Isabella Woodgate

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PHILIP DORMER STANHOPE

EARL OF CHESTERFIELD.

LORD CHESTERFIELD's MAXIMS:

OR, A

NEW PLAN OF EDUCATION,

ON THE PRINCIPLES OF

VIRTUE AND POLITENESS.

IN WHICH

The exceptionable Parts of that NOBLE LORD's LETTERS to his SON are carefully rejected, and such only are preserved as cannot fail to form

THE MAN OF HONOUR,

THE MAN OF VIRTUE,

AND THE

ACCOMPLISHED GENTLEMAN.

A NEW EDITION.

LONDON:

Printed for E. NEWBERY, the Corner of St. Paul's Church-Yard.

1786.

PREFACE.

Containing an Account of the Earl of Cheſterfield's *Progreſs in Letters and Politeneſs.*

THE virtues and talents of the Earl of Cheſterfield, were equally conſpicuous; his accompliſhments were unrivalled; and his ſituations were thoſe, which are of moſt importance to the welfare of theſe kingdoms. A Britiſh Senator; a foreign Envoy; a Secretary of State; a Lord Lieutenant of Ireland; a private nobleman; a ſcholar; a man of taſte, and a man of faſhion, are cha-

A racters

racters which he filled with equal eaſe, propriety and dignity. At once the man of genius, buſineſs, and elegance, he truly deſerved that epithet, of which he was ſo fond, and which he ſo often repeats in his letters to his Son, *The all-accompliſhed Gentleman.*

Philip Dormer Stanhope, Earl of Cheſterfield, was born on the twenty-ſecond day of September, 1695. His father Philip, the third Earl of Cheſterfield, was deſcended, by his mother, from the family of Caernarvon; hence the name Dormer, and his own mother, Lady Elizabeth Savile, was daughter and coheir to George, Marquis of Halifax.

But that Lady not living long enough to to take the charge of the education of her children, and the eldeſt ſon being rather neglected by his father, was taken care of by

by his grandmother, Lady Halifax, who proved every way equal to this important task.

It does not appear that he was ſent to any public ſchool. His ſentiments, manners, and taſte, were all formed upon the model he found at home; and the beſt maſters were choſen to render his accompliſhments ſuitable to his birth.

His natural livelineſs was in the beginning of his life, accompanied with ſome degree of warmth. He was rather impatient of contradiction, and is reported to have been ſomewhat paſſionate. This diſpoſition, ſo improper for a ſtateſman, was happily corrected by an incident. Something, which eſcaped him in a fit of anger when he was young, gave him ſo much uneaſineſs afterwards, that from that time he reſolved to watch over himſelf, and to endeavour

deavour to curb the impetuoſity of his temper. This he was happy enough to ſucceed in, and during the remainder of his life he was never known to be diſcompoſed by any emotion of his mind.

His family had diſtinguiſhed itſelf in the cauſe of King Charles I —It had been inſtrumental in bringing about the reſtoration; and his grandfather had enjoyed ſeveral poſts of honour under King Charles the Second, but he had happily renounced all communication with the court, a conſiderable time before the revolution: the road to political eminence was therefore open.

The licentiouſneſs of the Cavaliers, and the ſanctified rudeneſs of the Puritans, had now both received ſome poliſh. A good taſte in letters was beginning to dawn. Learning was the faſhion, and the chief nobility encouraged it, equally by example

ple and patronage. It was not diſhonourable for a nobleman to be a ſcholar. Young Stanhope was ſoon an expert one, and, as he ſays of himſelf, ſomewhat of a pedant.

" My claſſical enthuſiaſm," ſays he, " was my firſt prejudice. I received it " from the books I read, and the maſters " who explained them to me. I was con- " vinced there had been no common ſenſe, " or common honeſty in the world, for " theſe laſt fifteen hundred years; but " that they were totally extinguiſhed with " the ancient Greek and Roman govern- " ments. Homer and Virgil could have " no faults, becauſe they were ancient; " Milton and Taſſo could have no merit, " becauſe they were modern."

This was the fault of the age; but his lordſhip's mind was too liberal to be long fettered by ſuch a prejudice.

"But I have now diſcovered," continues he, "that nature was the ſame three "thouſand years ago, as it is at preſent; "that men were but men then, as well as "now; that modes and cuſtoms vary often, "but that human nature is always the "ſame. And I can no more ſuppoſe, that "men were better, braver, and wiſer, fif-"teen hundred, or three thouſand years "ago, than I can ſuppoſe that the ani-"mals and vegetables were better then "than they are now."

"I had," continued he, "a ſtrong de-"ſire to pleaſe, and was ſenſible that I "had nothing but the deſire. I there-"fore reſolved, if poſſible, to acquire the "means too. I ſtudied attentively and minutely,

" minutely, the dreſs, the air, the manner,
" the addreſs, and the turn of converſa-
" tion, of all thoſe whom I found to be
" the people in faſhion, and moſt gene-
" rally allowed to pleaſe. I imitated them
" as well as I could: if I heard that one
" man was reckoned remarkably gen-
" teel, I carefully watched his dreſs, mo-
" tions, and attitudes, and formed my
" own upon them. And when I heard
" of another, whoſe converſation was
" agreeable and engaging, I liſtened and
" attended to the turn of it.

" By theſe means, and with a paſſionate
" deſire of pleaſing every body, I came by
" degrees to pleaſe ſome; and, what little
" figure I have made in the world, has
" been much more owing to that paſ-
" ſionate deſire I had of pleaſing univer-
" ſally, than to any intrinſic merit, or

found

" ſound knowledge I might ever have been
" maſter of."

In another place he ſays " Does not
" good nature incline us to pleaſe all
" thoſe we converſe with, of whatever
" rank or ſtation they may be ? And does
" not good ſenſe, and common obſerva-
" tion, ſhew of what infinite uſe it is to
" pleaſe ? It may perhaps be ſaid by ſome
" that we may pleaſe, by the good quali-
" ties of the heart, and the knowledge of
" the head, without that faſhionable air,
" addreſs and manner, which is mere tin-
" ſel. I deny it. A man may be eſteemed
" and reſpected, but I defy him to pleaſe
" without them."

This deſire of pleaſing ſoon procured him, as he himſelf informs us, a conſider-able eminence in the polite world. His own words only can do juſtice to his ſen-timents. " Vanity," ſays he, or call it by
" a gentler

" a gentler name, the deſire of admira-
" tion and applauſe, is, perhaps, the moſt
" univerſal principle of human actions; I
" do not ſay it is the beſt; and I will
" own, that it is ſometimes the cauſe of
" both fooliſh and criminal effects. But
" it is ſo much oftener the principle of
" right things, that though they ought
" to have a better, yet, conſidering hu-
" man nature, that principle is to be en-
" couraged and cheriſhed, in conſideration
" of its effects. Where that deſire is
" wanting, we are apt to be indifferent,
" liſtleſs, indolent, and inert; we do not
" exert our powers; and we appear to
" be as much below ourſelves, as the
" vaineſt man living can deſire to appear
" above what he really is."

" I began the world," continued he,
" not with a bare deſire, but with an in-
" ſatiable

" ſatiable thirſt of popularity, and ap-
" plauſe. If this made me do ſome ſilly
" things, on one hand, it made me, on
" the other hand, do almoſt all the right
" things that I did: it made me attentive
" and civil to the women I diſliked, and
" to the men I deſpiſed, in hopes of the
" applauſe of both; though I neither de-
" ſired, nor would I have accepted the fa-
" vours of the one, nor the friendſhip of
" the other.

" I always dreſſed, looked, and talked
" my beſt; and, I own, was overjoyed
" whenever I perceived, that by all three,
" or by one of them, the company was
" pleaſed with me.

" In company with men, I always en-
" deavoured to outſhine, or, at leaſt, if
" poſſible, to equal the moſt ſhining man
" in it. This deſire elicited whatever
" powers

" powers I had to gratify it; and where I
" could not perhaps ſhine in the firſt, ena-
" bled me, at leaſt, to ſhine in a ſecond
" or third ſphere. By theſe means I ſoon
" grew in faſhion; and when a man is
" once in faſhion, all he does is right."

His Lordſhip, throughout his epiſtolary correſpondence with his ſon, principally dwells upon the art of pleaſing, which is indeed an eſſential ingredient to conduct us agreeably through life. I ſhall only quote one paſſage more from his excellent letters, and then I ſhall have done. " With
" the men," ſays he, " I was a Proteus, and
" aſſumed every ſhape, in order to pleaſe
" them all: among the gay, I was the
" gayeſt; among the grave, the graveſt;
" and I never omitted the leaſt attentions
" of good-breeding, or the leaſt offices of
" friendſhip, that could either pleaſe, or
" attach them to me; and accordingly,
" I was

" I was ſoon connected with all the men " of any faſhion or figure in town."

His Lordſhip's words, which I have cited will evidently ſhew, that the inſtructions given in the following ſheets, are ſuch as he put in practice with extraordinary ſucceſs.

LORD

LORD CHESTERFIELD's

MAXIMS.

ABSENT MAN.

WHAT is called 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 ſeems not to know thoſe people to-day, with whom he was yeſterday very intimate. 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. 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 ingroſſed 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.

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

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

me to ſtay in the room, as I cannot ſtand inattention and awkwardneſs.

The abſent man 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. Every inattentive awkward man, let his real merit and knowledge be ever ſo great, muſt be extremely diſagreeable in company.

ADDRESS.

ADDRESS is ſo material a qualification, that a man's fortune is frequently decided by it. If it is pleaſing, people are involuntarily perſuaded he has merit, which poſſibly he has not; on the contrary, if it be awkward, they are equally prejudiced againſt him. The worſt bred man in Europe, ſhould a lady drop her fan, or her glove, would certainly take it up, and give it to her. The beſt bred man in Europe could do no more. The difference would be, the former would diſguſt us by his awkwardneſs, while the

latter would gain applauſe by his graceful manner of preſenting it.

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.

ADVICE.

ADVICE is ſeldom welcome, and thoſe who want it the moſt, always like it the leaſt.

AMBITION.

THE being deſirous of ſurpaſſing others in merit and learning, is a very laudable ambition; but the wiſhing to out-ſhine others in rank, in expence, in clothes, and in equipage, is filly and ridiculous.

The ambition of a man of ſenſe and honour, is to be diſtinguiſhed by a character and reputation of knowledge, truth, and virtue; things which

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are not to be purchaſed, and are to be acquired only by a good head and an honeſt heart.

