy enough to want an honeft heart, one ought for one's own intereft to correct it: nothing makes a man truly valuable but his heart, and nothing but that can make him happy; fince our happinefs depends only on the nature of our inclinations. If they are fuch as lead you to trifling paffions, you will be the fport of their vain attachments: they offer you 'flowers; but always (as 'Montaigne fays) miftruft the treachery of your 'pleafures.'

WE muft not indulge ourfelves long in things that pleafe us; the moment that we give ourfelves up to them, we lay the foundation of our forrows. The generality of mankind employ the firft part of their life in making the reft of it miferable. You muft not abandon reafon in your pleafures, if you would find it again in your troubles.

IN fhort, keep a ftrict guard over your heart, it is the fource of innocence and happinefs. You will not pay too dear for the freedom of your mind and heart, though you purchafe it by the facrifice of your pleafures, as was the faying of an ingenious man. Never

ex-

expect, then, to reconcile fenfuality with glory, or the charm of voluptuoufnefs with the recompence of virtue. However, when you bid adieu to pleafures, you will find in other things fatisfaction enough to make you amends. There are various forts of it: Glory and truth have their pleafures; they are the delights of the foul and heart.

LEARN likewife to reverence and ftand in awe of yourfelf. The foundation of happinefs is laid in the peace of the mind, and fecret teftimony of the confcience. By the word confcience, I mean the inward fenfe of a nice honour, which affures you that you have nothing to reproach yourfelf with. Again, how happy is it to know how to live with one's felf, to renew your acquaintance there with pleafure, and quit yourfelf for a time with regret! The world then indeed is lefs neceffary to you; but take care it does not make you out of humour with it: One muft not entertain an averfion for men; they will defert you when you defert them: You have ftill occafion for them, you are not either of an age or profeffion to do without them; but when one knows how to live with one's felf as well as with the world, they are two pleafures that fupport one another.

A PASSION for glory may contribute greatly to your advancement and happinefs: but it may likewife make you unhappy and defpicable, if you know not how to govern it: 'tis the moft active and lafting of all our inclinations. The love of glory is the laft paffion that quits us; but we muft not confound it with vanity. Vanity aims at the approbation of other people; true glory, at the fecret teftimony of the confcience. Endeavour to gratify the paffion that you have for glory; make fure of this inward tefti-

teſtimony; your tribunal is ſeated in your own breaſt, why then ſhould you ſeek it elſewhere? You can always be a judge of your own worth. Let men diſpute your good qualities, if they pleaſe; as they do not know you, you can eaſily conſole yourſelf. It is not of ſo much conſequence to be thought an honeſt man, as to be one. Such as do not mind the approbation of other people, but only aim at deſerving it, take the ſureſt way to obtain both. What affinity is there between the greatneſs of man, and the littleneſs of the things which make the ſubject of his glorying? There is nothing ſo ill ſuited as his dignity, and the vanity that he derives from an infinite number of trifling things: a glory ſo ill grounded ſhews a great want of merit. Perſons that are truly great are not ſubject to the infatuations of vain-glory.

One muſt, if it be poſſible, my ſon, be content with one's condition in the world: there is nothing more rare and valuable, than to find perſons that are ſatisfied with it. 'Tis our own fault. There is no condition of life ſo bad, but it has one good ſide. Every ſituation has its point of view; we ſhould place it in that favourable light, and ſhall find that it is not the fault of our ſituations, but purely our own. We have much more reaſon to complain of our own temper, than of fortune. We lay all the blame upon events, when all the fault lies upon our own diſcontent; the evil is within us, let us not ſeek for it any where elſe. By qualifying our temper, we often change our fortune. It is much eaſier for us to adjuſt ourſelves to things, than to adjuſt things to ourſelves. A great application to find out a remedy frequently irritates the diſeaſe, and the imagination conſpires with the pain to increaſe and fortify it. A dwelling

dwelling upon misfortunes renews them, by making them prefent to the mind. An ufelefs ftruggling to get out of our circumftances, makes us flower in contracting an acquaintance with them, which would make them fit eafy on us. One muft always give way to misfortunes; have recourfe to patience: 'tis the only way to alleviate them.

