

TO HIS SON.

attended to, are admirable lessons, both for the heart and the head. There is not, nor ever was, any theatre comparable to the French. If the music of the French operas do not please your Italian ear, the words of them, at least, are sense and poetry, which is much more than I can say of any Italian opera that I ever read or heard in my life.

I send you the enclosed letter of recommendation to Marquis Matignon, which I would have you deliver to him as soon as you can : you will, I am sure, feel the good effects of his warm friendship for me, and Lord Bolingbroke ; who has also wrote to him upon your subject. By that, and by the other letters which I have sent you, you will be at once so thoroughly ~~introduced into~~ the best French company, that you must take some pains if you will keep bad ; but that is what I do not suspect you of. You have, I am sure, too much right ambition to prefer low and disgraceful company, to that of your superiors, both in rank and age. Your character, and consequently your fortune, absolutely depends upon the company you keep, and the turn you take at Paris. I do not, in the least, mean a grave turn ; on the contrary. a gay, a sprightly, but, at the same time, an elegant and liberal one.

Keep carefully out of all scrapes and quarrels. They lower a character extremely ; and are particularly dangerous in France ; where a man is dishonoured by not resenting an affront, and utterly ruined by resenting it. The young Frenchmen are hasty, giddy, and petulant ; extremely national, and *avan-*

taux.

tagaux. Forbear from any national jokes or reflections, which are always improper, and commonly unjust. The colder northern nations generally look upon France, as a whiffling, finging, dancing, frivolous nation: this notion is very far from being a true one, though many *petits maitres* by their behaviour seem to justify it; but those very *petits maitres*, when mellowed by age and experience, very often turn out very able men. The number of great Generals and Statesmen, as well as excellent Authors, that France has produced, is an undeniable proof, that it is not that frivolous, unthinking, empty nation that northern prejudices suppose it. Seem to like and approve of every thing at first; and I promise you, that you will like and ~~approve of many things~~ afterwards.

I expect that you will write to me constantly, once every week, which I desire may be every Thursday: and that your letters may inform me of your personal transactions, not of what you see, but of whom you see, and what you do.

Be your own monitor, now that you will have no other. As to enunciation, I must repeat it to you again and again, that there is no one thing so necessary; all other talents, without that, are absolutely useless, except in your own closet.

It sounds ridiculously to bid you study with your dancing master; and yet I do. The bodily carriage and graces are of infinite consequence to every body, and more particularly to you.

Adieu for this time, my dear child. Yours tenderly,

LETTER

LETTER CCXXXV.

London, November 12th, O. S. 1750.

MY DEAR FRIEND,

YOU will possibly think, that this letter turns upon strange, little trifling objects: and you will think right, if you consider them separately: but, if you take them aggregately, you will be convinced, that as parts, which conspire to form that whole, called the exterior of a man of fashion, they are of importance. I shall not dwell now upon those personal graces, that liberal air, and that engaging address, which I have so often recommended to you; but descend still lower, to your dress, cleanliness, and care of your person.

When you come to Paris, you must take care to be extremely well drest; that is, as the fashionable people are: this does by no means consist in the finery, but in the taste, fitness, and manner of wearing your clothes; a fine suit ill-made, and flatly or stiffly worn, far from adorning, only exposes the awkwardness of the wearer. Get the best French-taylor to make your clothes; whatever they are in the fashion, and to fit you: and then wear them, button them, or unbutton them, as the genteel people you see do. Let your man learn of the best *friseur* to do your hair well, for that is a very material part of your dress. Take care to have your stockings

stockings well gartered up, and your shoes well buckled; for nothing gives a more slovenly air to a man than ill-dressed legs. In your person you must be accurately clean; and your teeth, hands, and nails, should be superlatively so: a dirty mouth has real ill consequences to the owner, for it infallibly causes the decay, as well as the intolerable pain of the teeth; and it is very offensive to his acquaintance, for it will most inevitably stink. I insist therefore, that you wash your teeth the first thing you do every morning, with a soft sponge and warm water, for four or five minutes; and then wash your mouth five or six times. *Mouton*, whom I desire you will send for upon your arrival at Paris, will give you an opiate, and a liquor to be used sometimes. Nothing looks more ordinary, vulgar, and illiberal, than dirty hands, and ugly, uneven, and ragged nails: I do not suspect you of that shocking, awkward trick, of biting yours; but that is not enough: you must keep the ends of them smooth and clean, not tipped with black, as the ordinary people's always are. The ends of your nails should be small segments of circles, which, by a very little care in the cutting, they are very easily brought to; every time that you wipe your hands, rub the skin round your nails backwards, that it may not grow up and shorten your nails too much. The cleanliness of the rest of your person, which by the way will conduce greatly to your health, I refer from time to time to the bagnio. My mentioning these particulars arises (I freely own) from some suspicion that the hints are not unnecessary;

fary; for, when you ~~was~~ a school-boy, you were slovenly and dirty, above your fellows. I must add another caution, which is, that, upon no account whatever, you put your fingers, as too many people are apt to do, in your nose or ears. It is the most shocking, *nasty, vulgar rudeness, that can be offered to company; it disgusts one, it turns one's stomach; and, for my own part, I would much rather know that a man's fingers were actually in his breech, than see them in his nose. Wash your ears well every morning, and blow your nose in your handkerchief whenever you have occasion; but, by the way, without looking at it afterwards. There should be in the least, as well as in the greatest part of a Gentleman, *les-manières nobles*. Sense will teach you some, observation others: attend carefully to the manners, the diction, the motions, of people of the first fashion, and form your own upon them. On the other hand, observe a little those of the vulgar, in order to avoid them: for though the things which they say or do may be the same, the manner is always totally different; and in that, and nothing else, consists the characteristic of a man of fashion. The lowest peasant speaks, moves, dresses, eats, and drinks, as much as a man of the first fashion; but does them all quite differently; so that by doing and saying most things in a manner opposite to that of the vulgar, you have a great chance of doing and saying them right. There are gradations in awkwardness and vulgarism, as there are in every thing else. *Les manieres de Robe*, though not quite right,
are

are still better than *les manieres Bourgeoises*; and these, though bad, are still better than *les Manieres de Campagne*. But the language, the air, the dress, and the manners of the Court, are the only true standard *des manieres nobles, et d'un bonnête homme*. *Ex pede Herculem* is an old and true saying, and very applicable to our present subject; for a man of parts, who has been bred at Courts, and used to keep the best company, will distinguish himself, and is to be known from the vulgar, by every word, attitude, gesture, and even look. I cannot leave these seeming *minuties*, without repeating to you the necessity of your carving well; which is an article, little as it is, that is useful twice every day of one's life; and the doing it ill is very troublesome to one's self, and very disagreeable, often ridiculous, to others.

