

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

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

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

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

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

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

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

should not) of your conduct there; for, as I have told you before, Mr. Harte has the strictest orders to carry you away immediately from thence, upon the first and least symptom of infection that he discovers about you; and I know him to be too conscientiously scrupulous, and too much your friend and mine, not to execute them exactly. Moreover, I will inform you, that I shall have constant accounts of your behaviour from Comte Salmour, the Governor of the Academy; whose son is now here, and my particular friend. I have also other good channels of intelligence, of which I do not apprize you. But, supposing that all turns out well at Turin, yet, as I propose your being at Rome, for the Jubilee at Christmas, I desire that you will apply yourself diligently to your exercises of dancing, fencing, and riding, at the Academy; as well for the sake of your health and growth, as to fashion and supple you. You must not neglect your dress neither, but take care to be *bien mis*. Pray send for the best Operator for the teeth, at Turin, where I suppose there is some famous one; and let him put yours in perfect order; and then take care to keep them so afterwards yourself. You had very good teeth, and I hope they are so still; but even those who have bad ones should keep them clean; for a dirty mouth is, in my mind, ill manners: in short, neglect nothing that can possibly please. A thousand nameless little things, which nobody can describe, but which every body feels, conspire to form that *whole* of pleasing; as the several pieces of a Mo-
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faic-work, though separately of little beauty or value, when properly joined, form those beautiful figures which please every body. A look, a gesture, an attitude, a tone of voice, all bear their parts in the great work of pleasing. The art of pleasing is more particularly necessary in your intended profession, than perhaps in any other; it is, in truth, the first half of your business; for, if you do not please the Court you are sent to, you will be of very little use to the Court you are sent from. Please the eyes and the ears, they will introduce you to the heart; and, nine times in ten, the heart governs the understanding.

Make your court particularly, and show distinguished attentions, to such men and women as are best at Court, highest in the fashion, and in the opinion of the publick; speak advantageously of them, behind their backs, in companies who, you have reason to believe, will tell them again. Express your admiration of the many great men that the House of Savoy have produced; observe, that Nature, instead of being exhausted by those efforts, seems to have redoubled them, in the persons of the present King, and the Duke of Savoy: wonder, at this rate, where it will end; and conclude, that it must end in the government of all Europe. Say this, likewise, where it will probably be repeated; but say it unaffectedly, and, the last especially, with a kind of *enjouement*. These little arts are very allowable, and must be made use of in the course
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of the world; they are pleasing to one party, useful to the other, and injurious to nobody.

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

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

LETTER CLXXXIII.

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

DEAR BOY,

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

pleasing, and consequently the most effectual. There are other, and many other inoffensive arts of this kind, which are necessary in the course of the world, and which he who practises the earliest, will please the most, and rise the soonest. The spirits and vivacity of youth are apt to neglect them as useless, or reject them as troublesome. But subsequent knowledge and experience of the world remind us of their importance, commonly when it is too late. The principal of these things is the mastery of one's temper, and that coolness of mind, and serenity of countenance, which hinders us from discovering, by words, actions, or even looks, those passions or sentiments, by which we are inwardly moved or agitated: and the discovery of which gives cooler and abler people such infinite advantages over us, not only in great business, but in all the most common occurrences of life. A man who does not possess himself enough to bear disagreeable things without visible marks of anger and change of countenance, or agreeable ones without sudden bursts of joy and expansion of countenance, is at the mercy of every artful knave, or pert coxcomb: the former will provoke or please you by design, to catch unguarded words or looks; by which he will easily decypher the secrets of your heart, of which you should keep the key yourself, and trust it with no man living. The latter will, by his absurdity, and without intending it, produce the same discoveries, of which other people will avail themselves. You will say, possibly, that this coolness must be
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constitutional, and consequently does not depend upon the will; and I will allow that constitution has some power over us; but I will maintain too that people very often, to excuse themselves, very unjustly accuse their constitutions. Care and reflection, if properly used, will get the better; and a man may as surely get a habit of letting his reason prevail over his constitution, as of letting, as most people do, the latter prevail over the former. If you find yourself subject to sudden starts of passion, or madness, (for I see no difference between them, but in their duration), resolve within yourself, at least, never to speak one word while you feel that emotion within you. Determine too, to keep your countenance as unmoved and unembarrassed as possible; which steadiness you may get a habit of by constant attention. I should desire nothing better, in any negociation, than to have to do with one of these men of warm, quick passions; which I would take care to set in motion. By artful provocations, I would extort rash and unguarded expressions; and, by hinting at all the several things that I could suspect, infallibly discover the true one, by the alteration it occasioned in the countenance of the person. *Volto sciolto con pensieri stretti* is a most useful maxim in business. It is so necessary at some games, such as *Berlan*, *Quinze*, &c. that a man who had not the command of his temper and countenance, would infallibly be undone by those who had, even though they played fair. Whereas, in business, you always play with sharpers; to whom, at least, you should