If you would do yourfelf juftice, you will be content with your fituation. I dare fay, that after the lofs we have fuffered, if you had had another mother, you would be ftill fuller of complaints. Reflect on the advantages of your condition, and you will be lefs fenfible of the difficulties of it. A wife man in the fame circumftances with others, has more advantages, and feels fewer inconveniences, than they.

You may depend upon it, that there is no condition but has its troubles; 'tis the fituation of human life; there is nothing pure and unblended in it. 'Tis to pretend to exempt one's felf from the common law of our nature, to expect a conftant happinefs. The very perfons that you think the happieft, would hardly appear fo to you, if you knew the exact fituation of their fortune, or their heart. Thofe that are raifed the higheft are frequently the moft unhappy. With great employments, and vulgar maxims, one is always reftlefs and uneafy: 'tis not places, but reafon that removes anxiety from the mind. If you are wife, fortune can neither increafe nor diminifh your happinefs.

Judge by yourfelf, and not by the opinions of others. Misfortunes and diforders arife from falfe judgments; falfe judgments from our paffions, and paf-

fions

ſions from our converſation with mankind: you always come from them more perfect than you were before. To weaken the impreſſion that they make upon you, and to moderate your deſires and inquietudes, conſider that time is continually running away with your pains as well as your pleaſures; that every moment, young as you are, carries off a part of yourſelf; that all things are perpetually ſinking into the abyſs of paſt time, thence never to return again.

All that you ſee greateſt on earth meets with the very ſame treatment as yourſelf. The honours, the dignities, the precedences ſettled among men, are mere ſhews and ceremonies, without any reality; do not imagine that they are qualities inſeparable from their being. Thus ought you to conſider ſuch as are above you; but take in your view likewiſe an infinite number of miſerable wretches that are below you: the difference between you and them is owing only to chance; but pride and the great opinion we have of ourſelves make us think that the good condition we are in is no more than our due, and conſider every thing that we do not enjoy as a robbery of what ſhould belong to us: you cannot but ſee plainly that nothing is more unreaſonable than ſuch an imagination. Enjoy, my ſon, the advantages of your circumſtances; but ſuffer patiently the inconveniences that attend them. Conſider, that wherever there are men, there are unhappy creatures. Enlarge your mind, if poſſible, ſo far as to foreſee and know all the accidents that can befall you. In a word, remember that a man's happineſs depends on his manners and conduct; but the higheſt felicity is to ſeek for it in the paths of innocence, and there one never fails to find it.

MAXIMS,

MAXIMS,

AND

MORAL REFLECTIONS,

BY THE

DUKE DE LA ROCHEFOUCAULT.

"Read in the morning ſome of La Rochefoucault's Maxims;
"conſider them, examine them well, and compare them
"with the real Characters you meet in the evening *.
"Till you come to know mankind by your own expe-
"rience, I know no thing, nor no man, that can, in the
"mean time, bring you ſo well acquainted with them as Le
"Duc de la Rochefoucault. His little Book of Maxims,
"which I would adviſe you to look into, for ſome moments
"at leaſt, every day of your life, is, I fear, too like and too
"exact a picture of Human Nature. I own, it ſeems to
"degrade it; but yet my experience does not convince
"me that it degrades it unjuſtly †."

THE deſire of appearing to be perſons of ability often prevents our being ſo.

No accidents are ſo unlucky, but that the prudent may draw ſome advantage from them: nor are there

* See Cheſterfield's Letters, Letter 225. † Letter 273.

any

any ſo lucky, but what the imprudent may turn to their prejudice.

GREAT actions, the luſtre of which dazzles us, are repreſented by politicians as the effect of deep deſign; whereas they are commonly the effects of caprice and paſſion. Thus the war between Auguſtus and Antony, ſuppoſed to be owing to their ambition to give a Maſter to the world, aroſe probably from jealouſy.