ATTENTION.

WE ſhould always be attentive to what we are about.

It is a certain ſign of a little mind, to be doing one thing, and at the ſame time to be either thinking of another, or not thinking at all.

Without attention, in reading, it is impoſſible to remember; and without remembering, it is time and labour loſt to learn.

Parts and quickneſs, though highly neceſſary, are not alone ſufficient; attention and application are required to complete the buſineſs; and both together produce great things.

There is no ſurer ſign in the world of a little weak mind, than inattention. Whatever is worth doing at all is worth doing well; and it is impoſſible to do any thing well without attention. It is the ſure ſign of a fool, when you aſk him about any thing that was ſaid or done, where he was preſent that, "Truly he did not mind it." A ſenſible man hears, ſees, and retains every thing that paſſes where he is.

We ſhould not only mind what people ſay, but

how they ſay it; and if we have any ſagacity, we may diſcover more truth by our eyes than by our ears. People may ſay what they will, but they cannot *look* juſt as they pleaſe; and their looks frequently diſcover what their words are calculated to conceal. It is proper, therefore, to obſerve people's looks carefully, when they ſpeak to us or to each other. It may be gueſſed by people's faces, what they are ſaying, though you cannot hear a ſingle word. The knowledge of the world, which is the moſt material knowledge of all, is never to be acquired without great attention. Certain forms, which all people comply with, and certain arts, which all people aim at, in ſome degree conceal the truth, and give a general exterior reſemblance to almoſt every body. Attention and ſagacity muſt ſee through the veil, and diſcover the natural character.

Any man of common underſtanding may, by proper culture, care, attention, and labour, make himſelf whatever he pleaſes, except a good poet. Ancient and modern hiſtory are, by attention, eaſily attainable. Geography and chronology, the ſame; none of them requiring much genius or invention. Speaking and writing clearly, correctly, and with eaſe and grace, are certainly to

be

be acquired, by carefully reading the beſt authors, and by attention to the beſt living models.

However frivolous a company may be, ſtill, while you are among them, do not by your inattention, ſhew them that you think them ſo. There is nothing that people bear more impatiently, or forgive leſs, than contempt; and an injury is much ſooner forgotten than an inſult. If a perſon would rather pleaſe than offend, rather be well than ill ſpoken of, rather be eſteemed than hated; he ſhould remember to have that conſtant attention about him, which flatters every man's little vanity; and the want of which, by mortifying his pride, never fails to excite his reſentment, or at leaſt his ill will. For inſtance, moſt people have their weakneſſes; they have their averſions or their likings to ſuch or ſuch things: if we were to laugh at a man for his averſion to a cat or cheeſe (which are common antipathies) or, by inattention, or negligence, to let them come in his way where he could prevent it; he would, in the firſt caſe, think himſelf inſulted; and, in the ſecond, ſlighted; and would remember both. But, on the other hand, our care to procure for him what he likes, and to remove from him what he diſlikes, ſhews him,

him, that he 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, 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 favourably you are afterwards apt to think of every thing that perſon ſays or does. The ſame cauſes will have the ſame effects in your favour.

A man is not fit for either buſineſs or pleaſure, who either cannot, or does not, command and direct his attention to the preſent object, and, in ſome degree, baniſh all other objects from his thoughts. If at a ball, a ſupper, or a party of pleaſure, a man were to be ſolving in his own mind, a problem in Euclid, he would be a very bad companion, and make a very poor figure in that company; or if, in ſtudying a problem in his cloſet, he were to think of a minuet, he would certainly make a very poor mathematician. In

the

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

AWKWARDNESS.

HOWEVER trifling a *genteel manner* may ſound, it is of importance towards pleaſing in private life. Many a man from his awkwardneſs has created ſuch a diſlike to him at firſt, that a conſiderable degree of merit could not afterwards remove, whereas a genteel manner always prepoſſeſſes people in our favour. Awkwardneſs proceeds 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. When he has recovered this accident, he places himſelf in the very part of the room where he ſhould not : there perhaps he drops his hat, 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 has adjuſted himſelf. If he drinks tea, or coffee, he certainly ſcalds his mouth, and lets either the

cup,

cup, or ſaucer fall. At dinner his awkwardneſs diſtinguiſhes itſelf particularly, as he has more to do; there he holds his knife, fork, and ſpoon, differently from other people, eats with his knife, to the great danger of his mouth, picks his teeth with his fork, and puts his ſpoon, which has been in his throat twenty times, into the diſhes again. If he is to carve he can never hit the joint, but in his vain efforts to cut through the bone, ſcatters the ſauce in every body's face: he generally daubs himſelf with ſoup and greaſe, though his napkin his commonly ſtruck through a button hole, and tickles his chin. When he drinks, he infallibly coughs in his glaſs, and beſprinkles the company. Beſides 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 at his handkerchief, ſo as to make the company ſick; his hands are troubleſome to him when he has not ſomething in them, and he does not know where to put them, but they are in perpetual motion between his boſom and his breeches; he does not wear his clothes, and in ſhort does nothing like other people. Though all this is not in any degree criminal, yet it is highly diſagreeable, and ridiculous in company,

and

and ought moſt carefully to be avoided by whoever deſires to pleaſe.

There is alſo an awkwardneſs of expreſſion and words, moſt carefully to be avoided, ſuch as falſe Engliſh, bad pronunciation, old ſayings, and common place proverbs, which are ſo many proofs of having kept bad and low company; for example, if inſtead of ſaying that "people have different "taſtes, and that almoſt every man has one pe-"culiar to himſelf," you ſhould let off a proverb, and ſay, "that what is one man's meat, is another man's poiſon," or elſe, "every one as they like, as the old man ſaid to his cow," every body would be perſuaded that you had never kept company with any one above footmen and houſemaids. The voice and manner of ſpeaking are alſo to be attended to; there are ſome who hardly open their mouths when they ſpeak, and mutter in ſuch a manner that they are not to be underſtood: others are too voluble, and ſputter, and are equally difficult to be underſtood: ſome always ſpeak ſo loud, that you would imagine they were talking to deaf people; and others ſo extremely low, that they are hardly to be heard. There is likewiſe an awkwardneſs of the mind, which ought, and may eaſily be avoided: for example, to miſtake

or

or forget names; to ſpeak of Mr. What's-his-name, Mr. What-d'ye-call-him, or Mrs. Thingum, is exceſſively awkward and ill-bred. To call people by improper names; to begin a ſtory or narration in which you are imperfect, and unable to finiſh, but obliged to make an apology by ſaying you have forgot the remainder, is very bungling and diſagreeable. If we are not exact, clear, and perſpicuous in what we ſay; inſtead of entertaining or informing others, we only tire and puzzle them. All theſe awkward and diſagreeable habits are to be avoided with attention: they are the diſtinguiſhing marks of the ordinary people, whoſe education has been neglected. It is not to be conceived how neceſſary it is to obſerve all theſe little particulars.

BASHFULNESS.

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

temptible if we cannot come into a room and ſpeak to people without being out of countenance, or without embaraſſment. A man who is really diffident, timid, and baſhful, be his merit what it will, never can puſh himſelf in the world, his dependency throws him into inaction, and the forward, the buſtling, and the preſumptuous will always precede him; the manner makes the whole difference; what would be impudence in one would only be 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 are offenſive from the overbearing or impudent manner of doing them.

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. This

is called Good Breeding; a moſt important knowledge in the intercourſe of life. 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.

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. But a real well-bred man would ſpeak to a king with as little concern as to a peaſant. To be civil with eaſe is the way to be well received in company; to be rude and ill-bred is intolerable; and to be baſhful is to be ridiculous.

Engliſhmen who travel, chooſe to converſe only with each other, and conſequently know no more when they return to England, than they did when they left it. This proceeds from a *Mauvaiſe honte*, or baſhfulneſs, which makes them aſhamed of going into company; and frequently from their too great ignorance in the French language, to enable them to bear a part in it.

When

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

People of a low education cannot ſtand the rays of greatneſs. They are frightened out of their wits when kings and great men ſpeak to them; they are awkward, aſhamed and know not how to anſwer; whereas men of good breeding are not dazzled by ſuperior rank; they pay 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.

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 good 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 motly 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 is moſt unqueſtionably to be learnt, for they eſtabliſh and give the *ton* to both, which

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

A company conſiſting wholly of profeſſed wits and poets, is very inviting to young men; who are pleaſed with it, if they have wit themſelves; and if they have none, are fooliſhly proud of being

one of it. But ſuch companies ſhould be frequented with moderation and judgment. A wit is a very unpopular denomination, as it carries terror along with it; and people are as much afraid of a wit, in company, as a woman is of a gun, which ſhe ſuppoſes may go off of itſelf, and do her a miſchief. Their acquaintance, however, is worth ſeeking, and their company worth frequenting; but not excluſively of others, nor to ſuch a degree as to be conſidered only as one of that particular ſet.

The company which we ſhould moſt carefully avoid, is that low company, which, in every ſenſe of the word, is low indeed; low in rank, low in parts, low in manners, and low in merit. Vanity, that ſource of many of our follies, and of ſome of our crimes, has ſunk many a man into company, in every light infinitely below him, for the ſake of being the firſt man in it. There he dictates, is applauded, and admired: but he ſoon diſgraces himſelf, and diſqualifies himſelf for any better company. It is a certain fact, that we ſhall ſink or riſe to the level of the company which we commonly keep.

Having thus pointed out what company you ſhould avoid, and what company you ſhould aſſociate

ciate with, I ſhall next lay down a few rules for behaviour in company.

When a young man, new in the world, firſt gets into company, he determines to conform to, and imitate it. But he too often miſtakes the object of his imitation. He has frequently heard the abſurd term of genteel and faſhionable vices. He there obſerves ſome people who ſhine, and who in general are admired and eſteemed; and perceives that theſe people are rakes, drunkards, or gameſters: he therefore adopts their vices, miſtaking their defects for their perfections, and imagining that they owe their faſhion and their luſtre to theſe genteel vices. But it is exactly the reverſe; for theſe people have acquired their reputation by their parts, their learning, their good breeding, and other real accompliſhments; and are only blemiſhed and lowered, in the opinions of all reaſonable people, by theſe genteel and faſhionable vices. A drunkard, vomiting up at night the liquor of the day, and ſtupified by the head-ach all the next, is, doubtleſs, an excellent model to copy from. And a gameſter, tearing his hair, and blaſpheming, for having loſt more than he had in the world, is certainly a moſt amiable character. No, theſe are allays, which can never

never adorn any character, but will always debaſe the beſt. As for example: ſuppoſe any man, without parts and ſome other good qualities, to be merely a rake, a drunkard, or a gameſter; would not he be looked upon, by all ſorts of people, as a moſt contemptible and vicious animal? 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 ſhould 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.