Having said all this, I cannot help reflecting, what a formal dull fellow, or a cloistered pedant, would say, if they were to see this letter; they would look upon it with the utmost contempt, and say, that surely a father might find much better topics for advice to a son. I would admit it, if I had given you; or that you were capable of receiving, no better; but if sufficient pains have been taken to form your heart and improve your mind, and, as I hope, not without success, I will tell those solid Gentlemen, that all these trifling things, as they think them, collectively form that pleasing *je ne sais quoi*, that *ensemble*, which they are utter strangers to both in themselves and others. The word *aimable* is not known in their language, or the thing in

in their manners. Great usage of the world, great attention, and a great desire of pleasing, can alone give it; and it is no trifle. It is from old people's looking upon these things as trifles, or not thinking of them at all, that so many young people are so awkward, and so ill-bred. Their parents, often careless and unmindful of them, give them only the common run of education, as school, university, and then travelling; without examining, and very often without being able to judge, if they did examine, what progress they make in any one of these stages. Then, they carelessly comfort themselves, and say, that their sons will do like other people's sons; and so they do, that is commonly very ill. They correct none of the childish nasty tricks, which they get at school; nor the illiberal manners which they contract at the university; nor the frivolous and superficial pertness, which is commonly all that they acquire by their travels. As they do not tell them of these things, nobody else can; so they go on in the practice of them, without ever hearing, or knowing, that they are unbecoming, indecent, and shocking. For, as I have often formerly observed to you, nobody but a father can take the liberty to reprove a young fellow grown up, for those kind of inaccuracies and improprieties of behaviour. The most intimate friendship, unassisted by the paternal superiority, will not authorize it. I may truly say, therefore, that you are happy in having me for a sincere, friendly, and quick-sighted monitor. Nothing will escape me: I shall pry for your defects, in order

to correct them, as curiously as I shall seek for your perfections, in order to applaud and reward them; with this difference only, that I shall publicly mention the latter, and never hint at the former, but in a letter to, or a tête à tête with you. I will never put you out of countenance before company; and I hope you will never give me reason to be out of countenance for you, as any one of the above-mentioned defects would make me. *Prætor non curat de minimis* was a maxim in the Roman law; for causes only of a certain value were tried by him; but there were inferior jurisdictions, that took cognizance of the smallest. Now I shall try you, not only as a Prætor in the greatest, but as Centor in lesser, and as the lowest magistrate in the least cases.

I have this moment received Mr. Harte's letter of the 1st November, New Style; by which I am very glad to find that he thinks of moving towards Paris, the end of this month, which looks as if his leg were better; besides, in my opinion, you both of you only lose time at Montpellier; he would find better advice, and you better company, at Paris. In the mean time, I hope you go into the best company there is at Montpellier, and there always is some at the Intendant's or the Commandant's. You will have had full time to have learned *les petites chansons Languedociennes*, which are exceeding pretty ones, both words and tunes. I remember, when I was in those parts, I was surpris'd at the difference which I found between the people on one side, and those on the other side of the Rhône. The *Provençaux* were,

were, in general, furly, ill-bred, ugly, and swarthy: the Languedociens the very reverse; a chearful, well-bred, handsome people. Adieu! Yours most affectionately.

P. S. Upon reflection, I direct this letter to Paris; I think you must have left Montpellier before it could arrive there.

L E T T E R CCXXXVI.

London, Nov. 19th, O. S. 1750.

MY DEAR FRIEND,

I WAS very glad to find, by your letter of the 12th, N. S. that you had informed yourself so well of the state of the French marine at Toulon, and of the commerce at Marseilles; they are objects that deserve the inquiry and attention of every man, who intends to be concerned in public affairs. The French are now wisely attentive to both; their commerce is incredibly increased, within these last thirty years; they have beaten us out of great part of our Levant trade; their East-India trade has greatly affected ours; and, in the West Indies, their Martinico establishment supplies, not only France itself, but the greatest part of Europe, with sugars: whereas our islands, as Jamaica, Barbadoes, and the Lee-

ward, have now no other market for theirs but England, New France, or Canada, has also greatly lessened our fur and skin trade. It is true (as you say) that we have no treaty of commerce subsisting (I do not say *with Marseilles*, but) with France. There was a treaty of commerce made, between England and France, immediately after the treaty of Utrecht; but the whole treaty was conditional, and to depend upon the Parliament's enacting certain things, which were stipulated in two of the articles: the Parliament, after a very famous debate, would not do it; so the treaty fell to the ground: however, the outlines of the treaty are, by mutual and tacit consent, the general rules of our present commerce with France. It is true too, that our commodities, which go to France, must go in our bottoms; the French having imitated, in many respects, our famous Act of Navigation, as it is commonly called. This Act was made in the year 1652, in the Parliament held by Oliver Cromwell: it forbids all foreign ships to bring into England any merchandize or commodities whatsoever, that were not of the growth and produce of that country to which those ships belonged, under penalty of the forfeiture of such ships. This act was particularly levelled at the Dutch, who were, at that time, the carriers of almost all Europe, and got immensely by freight. Upon this principle, of the advantages arising from freight, there is a provision in the same act, that even the growth and produce of our own colonies in America shall not be carried from thence to any other country

in Europe, without first touching in England; but this clause has lately been repealed, in the instances of some perishable commodities, such as rice, &c. which are allowed to be carried directly from our American colonies to other countries. The act also provides, that two thirds, I think, of those who navigate the said ships, shall be British subjects. There is an excellent, and little book, written by the famous Monsieur Huet, Evêque d'Avranches, *sur le Commerce des Anciens*, which is very well worth your reading, and very soon read. It will give you a clear notion of the rise and progress of commerce. There are many other books, which take up the history of commerce where Monsieur d'Avranches leaves it, and bring it down to these times: I advise you to read some of them with care; commerce being a very essential part of political knowledge in every country; but more particularly in this, which owes all its riches and power to it.