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

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

In order to judge of the inside of others, study your own; for men in general are very much alike; and, though one has one prevailing passion, and another has another, yet their operations are much the same; and whatever engages or disgusts, pleases or offends you, in others, will, *mutatis mutandis*, engage, disgust, please, or offend others, in you. Observe, with the utmost attention, all the operations

tions of your own mind, the nature of your passions, and the various motives that determine your will; and you may, in a great degree, know all mankind. For instance; do you find yourself hurt and mortified when another makes you feel his superiority, and your own inferiority, in knowledge, parts, rank, or fortune? you will certainly take great care not to make a person, whose good will, good word, interest, esteem, or friendship, you would gain, feel that superiority in you, in case you have it. If disagreeable insinuations, sly sneers, or repeated contradictions, tease and irritate you, would you use them, where you wish to engage and please? Surely not; and I hope you wish to engage and please, almost universally. The temptation of saying a smart and witty thing, or *bon mot*; and the malicious applause with which it is commonly received, has made people who can say them, and still oftener people who think they can, but cannot, and yet try, more enemies, and implacable ones too, than any one other thing that I know of. When such things, then, shall happen to be said at your expence (as sometimes they certainly will), reflect seriously upon the sentiments of uneasiness, anger, and resentment, which they excite in you; and consider whether it can be prudent, by the same means, to excite the same sentiments in others against you. It is a decided folly to lose a friend for a jest; but, in my mind, it is not a much less degree of folly, to make an enemy of an indifferent and neutral person, for the sake of a *bon mot*. When things

things of this kind happen to be said of you, the most prudent way is to seem not to suppose that they are meant at you, but to dissemble and conceal whatever degree of anger you may feel inwardly; and, should they be so plain, that you cannot be supposed ignorant of their meaning, to join in the laugh of the company against yourself; acknowledge the hit to be a fair one, and the jest a good one, and play off the whole thing in seeming good humour; but by no means reply in the same way; which only shows that you are hurt, and publishes the victory which you might have concealed. Should the thing said, indeed, injure your honour, or moral character, there is but one proper reply; which I hope you never will have occasion to make.

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

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

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

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

L E T T E R CLXXXIV.

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

DEAR BOY,

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

Should the state of your health not yet admit of your usual application to books, you may, in a great degree, and I hope you will repair that loss, by use-
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ful and instructive conversations with Mr. Harte : you may, for example, desire him to give you, in conversation, the outlines, at least, of Mr. Locke's Logic; a general notion of Ethics, and a verbal epitome of Rhetoric; of all which, Mr. Harte will give you clearer ideas in half an hour by word of mouth, than the books of most of the dull fellows who have written upon those subjects would do in a week.

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

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

LETTER CLXXXV.

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

DEAR BOY,

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

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

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

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

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pieces.

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

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

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

L E T T E R CLXXXVI.

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

DEAR BOY,

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

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

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

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

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

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

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

As you will meet swarms of Germans wherever you go, I desire that you will constantly converse
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with them in their own language, which will improve you in that language, and be, at the same time, an agreeable piece of civility to them.

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

‘ L E T T E R CLXXXVII.

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

DEAR BOY,

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

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

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

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

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

Consider

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

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

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

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

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

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

L E T T E R CLXXXVIII.

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

DEAR BOY,

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

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

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

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

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

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

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

LETTER CLXXXIX.

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

DEAR BOY,

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

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

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

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

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

Q 3.

spects,

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

with your Obedience

L E T T E R C X C.

London, August the 10th, 1749.