When

When you are in company, talk often but never long; in that caſe, if you do not pleaſe, you are ſure not to tire your hearers. Seldom tell ſtories, and when you do, let them be ſuch as are very apt and very ſhort; beware of digreſſions, and omit every circumſtance that is not material. To have frequent recourſe to narrative, betrays great want of imagination.

Never ſeize any body by the button, or the hand, to oblige people to hear you out; for, if they are unwilling to hear you, you had much better hold your tongue than hold them.

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

Take, rather than give, a ſubject of converſation for the company you are in. If you have

parts,

parts, you will ſhew them, more or leſs, upon every ſubject; and, if you have not, you had better talk fooliſhly upon a ſubject of other people's, than of your own chooſing.

Never diſplay your learning but on particular occaſions, reſerve it for learned men, and let even theſe rather extort it from you, than ſeem forward to diſplay it. Never endeavour to appear more learned than your company. The man who is oſtentatious of his learning, will be frequently queſtioned, and if found ſuperficial will be ridiculed and deſpiſed; if otherwiſe, he will be deemed a pedant.

Whenever you oppoſe or contradict any perſon's aſſertion or opinion, let it be done in the moſt ſoft and gentle manner, and in modeſt and diffident language, 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.

In mixed companies, avoid, as much as poſſible, all argumentative converſations, which often indiſpoſe, for a time, the contending parties towards each other; and, if the controverſy ſhould grow warm

warm and noiſy, endeavour to put an end to it, by ſome genteel levity or joke.

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

Others go to work more modeſtly and more 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 misfor-"tunes, without ſympathizing with, and endea-

vour-

" vouring to help them. They cannot ſee their
" fellow creatures in diſtreſs without relieving
" them; though, truly, their circumſtances can-
" not afford it. They cannot avoid ſpeaking the
" truth, though they acknowledge it to be ſome-
" times imprudent. In ſhort, they confeſs that,
" with all theſe weakneſſes, they are not fit to
" live in the world, much leſs to proſper in it.
" But they are now too old to purſue a contrary
" conduct, and therefore they muſt rub on as
" well as they can."

Though this may appear too ridiculous and *outre* even for the ſtage, yet it is frequently met with upon the common ſtage of the world. This principal 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;

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

Never appear dark and myſterious; it is not only a very diſagreeable character, but alſo a very

ſuſpicious one: if we ſeem myſterious with others, they will be ſo in reality with us, and we ſhall know nothing from them. The height of abilities is, to have a frank, open, and ingenuous exterior, with a prudent and reſerved interior. We ſhould be upon our own guard, and yet, by a ſeeming natural openneſs, put people off theirs. Moſt of the people, in every company you are in, will avail themſelves of every indiſcreet and unguarded expreſſion of yours, if they can turn it to their own advantage. A prudent reſerve is therefore as neceſſary, as a ſeeming openneſs is prudent.

Take care always to look people in the face when you ſpeak to them; the not doing it, is thought to imply conſcious guilt; beſides, we otherwiſe loſe the advantage of obſerving by their countenances, what impreſſion our diſcourſe makes upon them. In order to diſcover people's real ſentiments, more is to be learned by the eyes than the ears, for people may ſay whatever they have a mind we ſhould hear, but they can ſeldom help expreſſing by their looks, what they have no intention that we ſhould know.

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

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 in converſation attack whole bodies of people of any kind, for you may thereby unneceſſarily make yourſelf a great number of enemies. This rule holds good as to lawyers, ſoldiers, parſons, courtiers, citizens, &c. They are all men ſubject to the ſame paſſions and ſentiments, differing only in their 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 threadbare jokes of thoſe who ſet up for wits without having any, and ſo have recourſe to common place. Judge of individuals from your own knowledge of them, and not from their profeſſion or denomination.

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, and a general.

Mimicry, though the common and favourite amuſement of little low minds, is held in the utmoſt contempt with great ones. It is the loweſt and moſt illiberal of all buffoonery. We ſhould neither practiſe it ourſelves, nor applaud it in others. Beſides, it ſhould be conſidered that the perſon mimicked is inſulted; and an inſult is hardly ever forgiven.

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.

Whatever we ſay, in company, if we ſay it with a ſupercilious, Cynical face, or an embarraſſed countenance, or a ſilly diſconcerted grin,

it

it will be ill received. If we mutter it, or utter it indiſtinctly, and ungracefully, it will be ſtill worſe received.

If we are vulgar and awkward in our air and addreſs, we may indeed be eſteemed, if we have great intrinſic merit, but we can never pleaſe; and, without pleaſing, we ſhall riſe but heavily.

We ſhould get informed of the characters and ſituations of the company, before we give way to what our imaginations may prompt us to ſay. In all companies, there are more wrong heads than right ones, and more who deſerve cenſure than like it. To expatiate, therefore, in the praiſe of ſome virtue, which ſome in company notoriouſly want; or to declaim againſt any vice, which others are notoriouſly infected with, our diſcourſe, by being applicable, will be thought perſonal, and levelled at thoſe people. This conſideration ſufficiently points out to us, not to be ſuſpicious and captious ourſelves, nor ſuppoſe that things, becauſe they may, are therefore meant at us.

Never talk of your own, or other people's domeſtic affairs, yours are nothing to them, but tedious; theirs are nothing to you. It is a tender ſubject; and it is a chance if you do not

touch ſomebody or others ſore place. In this caſe, there is no truſting to ſpecious appearances, which are often ſo contrary to the real ſituation of things, between men and their wives, parents and their children, ſeeming friends, &c. that, with the beſt intentions in the world, we very often make ſome very diſagreeable blunders.

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

Be careful how you repeat in one company, what you hear in another. Things, ſeemingly indifferent, may, by circulation, have much graver conſequences than may be imagined. There is a kind of general tacit truſt in converſation, by which a man is engaged not to report any thing out of it, though he is not immediately enjoined ſecrecy. A retailer of this kind draws himſelf into a thouſand ſcrapes and diſcuſſions, and is ſhily and indifferently received wherever he goes.

A certain degree of exterior ſerioufneſs in looks and motions, gives dignity, without excluding wit.

wit and decent chearfulneſs. A conſtant ſmirk upon the face, and a whifling activity of the body, are ſtrong indications of futility.

A vulgar ordinary way of thinking, acting, or ſpeaking, implies a low education, and a habit of low company. Young people are too apt to contract it at ſchool, or among ſervants, with whom they are too often uſed to converſe; but by often frequenting good company, if they do not want attention and obſervation, they may lay it aſide; and if they do not lay it aſide, good company will be very apt to lay them aſide. The converſation of a vulgar man always ſavours ſtrongly of the lowneſs of his education and company. It turns principally upon his domeſtic affairs, his ſervants, the excellent order he keeps in his family, and the little anecdotes of the neighbourhood; all which he relates as intereſting matters to the company. He is a man-goſſip.

Vulgariſm in language is a diſtinguiſhing characteriſtic of bad company, and a bad education. Proverbial expreſſions, and trite ſayings, are the flowers of the rhetoric of a vulgar man. He ſometimes affects hard words by way of ornament, which he always mangles like a learned woman. A man of faſhion never has recourſe to proverbs, and

and vulgar aphoriſms, he uſes neither favourite words nor hard words; but takes particular care to ſpeak correctly and grammatically, and to pronounce properly.

CHRONOLOGY.

CHronology muſt neceſſarily accompany hiſtory, or the reader muſt have a very confuſed notion of it; for though hiſtory teacheth us what particulars have happened, and Geography where they happened, it is alſo neceſſary to know when they happened, which is the buſineſs of Chronology.

Chronology fixes the dates of facts, reckoning from certain periods of time; which are called Æras or Epochs. The two principal Æras by which we reckon in Europe, are from the creation to the birth of Chriſt, which was four thouſand years; and from the birth of Chriſt to the preſent time, which is one thouſand ſeven hundred and eighty ſix years. In ſpeaking of what happened before the birth of Chriſt, we ſay in ſuch a year of the world.

There

There is a term in Chronology, called Centuries uſed only in reckoning after the birth of Chriſt. A century ſignifies one hundred years, conſequently we are now in the eighteenth century ſince the birth of Chriſt.

The Greeks meaſured their time by Olympiads, which was a ſpace of four years. This method of computation had its origin from the Olympic games, which were celebrated every fifth year, near Olympia, a city in Greece. The Greeks therefore ſaid, that ſuch a tranſaction happened in ſuch a year of ſuch an Olympiad. For example: Alexander died in the firſt year of the 114th Olympiad.

The æra from whence the Romans reckoned time, was from the building of Rome; which they marked thus, *ab U. C.* that is, *ab Urbe Condita.*

All Europe now reckons from the great Epocha of the birth of Jeſus Chriſt, which was 1786 years ago.

The Turks date from their Hegira, which was the year of the flight of their prophet, Mahomet, to Mecca. Their Hegira begins in the 622d year of Chriſt, that is about 1150 years.

DANCING.

IN Dancing, particular attention ſhould be paid to the graceful motion of the arms; which, with the manner of putting on the hat, and giving the hand, is all that is neceſſary for a gentleman to attend to. Dancing, 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. There is nothing ſo trifling but which (if it is at all neceſſary) ought to be done well. Dreſs is but a ridiculous article, and yet it would be a folly for a man not to be well dreſſed, agreeable to his rank and ſituation in life; and it is ſo far from being a diſparagement to any man's underſtanding, that it is rather a proof of it, to be as well dreſſed as thoſe whom he lives with.

DRESS.

DRESS is a very fooliſh thing; and yet it is a very fooliſh thing for a man not to be well dreſſed, according to his rank and way of life

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

Dreſs, inſignificant as ſome people may think it, is an object worthy of ſome attention; for we cannot help forming ſome opinion of a man's ſenſe and character from his dreſs. All affectation in dreſs, implies a flaw in the underſtanding. Men of ſenſe carefully avoid any particular character in their dreſs; they are accurately clean for their own ſake, but all the reſt is for the ſake of other people. A man ſhould dreſs as well, and in the

ſame

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; but, if he is negligent at twenty years of age, he will be a ſloven at forty, and ſtink at fifty.