I come now to another part of your letter, which is the orthography, if I may call bad spelling *orthography*. You spell induce, *enduce*; and grandeur, you spell *grandure*; two faults, of which few of my house-maids would have been guilty. I must tell you, that orthography, in the true sense of the word, is so absolutely necessary for a man of letters, or a gentleman, that one false spelling may fix a ridicule upon him for the rest of his life; and I know a man of quality, who never recovered the ridicule of having spelled *wholesome* without the *re*.

Reading with care will secure every body from false spelling ; for books are always well spelled, according to the orthography of the times. Some words are indeed doubtful, being spelled differently by different authors of equal authority ; but those are few ; and in those cases every man has his option, because he may plead his authority, either way ; but where there is but one right way, as in the two words above-mentioned, it is unpardonable and ridiculous, for a Gentleman to miss it : even a woman of a tolerable education would despise and laugh at a lover, who should send her an ill-spelt *billet-doux*. I fear, and suspect, that you have taken it into your head, in most cases, that the Matter is all, and the Manner little or nothing. If you have, undeceive yourself ; and be convinced, that, in every thing, the Manner is full as important as the Matter. If you speak the sense of an angel, in bad words, and with a disagreeable utterance, nobody will hear you twice, who can help it. If you write epistles as well as Cicero, but in a very bad hand, and very ill-spelled, whoever receives will laugh at them ; and if you had the figure of Adonis, with an awkward air and motions, it will disgust, instead of pleasing. Study Manner therefore in every thing, if you would be any thing. My principal inquiries of my friends at Paris, concerning you, will be relative to your Manner of doing whatever you do. I shall not inquire, whether you understand Demosthenes, Tacitus, or the *Jus publicum Imperii* ; but I shall inquire, whether your utterance is pleasing ; your style, not only pure, but elegant,

elegant, your manners noble and easy, your air and address engaging ; in short, whether you are a Gentleman, a man of fashion, and fit to keep good company, or not ; for, till I am satisfied in these particulars, you and I must by no means meet ; I could not possibly stand it. It is in your power to become all this at Paris, if you please. Consult with Lady Herve and Madame Monconseil upon all these matters ; and they will speak to you, and advise you freely. Tell them, that *bisogna compaire ancora*, that you are utterly new in the world, that you are desirous to form yourself ; that you beg they will reprove, advise, and correct you ; that you know that none can do it so well ; and that you will implicitly follow their directions. This, together with your careful observation of the manners of the best company, will really form you.

Abbé Guasco, a friend of mine, will come to you, as soon as he knows of your arrival in Paris ; he is well received in the best companies there, and will introduce you to them. He will be desirous to do you any service he can ; he is active and curious, and can give you information upon most things. He is a sort of *complaisant* of the President Montesquieu, to whom you have a letter.

I imagine that this letter will not wait for you very long at Paris, where I reckon you will be in about a fortnight. Adieu.

L E T T E R CCXXXVII.

A Londres, le 24 Dec. V. S. 1759.

MON CHER AMI,

VOUS voilà à la fin Parisien, et il faut s'adresser à un Parisien, en François. Vous voudrez bien aussi me répondre de même, puisque je serai bien aise de voir à quel point vous possédez l'élégance, la délicatesse, et l'orthographe de cette langue, qui est devenue pour ainsi dire la langue universelle de l'Europe. On m'assure que vous la parlez fort bien, mais il y a bien et bien. Et tel passera pour la bien parler hors de Paris, qui passeroit lui-même pour Gaulois à Paris. Dans ce pays des modes, le langage même a la sienne, et qui change presque aussi souvent que celle des habits.

L'affecté, le précieux, le néologique, y sont trop à la mode d'aujourd'hui. Connoissez-les, remarquez-les, et parlez-les même, à la bonne heure, mais ne vous en laissez pas infecter : l'esprit aussi a sa mode, et actuellement à Paris, c'est la mode d'en avoir, en dépit même de Minerve ; tout le monde court après l'esprit, qui par parenthèse ne se laisse jamais attraper ; s'il ne se présente pas on a beau courir. Mais malheureusement pour ceux qui courent après, ils attrapent quelque chose qu'ils prennent pur de l'esprit, et qu'ils donnent pour tel. C'est tout au plus la bonne fortune d'Ixion, c'est une vapeur qu'ils embrassent,

au lieu de la Déesse qu'ils poursuivent. De cette erreur résultent ces beaux sentimens qu'on n'a jamais senti, ces pensées fausses que la nature n'a jamais produite, et ces expressions entortillées et obscures, que non seulement on n'entend point, mais qu'on ne peut pas même déchiffrer ni deviner. C'est de tous ces ingrédiens que sont composés les deux tiers des nouveaux livres François qui paroissent. C'est la nouvelle cuisine du Parnesse, où l'alambic travaille au lieu du pot et de la broche, et où les quintessences et les extraits dominant. N. B. Le sel Attique en est banni.

Il vous faudra bien de tems en tems manger de cette nouvelle cuisine. Mais ne vous y laissez pas corrompre le goût. Et quand vous voudrez donner à manger à votre tour, étudiez la bonne vieille cuisine du tems de Louis XIV. Il y avoit alors des chefs admirables, comme Corneille, Boileau, Racine, et la Fontaine. Tout ce qu'ils appretoient étoit simple, sain, et solide. Sans métaphore, ne vous laissez pas éblour par le faux brillant, le recherché, les antithèses à la mode; mais servez-vous de votre propre bon sens, et appelez les Anciens à votre secours, pour vous en garantir. D'un autre côté, ne vous proquez pas de ceux, qui s'y sont laissés séduire; vous êtes encore trop jeune pour faire le critique, et pour vous ériger en vengeur sévère du bon sens lésé. Seulement ne vous laissez pas pervertir, mais ne songez pas à convertir les autres. Laissez-les jouir tranquillement de leurs erreurs dans le goût, comme dans la religion. Le goût en France a, depuis un

siècle et demi, un bien du haut et du bas, aussi bien que la France même. Le bon goût commença seulement à se faire jour, sous le regne, je ne dis pas de Louis XIII. mais du Cardinal de Richelieu, et fut encore épuré sous celui de Louis XIV. grand Roi au moins, s'il n'étoit pas grand homme. Corneille étoit le restaurateur du vrai, et de fondateur du théâtre François ; se ressentant toujours un peu des *Concetti* des Italiens, et des *Agudeze* des Espagnols ; témoin les épigrammes qu'il fait débiter à Chimène, dans tout l'excès de sa douleur.