THERE is nothing of which we are ſo liberal as of advice.

WE may give advice; but we cannot give conduct.

WE are never made ſo ridiculous by the qualities we have, as by thoſe we affect to have.

WE had better appear to be what we are, than affect to appear what we are not.

WE judge ſo ſuperficially of things, that common words and actions, ſpoke and done in an agreeable manner, with ſome knowledge of what paſſes in the world, often ſucceed beyond the greateſt ability.

THE ambitious deceive themſelves in propoſing an end to their ambition; for that end, when attained, becomes a means.

WHEN great men ſuffer themſelves to be ſubdued by the length of their misfortunes, they diſcover that the ſtrength of their ambition, not of their underſtanding, was that which ſupported them. They diſ-

cover,

cover, too, that, allowing for a little vanity, heroes are juſt like other men.

We paſs often from love to ambition; but we ſeldom return from ambition to love.

Those who apply themſelves too much to little things, commonly become incapable of great ones.

Few things are impracticable in themſelves; and it is for want of application, rather than of means, that men fail of ſucceſs.

Avarice is more oppoſite to œconomy than liberality.

Extreme avarice almoſt always makes miſtakes. There is no paſſion that oftener miſſes its aim, nor on which the preſent has ſo much influence in prejudice of the future.

Avarice often produces contrary effects. There are many people who ſacrifice their whole fortunes to dubious and diſtant expectations; there are others who contemn great future for little preſent advantages.

We like better to ſee thoſe on whom we confer benefits, than thoſe from whom we receive them.

Civility is a deſire to receive civility, and to be accounted well-bred.

That conduct often ſeems ridiculous, the ſecret reaſons of which are wiſe and ſolid.

A man

A MAN often imagines he acts, when he is acted upon; and while his mind aims at one thing, his heart insensibly gravitates towards another.

IN conversation confidence has a greater share than wit.

IN love there are two sorts of constancy: one arises from our continually finding in the favourite object fresh motives to love; the other, from our making it a point of honour to be constant.

NONE but the contemptible are apprehensive of contempt.

ONE reason why we meet with so few people who are reasonable and agreeable in conversation is, that there is scarce any body who does not think more of what he has to say, than of answering what is said to him. Even those who have the most address and politeness, think they do enough if they only *seem* to be attentive; at the same time their eyes and their minds betray a distraction as to what is addressed to them, and an impatience to return to what they themselves were saying: not reflecting, that to be thus studious of pleasing themselves, is but a poor way of pleasing or convincing others; and that to hear patiently, and answer precisely, are the great perfections of conversation.

WE easily forget crimes that are known only to ourselves.

THE greatest of all cunning is, to seem blind to the snares laid for us; men are never so easily deceived

ceived as while they are endeavouring to deceive others.

Cunning and treachery proceed from want of capacity.

The ſure way to be cheated is, to fancy ourſelves more cunning than others.

Few people are well acquainted with Death. It is generally ſubmitted to through ſtupidity and cuſtom, not reſolution: moſt men die, merely becauſe they cannot help it.

Death and the Sun are not to be looked at ſteadily.

It is as eaſy to deceive ourſelves without *our* perceiving it, as it is difficult to deceive others without *their* perceiving it.

Decency is the leaſt of all laws, but the moſt ſtrictly obſerved.

It is much eaſier to ſuppreſs a firſt deſire, than to ſatisfy thoſe that follow.

Before we paſſionately wiſh for any thing, we ſhould examine into the happineſs of its poſſeſſor.

Were we perfectly acquainted with the object, we ſhould never paſſionately deſire it.

Were we to take as much pains to *be* what we ought, as we do to diſguiſe what we *are*, we might appear like ourſelves, without being at the trouble of any diſguiſe at all.

We are ſo uſed to diſguiſe ourſelves to others, that at laſt we become diſguiſed even to ourſelves.

A man who finds not ſatisfaction in himſelf, ſeeks for it in vain elſewhere.