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 cloths on at all.

ENVY.

ENVY is one of the meaneſt and moſt tormenting of all paſſions, as there is hardly a perſon exiſting that has not given uneaſineſs to an envious breaſt; for the envious man cannot be happy, while he beholds others ſo.

EPI-

EPITHETS.

EPITHETS, to be proper, muſt always be adapted to the circumſtances of the perſon or thing to which they are given. Thus Virgil, who uſually gives Eneas the epithet of *pious*, on account of his piety to the gods, and his duty to his father, calls him *Dux Eneas* when he is repreſented making love to Dido; becauſe making love becomes a general, much better than a man of ſingular piety.

FRIENDSHIP.

IF a man, with whom we are but barely acquainted, nor have given any marks of friendſhip, makes us, on a ſudden, ſtrong profeſſions of his, we ſhould receive them with civility, but not repay them with confidence; he certainly means to deceive us; for one man does not fall in love with another at firſt ſight.

When a man uſes ſtrong proteſtations or oaths to make you believe a thing, which is of itſelf ſo probable, that the bare ſaying of it would be ſufficient, depend upon it he deceives you, and is highly

tereſted in making you believe it, or elſe he would not take ſo much pains.

We muſt not look upon every knave or fool who tells us he is our friend, that he is ſo. We ſhould receive ſuch proffered friendſhip with great civility, but with great incredulity too; and pay them with compliments, but not with confidence. We muſt not let our vanity, and ſelf-love make us ſuppoſe that people become our friends at firſt ſight, or even upon a ſhort acquaintance. Real friendſhip grows ſlowly; and never thrives, unleſs ingrafted upon a ſtock of known and reciprocal merit.

But, though we decline the friendſhip of knaves and fools, there is no occaſion to make either of them our enemies, wantonly and unprovoked; for they are numerous bodies; and it is better to preſerve a ſecure neutrality, than alliance, or war, with either of them. We may be declared enemies to their vices and follies, without being marked out by them as perſonal ones.

There is a very great difference between companions and friends; for a very agreeable and complaiſant companion may, and often does, prove a very improper, and a very dangerous friend. People will, in a great degree, form their opinion

of

of us, upon that which they have of our friends. The Spaniſh proverb juſtly ſays, "*Tell me who* "*you live with, and I will tell you who you are.*"

We ſhould have a real reſerve with almoſt every body, and a ſeeming reſerve with almoſt nobody: it is 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 communicate all they know.

We ſhould endeavour, as much as we can, to keep company with people who are above us. There we riſe, as much as we ſink with people below us. By people above us, we are not to underſtand with regard to their birth; that is the leaſt conſideration; but with regard to their merit, and the light in which the world conſiders them. The pride of being the firſt of the company, is but too common, but it is exceedingly ſilly and prejudicial. Nothing lets down a character more than that wrong and ridiculous turn.

Knowledge will introduce a man, and good breeding will endear him to the beſt companies. The ſcholar without good breeding, is a pedant; the philoſopher, a cynic; the ſoldier, a brute; and every man diſagreeable.

GEOGRAPHY.

GEOGRAPHY is the deſcription of the earth, and ſhews us the ſituations of towns, countries, and rivers. It is divided into ancient and modern; many countries and towns having now very different names from what they had formerly, and many towns, which made a great figure in ancient times, being now utterly deſtroyed; as the two famous towns of Troy in Aſia, and Carthage in Africa; of both which there are not now the leaſt remains.

Hiſtory muſt neceſſarily be attended by Geography; for it is not ſufficient to know what things were done formerly; we ought alſo to know where they were done.

GOOD-BREEDING.

AS it is neceſſary to poſſeſs learning, honour, and virtue, to gain the eſteem and admiration of mankind, 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

ther 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. Good ſenſe, in many caſes, muſt determine good breeding; for what would be civil at one time, and to one perſon, would be rude at another time, and to another perſon: there are, however, ſome general rules of good breeding; as for example, to anſwer only yes, or no, to any perſon, without adding Sir, My Lord, or Madam, (as it may happen) is always extremely rude; and it is equally ſo not to give proper attention and a civil anſwer, when ſpoken to: ſuch behaviour convinces the perſon who is ſpeaking to us, that we deſpiſe him, and do not think him worthy of our attention, or an anſwer. To take the uppermoſt place in a room, or to ſeize immediately upon what pleaſes you at table, without attempting to help others, is likewiſe extremely rude; and ſhews that we conſider nobody but ourſelves. We ſhould always endeavour to procure all the conveniences we can to thoſe whom we are with. But ſomething more than civility is neceſſary, the perfection of good

breeding is to be civil with eaſe and politeneſs. The French excel the Engliſh in this particular; their politeneſs ſeems as eaſy and natural, as any other part of their converſation; but the Engliſh are frequently awkward in their civilities, and when they intend to be civil, are too much aſhamed to get it out.

We ſhould have attention, and a quickneſs of attention, ſo as to obſerve, at once, every perſon in the room; their motions, looks, and words; and yet without ſtaring at them, and ſeeming to be an obſerver. This quick and unobſerved obſervation, is of infinite advantage in life, and is to be acquired with care; but what is called abſence, makes a man look ſo like a fool, or a madman, that the difference is hardly to be perceived.

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

A well-bred perſon will take care to anſwer with complaiſance, when he is ſpoken to; will place himſelf at the lower end of the table, unleſs bid

bid to go higher; will firſt drink to the lady of the houſe, and then to the maſter; he will not eat awkwardly or dirtily; nor ſit when others ſtand; and he will do 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 forerunner of merit, and ſmooths the way for it.

A man

A man of good breeding ſhould be acquainted with the forms and particular cuſtoms of courts. At Vienna, men always make curteſies, 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 few, ſcarcely any, are wanting in the reſpect they ſhould ſhow to thoſe whom they acknowledge to be infinitely their ſuperiors. The man of faſhion, and of the world, expreſſes it in its fulleſt extent, naturally, eaſily, and without concern, whereas a man who is not uſed to keep good company, expreſſes it awkwardly, ſignifies 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 one means to ſhew in an eaſy, unembarraſſed, and graceful manner.

In

In mixed companies, whoever is admitted to make part of them. is for the time, at leaſt, ſuppoſed to be on an 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 in ever ſo dull and frivolous a manner, 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 entitled, in conſideration of their ſex, not only to an attentive, but an officious good-breeding from men; their little wants, likings, diſlikes, preferences, antipathies, fancies, whims, and even impertinencies, muſt be officiouſly attended to, flattered, and if poſſible gueſſed at, and anticipated by a well bred man. You muſt never uſurp to yourſelf thoſe conveniences and *agrémens*, which are of common right, ſuch as the beſt places, the beſt diſhes, &c. but, on the contrary, always decline them yourſelf, and offer them to others, who in their turns will offer them to you; ſo that upon

upon the whole, you will in your turn enjoy your ſhare of common right.

There is alſo a good-breeding which is local, and variouſly modified, not only in different countries, but in different towns of the ſame country. The 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 theſe notices 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.

We are apt to ſhew too little attention to every body, and too much contempt to many; without conſidering, that there are no perſons ſo inſignificant and inconſiderable, but may, ſome time or other, or, in ſome thing or other, have it in their power to be of uſe to us; but they certainly will not, if we have once ſhewn them contempt. Injuries are often forgiven, contempt never is.

Our

Our pride remembers it for ever. Be careful, therefore, to conceal your contempt, however juſt, wherever you would not make an implacable enemy. Men are much more unwilling to have their weakneſſes and imperfections known, than their crimes; and if you hint to a man, that you think him ſilly, ignorant, or even ill-bred, or awkward; he will hate you more and remember it longer than if you tell him you think him a rogue.

Nothing is more inſulting, than to take pains to make a man feel a mortifying inferiority in knowledge, rank, fortune, &c. In the firſt it is both ill-bred and ill-natured, and, in the two latter articles, it is unjuſt, they not being in his power, Good-breeding, and good-nature, incline us rather to raiſe people up to ourſelves, than to mortify and depreſs them. Beſides, it is making ourſelves ſo many friends, inſtead of ſo many enemies. A conſtant attention to pleaſe, is a moſt neceſſary ingredient in the art of pleaſing; it flatters the ſelf-love of thoſe to whom it is ſhewn; it engages and captivates, more than things of much greater importance. Every man is, in ſome meaſure, obliged to diſcharge the ſocial duties of life; but theſe attentions are voluntary acts, the

the free-will offerings of good-breeding and good nature; they are received, remembered, and returned as ſuch. Women, in particular, have a right to them; and any omiſſion, in that reſpect, is downright ill-breeding.

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

A thouſand nameleſs little things conſpire to form the whole of pleaſing; as the ſeveral pieces of Moſaic Work, though ſeparately of little beauty or value, when properly joined, form thoſe beautiful figures which pleaſe every body. A look, a geſture, an attitude, a tone of voice, all contribute to the great work of pleaſing. If we pleaſe the eyes

eyes and ears, they will introduce us to the heart; and, nine times in ten, the heart governs the underſtanding.

Good manners are to particular ſocieties, what good morals are to ſociety in general; their cement, and their ſecurity. And, as laws are enacted to enforce good morals, ſo there are certain rules of civility, univerſally implied and received, to enforce good manners, and puniſh bad ones. The immoral man, who invades another's property, is juſtly hanged for it; and the ill-bred man, who by his ill manners invades and diſturbs the quiet and comforts of private life, is by common conſent as juſtly baniſhed ſociety. Mutual complaiſances, attentions, and ſacrifices of little conveniencies, are as naturally an implied compact between civilized people, as protection and obedience are between kings and ſubjects. For my own part, I really think, that next to the conſciouſneſs of doing a *good* action, that of doing a *civil* one is the moſt pleaſing.

GREATNESS OF SOUL.

IN order to be a perfectly virtuous man, juſtice alone is not ſufficient; for generoſity and greatneſs of ſoul imply much more. Alexander

the Great, having conquered Darius, King of Perſia, took many thouſand priſoners; and, among others, the wife and mother of Darius. He might, according to the laws of war, have made ſlaves of them; inſtead of which, he treated them as queens, and with as much attention and reſpect, as if he had been their ſubject. Darius, being informed of this, ſaid, Alexander deſerved to be victorious, and was alone worthy to reign in his ſtead. Virtue, and greatneſs of ſoul, extort praiſes even from enemies.