• Mais avant son tems, les Troubadours et les Romanciers étoient autant de fous, qui trouvoient des fots pour les admirer. Vers la fin du regne du Cardinal de Richelieu, et au commencement de celui de Louis XIV. l'Hôtel de Rambouillet étoit le Temple du Goût, mais d'un goût pas encore tout-à-fait épuré. C'étoit plutôt un laboratoire d'esprit, où l'on donnoit la torture au bon sens, pour en tirer une essence subtile. Voiture y travailloit, et suoit même à grosses gouttes pour faire de l'esprit. Mais enfin Boileau et Moliere fixèrent le goût du vrai ; en dépit des Scuderys, et des Calprenédes, &c. Ils déconfirent et mirent en fuite les Artamenes, les Jubas, les Oroondates, et tous ces héros de Romans, qui valaient pourtant chacun d'eux une armée. Ces fous cherchèrent dans les bibliothèques un azyle qu'on leur refusa ; et ils n'en trouverent que dans quelques ruelles. Je vous conseille pourtant de lire un tome de Cléopâtre, et un de Clélie, sans quoi il vous sera impossible de vous former un idée de ces extravagances ;

vagances ; mais Dieu vous garde d'aller jusqu'au douzième.

Le goût resta pur et vrai pendant presque tout le regne de Louis XIV. et jusqu'à ce qu'un très beau génie y donna (mais sans le vouloir) quelque atteinte. C'étoit Monsieur de Fontenelle, qui avec tout l'esprit du monde, et un grand sçavoir, sacrifioit peut-être un peu trop aux Graces, dont il étoit le nourrisson, et l'élève favori. Admiré avec raison, on voulut l'imiter, mais malheureusement pour le siècle, l'auteur des Pastorales, de l'Histoire des Oracles, et du théâtre François, trouva moins d'imitateurs, que le Chevalier d'Her ne trouva de singes. Contrefait depuis, par mille auteurs, il n'a pas été imité, que je sçache, par un seul.

A l'heure qu'il est, l'empire du vrai goût ne me paroît pas trop bien affermi en France ; il subsiste à la vérité, mais il est déchiré par des partis ; il y a le parti des petits maîtres, celui des caillettes, celui des fades auteurs dont les ouvrages sont *verba et voces, et praterea nihil*, et enfin un parti nombreux et fort à la mode, d'auteurs qui débitent dans un galimatias métaphysique leurs faux raffinemens, sur les mouvemens et les sentimens *de l'ame, du cœur, et de l'esprit*.

Ne vous en laissez pas imposer par la mode ; ni par des cliques que vous pourrez fréquenter ; mais assaïez toutes ces différentes espèces, avant que de les recevoir en paiement au coin du bon sens et de la raison ; et soyez bien persuadé que, *rien n'est beau que le vrai*. Tout brillant qui ne résulte pas de la solidité et de la justesse

justesse de la pensée, n'est qu'un faux brillant. Le mot Italien sur le diamant est bien vrai à cet égard, *quanto più sodezza, tanto più splendore*.

Tout ceci n'empêche pas que vous ne deviez vous conformer extérieurement aux modes et aux tons des différentes compagnies où vous vous trouverez. Parlez épigrammes avec les petits maîtres, sentimens faux avec les caillettes, et galimatias avec les beaux esprits par état. A la bonne heure ; à votre âge, ce n'est pas à vous à donner le ton à la compagnie, mais au contraire à le prendre. Examinez bien pourtant, et pesez tout cela en vous-même ; distinguez bien le faux du vrai, et ne prenez pas de clinquant du Tasse pour l'or de Virgile.

Vous trouverez en même tems à Paris, des auteurs, et des compagnies très solides. Vous n'entendrez point des fadaïses, du précieux, du guindé, chez Madame de Monconseil, ni aux hôtels de Matignon et de Coigny, où elle vous présentera ; le Président Montesquieu ne vous parlera pas *pointes*. Son livre de l'Esprit des Loix, écrit en langue vulgaire, vous plaira, et vous instruira également.

Fréquentez le théâtre quand on y jouera les pièces de Corneille, de Racine, et de Moliere, où il n'y a que du naturel et du vrai. Je ne prétends pas par-là donner l'exclusion à plusieurs pièces modernes qui sont admirables, et en dernier lieu Cénie, pièce pleine de sentimens, mais de sentimens vrais, naturels, et dans lesquels on se reconnoît. Voulez-vous connoître les caractères du jour, lisez les ouvrages de Crébillon le fils, et de Marivaux. Le premier

mier est un peintre excellent ; le second a beaucoup étudié, et connoît bien le cœur, peutêtre même un peu trop. Les Egaremens du Cœur et de l'Esprit par Crébillon est un livre excellent dans ce genre ; les caractères y sont bien marqués ; il vous amusera infiniment, et ne vous sera pas inutile. L'Histoire Japonoise de Tanzaï, et de Neadarné, du même auteur, est une aimable extravagance, et parsemée de réflexions très justes ; enfin, vous trouverez bien à Paris de quoi vous former un goût sur et juste, pourvû que vous ne preniez pas le change.

Comme je vous laisse sur votre bonne foi à Paris, sans surveillant, je me flatte que vous n'abuserez pas de ma confiance. Je ne demande pas que vous soyez Capucin ; bien au contraire, je vous recommande les plaisirs, mais j'exige que ce soient les plaisirs d'un honnête homme. Ces plaisirs-là donnent du brillant au caractère d'un jeune homme ; mais la débauche avilit et degrade. J'aurai des relations très vraies et détaillées de votre conduite, et selon ces relations je serai plus, ou moins, ou point de tout, à vous. Adieu.

P. S. Ecrivez-moi sans faute une fois la semaine, et répondez à celle-ci en François. Faufilez-vous tant que vous le pourrez chez les ministres étrangers. C'est voyager en différens endroits sans changer de place. Parlez Italien à tous les Italiens, et Allemand à tous les Allemands que vous trouverez, pour entretenir ces deux langues

Je vous souhaite, mon cher, autant de nouvelles années que vous mériterez, et pas une de plus. Mais puissiez-vous en mériter un grand nombre !

TRANSLATION.

London, December 24th, 1750.