DEAR BOY,

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

teaching

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

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

Horse-play, romping, frequent and loud fits of laughter, jokes, waggery, and indiscriminate familiarity, will sink both merit and knowledge into a degree of contempt. They compose at most a merry fellow; and a merry fellow was never yet a respectable man. Indiscriminate familiarity either offends your superiors, or else dubbs you their dependent, and led-captain. It gives your inferiors just, but troublesome and improper claims of equality. A joker is near akin to a buffoon; and neither of them is the least related to wit. Whoever is admitted or sought for, in company, upon any other account than that of his merit and manners, is never respected there, but only made use of. We will have such-a-one, for he sings prettily; we will invite such-a-one to a ball, for he dances well; we will have such-a-one at supper, for he is always joking and laughing; we will ask another, because he plays deep at all games, or because he can drink a great deal. These are all vilifying distinctions, mortifying preferences, and exclude all ideas of esteem and regard.

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

This dignity of Manners, which I recommend so much to you, is not only as different from pride, as true courage is from blustering, or true wit from joking; but is absolutely inconsistent with it; for nothing vilifies and degrades more than pride. The pretensions of the proud man are oftener treated with sneer and contempt than with indignation: as we offer ridiculously too little to a tradesman, who asks ridiculously too much for his goods; but we do not haggle with one who only asks a just and reasonable price.

Abject flattery and indiscriminate assentation degrade, as much as indiscriminate contradiction and noisy debate disgust. But a modest assertion of one's own opinion, and a complaisant acquiescence in other people's, preserve dignity.

Vulgar low expressions, awkward motions and address, vilify, as they imply either a very low turn of mind, or low education, and low company.

Frivolous curiosity about trifles, and a laborious attention to little objects which neither require nor deserve a moment's thought, lower a man; who from thence is thought (and not unjustly) incapable of greater matters. Cardinal de Retz, very sagaciously, marked out Cardinal Chigi for a little mind, from the moment he told him he had wrote three
years

years with the same pen, and that it was an excellent good one still.

A certain degree of exterior seriousness in looks and motions gives dignity, without excluding wit and decent cheerfulness, which are always serious themselves. A constant smirk upon the face, and a whiffling activity of the body, are strong indications of futility. Whoever is in a hurry shews that the thing he is about is too big for him. Haste and hurry are very different things.

I have only mentioned some of those things which may, and do, in the opinion of the world, lower and sink characters, in other respects valuable enough; but I have taken no notice of those that affect and sink the moral characters. They are sufficiently obvious. A man who has patiently been kicked, may as well pretend to courage, as a man, blasted by vices and crimes, may to dignity of any kind. But an exterior decency, and dignity of manners, will even keep such a man longer from sinking, than otherwise he would be: of such consequence is the *τὸ ὡρεπὸν*, even though affected and put on! Pray read frequently, and with the utmost attention; nay, get by heart, if you can, that incomparable chapter in Cicero's Offices, upon the *τὸ ὡρεπὸν*, or the *Decorum*. It contains whatever is necessary for the dignity of manners.

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

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

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

L E T T E R CXCI.

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

DEAR BOY,

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

You

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

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

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

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

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

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

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

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

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

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

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

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

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

LETTER CXCH.

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

DEAR BOY,

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

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

up

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

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

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

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

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

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

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

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

Manners and Address will equal your knowledge. This is the more pleasing to me, as those were the two articles of which I was the most doubtful. These commendations will not, I am persuaded, make you vain and coxcomical, but only encourage you to go on in the right way.

L E T T E R CXIII.

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

DEAR BOY,

IT seems extraordinary, but it is very true, that my anxiety for you increases in proportion to the good accounts which I receive of you from all hands. I promise myself so much from you, that I dread the least disappointment. You are now so near the port which I have so long wished and laboured to bring you safe into, that my concern would be doubled, should you be shipwrecked within sight of it. The object, therefore, of this letter is (laying aside all the authority of a parent), to conjure you as a friend, by the affection you have for me (and surely you have reason to have some), and by the regard you have for yourself, to go on, with assiduity and attention, to complete that work which, of late, you have carried on so well, and which is now so near being finished. My

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

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

R 3

drunk;

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

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

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

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

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

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

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

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

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

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

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

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

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

Englishman.

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

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

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

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

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

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

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

Stanhope. Yes.

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

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

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

Stanhope. Why, that will do me no harm.

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

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

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

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

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

Stanhope. Have you ever conversed with them?

Englishman.

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

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

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

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

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

Stanhope. I am afraid so too.