Julius Cæſar was alſo, in a very eminent degree, poſſeſſed of humanity and greatneſs of ſoul. After having vanquiſhed Pompey, at the battle of Pharſalia, he pardoned thoſe whom he might lawfully have put to death; and even reſtored them to their fortunes and honours. Cicero, ſpeaking to Julius Cæſar, in one of his orations, makes the following remark upon his conduct, "Fortune could not do more for you, than give you "the power of ſaving ſo many people; nor na"ture ſerve you better, than in giving you the "will to do it."

A great action will always meet with the approbation of mankind, and the inward pleaſure which it produces, is not to be expreſſed.

HISTORY.

HISTORY.

HISTORY is divided into four parts, ſacred and prophane, ancient and modern. Sacred hiſtory is the Bible, that is, the Old and New Teſtament; the Old Teſtament is the hiſtory of the Jews, who were God's choſen people, and the New Teſtament is the hiſtory of Jeſus Chriſt, the Son of God.

Prophane hiſtory is the account of the Heathen Gods. Ancient hiſtory is the account of all the kingdoms, and countries in the world, down to the end of the Roman empire; and of all ancient hiſtories, the Roman is the moſt intereſting and inſtructive. It preſents us with the accounts of moſt illuſtrious men, and with the greateſt number of important events. It likewiſe ſpurs us on to virtuous actions, more than any other hiſtory, by ſhewing us that ſo ſmall a city as Rome, founded by a few ſhepherds and vagabonds, could by virtue and courage, in the ſpace of ſeven hundred years, render herſelf miſtreſs of the world.

Modern hiſtory is an account of the kingdoms and countries of the world, ſince the deſtruction of the Roman empire.

Modern hiſtory, particularly that of the three laſt centuries, ſhould be applied to with the greateſt attention and exactneſs. There the probability of coming at the truth is much greater, the teſtimonies being more recent; beſides, you have frequently an opportunity of calling in to your aſſiſtance memoirs and original letters.

The perfect knowledge of hiſtory in general is extremely neceſſary, becauſe, as it informs us of what was done by other people in former ages, it inſtructs us what to do in the like caſes, beſides as it is the common ſubject of converſation, it is ſhameful to be ignorant of it; it is of all other ſtudies the moſt neceſſary, for a man who is to live in the world; but we ſhould be cautious how we draw inferences, for our own practice, from remote facts, partially or ignorantly related; of which we can, at leaſt, but imperfectly gueſs, and certainly not know the real motives. The teſtimonies of ancient hiſtory are weaker than thoſe of modern, as all teſtimony grows weaker and weaker, as it is more and more remote from us. It is, however, neceſſary to ſtudy ancient hiſtory in general; that is, not to be ignorant of any of thoſe facts which are univerſally received, upon the faith of the beſt hiſtorians; and, whether

ther true or falſe, we have them as other people have them.

Every day's experience confirms me in hiſtorical incredulity. How ſeldom do we hear the moſt recent facts related exactly in the ſame way, by the ſeveral people who were, at the ſame time, eye-witneſſes of it? One miſtakes, another miſrepreſents; and others warp it a little to their own turn of mind, or private views. A man, who has been concerned in a tranſaction, will not write it fairly; and a man who has not, cannot. But, notwithſtanding all this uncertainty, hiſtory is not the leſs neceſſary to be known; the beſt hiſtories being taken for granted, and are the ſubjects both of converſation and writing. Though we may not believe that Cæſar's ghoſt ever appeared to Brutus, yet we ſhould be aſhamed to be ignorant of that fact, as related by the hiſtorians of thoſe times. The pagan theology is univerſally received as matter for writing and converſation, though believed now by nobody; and we talk of Jupiter, Mars, Apollo, Neptune, &c. as gods, though we are convinced that, if they ever exiſted at all, it was only as mere mortals.

Cicero calls hiſtory, the witneſs of the times, the law of truth, the life of memory, the regulator of our lives, and the herald of antiquity. By the aſſiſtance of hiſtory, youth may, in ſome meaſure, acquire the experience of age. In reading the tranſactions of others, he is apprized of his own duty, and the more he is informed of what is paſt, he will be the better able to conduct himſelf for the future.

HUMANITY.

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

KNOWLEDGE OF THE WORLD.

THE Knowledge of the World is only to be acquired in the world, and not in a cloſet. Books alone will never teach it you; but they will ſuggeſt many things to your obſervation, which might otherwiſe eſcape you; and your own obſer-

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. There are many elderly people, who have paſſed their whole lives in the great world, but with ſuch levity and inattention, that they know no more of it at ſixty 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 many inoffenſive arts which are neceſſary in the courſe of the world, and which he who practiſes the earlieſt, will pleaſe the moſt,

and

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

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

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

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

In order to judge of the inſide of others, ſtudy your own; for men in general are very much alike; and though one has one prevailing paſſion, and another has another, yet their operations are much the ſame; and whatever engages or diſguſts, pleaſes or offends you, in others, will, *vice verſâ*, 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

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, to make an enemy of an indifferent and neutral perſon, for the ſake of a *bon mot*. When things of this kind happen to be ſaid of you, the moſt prudent way is to ſeem not to ſuppoſe that they are meant at you, but to diſſemble and conceal whatever degree of anger you may feel inwardly; and, ſhould they be ſo plain that you cannot be ſuppoſed ignorant of their meaning, to join in the laugh of the company againſt yourſelf; acknowledge

knowledge the hit to be a fair one, and the jeſt a good one, and play off the whole thing in ſeeming good humour: but by no means reply in the ſame way; which only ſhows that you are hurt, and publiſhes the victory which you might have concealed.

If a man notoriouſly and deſignedly inſults and affronts you, reſent it; but if he only injures you, your beſt revenge is to be extremely civil to him in your outward behaviour, though at the ſame time you counterwork him, and return him the compliment, perhaps with intereſt. This is not perfidy nor diſſimulation; it would be ſo, if you were, at the ſame time, to make profeſſions of eſteem and friendſhip to this man; which I by no means recommend, but, on the contrary, abhor. All acts of civility are, by common conſent, underſtood to be no more than a conformity to cuſtom, for the quiet and conveniency of ſociety, the *agrémens* of which are not to be diſturbed by private diſlikes and jealouſies.

For my own part, though I would by no means give up any point to a competitor, yet I would pique myſelf upon ſhowing him rather more civility than to another man. In the firſt place, this behaviour infallibly makes all the laughers of your ſide,

ſide, which is a conſiderable party; and in the next place, it certainly pleaſes the object of the competition, who never fail to ſay, upon ſuch an occaſion, that, "they muſt own you have be-" haved yourſelf very handſomely in the whole " affair."

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

Though men are all of one compoſition, the ſeveral ingredients are ſo differently proportioned in each individual, that no two are exactly alike; and no one, at all times, like himſelf. The ableſt man will, ſometimes, do weak things; the proudeſt man, mean things; the honeſteſt man, ill things; and the wickedeſt man, good ones. Study individuals, then; and if you take, (as you ought to do) their outlines from their prevailing paſſion, ſuſpend your laſt finiſhing ſtrokes till you have attended to and diſcovered the operations of their inferior paſſions, appetites, and humours. A man's general character may be that of the honeſteſt man of the world: do not diſpute it; you might be thought envious or ill-natured; but, at the ſame time, do not take this probity upon truſt, to ſuch a degree as to put your life, fortune, or reputation, in his power. 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.

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

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

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 ſhowing that they have been, though very undeſervedly, truſted: all theſe would be diſappointed, and conſequently diſpleaſed, if you ſaid, Yes. Seem always ignorant (unleſs to one moſt intimate friend) of all matters of private ſcandal and defamation, though you ſhould hear them a thouſand times; for the parties affected always look upon the re-

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

Human

Human nature is the ſame all over the world but its operations are ſo varied by education and habit, that one muſt ſee it in all its dreſſes, in order to be intimately acquainted with it. The paſſion of ambition, for inſtance, is the ſame in a courtier, a ſoldier, or an eccleſiaſtic; but from their different educations and habits, they will take very different methods to gratify it. Civility, which is a diſpoſition to accommodate and oblige others, is eſſentially the ſame in every country, but good breeding, as it is called, which is the manner of exerting that diſpoſition, is different in almoſt every country, and merely local; and every man of ſenſe imitates and conforms to that local good breeding of the place which he is at. A conformity and flexibility of manners is neceſſary in the courſe of the world; that is, with regard to all things which are not wrong in themſelves. The *verſatile ingenium* is the moſt uſeful of all. It can turn itſelf inſtantly from one object to another, aſſuming the proper manner for each. It can be ſerious with the grave, chearful with the gay, and trifling with the frivolous.

Indeed, nothing is more engaging than a chearful and eaſy conformity to people's particular manners, habits, and even weakneſſes; nothing

(to uſe a vulgar expreſſion) ſhould come amiſs to a young perſon. He ſhould be, for good purpoſes, what Alcibiades was commonly for bad ones—a Proteus, aſſuming with eaſe, and wearing with chearfulneſs, any ſhape. Heat, cold, abſtinence, gravity, gaiety, ceremony, eaſineſs, learning, trifling, buſineſs, and pleaſure, are modes which he ſhould be able to take, to lay aſide, or change occaſionally, with as much eaſe as he would take or lay aſide his hat.

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

quered: and conquerors, you know, muſt be applied to in the gentleſt, the moſt engaging, and the moſt inſinuating manner.

But unfortunately, young men are as apt to think themſelves wiſe enough, as drunken men are to think themſelves ſober enough. They look upon ſpirit to be a much better thing than experience, which they call coldneſs. They are but half miſtaken; for though ſpirit without experience is dangerous, experience without ſpirit is languid and defective. 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 anu ndertaking; 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, or the ſake of new, or more ſhining acquaintance; which would be ungrateful on your part, and never forgiven on theirs. Take care to

make

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.

LEARNING.

WE may almoſt as well be ignorant of a thing, as to know it but imperfectly. To know a little of any thing, gives neither ſatisfaction nor credit; but often brings diſgrace or ridicule. Mr. Pope juſtly obſerves,

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

A ſmattering in every thing infallibly conſtitutes the coxcomb. We ſhould endeavour to hoard up, while we are young, a great ſtock of learning; 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.

