

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

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

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

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

L E T T E R CLXIII.

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

DEAR BOY,

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

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times.

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

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

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

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

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

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

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

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

Since I am upon little things, I must mention another, which, though little enough in itself, yet, as it occurs at least once in every day, deserves some attention; I mean Carving. Do you use yourself to carve *adroitly* and genteely; without hacking half an hour across a bone; without bespattering the company with the sauce; and without overturning the glasses into your neighbour's pockets? These awkwardnesses are extremely disagreeable; and, if often repeated, bring ridicule. They are very easily avoided, by a little attention and use.

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

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

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

LETTER CLXIV.

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

DEAR BOY,

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

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

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

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

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

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

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

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

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

Your letters, except when upon a given subject, are exceedingly laconic, and neither answer my desires,
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fires, nor the purpose of letters ; which should be familiar conversations between absent friends. As I desire to live with you upon the footing of an intimate friend, and not of a parent, I could wish that your letters gave me more particular accounts of yourself, and of your lesser transactions. When you write to me, suppose yourself conversing freely with me, by the fire-side. In that case, you would naturally mention the incidents of the day ; as, where you had been, whom you had seen, what you thought of them, &c. Do this in your letters ; acquaint me sometimes with your studies, sometimes with your diversions : tell me of any new persons and characters that you meet with in company, and add your own observations upon them : in short, let me see more of You in your letters. How do you go on with Lord Pulteney : and how does he go on at Leipzig ? Has he learning, has he parts, has he application ? Is he good or ill-natured ? In short, What is he ? at least, What do you think him ? You may tell me without reserve, for I promise you secrecy. You are now of an age, that I am desirous to begin a confidential correspondence with you ; and as I shall, on my part, write you very freely my opinion upon men and things, which I should often be very unwilling that any body but you and Mr. Harte should see ; so, on your part, if you write to me without reserve, you may depend upon my inviolable secrecy. If you have ever looked into the Letters of Madame de Sevigné, to her daughter Madame de Gignan, you must have observed the ease, freedom, and
friendship

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

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

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

L E T T E R CLXV.

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

DEAR BOY,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Adieu! this letter is full long enough.

L E T T E R CLXVI.

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

DEAR BOY,

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

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

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

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

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

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

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

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

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

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

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

Others

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

This principle of vanity and pride is ſo ſtrong in human nature, that it deſcends even to the loweſt objects; and one often ſees people angling for praiſe, where, admitting all they ſay to be true, (which, by the way, it ſeldom is) no juſt praiſe is to be caught. One man affirms that he has rode poſt an hundred miles in ſix hours: probably it is a lie; but ſuppoſing it to be true, what then? Why
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he is a very good post-boy, that is all. Another asserts, and probably not without oaths, that he has drunk six or eight bottles of wine at a sitting: out of charity, I will believe him a liar; for, if I do not, I must think him a beast.

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

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

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

Take care never to seem dark and mysterious; which is not only a very unamiable character, but
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Others go more modestly and more sily still (as they think) to work; but, in my mind, still more ridiculously. They confess themselves (not without some degree of shame and confusion) into all the Cardinal Virtues; by first degrading them into weaknesses, and then owning their misfortune, in being made up of those weaknesses. *They cannot see people suffer, without sympathising with, and endeavouring to help them. They cannot see people want, without relieving them; though, truly, their own circumstances cannot very well afford it. They cannot help speaking truth, though they know all the imprudence of it. In short, they know that, with all these weaknesses, they are not fit to live in the world, much less to thrive in it. But they are now too old to change, and must rub on as well as they can.* This sounds too ridiculous and *outré*, almost, for the stage; and yet, take my word for it, you will frequently meet with it upon the common stage of the world. And here I will observe, by the bye, that you will often meet with characters in nature, so extravagant, that a discreet Poet would not venture to set them upon the stage in their true and high colouring.