MY DEAR FRIEND,

AT length you are become a Parisian, and consequently must be addressed in French; you will also answer me in the same language, that I may be able to judge of the degree in which you possess the elegance, the delicacy, and the orthography of that language, which is, in a manner, become the universal one of Europe. I am assured that you speak it well; but in that well there are gradations. He, who in the provinces might be reckoned to speak correctly, would at Paris be looked upon as an antient Gaul. In that country of mode, even language is subservient to fashion, which varies almost as often as their clothes.

The *affected*, the *refined*, the *neological*, or *new and fashionable style*, are at present too much in vogue at Paris. Know, observe, and occasionally converse (if you please) according to these different styles; but do not let your taste be infected by them. Wit too is there subservient to fashion; and actually, at Paris, one must have wit, even in despite of Minerva.

Every

Every body runs after it; although, if it does not come naturally, and of itself, it can never be overtaken. But, unfortunately for those who pursue, they seize upon what they take for wit, and endeavour to pass it for such upon others. This is, at best, the lot of Ixion, who embraced a cloud instead of the Goddess he pursued. Fine sentiments, which never existed, false and unnatural thoughts, obscure and far-sought expressions, not only unintelligible, but which it is even impossible to decypher, or to guess at, are all the consequences of this error; and two thirds of the new French books which now appear are made up of those ingredients. It is the new cookery of Parnassus, in which the still is employed instead of the pot and the spit, and where quintessences and extracts are chiefly used. N. B. The Attic salt is proscribed.

You will now and then be obliged to eat of this new cookery, but do not suffer your taste to be corrupted by it. And when you, in your turn, are desirous of treating others, take the good old cookery of Lewis the fourteenth's reign for your rule. There were at that time admirable head cooks, such as Corneille, Boileau, Racine, and La Fontaine. Whatever they prepared was simple, wholesome, and solid.—But, laying aside all metaphors, do not suffer yourself to be dazzled by false brilliancy, by unnatural expressions, nor by those antitheses so much in fashion; as a protection against such innovations, have recourse to your own good sense, and to the antient authors. On the other hand, do not
laugh

laugh at those who give into such errors; you are as yet too young to act the critic, or to stand forth a severe avenger of the violated rights of good sense. Content yourself with not being perverted, but do not think of converting others; let them quietly enjoy their errors in Taste, as well as in Religion. Within the course of the last century and an half, taste in France has (as well as that kingdom itself) undergone many vicissitudes. Under the reign of (I do not say) Lewis the thirteenth, but of Cardinal de Richelieu, good taste first began to make its way. It was refined under that of Lewis the fourteenth; a great king at least, if not a great man. Corneille was the restorer of true taste, and the founder of the French theatre; although rather inclined to the Italian *Concetti*, and the Spanish *Agudeze*. Witness those epigrams which he makes Chimene utter in the greatest excess of grief.

Before his time, that kind of itinerant authors called *Troubadours* or *Romanciers* was a species of madmen, who attracted the admiration of fools. Towards the end of Cardinal de Richelieu's reign, and the beginning of Lewis the fourteenth's, the Temple of Taste was established at the *bôtel* of Rambouillet; but that taste was not judiciously refined: this Temple of Taste might more properly have been named, a Laboratory of Wit, where good sense was put to the torture, in order to extract from it the most subtle essence. There it was, that Voltaire laboured hard and incessantly, to create wit. At length Boileau and Moliere fixed the standard of true

true taste. In spite of the Scuderys, the Calprenedes, &c. they defeated and put to flight *Artamenes*, *Juba*, *Oroondates*, and all those heroes of Romance who were notwithstanding (each of them) as good as a whole army. Those madmen then endeavoured to obtain an asylum in libraries: this they could not accomplish, but were under a necessity of taking shelter in the chambers of some few ladies. I would have you read one volume of *Cleopatra*, and one of *Clelia*; it will otherwise be impossible for you to form any idea of the extravagancies they contain: but God keep you from ever persevering to the twelfth.

During almost the whole reign of Lewis the fourteenth, true taste remained in its purity, until it received some hurt, though undesignedly, from a very fine genius, I mean Monsieur de Fontenelle; who, with the greatest sense, and most solid learning, sacrificed rather too much to the Graces, whose most favourite child and pupil he was. Admired with reason, others tried to imitate him: but, unfortunately for us, the author of the *Pastorals*, of the *History of Oracles*, and the *French Theatre*, found fewer imitators, than the Chevalier l'Her did mimics. He has since been taken off by a thousand authors: but never really imitated by any one that I know of.

At this time, the seat of true taste in France seems to me not well established. It exists, but torn by factions. There is one party of *petits maîtres*, one of half-learned women, another of insipid authors, whose

whose works are *verba et voces et præterea nihil*; and in short, a numerous and very fashionable party of writers, who, in a metaphysical jumble, introduce their false and subtle reasonings, upon the movements and the sentiments of *the soul, the heart, and the mind*.

Do not let yourself be overpowered by fashion, nor by particular sets of people, with whom you may be connected; but try all the different coins, before you receive any in payment. Let your own good sense and reason judge of the value of each; and be persuaded, that *nothing can be beautiful unless true*. Whatever brilliancy is not the result of the solidity and justness of a thought, is but a false glare. The Italian saying upon a diamond is equally just with regard to thoughts, *Quanto più sodezza, tanto più splendore*.

All this ought not to hinder you from conforming externally to the modes and tones of the different companies in which you may chance to be. With the *petits maîtres* speak epigrams; false sentiments, with frivolous women; and a mixture of all these together, with professed *beaux esprits*. I would have you do so; for, at your age, you ought not to aim at changing the tone of the company, but conform to it. Examine well, however; weigh all maturely within yourself; and do not mistake the tinsel of Tasso, for the gold of Virgil.

You will find at Paris good authors, and circles distinguished by the solidity of their reasoning. You will never hear *trifling, affected, and far-sought conversations*,

versations, at Madame de Monconseil's, nor at the *bôtels* of Matignon and Coigni, where she will introduce you. The President Montesquieu will not speak to you in the epigrammatic style. His book, the Spirit of the Laws, written in the vulgar tongue, will equally please and instruct you.