A life

A life of ignorance is not only a very contemptible, but a very tireſome one.

Thoſe who have the moſt knowledge, are always the moſt deſirous to have more, and know that the moſt they can have, is, alas! too little.

A drayman may perhaps be born with as good organs as Milton, Locke, or Newton; but, by education, they are much more above him, than he is above his horſe. Sometimes, indeed, extraordinary geniuſes have broken out by the force of nature, without the aſſiſtance of education; but thoſe inſtances are too rare for any body to truſt to; and even they would have made a much greater figure, if they had alſo the advantage of education. If Shakeſpear's genius had been cultivated, thoſe beauties, which we ſo juſtly admire in him, would not have been diſgraced by thoſe extravagancies, with which they are frequently accompanied. People are, in general, what they are made, by education and company, from the ages of fifteen to five-and-twenty.

LANGUAGES.

THE great advantage of being acquainted with many languages, conſiſts in underſtanding the ſenſe of thoſe nations, and authors, who ſpeak and write thoſe languages.

Language is only to expreſs thoughts; and if a man is heedleſs, and will not allow himſelf time to think, his words will be frivolous and trifling.

LETTER-WRITING.

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

Letters ſhould be eaſy and natural, and convey to the 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 Sevigné, and Compte Buſſy

Buſſy Rabutin. Cicero's Epiſtles to Atticus, and to his familiar friends, are the beſt examples in the friendly and 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 Sevigné's. They are ſo natural, that they ſeem to be the extempore converſations of two people of wit, rather than letters.

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

LIBERTY.

EVERY man has a natural right to "his "liberty; and whoever endeavours to "raviſh it from him, deſerves death more than "the robber who attacks us for our money on the "highway."

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 vices; for lyes are always detected ſooner or later. If we advance a malicious lie, in order to affect any man's fortune or character, we may, indeed, injure him for ſome time; but we ſhall certainly be the greateſt ſufferers in the end: for, as ſoon as we are detected, we are blaſted for the infamous attempt; and whatever is ſaid afterwards to the diſadvantage of that perſon, however true, paſſes for calumny. To lye, 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, diſcovers our fear as well as our falſehood; and we only increaſe, inſtead of avoiding, the danger and 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

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 is another ſort of lyes, which, though inoffenſive are wonderfully ridiculous; thoſe, for example, which a miſtaken vanity ſuggeſts, that defeat the very end for which they are calculated. Theſe are chiefly narrative and hiſtorical lyes, all intended to do infinite honour to their author. He is always the hero of his own romances; he has been in dangers which nobody but himſelf ever eſcaped; he has beheld with his own eyes, whatever other people have heard or read of; and has ridden more miles poſt in one day, than ever courier went in two. He is preſently diſcovered, and as ſoon becomes the object of contempt and ridicule.

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

MODESTY.

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. By this I do not mean a ſteady aſſurance, which I think is of 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.

ŒCONOMY.

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

money as he does his time, and never ſpends the ſmalleſt trifle of either, but in ſomething that is either uſeful, or rationally pleaſing to himſelf or others. A fool buys whatever he does not want. He cannot reſiſt the charms of a toy-ſhop; ſnuff-boxes, baubles, heads of canes, &c. are his deſtruction. His ſervants and tradeſmen conſpire with his own indolence to cheat him, and, in a very ſhort time, he is aſtoniſhed, in the midſt of the muſt ridiculous ſuperfluities, to find himſelf in want of the real comforts and neceſſaries of life. Without care and method, the largeſt fortune will not ſupply all neceſſary expences, and, with them, almoſt the ſmalleſt is ſufficient.

Never, from a miſtaken œconomy, buy a thing you do not want, merely becauſe it is cheap; or, from a ridiculous pride becauſe it is dear. Keep an exact account, in a book, of what you receive, and what you pay; for, a man who knows what he receives, and what he pays, never runs out: but we ſhould remember, in œconomy, as well as in other things, to pay proper attention to proper objects, and the proper contempt to little ones. A man of ſenſe ſees things in their true proportions: a weak one views them through a magnifying medium, which, like the micro-

ſcope, makes an elephant of a flea; magnifies all little objects, but cannot receive great ones. I have known people paſs for miſers, by ſaving a penny, and wrangling for two-pence, who were undoing themſelves at the ſame time, by living above their income, and not attending to eſſential articles.

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

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 ſea-ſhore, where he ſpoke as loud as he could, in order to prepare himſelf for the noiſe and murmurs of the popular aſſemblies of the

Athenians, before whom he was to ſpeak. By this extraordinary care and attention, and the conſtant ſtudy of the beſt authors, he became the greateſt orator that his own, or any other age or country have produced.

PASSIONS.

IN order to perſuade or prevail, we muſt addreſs ourſelves to the paſſions; it is by them that mankind is to be taken. If we can once engage people's pride, love, pity, ambition, (or which ever is their prevailing paſſion) on our ſide, we need not fear what their reaſon can do againſt us.

PEDANTRY.

GREAT learning, if not accompanied with ſound judgment, frequently carries us into error, pride, and pedantry.

Some learned men, proud of their knowledge, only ſpeak to decide, and give judgment without appeal. The conſequence of which is, that mankind, provoked by the inſult, and injured by the oppreſſion, revolt; and, in order to ſhake off the tyranny,

tyranny, even call the lawful authority in queſtion. The more you know, the modeſter you ſhould be; and that modeſty is the ſureſt way of gratifying your vanity. Even where you are ſure, ſeem rather doubtful: repreſent, but do not pronounce, but if you would convince others, ſeem open to conviction yourſelf.

Others, to ſhow their learning, or often from the prejudices of a ſchool-education, where they hear of nothing elſe, are always talking of the ancients as ſomething more than men, and of the moderns as ſomething leſs. They are never without a claſſic or two in their pockets; they ſtick to the old good ſenſe, they read none of the modern traſh; and will ſhow you plainly, that no improvement has been made, in any one art or ſcience, theſe laſt ſeventeen hundred years. I would by no means have you diſown your acquaintance with the ancients; but ſtill leſs would I have you brag of an excluſive intimacy with them. Speak of the moderns without contempt, and of the ancients without idolatry; judge them all by their merits, but not by their ages; and, if you happen to have an Elzevir claſſic in your pocket, neither ſhow it nor mention it.

Some

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 antient poets or hiſtorians. Take into your conſideration, if you pleaſe, caſes ſeemingly analogous; but take them as helps only, not as guides.

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 never pleaſe.

The art of pleaſing is a very neceſſary one to poſſeſs; but a very difficult one to acquire. To do as one would be done by, is the ſureſt method of pleaſing. Obſerve carefully what pleaſes us in others, and probably the ſame things in us will pleaſe others. If we are pleaſed with the complaiſance and attention of others, to our humours, our taſtes, or our weakneſſes; the ſame complaiſance and attention on our part to theirs, will equally pleaſe them. Let us be ſerious, gay, or even trifling, as we find the preſent humour of the company. This is an attention due from every individual to the majority.

Of all things, we ſhould never think of entertaining people with our own perſonal concerns, or private affairs; though they are intereſting to us, they are tedious and impertinent to every body elſe; beſides, we cannot keep our own private affairs too ſecret. Whatever we think our own excellencies may be, let us not affectedly diſplay them in company; nor labour, as many people do, to give that turn to the converſation, which may afford us an opportunity of exhibiting them. If they are real, they will infallibly be diſcovered, without our pointing them out ourſelves, and with much more advantage.

An argument 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 cooly, 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 let us talk of ſomething elſe."

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

The jokes, repartees, bon mots, and the little adventures, which may pleaſe very well in one company, will ſeem flat and tedious when related in another. People very commonly err in this particular; and, fond of ſomething that has entertained them in one company, aud in certain circumſtances, repeat it with emphaſis in another, where it is either inſipid or offenſive, by being ill-timed, or miſplaced. Nay, they often do it with this ridiculous preamble; "I will tell you an admirable thing;" or, "I will tell you the beſt ſtory you ever heard in your life." This raiſes expectation, which, when abſolutely diſappointed,

pointed, makes the relater of thoſe excellent things, very deſervedly, look like a fool.

To gain the affection or friendſhip of particular people, we muſt 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 expect to have juſtice done them, where they know that they excel, yet they are beſt pleaſed and flattered upon thoſe points where they wiſh to excel, and yet are doubtful whether they do or not. We may eaſily diſcover any 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. As for example; Sir Robert Walpole, who was certainly an able man, was not much open to flattery upon that head; for he was in no doubt himſelf about it; but his prevailing weakneſs was, to be thought to have a polite and happy turn to gallantry; of which he had certainly leſs than any man living: it was his favourite and frequent

ſubject

ſubject of converſation; which proved to thoſe who had any penetration, that it was his prevailing weakneſs. And they applied it with ſucceſs.

It muſt not, however, be underſtood, that I mean to recommend abject and criminal flattery: No, let us flatter nobody's vices or crimes; but, 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 would 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 vainly endeavouring to undeceive them.

There are likewiſe little attentions, which are infinitely engaging, and which ſenſibly affect that degree of pride and ſelf-love, which is inſeparable from human nature; as they are unqueſtionable proofs of the regard and conſideration which we have for the perſons to whom we pay them. As for example, to obſerve the little habits, and the taſtes of thoſe whom we would gain; giving them, genteely, to underſtand, that you had obſerved

ſerved they liked ſuch a diſh, or ſuch a room; for which reaſon you had prepared it: or, on the contrary, that knowing they had an averſion to ſuch a diſh, a diſlike to ſuch a perſon, &c. you had taken care to avoid having either. Such attention to trifles, flatters ſelf-love much more than greater things, making people think themſelves almoſt the only objects of your thoughts.

The art of pleaſing cannot be reduced to a receipt; if it could, that receipt would be worth purchaſing at any price. Good ſenſe, and good nature, are the principal ingredients; and our own obſervation, and the good advice of others, muſt give the right colour and taſte to it.

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

If we examine ourſelves ſeriouſly, why particular people pleaſe and engage us, more than others of equal merit, we ſhall always find that it is becauſe the former have the graces, and the latter not. I have known many a woman, with an exact ſhape, and a ſymmetrical aſſemblage of beautiful features, pleaſe nobody; while others, with very moderate 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.