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

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Take care never to seem dark and mysterious; which is not only a very unamiable character, but
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a very suspicious one too: if you seem mysterious with others, they will be really so with you, and you will know nothing. The height of abilities is, to have *volto sciolto*, and *pensieri stretti*; that is, a frank, open, and ingenuous exterior, with a prudent and reserved interior; to be upon your own guard, and yet, by a seeming natural openness, to put people off theirs. Depend upon it, nine in ten of every company you are in will avail themselves of every indiscreet and unguarded expression of yours, if they can turn it to their own advantage. A prudent reserve is therefore as necessary, as a seeming openness is prudent. Always look people in the face when you speak to them: the not doing it is thought to imply conscious guilt; besides that you lose the advantage of observing by their countenances what impression your discourse makes upon them. In order to know people's real sentiments, I trust much more to my eyes than to my ears; for they can say whatever they have a mind I should hear; but they can seldom help looking what they have no intention that I should know.

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

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

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

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

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

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

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

——Parum comis *sine te Juventas*
Mercuriusque.

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

Adieu.

LETTER

LETTER CLXVII.

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

DEAR BOY,

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

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

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

Carry with you, and welcome, into company, all the gaiety and spirits, but as little of the giddiness, of youth as you can. The former will charm; but the latter will often, though innocently, implacably offend. Inform yourself of the characters and situations of the company, before you give way to what your imagination may prompt you to say. There are, in all companies, more wrong heads than right ones, and many more who ~~deserve~~ than who like censure. Should you therefore expatiate in the praise of some virtue, which some in company notoriously want; or declaim against any vice, which others are notoriously infected with; your reflections, however general and unapplied, will, by being applicable, be thought personal, and levelled at those people. This consideration points out to you sufficiently, not to be suspicious and captious yourself, nor to suppose that things, because they may, are therefore meant at you. The manners of well-bred people secure one from those indirect and mean attacks; but if, by chance, a flippant woman, or a pert coxcomb, lets off any thing of that kind, it is much better not to seem to understand, than to reply to it.

Cautiously

Cautiously avoid talking of either your own or other people's domestic affairs. Yours are nothing to them, but tedious; theirs are nothing to you. The subject is a tender one; and it is odds but you touch some body or other's sore place: for, in this case, there is no trusting to specious appearances; which may be, and often are, so contrary to the real situation of things, between men and their wives, parents and their children, seeming friends, &c. that, with the best intentions in the world, one often blunders disagreeably.

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

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

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

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

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

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

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

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

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

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

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

LETTER CLXVIII.

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

DEAR BOY,

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

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

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Since Barbarism drove them out of Greece and Rome, they seem to have taken refuge in France, where their temples are numerous, and their worship the established one. Examine yourself seriously, why such and such people please and engage you more than such and such others, of equal merit; and you will always find, that it is because the former have the Graces, and the latter not. I have known many a woman, with an exact shape, and a symmetrical assemblage of beautiful features, please nobody; while others, with very moderate shapes and features, have charmed every body. Why? because Venus will not charm so much, without her attendant Graces, as they will without her. Among men, how often have I seen the most solid merit and knowledge neglected, unwelcome, or even rejected, for want of them! While flimsy parts, little knowledge, and less merit, introduced by the Graces, have been received, cherished, and admired. Even virtue, which is moral beauty, wants some of its charms, if unaccompanied by them.