Frequent the theatre, whenever Corneille, Racine, and Moliere's pieces are played. They are according to nature and to truth. I do not mean by this to give an exclusion to several admirable modern plays, particularly Cénie *, replete with sentiments that are true, natural, and applicable to one's self. If you choose to know the characters of people now in fashion, read Crébillon the younger and Marivaux's works. The former is a most excellent painter; the latter has studied, and knows the human heart, perhaps too well. Crébillon's *Egaremens du Cœur et de l'Esprit* is an excellent work in its kind; it will be of infinite amusement to you, and not totally useless. The Japanese history of Tanzaï and Neadarné, by the same author, is an amiable extravagancy, interspersed with the most just reflections. In short, provided you do not mistake the objects of your attention, you will find matter at Paris to form a good and true taste.

As I shall let you remain at Paris without any person to direct your conduct, I flatter myself that you will not make a bad use of the confidence I re-

Imitated in English by Mr. Francis, in a play called *Eugenia*.

pose in you. I do not require that you should lead the life of a Capuchin friar ; quite the contrary : I recommend pleasures to you ; but I expect that they shall be the pleasures of a Gentleman. Those add brilliancy to a young man's character ; but debauchery vilifies and degrades it. I shall have very true and exact accounts of your conduct ; and according to the informations I receive, shall be more, or less, or not at all yours. Adieu.

P. S. Do not omit writing to me once a week ; and let your answer to this letter be in French. Connect yourself as much as possible with the foreign Ministers ; which is properly travelling into different countries, without going from one place. Speak Italian to all the Italians, and German to all the Germans you meet, in order not to forget those two languages.

I wish you, my dear friend, as many happy new years as you deserve, and not one more.—May you deserve a great number !

L E T T E R CCXXXVIII.

London, Jan. 3d, O. S. 1751.

MY DEAR FRIEND,

BY your letter of the 5th, N. S. I find that your *début* at Paris has been a good one : you are entered
into

into good company, and I dare say you will not sink into bad. Frequent the houses where you have been once invited, and have none of that shyness which makes most of your countrymen strangers, where they might be intimate and domestic if they pleased. Wherever you have a general invitation to sup when you please, profit of it with decency, and go every now and then. Lord Albemarle will, I am sure, be extremely kind to you; but his house is only a dinner house; and, as I am informed, frequented by no French people. Should he happen to employ you in his bureau, which I much doubt, you must write a better hand than your common one, or you will get no great credit for your manuscripts; for your hand is at present an illiberal one, it is neither a hand of business, nor of a Gentleman; but the hand of a school-boy writing his exercise, which he hopes will never be read.

Madame de Monconseil gives me a favourable account of you; and so do Marquis de Matignon, and Madame du Boccage; they all say that you desire to please, and consequently promise me that you will; and they judge right; for whoever really desires to please, and has (as you now have) the means of learning how, certainly will please: and that is the great point of life; it makes all other things easy. Whenever you are with Madam de Monconseil, Madame du Boccage, or other women of fashion, with whom you are tolerably free, say frankly and

naturally, * *Je n'ai point d'usage du monde, j'y suis encore bien neuf; je souhaiterois ardemment de plaire, mais je ne sçais gueres comment m'y prendre. Aiez la bonté, Madame, de me faire part de votre secret de plaire à tout le monde. J'en ferai ma fortune, et il vous en restera pourtant toujours, plus qu'il ne vous en faut.* When, in consequence of this request, they shall tell of you of any little error, awkwardness, or impropriety, you should not only feel, but express the warmest acknowledgment. Though nature should suffer, and she will at first hearing them, tell them, † *Que la critique la plus severe, est à votre égard la preuve la plus marquée de leur amitié.* Madame du Boccage tells me, particularly, to inform you, ‡ *Qu'il me fera toujours plaisir et bonheur de me venir voir: il est vrai qu'à son age le plaisir de causer est froid; mais je tâcherai de lui faire connoissance avec des jeunes gens, &c.* Make use of this invitation, and as you live in a manner next door to her, step in and out there frequently. Monsieur du Boccage will go

* "I know little of the world, I am quite a novice in it; and, although very desirous of pleasing, I am at a loss for the means. Be so good, Madam, to let me into your secret of pleasing every body. I shall owe my success to it; and you will always have more than falls to your share."

† "That you will look upon the most severe criticisms as the greatest proof of their friendship."

‡ "I shall always receive the honour of his visits with pleasure: it is true, that at his age the pleasures of conversation are cold; but I will endeavour to bring him acquainted with young people, &c."

with

with you, he tells me, with great pleasure, to the Plays, and point out to you whatever deserves your knowing there. This is worth your acceptance too, he has a very good taste. I have not yet heard from Lady Hervey upon your subject; but, as you inform me that you have already supped with her once, I look upon you as adopted by her: consult her in all your little matters; tell her any difficulties that may occur to you; ask her what you should do or say, in such or such cases: she has *l'usage du monde en perfection*, and will help you to acquire it. Madame de Berkenrode *est paitrie de graces*; and your quotation is very applicable to her. You may be there, I dare say, as often as you please, and I would advise you to sup there once a week.

You say, very justly, that as Mr. Harte is leaving you, you shall want advice more than ever: you shall never want mine; and as you have already had so much of it, I must rather repeat than add to what I have already given you: but that I will do, and add to it occasionally, as circumstances may require. At present, I shall only remind you of your two great objects, which you should always attend to: they are Parliament, and Foreign affairs. With regard to the former, you can do nothing, while abroad, but attend carefully to the purity, correctness, and elegance of your diction; the clearness and gracefulness of your utterance, in whatever language you speak. As for the **parliamentary** knowledge, I will take care of that, when you come home. With regard to foreign affairs, every thing you do

abroad may and ought to tend that way. Your reading should be chiefly historical ; I do not mean of remote, dark, and fabulous history, still less of jimcrack natural history of fossils, minerals, plants, &c. but I mean the useful, political, and constitutional history of Europe, for these last three centuries and an half. The other thing necessary for your foreign object, and not less necessary than either antient or modern knowledge, is a great knowledge of the world, manners, politeness, address, and *le ton de la bonne compagnie*. In that view, keeping a great deal of good company is the principal point to which you are now to attend. It seems ridiculous to tell you, but it is most certainly true, that your dancing-master is at this time the man in all Europe of the greatest importance to you. You must dance well, in order to sit, stand, and walk well ; and you must do all these well, in order to please. What with your exercises, some reading, and a great deal of company, your day is, I confess, extremely taken up ; but the day, if well employed, is long enough for every thing ; and I am sure you will not flattern away one moment of it in inaction. At your age people have strong and active spirits, alacrity and vivacity in all they do ; are *impigri*, indefatigable, and quick. The difference is, that a young fellow of parts exerts all those happy dispositions in the pursuit of proper objects ; endeavours to excel in the solid, and in the showish parts of life ; whereas a silly puppy, or a dull rogue, throws away all his youth and spirits upon trifles, when he is serious, or upon dis.

disgraceful vices, while he aims at pleasures. This, I am sure, will not be your case; your good sense and your good conduct hitherto are your guarantees with me for the future. Continue only at Paris, as you have begun, and your stay there will make you, what I have always wished you to be, as near perfection as our nature permits.