Envy is more irreconcileable than hatred.

Envy is deſtroyed by true friendſhip, and coquetry by true love.

A great genius will ſincerely acknowledge his defects as well as his perfections: it is a weakneſs, not to own the ill as well as the good that is in us.

Had we no faults ourſelves, we ſhould take leſs pleaſure in obſerving thoſe of others.

Flattery is a ſort of bad money, to which our vanity gives currency.

We ſhould manage our fortune like our conſtitution; enjoy it when good, have patience when bad, and never apply violent remedies but in caſes of neceſſity.

It is more diſhonourable to diſtruſt a friend, than to be deceived by him.

We always love thoſe who admire *us*; but we do not always love thoſe whom *we* admire.

Rare as true love is, it is leſs ſo than true friendſhip.

The greateſt effort of friendſhip is, not the diſcovery of our faults to a friend, but the endeavouring to make him ſee his own.

A fool

A FOOL has not ſtuff enough to make a good man.

RESOLUTE people alone can be truly good-natured; ſuch as commonly ſeem ſo are weak, and eaſily ſoured.

GOOD ſenſe ſhould be the teſt of all rules, both ancient and modern: whatever is incompatible with good ſenſe is falſe.

IT is more difficult to prevent being governed, than to govern others.

GRAVITY is a myſterious carriage of the body, invented to cover the defects of the mind.

A GOOD grace is to the body, what good ſenſe is to the mind.

NONE are either ſo happy or ſo unhappy as they imagine.

WE take leſs pains to *be* happy, than to *appear* ſo.

HAPPINESS is in the taſte, not in the thing; and we are made happy by poſſeſſing what we ourſelves love, not what others think lovely.

WHEN our hatred is violent, it ſinks us even beneath thoſe we hate.

EVERY body ſpeaks well of his heart, but no one dares to ſpeak well of his head.

THE head is always the dupe of the heart.

THE head cannot long act the part of the heart.

One acquired honour is ſurety for more.

Hope, deceitful as it is, carries us agreeably through life.

Our humour is more in fault than our underſtanding.

The calm or diſquiet of our temper depends not ſo much on affairs of moment, as on the diſpoſition of the trifles that daily occur.

Hypocrisy is the homage that vice pays to virtue.

It is a miſtake to imagine, that the violent paſſions only, ſuch as ambition and love, can triumph over the reſt. Idleneſs, languid as it is, often maſters them all; ſhe indeed influences all our deſigns and actions, and inſenſibly conſumes and deſtroys both paſſions and virtues.

Idleness is more in the mind than in the body.

Only ſuch perſons who avoid giving jealouſy are deſerving of it.

Jealousy is always born with love, but does not always die with it.

Jealousy is nouriſhed by doubt; it either becomes madneſs, or ceaſes, as ſoon as we arrive at certainty.

In jealouſy there is leſs love than ſelf-love.

There is a ſpecies of love whoſe exceſs prevents jealouſy.

Philosophy eaſily triumphs over paſt and future ills; but *preſent* ills triumph over philoſophy.

THE good we have received from a man ſhould make us bear with the ill he does us.

IT is leſs dangerous to do ill to moſt men, than to do them too much good.

WE ſeldom find people ungrateful ſo long as we are in a condition to ſerve them.

INTEREST ſpeaks all languages, and acts all parts, even that of *diſintereſtedneſs* itſelf.

INTREPIDITY is an extraordinary ſtrength of ſoul, that renders it ſuperior to the trouble, diſorder, and emotion, which the appearance of danger is apt to excite. By this quality heroes maintain their tranquillity, and preſerve the free uſe of their reaſon, in the moſt ſurpriſing and dreadful accidents.

EVERY one complains of the badneſs of his memory, but nobody of his judgement.

To know things well, we ſhould know them in detail; and as that is in a manner infinite, our knowledge therefore is always ſuperficial and imperfect.

No diſguiſe can long *conceal* love where it is, nor *feign* it where it is not.

To judge of love by moſt of its effects, one would think it more like hatred than kindneſs.