If you ask me how you shall acquire what neither you nor I can define or ascertain; I can only answer, *By observation*. Form yourself, with regard to others, upon what you feel pleases you in them. I can tell you the importance, the advantage, of having the Graces; but I cannot give them you: I heartily wish I could, and I certainly would; for I do not know a better present that I could make you. To show you that a very wise, philosophical, and retired man thinks upon that subject as I do, who
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have always lived in the world, I send you, by Mr. Eliot, the famous Mr. Locke's book upon Education; in which you will find the stress that he lays upon the Graces, which he calls (and very truly) Good-breeding. I have marked all the parts of that book, which are worth your attention; for, as he begins with the child, almost from its birth, the parts relative to its infancy would be useless to you. Germany is, still less than England, the seat of the Graces; however, you had as good not say so while you are there. But the place which you are going to, in a great degree, is; for I have known as many well-bred, pretty men come from Turin, as from any part of Europe. The late King Victor Amedée took great pains to form such of his subjects as were of any consideration, both to business and manners; the present King, I am told, follows his example: this, however, is certain, that in all Courts and Congresses, where there are various foreign Ministers, those of the King of Sardinia are generally the ablest, the politest, and *les plus déliés*. You will therefore, at Turin, have very good models to form yourself upon; and remember, that with regard to the best models, as well as to the antique Greek statues in the print, *non mai a bastanza*. Observe every word, look, and motion, of those who are allowed to be the most accomplished persons there. Observe their natural and careless, but genteel air; their unembarrassed good-breeding; their unassuming, but yet unprostituted dignity. Mind their decent mirth, their discreet frankness, and that

entregent,

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

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

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

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

hope you will soon acquire, what may you not expect to arrive at, if you join all these graces to it? In your destination particularly, they are, in truth, half your business; for, if you can once gain the affections, as well as the esteem of the Prince or Minister of the Court to which you are sent, I will answer for it, that will effectually do the business of the Court that sent you; otherwise it is up-hill work.

Do not mistake, and think that these graces, which I so often and so earnestly recommend to you, should only accompany important transactions, and be worn only *les jours de gala*: no; they should, if possible, accompany every the least thing that you do or say; for, if you neglect them in little things, they will leave you in great ones. I should, for instance, be extremely concerned to see you even drink a cup of coffee ungracefully, and stop yourself with it, by your awkward manner of holding it; nor should I like to see your coat buttoned, or your shoes buckled, awry. But I should be outrageous, if I heard you mutter your words unintelligibly, stammer in your speech, or hesitate, misplace, and mistake in your narrations: and I should run away from you, with greater rapidity, if possible, than I should now run to embrace you, if I found you destitute of all those graces, which I have set my heart upon their making you, one day, *omnibus ornatum excellere rebus*.

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

Such

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

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

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

LETTER

L E T T E R CLXIX.

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

DEAR BOY,

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

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

A little learning is a dangerous thing ;

Drink deep, or taste not the Pierian spring.

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

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

L E T T E R CLXX.

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

DEAR BOY,

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

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

tournaire,

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

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

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

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

Yours.

LETTER

LETTER CLXXI.

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

DEAR BOY,

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

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

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

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

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

œconomist. The whole morning, if diligently and attentively devoted to solid studies, will go a great way at the year's end; and the evenings, spent in the pleasures of good company, will go as far in teaching you a knowledge, not much less necessary than the other: I mean the knowledge of the world. Between these two necessary studies, that of Books in the morning, and that of the World in the evening, you see that you will not have one minute to squander or flattern away. Nobody ever lent themselves more than I did, when I was young, to the pleasures and dissipation of good company; I even did it too much. But then, I can assure you, that I always found time for serious studies; and, when I could find it no other way, I took it out of my sleep; for I resolved always to rise early in the morning, however late I went to bed at night; and this resolution I have kept so sacred, that, unless when I have been confined to my bed by illness, I have not for more than forty years ever been in bed at nine o'clock in the morning; but commonly up before eight.

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

L E T T E R CLXXII.

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

DEAR BOY,

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

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

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

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

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

But here let me, as an old stager upon the theatre of the world, suggest one consideration to you; which is, to extend your desire of praise a little beyond the strictly praise-worthy; or else you may be apt to discover too much contempt for at least three parts in five of the world; who will never forgive it you. In the mass of mankind, I fear, there is too
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great a majority of fools and knaves; who, singly from their number, must to a certain degree be respected, though they are by no means respectable. And a man, who will shew every knave or fool, that he thinks him such, will engage in a most ruinous war, against numbers much superior to those that he and his allies can bring into the field. Abhor a knave, and pity a fool, in your heart; but let neither of them, unnecessarily, see that you do so. Some complaisance and attention to fools is prudent, and not mean: as a silent abhorrence of individual knaves is often necessary, and not criminal.