Adieu, my dear; remember to write to me once a week, not as to a father, but without reserve, as to a friend.

L E T T E R CCXXXIX.

London, Jan. 14th, O. S. 1751.

MY DEAR FRIEND,

AMONG the many good things Mr. Harte has told me of you, two in particular gave me great pleasure. The first, that you are exceeding careful and jealous of the dignity of your character; that is the sure and solid foundation upon which you must both stand and rise. A man's moral character is a more delicate thing, than a woman's reputation of chastity. A slip or two may possibly be forgiven her, and her character may be clarified by subsequent and continued good conduct: but a man's moral character once tainted is irreparably destroyed. The

second was, that you had acquired a most correct and extensive knowledge of foreign affairs, such as the history, the treaties, and the forms of government of the several countries of Europe. This sort of knowledge, little attended to here, will make you not only useful, but necessary, in your future destination, and carry you very far. He added, that you wanted from hence some books relative to our laws and constitution, our colonies, and our commerce; of which you know less than of those of any other part of Europe. I will send you what short books I can find of that sort, to give you a general notion of those things; but you cannot have time to go into their depths at present, you cannot now engage with new folios; you and I will refer the constitutional part of this country to our meeting here, when we will enter seriously into it, and read the necessary books together. In the mean time, go on in the course you are in, of foreign matters; converse with Ministers and others of every country; watch the transactions of every Court, and endeavour to trace them up to their source. This, with your physics, your geometry, and your exercises, will be all that you can possibly have time for at Paris; for you must allow a great deal for company and pleasures: it is they that must give you those manners, that address, that *tournure* of the *beau monde*, which will qualify you for your future destination. You must first please, in order to get the confidence, and consequently the secrets, of the Courts and Ministers for whom and with whom you negotiate.

I will

I will send you, by the first opportunity, a short book written by Lord Bolingbroke, under the name of Sir John Oldcastle, containing remarks upon the History of England; which will give you a clear general notion of our constitution, and which will serve you at the same time (like all Lord Bolingbroke's works) for a model of eloquence and style. I will also send you Sir Josiah Childe's little book upon trade, which may properly be called, the Commercial Grammar. He lays down the true principles of commerce, and his conclusions from them are generally very just.

Since you turn your thoughts a little towards trade and commerce, which I am very glad you do, I will recommend a French book to you, that you will easily get at Paris, and which I take to be the best book in the world of that kind; I mean, the *Dictionnaire de Commerce de Savary*, in three volumes in folio; where you will find every thing that relates to trade, commerce, specie, exchange, &c. most clearly stated; and not only relative to France, but to the whole world. You will easily suppose, that I do not advise you to read such a book *toute de suite*; but I only mean that you should have it at hand to have recourse to occasionally.

With this great stock of both useful and ornamental knowledge, which you have already acquired, and which, by your application and industry, you are daily increasing, you will lay such a solid foundation of future figure and fortune, that, if you complete it by all the accomplishments of manners, graces, &c.

I know

I know nothing which you may not aim at, and, in time, hope for. Your great point at present at Paris, to which all other considerations must give way, is to become intirely a man of fashion: to be well-bred without ceremony, easy without negligence, steady and intrepid with modesty, genteel without affectation, insinuating without meanness, chearful without being noisy, frank without indiscretion, and secret without mysteriousness; to know the proper time and place for whatever you say or do, and to do it with an air of condition: all this is not so soon nor so easily learned as people imagine, but requires observation and time. The world is an immense folio, which demands a great deal of time and attention to be read and understood as it ought to be; you have not yet read above four or five pages of it; and you will have but barely time to dip now and then in other less important books.

Lord Albemarle has (I know) wrote to a friend of his here, that you do not frequent him so much as he expected and desired; that he fears somebody or other has given you wrong impressions of him; and that I may possibly think, from your being seldom at his house, that he has been wanting in his attentions to you. I told the person who told me this, that, on the contrary, you seemed, by your letters to me, to be extremely pleased with Lord Albemarle's behaviour to you; but that you were obliged to give up dining abroad during your course of experimental philosophy. I guessed the true reason, which I believe

lieve was, that, as no French people frequent his house, you rather chose to dine at other places; where you were likely to meet with better company than your countrymen: and you were in the right of it. However, I would have you show no shyness to Lord Albemarle, but go to him, and dine with him oftener than it may be you would wish; for the sake of having him speak well of you here when he returns. He is a good deal in fashion here, and his *patronage* you (to use an awkward expression), before you return here, will be of great use to you afterwards. People in general take characters, as they do most things, upon trust, rather than be at the trouble of examining them themselves; and the decisions of four or five fashionable people, in every place, are final; more particularly with regard to character, which all can hear, and but few judge of. Do not mention the least of this to any mortal; and take care that Lord Albemarle do not suspect that you know any thing of the matter.

Lord Huntingdon and Lord Stormont are, I hear, arrived at Paris; you have, doubtless, seen them. Lord Stormont is well spoken of here; however, in your connexions, if you form any with them, show rather a preference to Lord Huntingdon, for reasons which you will easily guess.

Mr. Harte goes this week to Cornwall, to take possession of his living; he has been installed at Windsor: he will return hither in about a month, when your literary correspondence with him will be regularly,

regularly carried on. Your mutual concern at parting was a good sign for both.

I have this moment received good accounts of you from Paris. Go on, *vous êtes en bon train*. Adieu.

L E T T E R CCXL.

London, January the 21st, O. S. 1751.