THERE is only one ſort of love, but there are a thouſand different copies of it.

LOVE, like fire, cannot ſubſiſt without continual motion; it ceaſes to exiſt, as ſoon as it ceaſes to hope or fear.

THERE are people who would never have been in love, had they never heard talk of it.

TO fall in love, is much eaſier than to get rid of it.

NOVELTY to love is like the bloom to fruit; it gives a luſtre, which is eaſily effaced, but never returns.

IT is impoſſible to love thoſe a ſecond time whom we have really ceaſed to love.

IN love, thoſe who are *firſt* cured, are *beſt* cured.

ALL the paſſions make us commit faults; but love makes us guilty of the moſt ridiculous ones.

TO ſtudy men, is more neceſſary than to ſtudy books.

THE truly honeſt man is he who valueth not himſelf on any thing.

HE muſt be a truly honeſt man who is willing to be always open to the inſpection of honeſt men.

A MAN of ſenſe may love like a madman, but never like a fool.

SOME people are diſguſting with great merit; others with great faults very pleaſing.

OUR

Our merit procures us the eſteem of men of ſenſe, and our good fortune that of the public.

The appearance of merit is oftener rewarded by the world than merit itſelf.

We ſhould not judge of a man's merit by his great qualities, but by the uſe he makes of them.

Few people know *how* to be old.

Opportunities make us known to ourſelves and others.

The paſſions are the only orators that always ſucceed. They are, as it were, Nature's art of eloquence, fraught with infallible rules. Simplicity, with the aid of the paſſions, perſuades more than the utmoſt eloquence without it.

So much injuſtice and ſelf-intereſt enter into the compoſition of the paſſions, that it is very dangerous to obey their dictates; and we ought to be on our guard againſt them, even when they ſeem moſt reaſonable.

Absence deſtroys ſmall paſſions, and increaſes great ones; as the wind extinguiſhes tapers, and kindles fires.

While the heart is ſtill agitated by the remains of a paſſion, it is more ſuſceptible of a new one, than when entirely at reſt.

He who is pleaſed with nobody, is much more unhappy than he with whom nobody is pleaſed.

If we were not proud ourſelves, we ſhould not complain of the pride of others.

We promiſe according to our hopes, and perform according to our fears.

Most men, like plants, have ſecret properties, which chance diſcovers.

Prudence and love are inconſiſtent; in proportion as the laſt increaſes, the other decreaſes.

Few are ſo wiſe as to prefer uſeful reproof to treacherous praiſe.

There are reproaches that praiſe, and praiſes that reproach.

Ambition to merit praiſe fortifies our virtue. Praiſe beſtowed on wit, valour, and beauty, contributes to their augmentation.

It is not enough to have great qualities; we muſt alſo have the management of them.

It is with ſome good qualities as with the ſenſes; they are incomprehenſible and inconceivable to ſuch as are deprived of them.

Naturally to be without envy is a certain indication of great qualities.

Quarrels would never laſt long, if the fault was on one ſide only.

We never deſire ardently what we deſire rationally.

Whatever ignominy we may have incurred, it is almoſt always in our power to re-eſtabliſh our reputation.

How

How can we expect that another should keep our secret, when it is more than we can do ourselves?

Self-love is more artful than the most artful of men.

Self-love, well or ill conducted, constitutes virtue and vice.

Human prudence, rightly understood, is circumspect, enlightened self-love.

Notwithstanding all the discoveries that have been made in the regions of self-love, there still remains much *terra incognita*.

It is less difficult to feign the sensations we have not, than to conceal those we have.

Affected simplicity is refined imposture.

The health of the soul is as precarious as that of the body; for when we seem secure from passions, we are no less in danger of their infection, than we are of falling ill when we appear to be well.

There are relapses in the distempers of the soul, as well as in those of the body: thus we often mistake for a cure, what is no more than an intermission, or a change of disease.

The flaws of the soul resemble the wounds of the body; the scar always appears, and they are in danger of breaking open again.