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

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

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

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

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

L E T T E R CLXXIII.

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

DEAR BOY,

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

Your

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

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

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

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

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

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

LETTER CLXXIV.

London, January the 10th, O. S. 1749.

DEAR BOY,

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

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

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Secondly,

Secondly, proper presents, to those to whom you are obliged, or whom you desire to oblige; Thirdly, a conformity of expence to that of the company which you keep; as in public spectacles; your share of little entertainments; a few pistoles at games of mere commerce; and other incidental calls of good company. The only two articles which I will never supply are, the profusion of low riot, and the idle lavishness of negligence and laziness. A fool squanders away, without credit or advantage to himself, more than a man of sense spends with both. The latter employs his money as he does his time, and never spends a shilling of the one, nor a minute of the other, but in something that is either useful or rationally pleasing to himself or others. The former buys whatever he does not want, and does not pay for what he does want. He cannot withstand the charms of a toy-shop: snuff-boxes, watches, heads of canes, &c. are his destruction. His servants and tradesmen conspire with his own indolence to cheat him; and, in a very little time, he is astonished, in the midst of all the ridiculous superfluities, to find himself in want of all the real comforts and necessities of life. Without care and method the largest fortune will not, and with them almost the smallest will, supply all necessary expences. As far as you can possibly, pay ready money for every thing you buy, and avoid bills. Pay that money too yourself, and not through the hands of any servant, who always either stipulates poundage, or requires a present for his good word, as they call it. Where
you

you must have bills (as for meat and drink, clothes, &c.) pay them regularly every month, and with your own hand. Never, from a mistaken œconomy, buy a thing you do not want, because it is cheap; or, from a silly pride, because it is dear. Keep an account, in a book, of all that you receive, and of all that you pay; for no man, who knows what he receives, and what he pays, ever runs out. I do not mean that you should keep an account of the shillings and half-crowns which you may spend in chair-hire, operas, &c. They are unworthy of the time, and of the ink, that they would consume; leave such *minutiæ* to dull, penny-wise fellows; but remember, in œconomy, as well as in every other part of life, to have the proper attention to proper objects, and the proper contempt for little ones. A strong mind sees things in their true proportion: a weak one views them through a magnifying medium; which, like the microscope, makes an elephant of a flea; magnifies all little objects, but cannot receive great ones. I have known many a man pass for a miser, by saving a penny, and wrangling for two-pence, who was undoing himself, at the same time, by living above his income, and not attending to essential articles, which were above his *portée*. The sure characteristic of a sound and strong mind is, to find, in every thing, those certain bounds, *quos ultra citrave nequit consistere rectum*. These boundaries are marked out by a very fine line, which only good sense and attention can discover; it is much too fine for vulgar eyes. In Manners, this

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

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

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

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

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

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

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

L E T T E R CLXXV.

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

DEAR BOY,

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

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

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

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

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

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

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

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

L E T T E R CLXXVI.

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

DEAR BOY,

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

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

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

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

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

Use and assert your own reason; reflect, examine, and analyse every thing, in order to form a sound and mature judgment; let no *οὔτως ἔφα* impose upon your understanding, mislead your actions, or dictate your
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conversation. Be early what, if you are not, you will, when too late, wish you had been. Consult your reason betimes: I do not say, that it will always prove an unerring guide; for human reason is not infallible; but it will prove the least erring guide that you can follow. Books and conversation may assist it; but adopt neither, blindly and implicitly: try both by that best rule, which God has given to direct us, Reason. Of all the troubles do not decline, as many people do, that of thinking. The herd of mankind can hardly be said to think; their notions are almost all adoptive; and, in general, I believe it is better that it should be so; as such common prejudices contribute more to order and quiet, than their own separate reasonings would do, uncultivated and unimproved as they are. We have many of those useful prejudices in this country, which I should be very sorry to see removed. The good Protestant conviction, that the Pope is both Antichrist, and the Whore of Babylon, is a more effectual preservative, in this country, against Popery, than all the solid and unanswerable arguments of Chillingworth.