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

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

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

and for all the relative duties of Man, Son, Pupil, and Citizen. Such solid arguments would be thrown away upon such shallow puppies. Leave them to their ignorance, and to their dirty disgraceful vices. They will severely feel the effects of them, when it will be too late. Without the comfortable refuge of learning, and with all the sickness and pains of a ruined stomach, and a rotten carcase, if they happen to arrive at old age, it is an uneasy and ignominious

~~one~~. The ridicule which such fellows endeavour to throw upon those who are not like them, is, in the opinion of all men of sense, the most authentic panegyric. Go on, then, my dear child, in the way you are in, only for a year and a half more; that is all I ask of you. After that, I promise that you shall be your own master, and that I will pretend to no other title than that of your best and truest friend. You shall receive advice, but no orders, from me; and in truth you will want no other advice but such as youth and inexperience must necessarily require. You shall certainly want nothing that is requisite, not only for your conveniency, but also for your pleasures, which I always desire should be gratified. You will suppose, that I mean the pleasures *d'un bonnête homme*.

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

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

L E T T E R CXCIV.

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

DEAR BOY,

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

He

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

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

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

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

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

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

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

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

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

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

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

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

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

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

L E T T E R C X C V .

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

DEAR BOY,

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

A vulgar

A vulgar man is captious and jealous; eager and impetuous about trifles. He suspects himself to be slighted, thinks every thing that is said meant at him: if the company happens to laugh, he is persuaded they laugh at him; he grows angry and testy, says something very impertinent, and draws himself into a scrape, by showing what he calls a proper spirit, and asserting himself. A man of fashion does not suppose himself to be either the sole or principal object of the thoughts, looks, or words of the company; and never suspects that he is either slighted or laughed at, unless he is conscious that he deserves it. And if (which very seldom happens) the company is absurd or ill-bred enough to do either, he does not care two-pence, unless the insult be so gross and plain as to require satisfaction of another kind. As he is above trifles, he is never vehement and eager about them; and, wherever they are concerned, rather acquiesces than wrangles. A vulgar man's conversation always favours strongly of the lowness of his education and company. It turns chiefly upon his domestic affairs, his servants, the excellent order he keeps in his own family, and the little anecdotes of the neighbourhood; all which he relates with emphasis, as interesting matters. He is a man-gossip.

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

man. Would he say, that men differ in their tastes ; he both supports and adorns that opinion by the good old saying, as he respectfully calls it, *That what is one man's Meat is another man's Poison.* If any body attempts being *smart*, as he calls it, upon him ; he gives them *Tit for Tat*, aye, that he does. He has always some favourite word for the time being ; which, for the sake of using often, he commonly abuses : Such as *vastly* angry, *vastly* kind, *vastly* handsome, and *vastly* ugly. Even his pronunciation of proper words carries the mark of the beast along with it. He calls the earth *yearth* ; he is *obleiged* not *obliged* to you. He goes *to wards*, and not *towards* such a place. He sometimes affects hard words, by way of ornament, which he always mangles like a learned woman. A man of fashion never has recourse to proverbs, and vulgar aphorisms ; uses neither favourite words nor hard words ; but takes great care to speak very correctly and grammatically, and to pronounce properly ; that is, according to the usage of the best companies.

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

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

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

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

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

Your

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

L E T T E R CXCVI.

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

DEAR BOY,

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

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

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

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

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

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

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

Since

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

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

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

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

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

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

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

L E T T E R CXC VII.

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

DEAR BOY,

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

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

formidable

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

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

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

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

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

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

Harte

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

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

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

L E T T E R CXC VIII.

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

DEAR BOY,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LETTER CXCIX.

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

DEAR BOY,

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

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

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

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

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

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

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

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

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

LETTER CC.

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

DEAR BOY,

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

rules, only by rote, are now, I am persuaded, fixed and confirmed by reason. And indeed they are so plain and clear, that they require but a very moderate degree of understanding, either to comprehend or practise them. Lord Shaftesbury says, very prettily, that he would be virtuous for his own sake, though nobody were to know it; as he would be clean for his own sake, though nobody were to see him. I have, therefore, since you have had the use of your reason, never written to you upon those subjects: they speak best for themselves: ~~and~~ I should now just as soon think of warning you gravely not to fall into the dirt or the fire, as into dishonour or vice. This view of mine, I consider as fully attained. My next object was, sound and useful learning. My own care first, Mr. Harte's afterwards, and *of late* (I will own it to your praise) your own application, have more than answered my expectations in that particular; and, I have reason to believe, will answer even my wishes. All that remains for me then to wish, to recommend, to inculcate, to order, and to insist upon, is Good-breeding; without which, all your other qualifications will be lame, unadorned, and to a certain degree unavailing. And here I fear, and have too much reason to believe, that you are greatly deficient. The remainder of this letter, therefore, shall be (and it will not be the last by a great many) upon that subject.