As it is the characteristic of great Wits to say much in few words, so small Wits seem to have the gift of speaking much, and saying nothing.

The

The exceſſive pleaſure we find in talking of ourſelves, ought to make us apprehenſive that it gives but little to our auditors.

It is never more difficult to ſpeak well, than when we are aſhamed of our ſilence.

A good taſte is the effect of judgment more than underſtanding.

Titles, inſtead of exalting, debaſe thoſe who act not up to them.

Valour in private ſoldiers is a hazardous trade, taken up to get a livelihood.

Perfect valour conſiſts in doing without witneſſes, all we ſhould be capable of doing before the whole world.

No man can anſwer for his courage who has never been in danger.

If vanity really overturns not the virtues, it certainly makes them totter.

The moſt violent paſſions have their intermiſſions: vanity alone gives us no reſpite.

The reaſon why the pangs of ſhame and jealouſy are ſo ſharp, is this: Vanity gives us no aſſiſtance in ſupporting them.

When our vices have left us, we flatter ourſelves that *we* have left *them*.

Prosperity is a ſtronger trial of virtue than adverſity.

The virtues are loſt in intereſt, as rivers are in the ſea.

To

To the honour of virtue it muſt be acknowledged, that the greateſt misfortunes befal men from their vices.

We deſpiſe not all thoſe who have vices; but we deſpiſe all thoſe who have no virtues.

There are people, who, like new ſongs, are in vogue only for a time.

Those are miſtaken who imagine wit and judgement to be two diſtinct things. Judgement is only the perfection of wit, which penetrates into the receſſes of things, obſerves all that merits obſervation, and perceives what ſeems imperceptible. We muſt therefore agree, that it is extenſive wit which produces all the effects attributed to judgement.

It is a common fault to be never ſatisfied with our fortune, nor diſſatisfied with our underſtanding.

Politeness of mind conſiſts in a courteous and delicate conception.

The defects of the mind, like thoſe of the face, grow worſe as we grow old.

It is a better employment of the underſtanding to bear the misfortunes that actually befal us, than to penetrate into thoſe that may.

Those who have but one ſort of wit, are ſure not to pleaſe long.

A man of ſenſe finds leſs difficulty in ſubmitting to a wrong-headed fellow, than in attempting to ſet him right.

The

THE labours of the body free men from pains of the mind. This it is that conſtitutes the happineſs of the poor.

SMALL geniuſes are hurt by ſmall events: great geniuſes ſee through and deſpiſe them.

WEAKNESS is more oppoſite to virtue than is vice itſelf.

WEAK people are incapable of ſincerity.

IF there be a man whoſe weak ſide has never been diſcovered, it is only becauſe we have never accurately looked for it.

WE often forgive thoſe who tire us, but cannot forgive thoſe whom we tire.

WE have more power than will; and it is only to diſculpate us to ourſelves, that we often think things impracticable.

MAN's chief wiſdom conſiſts in knowing his follies.

WISDOM is to the mind what health is to the body.

THE common foible of women who *have been* handſome, is to forget that they are now no longer ſo.

OF all the violent paſſions, that which leaſt miſbecomes a woman is Love.

YOUTH is continual intoxication. It is the fever of Reaſon.

TEN

TEN PRECEPTS,

GIVEN BY

WILLIAM LORD BURGHLEY,

LORD HIGH TREASURER OF ENGLAND,

TO HIS SECOND SON

ROBERT CECIL,

AFTERWARDS THE EARL OF SALISBURY.