The idle story of the Pretender's having been introduced in a warming-pan into the Queen's bed, though as destitute of all probability as of all foundation, has been much more prejudicial to the cause of Jacobitism, than all that Mr. Locke and others have written to show the unreasonableness and absurdity of the doctrines of indefeasible hereditary right, and unlimited passive obedience. And that
filly,

filly, sanguine notion, which is firmly entertained here, that one Englishman can beat three Frenchmen, encourages, and has sometimes enabled one Englishman, in reality, to beat two.

A Frenchman ventures his life with alacrity *pour l'honneur de Roi*; were you to change the object, which he has been taught to have in view, and tell him that it was *pour le bien de la Patrie*, he would very probably run away. Such gross local prejudices prevail with the herd of mankind; and do not impose upon cultivated, informed, and reflecting minds: but then there are notions equally false, though not so glaringly absurd, which are entertained by people of superior, and improved understandings, merely for want of the necessary pains to investigate, the proper attention to examine, and the penetration requisite to determine the truth. Those are the prejudices which I would have you guard against, by a manly exertion and attention of your reasoning faculty. To mention one instance, of a thousand that I could give you—It is a general prejudice, and has been propagated for these sixteen hundred years, that Arts and Sciences cannot flourish under an absolute government; and that Genius must necessarily be cramped where Freedom is restrained. This sounds plausible, but is false in fact. Mechanic arts, as Agriculture, Manufactures, &c. will indeed be discouraged, where the profits and property are, from the nature of the government, insecure. But why the despotism of a government should cramp the genius of a Mathematician, an Astrono-

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

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

L E T T E R CLXXVII.

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

DEAR BOY,

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

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

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

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

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

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

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

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

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

LETTER CLXXVIII.

DEAR BOY,

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

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

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

But the important point, and the important place, is Turin; for there I propose your staying a considerable time, to pursue your studies, learn your exercises, and form your manners. I own, I am not without my anxiety for the consequences of your stay there; which must be either very good or very bad. To you it will be intirely a new scene. Wherever you have hitherto been, you have con-
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versed chiefly with people wiser and discreeter than yourself; and have been equally out of the way of bad advice or bad example; but in the Academy at Turin, you will probably meet with both, considering the variety of young fellows of about your own age; among whom it is to be expected that some will be dissipated and idle, others vicious and profligate. I will believe, till the contrary appears, that you have sagacity enough to distinguish the good from the bad characters; and both sense and virtue enough to shun the latter, and connect yourself with the former: but however, for greater security, and for your sake alone, I must acquaint you, that I have sent positive orders to Mr. Harte to carry you off instantly to a place which I have named to him, upon the very first symptom, which he shall discover in you, of Drinking, Gaming, Idleness, or Disobedience to his orders; so that, whether Mr. Harte informs me, or not, of the particulars, I shall be able to judge of your conduct in general, by the time of your stay at Turin. If it is short, I shall know why; and I promise you, that you shall soon find that I do; but, if Mr. Harte lets you continue there as long as I propose you should, I shall then be convinced, that you make the proper use of your time; which is the only thing I have to ask of you. One year is the most that I propose you should stay at Turin; and that year, if you employ it well, perfects you. One year more of your late application, with Mr. Harte, will complete your Classical studies. You will be likewise master of your exercises in that time;

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

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

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

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

LETTER

L E T T E R CLXXIX.

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

DEAR BOY,

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

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

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

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

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

L E T T E R CLXXX.

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

DEAR BOY,

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

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

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

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

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

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

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

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

L E T T E R CLXXXI.

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

DEAR BOY,

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

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

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

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

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

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

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

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

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

L E T T E R CLXXXII.

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

DEAR BOY,

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