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

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

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

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

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

guard; and so they may, provided it be within certain bounds, which are upon no occasion to be transgressed. But, upon these occasions, though no one is entitled to distinguished marks of respect, every one claims, and very justly, every mark of civility and good-breeding. Ease is allowed, but carelessness and negligence are strictly forbidden. If a man accosts you, and talks to you ever so dully or frivously, it is worse than rudeness, it is brutality, to show him, by a manifest inattention to what he says, that you think him a fool or a blockhead, and not worth hearing. It is much more so with regard to women; who, of whatever rank they are, are entitled, in consideration of their sex, not only to an attentive, but an officious good-breeding from men. Their little wants, likings, dislikes, preferences, antipathies, fancies, whims, and even impertinencies, must be officiously attended to, flattered, and, if possible, guessed at and anticipated, by a well-bred man. You must never usurp to yourself those conveniencies and *agrémens* which are of common right; such as the best places, the best dishes, &c.; but, on the contrary, always decline them yourself, and offer them to others; who, in their turns, will offer them to you: so that, upon the whole, you will, in your turn, enjoy your share of the common right. It would be endless for me to enumerate all the particular instances in which a well-bred man shows his good-breeding in good company; and it would be injurious to you to suppose that your own good sense will not point them out

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

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

inat-

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

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

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

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

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

Make then, my dear child, I conjure you, Good-breeding the great object of your thoughts and actions, at least half the day. Observe carefully the behaviour and manners of those who are distinguished by their good-breeding; imitate, ~~may~~, endeavour to excel, that you may at least reach them; and be convinced that good-breeding is, to all worldly qualifications, what charity is to all Christian virtues. Observe how it adorns merit, and how often it covers the want of it. May you wear it to adorn, and not to cover you! Adieu.

L E T T E R C C I.

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

DEAR BOY,

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

breeding is general, independent of modes; and consists in endeavours to please and oblige our fellow-creatures by all good offices, short of moral duties. This will be practised by a good-natured American savage, as essentially as by the best-bred European. But then, I do not take it to extend to the sacrifice of our own conveniencies, for the sake of other people's. Utility introduced this sort of good-breeding, as it introduced commerce; and established a truck of the little *agrémens* and pleasures of life. I sacrifice such a conveniency to you, you sacrifice another to me; this commerce circulates, and every individual finds his account in it upon the whole. The third sort of good-breeding is local, and is variously modified, in not only different countries, but in different towns of the same country. But it must be founded upon the two former sorts: they are the matter; to which, in this case, Fashion and Custom only give the different shapes and impressions. Whoever has the two first sorts, will easily acquire this third sort of good-breeding, which depends singly upon attention and observation. It is, properly, the polish, the lustre, the last finishing strokes of good-breeding. It is to be found only in Capitals, and even there it varies; the good-breeding of Rome differing, in some things, from that of Paris; that of Paris, in others, from that of Madrid; and that of Madrid, in many things, from that of London. A man of sense, therefore, carefully attends to the local manners of the respective places where he is, and takes for his models those persons whom he ob-

serves to be at the head of the fashion and good-breeding. He watches how they address themselves to their superiors, how they accost their equals, and how they treat their inferiors; and lets none of those little niceties escape him, which are to good-breeding what the last delicate and masterly touches are to a good picture; and of which the vulgar have no notion, but by which good judges distinguish the master. He attends even to their air, dress, and motions, and imitates them, liberally, and not servilely; he copies, but does not mimic. These personal graces are of very great consequence. They anticipate the sentiments, before merit can engage the understanding; they captivate the heart, and gave rise, I believe, to the extravagant notions of charms and philters. Their effects were so surprising, that they were reckoned supernatural. The most graceful and best-bred men, and the handsomest and genteelst women, give the most philters; and, as I verily believe, without the least assistance of the devil. Pray be not only well dressed, but shining in your dress; let it have *du brillant*: I do not mean by a clumsy load of gold and silver, but by the taste and fashion of it. Women like and require it; they think it an attention due to them: but, on the other hand, if your motions and carriage are not graceful, genteel, and natural, your fine clothes will only display your awkwardness the more. But I am unwilling to suppose you still awkward; for surely, by this time, you must have caught a good air in good company. When you went from hence, you were

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

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

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

LETTER CCII.

DEAR BOY,

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