SON ROBERT,

THE virtuous inclination of thy matchlefs mother, by whofe tender and godly care thy infancy was governed, together with thy education under fo zealous and excellent a tutor, puts me in rather affurance than hope, that you are not ignorant of that *fummum bonum*, which is only able to make thee happy as well in thy death as life ; I mean, the true knowledge and worfhip of thy Creator and Redeemer, without which all other things are vain and miferable : fo that, thy youth being guided by fo fufficient a teacher, I make no doubt but he will furnifh thy life with divine and moral documents. Yet, that I may not caft off the care befeeming a parent towards his child, or that thou fhouldeft have caufe to derive thy whole felicity and welfare rather from others than from whence thou receivedft thy breath and being, I think it fit and agreeable to the affection I bear thee, to help thee with fuch rules and advertifements for the fquaring of thy life, as are rather gained

gained by experience than by much reading; to the end that, entering into this exorbitant age, thou mayeſt be the better prepared to ſhun thoſe ſcandalous courſes whereunto the world, and the lack of experience, may eaſily draw thee. And becauſe I will not confound thy memory, I have reduced them in Ten Precepts; and, next unto Moſes' tables, if thou imprint them in thy mind, thou ſhalt reap the benefit, and I the content. And they are theſe following:

I.

When it ſhall pleaſe God to bring thee to man's eſtate, uſe great providence and circumſpection in chuſing thy wife; for from thence will ſpring all thy future good or evil: and it is an action of life, like unto a ſtratagem of war, wherein a man can err but once. If thy eſtate be good, match near home and at leiſure; if weak, far off and quickly. Enquire diligently of her diſpoſition, and how her parents have been inclined in their youth. Let her not be poor, how generous ſoever; for a man can buy nothing in the market with gentility. Nor chooſe a baſe and uncomely creature altogether for wealth; for it will cauſe contempt in others, and loathing in thee. Neither make choice of a dwarf, or a fool; for, by the one thou ſhalt beget a race of pigmies, the other will be thy continual diſgrace; and it will yirke thee to hear her talk: for thou ſhalt find it to thy great grief, that there is nothing more fulſome than a ſhe-fool.

And, touching the guiding of thy houſe, let thy hoſpitality be moderate; and, according to the means of thy eſtate, rather plentiful than ſparing, but not coſtly;

coftly; for I never knew any man grow poor by keeping an orderly table. But fome confume themfelves through fecret vices, and their hofpitality bears the blame. But banifh fwinifh drunkards out of thine houfe, which is a vice impairing health, confuming much, and makes no fhew. I never heard praife afcribed to the drunkard, but for the well-bearing of his drink; which is a better commendation for a brewer's horfe or a dray-man, than for either a gentleman or a ferving-man. Beware thou fpend not above three of four parts of thy revenues, nor above a third part of that in thy houfe; for the other two parts will do no more than defray thy extraordinaries, which always furmount the ordinary by much: otherwife thou fhalt live, like a rich beggar, in continual want. And the needy man can never live happily nor contentedly; for every difafter makes him ready to mortgage or fell; and that gentleman who fells an acre of land, fells an ounce of credit: for gentility is nothing elfe but ancient riches; fo that if the foundation fhall at any time fink, the building muft need follow. So much for the Firft Precept.

II.

Bring thy children up in learning and obedience, yet without outward aufterity. Praife them openly, reprehend them fecretly. Give them good countenance and convenient maintenance according to thy ability, otherwife thy life will feem their bondage; and what portion thou fhalt leave them at thy death, they will thank Death for it, and not thee. And I am perfuaded that the foolifh cockering of fome parents, and the over-ftern carriage of others, caufeth more men and women to take ill courfes, than their

own

own vicious inclinations. Marry thy daughters in time, leſt they marry themſelves. And ſuffer not thy ſons to paſs the Alps; for they ſhall learn nothing there but pride, blaſphemy, and atheiſm: and if by travel they get a few broken languages, that ſhall profit them nothing more than to have one meat ſerved in divers diſhes. Neither, by my conſent, ſhalt thou train them up in wars; for he that ſets up his reſt to live by that profeſſion, can hardly be an honeſt man or a good chriſtian: beſides, it is a ſcience no longer in requeſt than uſe; for ſoldiers in peace are like chimneys in ſummer.

III.