How to acquire theſe graces, can neither be defined or aſcertained. We muſt form ourſelves, with regard to others, upon what we feel pleaſes us in them. Obſerve every word, look, and motion of thoſe who are generally allowed to be accompliſhed perſons. Take notice of their natural and careleſs, but genteel air; their unembarraſſed good-breeding.

The late Duke of Marlborough poſſeſſed the graces in the higheſt degree, not to ſay engroſſed them,

them, and indeed he made the moſt advantage by them; for I will venture to aſcribe the better half of the Duke of Marlborough's greatneſs and riches to thoſe graces. He was exceedingly illiterate; wrote bad Engliſh, and ſpelled it worſe: he had no brilliancy of parts, nothing ſhining in his genius. He had indeed an excellent good plain underſtanding, with ſound judgment. But theſe alone, perhaps, would not have raiſed him much higher than they found him; which was, a page to the queen of king James the ſecond. There the graces protected and promoted him, for when he was an enſign of the guards, the Dutcheſs of Cleveland, who was then the favorite miſtreſs to king Charles the ſecond, ſtruck by thoſe very graces, gave him five thouſand pounds; with which he bought an annuity of five hundred pounds a year, which laid the foundation of his ſubſequent fortune. His figure indeed was beautiful, but his manner was irreſiſtable. Whatever court he went to, he conſtantly prevailed, and brought them into his meaſures. He was always cool; and nobody ever obſerved the leaſt variation in his countenance: he could refuſe more gracefully, than other people could grant; and thoſe who were diſſatisfied, as to the ſub-

ſtance of their buſineſs, were yet perſonally charmed with him, and in ſome degree compenſated by his manner. With all his gentleneſs and gracefulneſs, no man was more conſcious of his ſituation, or maintained it with more dignity.

PLEASURE.

MANY young people adopt pleaſures, for which they have not the leaſt taſte, only becauſe they are called by that name. They often miſtake ſo totally, as to imagine that debauchery is pleaſure. Drunkenneſs, which is equally deſtructive to body and mind, is certainly a fine pleaſure! Gaming, which draws us into a thouſand ſcrapes, leaves us pennyleſs, and gives us the air and manners of an outrageous madman, is another moſt exquiſite pleaſure!

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

A man of pleaſure, in the vulgar acceptation of that phraſe, means only a beaſtly drunkard, an abandoned

abandoned rake, and a profligate ſwearer: we ſhould weigh the preſent enjoyment of our pleaſures, againſt the unavoidable conſequences of them, and then let our own common ſenſe determine the choice.

We may enjoy the pleaſures of the table and wine, but ſtop ſhort of the pains inſeparably annexed to an exceſs in either. We may let other people do as they will, without formally and ſententiouſly rebuking them for it; but we muſt be firmly reſolved, not to deſtroy our own faculties and conſtitution, in compliance to thoſe who have no regard to their own. We may play to give us pleaſure, but not to give us pain: we may play for trifles in mixed companies, to amuſe ourſelves, and conform to cuſtom. Good company are not fond of having a man reeling drunk among them; nor is it agreeable to ſee another tearing his hair, and blaſpheming, for having loſt, at play, more than he is able to pay; or a rake, crippled by coarſe and infamous debauches. Thoſe who practiſe, and brag of theſe things, make no part of good company; and are moſt unwillingly, if ever, admitted into it. A real man of faſhion and pleaſure, obſerves decency; at leaſt, he neither borrows nor affects vices.

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 ſort of 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

ruſtic ſports, ſuch as fox-chaſes, horſe-races, &c. are infinitely 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.

POETRY.

THE Poets require our attention and obſervation more than the proſe authors; poetry being more out of the common way than proſe compoſitions are. Poets have greater liberties allowed them than proſe writers, which is called the *Poetical Licence*. Horace ſays, that Poets and Painters

Painters have an equal privilege of attempting any thing.

Fiction, that is, invention, is ſaid to be the ſoul of Poetry; for example, the Poets give life to ſeveral inanimate things; as for inſtance, they repreſent the paſſions, as love, fury, envy, &c. under human figures, which figures are allegorical; that is, repreſent the qualities and effects of thoſe paſſions. Thus the Poets repreſent love as a little boy, called Cupid, becauſe love is the paſſion of young people chiefly. He is repreſented likewiſe blind; becauſe love makes no diſtinction, and takes away the judgment. He has a bow and arrow, with which he is ſuppoſed to wound people, becauſe love gives pain; and he has a pair of wings to fly with, becauſe love is changeable, and apt to fly from one object to another. Fury likewiſe is repreſented under the figures of three women, called the three furies; Alecto, Megœra, and Tiſiphone. They are deſcribed with lighted torches or flambeaux in their hands; becauſe rage and fury is for ſetting fire to every thing. They are likewiſe drawn with ſerpents hiſſing about their heads; becauſe ſerpents are poiſonous and deſtructive animals. Envy is deſcribed as a woman, melancholy, pale,

livid,

livid, and pining; becauſe envious people are never pleaſed, but always repining at other people's happineſs; ſhe is ſuppoſed to feed on ſerpents; becauſe envious people only comfort themſelves with the misfortunes of others.

Poetical diction is more ſublime and lofty than proſe. In verſe, things are ſeldom ſaid plainly and ſimply, as one would ſay them in proſe; but they are deſcribed and embelliſhed, as for example; what we hear the watchman ſay often in three words, *a cloudy morning*, is ſaid thus in verſe, in the tragedy of Cato.

"The dawn is overcaſt, the morning lowers,
"And heavily in clouds brings on the day."

This is poetical diction, which would be improper in proſe, though each word ſeparately may be uſed in proſe.

Poetry abounds in metaphors, ſimilies, and allegories. The following copy of verſes of Mr. Waller's, is extremely poetical, and full of images. It is to a lady who played upon the lute.

"Such moving ſounds from ſuch a careleſs touch,
"So little ſhe concern'd, and we ſo much,
"The trembling ſtrings about her fingers croud,
"And tell their joy to ev'ry kiſs aloud.

"Small

" Small force there needs to make them tremble ſo,
" Touch'd by that hand, who would not tremble too?
" Here love takes ſtand, and while ſhe charms the ear,
" Empties his quiver on the liſt'ning deer.
" Muſic ſo ſoftens and diſarms the mind,
" That not one arrow can reſiſtance find.
" Thus the fair tyrant celebrates the prize,
" And acts herſelf the triumph of her eyes.
" So, Nero once, with harp in hand, ſurvey'd
" His flaming Rome, and as it burnt he played."

Obſerve all the poetical beauties of theſe verſes. He ſuppoſes the ſounds of the ſtrings, when ſhe touches them, to be the expreſſion of their joy for kiſſing her fingers. Then he compares the trembling of the ſtrings to the trembling of a lover, who is ſuppoſed to tremble with joy and awe, when touched by the perſon he loves. He repreſents love as ſtanding by her, and ſhooting his arrows at people's hearts, while her muſic ſoftens and diſarms them. Then he concludes with that fine ſimile of Nero, a very cruel Roman emperor, who ſet Rome on fire, and played on the harp all the while it was burning; for as love is repreſented by the Poets as fire and flames, ſo ſhe, while people were burning for love

love of her, played, as Nero did while Rome, which he had ſet on fire, was burning. Theſe verſes are all long, or heroic verſes, that is, of ten ſyllables, or five feet.

Deſcription is alſo a beautiful part of Poetry, and much uſed by the beſt Poets; it is likewiſe called painting, becauſe it repreſents things in ſo lively and ſtrong a manner, that we think we ſee them as in a picture.

The deſcription of the houſe or dwelling of rumour, that is, common report, from Ovid's Metamorphoſes, is exceedingly beautiful. You will there find all the particularities of rumour, how immediately it ſpreads itſelf every where, how it adds falſhoods to truth, how it impoſes on the vulgar; and how credulity, error, joy, and fear, dwell with it, becauſe credulous people believe lightly whatever they hear, and that all people in general are inclined to believe what they either wiſh or fear much. You may obſerve, how quickly a piece of news ſpreads itſelf all over the town. How it is firſt whiſpered about, then ſpoken aloud. How almoſt every body, that repeats it, adds ſomething to it. How the vulgar, that is, the ordinary people, believe it immediately. And how other people give credit to it,

according

according as they wiſh it true or not. All this you will find painted in the following lines.

" Full in the midſt of this created ſpace,
" Betwixt heav'n, earth, and ſkies, there ſtands a place,
" Confining on all three, with triple bound;
" Whence all things, tho' remote, are view'd around:
" And thither bring their undulating ſound.
" The palace of loud fame, her ſeat of pow'r,
" Plac'd on the ſummit of a lofty tow'r;
" A thouſand winding entries, long and wide,
" Receive of freſh reports a flowing tide.
" A thouſand crannies in the walls are made;
" Nor gate, nor bars, exclude the buſy trade.
" 'Tis built of braſs, the better to diffuſe
" The ſpreading ſounds, and multiply the news:
" Where echoes in repeated echoes play,
" A mart for ever full, and open night and day.
" Nor ſilence is within, nor voice expreſs,
" But a deaf noiſe of ſounds, that never ceaſe.
" Confus'd, and chiding, like the hollow roar
" Of tides, receding from th' inſulted ſhore.
" Or like the broken thunder heard from far,
" When Jove at diſtance drives the rolling war.

" The

" The courts are fill'd with a tumultous din
" Of crouds, or iſſuing forth, or entering in:
" A thorough-fare of news: where ſome deviſe
" Things never heard, ſome mingle truth with lies;
" The troubled air with empty ſounds they beat,
" Intent to hear, and eager to repeat.
" Error ſits brooding there, with added train
" Of vain credulity, and joys as vain:
" Suſpicion, with ſedition join'd, are near,
" And rumours rais'd, and murmurs mix'd, and panic fear.
" Fame ſits aloft, and ſees the ſubject ground,
" And ſeas about, and ſkies above; enquiring all around."

GARTH's Ovid.

PRAISE.

PRAISE undeſerved is the ſevereſt ſatire and abuſe, and the moſt effectual means of expoſing the vices and follies of mankind. This is a figure of ſpeech called irony, expreſſing the direct contrary of what you mean. If any one were to compliment a notorious knave for his

ſingular honeſty and probity, and an arrant block-head for his brilliant parts, every body would immediately diſcover the ſatire. When any one is commended, he ſhould conſider fairly, within himſelf, whether he deſerves it or not, and if he does not deſerve it, he ſhould remember that he is abuſed and laughed at, and endeavour to deſerve better for the future, that he may ceaſe to be a ſubject for irony.

Praiſe undeſerv'd is ſatire in diſguiſe.

POPE.

PROMISE.

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.

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 lye, that is guilty, and not he who honeſtly and ſincerely believes the lye.

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.

There was a time when I thought it impoſſible for the moſt honeſt man in the world to be ſaved out of the pale of the church of England; not conſidering that matters of opinion do not depend upon the will; and that it is as natural, and as allowable, that another perſon ſhould differ in opinion from me, as that I ſhould differ from him. If we are both ſincere, we are both blameleſs, and ought to have a mutual indulgence for each other.

RHETORIC.

A MAN who ſpeaks and writes with elegancy and grace, who makes a good choice of words, and adorns or embelliſhes the ſubject, upon which he either ſpeaks or writes, will perſuade better, and more eaſily ſucceed in obtaining what he wiſhes, than one who does not clearly explain himſelf, makes an ill choice of words, or uſes low and vulgar expreſſions; and who has neither grace nor elegance in any thing he writes or ſays. It is by Rhetoric that the art of ſpeakingeloquently is taught.

Whatever language a perſon uſes, he ſhould ſpeak it in its greateſt purity, and according to the

the rules of grammar: nor is it ſufficient that we do not ſpeak a language ill, we muſt endeavour to ſpeak it well; for which purpoſe, we ſhould read the beſt authors with attention, and obſerve how people of faſhion and education ſpeak. Common people, in general, ſpeak ill; they make uſe of inelegant and vulgar expreſſions, which people of rank never do. In numbers they frequently join the ſingular and the plural together, and confound the maſculine with the feminine gender, and ſeldom make choice of the proper tenſe. To avoid all theſe faults, we ſhould read with attention, and obſerve the turn and expreſſions of the beſt authors; nor ſhould we paſs over a word we do not perfectly underſtand, without ſearching or enquiring for the exact meaning of it.

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

TASTE.

TASTE, in its primary ſignification, ſignifies the taſte of the palate in eating or drinking, but is metaphorically uſed for the judgment we form of any art or ſcience: to ſay a man has a good taſte in poetry, is to mean that he judges well of poetry, and diſtinguiſhes properly the beauties and defects of the compoſition. To ſay a man has a good taſte in painting, is admitting that he is a good judge of pictures.

THOUGHT.

THOUGH we read to know other people's thoughts, yet if we take them upon truſt, without examining them, and comparing them with our own, it is really living upon other people's ſcraps. To know the thoughts of others is certainly of uſe, becauſe they ſuggeſt thoughts to ourſelves, and aſſiſt us in forming a judgment; but to repeat them without conſidering their propriety, is the talent of a parrot or a player.

TIME.

TIME is precious, life ſhort, and conſequently not a ſingle moment ſhould be loſt. Senſible men know how to make the moſt of time, and put out their whole ſum either to intereſt or pleaſure: they are never idle, but continually employed either in amuſements or ſtudy. It is a univerſal maxim that idleneſs is the mother of vice. It is, however, certain that lazineſs is the inheritance of fools, and that nothing can be ſo deſpicable as a ſluggard. Cato the Cenſor, a a wiſe and virtuous Roman, uſed to ſay, there were but three actions of his life that he regretted. The firſt was, the having revealed a ſecret to his wife; the ſecond, that he had once gone by ſea, when he might have gone by land; and the third, the having paſſed one day without *doing any thing*.

We ſhould always be doing ſomething, and never laviſh away ſo valuable a thing as Time; which, if once loſt, can never be regained.

How little do we reflect on the uſe and value of Time! It is in every body's mouth, but in a few people's practice. Every fool, who flatterns away

away his whole time in nothings, frequently utters ſome trite common-place ſentence, to prove at once, the value and the fleetneſs of Time. The ſun-dials, all over Europe, have ſome ingenious inſcription to that effect; ſo that nobody ſquanders away their Time, without freqnently hearing and ſeeing how neceſſary it is to employ it well; and how irrecoverable it is if loſt. But all theſe admonitions are uſeleſs, when there is not a fund of good ſenſe and reaſon to ſuggeſt them, rather than receive them.

A very covetous, ſordid fellow, uſed to ſay, "Take care of the pence, for the pounds will "take care of themſelves." This was a juſt and ſenſible reflection in a miſer. May we 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

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.

Whatever buſineſs you have, do it the firſt moment you can; never by halves, but finiſh it without interruption, if poſſible. Buſineſs muſt not be ſauntered and trifled with. The moſt convenient ſeaſon for buſineſs is the firſt; but ſtudy and buſineſs, in ſome meaſure, point out their own times to a man of ſenſe; time is much oftener ſquandered away in the wrong choice and improper methods of amuſement and pleaſure.

Diſpatch is the ſoul of buſineſs; and nothing contributes more to diſpatch than method. Lay down a method for every thing, and ſtick to it inviolably, as far as unexpected incidents may allow. Fix one certain hour and day in the week for your accounts, and keep them together in their proper order; by which means they will require very little time, and you can never be much cheated. Whatever letters and papers you keep, docket and tie them up in their reſpective claſſes,

claſſes, ſo that you may inſtantly have recourſe to any one. Lay down a method alſo for your reading, for which you allot a certain ſhare of your mornings; let it be in a conſiſtent and conſecutive courſe, and not in that deſultory and immethodical manner, in which many people read ſcraps of different authors, upon different ſubjects. Keep a uſeful and ſhort common-place book of what you read, to help your memory only, and not for pedantic quotations. Never read hiſtory without having maps, and a chronological book, or tables, lying by you, and conſtantly recurred to; without which, hiſtory is only a confuſed heap of facts.

You will ſay, it may be, as many young people would, that all this order and method is very troubleſome, only fit for dull people, and a diſagreeable reſtraint upon the noble ſpirit and fire of youth. I deny it; and aſſert, on the contrary, that it will procure you both more time and more taſte for your pleaſures; and, ſo far from being troubleſome to you, that, after you have purſued it a month, it would be troubleſome to you to lay it aſide. Buſineſs whets the appetite, and gives a taſte for pleaſures, as exerciſe does to food: and buſineſs can never be done without

method:

method: it raiſes the ſpirits for pleaſures; and a ſpectacle, a ball, an aſſembly, will much more ſenſibly affect a man who has employed, than a man who has loſt, the preceding part of the day.

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

Above all things, guard againſt frivolouſneſs. The frivolous mind is always buſied, but to little purpoſe; it takes little objects for great ones, and throws away upon trifles that time and attention which only important things deſerve. Knick-knacks, butterflies, ſhells, inſects, &c. are the objects of their moſt ſerious reſearches. They contemplate the dreſs, not the characters, of the company they keep. They attend more to the decorations of a play, than to the ſenſe of it; and

to

to the ceremonies of a court, more than to its politics. Such an employment of time is an abſolute loſs of it.

Know the true value of time; ſnatch, ſeize, and enjoy every moment of it. No idleneſs, no lazineſs, no procraſtination: never put off till to-morrow what you can do to-day. That was the rule of the famous and unfortunate Penſionary De Witt; who, by ſtrictly following it, found time not only to do the whole buſineſs of the Republic, but to paſs his evenings at aſſemblies and ſuppers, as if he had had nothing elſe to do or think of.

TRAVELLING.

THOSE who travel heedleſsly from place to place, obſerving only their diſtance from each other, and attending only to their accommodation at the inn at night, ſet out fools, and will certainly return ſo. Thoſe who regard only the raree ſhows of the places which they go through, ſuch as ſteeples, clocks, town-houſes, &c. receive ſo little improvement from their travels, that they might as well ſtay at home. But thoſe who

who obſerve, and enquire into the ſituations, the ſtrength, the weakneſs, the trade, the manufactures, the government, and conſtitution of every place they viſit; who frequent the beſt companies, and attend to their ſeveral manners and characters; thoſe alone travel with advantage: and as they ſet out wiſe, return wiſer.

VANITY.

BE extremely on your guard againſt vanity, the common failing of inexperienced youth; but particularly againſt that kind of vanity that dubs a man a coxcomb. It is not to be imagined by how many different ways vanity defeats its own purpoſes. Some people, by deciding peremptorily upon every ſubject, betray their ignorance upon many, and ſhew a diſguſting preſumption upon the reſt. Some flatter their vanity, by little extraneous objects, which have not the leaſt relation to themſelves; ſuch as being deſcended from, related to, or acquainted with people of diſtinguiſhed merit, and eminent characters. They talk perpetually of their grandfather ſuch-a-one, their uncle ſuch-a-one, and

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

VICIOUS COMPANY.

THE moral character of a man ſhould be not only pure, but, like Cæſar's wife, unſuſpected. The leaſt ſpeck, or blemiſh, upon it, is fatal. Nothing degrades and vilifies more, for it excites and unites deteſtation and contempt. There are, however, wretches in the world profligate enough to explode all notions of moral good and evil; to maintain that they are merely local, and depend entirely upon the cuſtoms and faſhions of different countries: nay, there are ſtill, if poſſible, more unaccountable wretches; I mean, thoſe who affect to preach and propagate ſuch abſurd and infamous notions, without believing them themſelves. Avoid, as much as poſſible, the company of ſuch people, who reflect a degree of diſcredit and infamy upon all who converſe with them. But as you may ſometimes, by accident, fall into ſuch company, take great care that no complaiſance, no good humour, no warmth of feſtal mirth, ever make you ſeem even to acquieſce, 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. Show yourſelf, upon all occaſions, the friend, but not the bully, of virtue. Even Colonel Chartres (who was the moſt notorious 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

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 as 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.

VERSES.

THE making verses well is an agreeable talent; for, as it is more difficult to express our thoughts in verse than in prose, therefore the being capable of doing it is more glorious.

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 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

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 or 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. In the little town of *Cures*, not far from Rome, lived *Numa Pompilius*, a man greatly eſteemed for his probity and juſtice, and who led a retired life, enjoying the ſweets of repoſe in a country ſolitude. It was unanimouſly agreed to chuſe him king, and ambaſſadors were

diſpatched

diſpatched to notify to him his election. Inſtead of being dazzled at ſo extraordinary and unexpected an elevation, he refuſed it, and could hardly be prevailed on to accept it by repeated entreaties; proving himſelf the more worthy of that exalted dignity, by endeavouring to avoid it.

Lord Shaftſbury 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.

FINIS.

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