Live not in the country without corn and cattle about thee; for he that putteth his hand to the purſe for every expence of houſhold, is like him that keepeth water in a ſieve: and what proviſion thou ſhalt want, learn to buy it at the beſt hand; for there is one penny ſaved in four, betwixt buying in thy need, and when the markets and ſeaſons ſerve fitteſt for it. Be not ſerved with kinſmen, or friends, or men intreated to ſtay; for they expect much, and do little: nor with ſuch as are amorous; for their heads are intoxicated. And keep rather too few, than one too many. Feed them well, and pay them with the moſt; and then thou mayeſt boldly require ſervice at their hands.

IV.

Let thy kindred and allies be welcome to thy houſe and table. Grace them with thy countenance, and further them in all honeſt actions; for by theſe means thou ſhalt ſo double the band of nature, as thou ſhalt

ſhalt find them ſo many advocates to plead an apology for thee behind thy back. But ſhake off thoſe glow-worms, I mean paraſites and ſycophants, who will feed and fawn upon thee in the ſummer of proſperity; but in adverſe ſtorms they will ſhelter thee no more than an arbour in winter.

V.

BEWARE of ſuretyſhip for thy beſt friends. He that payeth another man's debts, ſeeketh his own decay. But if thou canſt not otherwiſe chuſe, rather lend thy money thyſelf upon good bonds, although thou borrow it; ſo ſhalt thou ſecure thyſelf and pleaſure thy friend. Neither borrow money of a neighbour or a friend, but of a ſtranger; where paying for it, thou ſhalt hear no more of it: otherwiſe thou ſhalt eclipſe thy credit, loſe thy freedom, and pay as dear as to another. But in borrowing of money be precious of thy word; for he that hath care of keeping days of payment, is lord of another man's purſe.

VI.

UNDERTAKE no ſuit againſt a poor man with receiving much wrong; for, beſides that thou makeſt him thy compeer, it is a baſe conqueſt to triumph where there is ſmall reſiſtance. Neither attempt law againſt any man before thou be fully reſolved that thou haſt right on thy ſide, and then ſpare not for either money or pains; for a cauſe or two ſo followed and obtained, will free thee from ſuits great part of thy life.

VII.

Be ſure to keep ſome great man thy friend, but trouble him not for trifles. Compliment him often with many, yet ſmall gifts, and of little charge. And if thou haſt cauſe to beſtow any great gratuity, let it be ſomething which may be daily in ſight; otherwiſe, in this ambitious age, thou ſhalt remain like a hop without a pole, live in obſcurity, and be made a foot-ball for every inſulting companion to ſpurn at.

VIII.

Towards thy ſuperiors, be humble, yet generous; with thine equals, familiar, yet reſpective. Towards thine inferiors ſhew much humanity, and ſome familiarity; as to bow the body, ſtretch forth the hand, and to uncover the head, with ſuch like popular compliments. The firſt prepares thy way to advancement: the ſecond makes thee known for a man well bred: the third gains a good report, which, once got, is eaſily kept; for right humanity takes ſuch deep root in the minds of the multitude, as they are eaſilier gained by unprofitable courteſies than by churliſh benefits. Yet I adviſe thee not to affect or neglect popularity too much. Seek not to be Eſſex: ſhun to be Rawleigh.

IX.

Trust not any man with thy life, credit, or eſtate; for it is mere folly for a man to enthrall himſelf to a friend, as though, occaſion being offered, he ſhould not dare to become the enemy.

X.

Be not ſcurrilous in converſation, nor ſatirical in thy jeſts: the one will make thee unwelcome to all company; the other pulls on quarrels, and gets thee hatred of thy beſt friends: for ſuſpicious jeſts (when any of them ſavour of truth) leave a bitterneſs in the minds of thoſe which are touched. And albeit I have already pointed at this incluſively, yet I think it neceſſary to leave it to thee as a ſpecial caution; becauſe I have ſeen many ſo prone to quip and gird, as they would rather loſe their friend than their jeſt. And if perchance their boiling brain yield a quaint ſcoff, they will travail to be delivered of it as a woman with child. Theſe nimble fancies are but the froth of wit.

THE END.

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