MY DEAR FRIEND,

IN all my letters from Paris, I have the pleasure of finding, among many other good things, your docility mentioned with emphasis: this is the sure way of improving in those things, which you only want. It is true, they are little; but it is as true too that they are necessary things. As they are mere matters of usage and mode, it is no disgrace for any body of your age to be ignorant of them; and the most compendious way of learning them is, fairly to avow your ignorance, and to consult those who, from long usage and experience, know them best. Good sense, and good-nature, suggest civility in general; but in good-breeding there are a thousand little delicacies, which are established only by custom; and it is these little elegances of manners, which distinguish a courtier and a man of fashion from the vulgar. I am assured by different people, that your air is already much improved; and one of my

my correspondents makes you the true French compliment of saying, *J'ose vous promettre qu'il sera bientôt comme un de nos autres.* However unbecoming this speech may be in the mouth of a Frenchman, I am very glad that they think it applicable to you; for I would have you not only adopt, but rival, the best manners and usages of the place you are at, be they what they will; that is, the versatility of manners, which is so useful in the course of the world. Choose your models well at Paris; and then rival them in their own way. There are fashionable words, phrases, and even gestures at Paris, which are called *du bon ton*; not to mention *certaines petites politesses et attentions, qui ne sont rien en elles-mêmes*, which fashion has rendered necessary. Make yourself master of all these things; and to such a degree, as to make the French say, *qu'on diroit que c'est un François*; and when hereafter you shall be at other Courts, do the same thing there; and conform to the fashionable manners and usage of the place; that is what the French themselves are not apt to do: wherever they go, they retain their own manners, as thinking them the best; but granting them to be so, they are still in the wrong not to conform to those of the place. One would desire to please, wherever one is; and nothing is more innocently flattering, than an approbation, and an imitation of the people one converses with.

I hope your colleges with Marcel go on prosperously. In those ridiculous, though, at the same time,

time, really important lectures, pray attend, and desire your Professor also to attend, more particularly to the Chapter of the Arms. It is they that decide a man's being genteel or otherwise, more than any other part of the body. A twist, or stiffness in the wrist, will make any man in Europe look awkward. The next thing to be attended to, is your coming into a room, and presenting yourself to a company. This gives the first impression; and the first impression is often a lasting one. Therefore, pray desire Professor Marcel to make you come in and go out of his room frequently, and in the supposition of different companies being there; such as ministers, women, mixed companies, &c. Those who present themselves well have a certain dignity in their air; which, without the least seeming mixture of pride, at once engages, and is respected.

I should not so often repeat, nor so long dwell upon, such trifles, with any body that had less solid and valuable knowledge than you have. Frivolous people attend to those things, *par préférence*; they know nothing else: my fear with you is, that, from knowing better things, you should despise these too much, and think them of much less consequence than they really are; for they are of a great deal, and more especially to you.

Pleasing, and governing women, may, in time, be of great service to you. They often please and govern others. *A propos*; are you in love with Madame de Berkenrode still, or has some other taken her

her place in your affections? I take it for granted, that *quæ te cumque domat Venus, non erubescendis adurit ignibus. Un arrangement honnête sied bien à un galant homme.* In that case I recommend to you the utmost discretion, and the profoundest silence. Bragging of, hinting at, intimating, or even affectedly disclaiming and denying such an *arrangement*, will equally discredit you among men and women. An unaffected silence upon that subject is the only true medium.

In your commerce with women, and indeed with men too, *une certaine douceur* is particularly engaging; it is that which constitutes that character, which the French talk of so much, and so justly value; I mean *l'aimable*. This *douceur* is not so easily described as felt. It is the compound result of different things: a complaisance, a flexibility, but not a fervility of manners; an air of softness in the countenance, gesture, and expression; equally, whether you concur, or differ with the person you converse with. Observe those carefully, who have that *douceur*, which charms you and others;—and your own good sense will soon enable you to discover the different ingredients of which it is composed. You must be more particularly attentive to this *douceur*, whenever you are obliged to refuse what is asked of you, or to say what in itself cannot be very agreeable to those to whom you say it. It is then the necessary gilding of a disagreeable pill. *L'aimable* consists in a thousand of these little things aggregately. It is the *suaviter in modo*, which I have

have so often recommended to you. The *respectable*, Mr. Harte assures me, you do not want, and I believe him. Study then carefully, and acquire perfectly the *aimable*, and you will have every thing.

Abbé Guaſco, who is another of your panegyriſts, writes me word, that he has taken you to dinner at Marquis de St. Germain's; where you will be welcome as often as you please, and the oftener the better. Profit of that, upon the principle of travelling in different countries, without changing places. He ſays too, that he will take you to the parliament, when any remarkable cauſe is to be tried. That is very well; go through the ſeveral chambers of the parliament, and ſee and hear what they are doing: join practice and obſervation to your theoretical knowledge of their rights and privileges. No Engliſhman has the leaſt notion of them.

I need not recommend you to go to the bottom of the conſtitutional and political knowledge of countries; for Mr. Harte tells me, that you have a peculiar turn that way, and have informed yourſelf moſt correctly of them.

I muſt now put ſome queries to you, as to a *juris publici peritus*, which I am ſure you can answer me, and which I own I cannot answer myſelf: they are upon a ſubject now much talked of.

1ſt, Are there any particular forms requiſite for the election of a King of the Romans, different from thoſe which are neceſſary for the election of an Emperor?

2dly, Is

2dly, Is not a King of the Romans as legally elected by the votes of a majority of the electors, as by two thirds, or by the unanimity of the electors?

3dly, Is there any particular law or constitution of the Empire, that distinguishes, either in matter or in form, the election of a King of the Romans from that of an Emperor? And is not the golden bull of Charles IV. equally the rule for both?

4thly, Were there not, at a meeting of a certain number of the electors (I have forgotten when), some rules and limitations agreed upon concerning the election of a King of the Romans? and were those restrictions legal? and did they obtain the force of law?

How happy am I, my dear child, that I can apply to you for knowledge, and with a certainty of being rightly informed! It is knowledge, more than quick, flashy parts, that makes a man of business. A man who is master of his matter will, with inferior parts, be too hard in parliament, and indeed any where else, for a man of better parts, who knows his subject but superficially: and if to his knowledge he joins eloquence and elocution, he ~~must necessarily~~ soon be at the head of that assembly; but without those two, no knowledge is sufficient.

Lord Huntingdon writes me word he has seen you, and that you have renewed your old school-acquaintance. Tell me fairly your opinion of him, and of his friend Lord Stormont; and also of the other English people of fashion you meet with. I promise you inviolable secrecy on my part. You and I must

now write to each other as friends, and without the least reserve; there will for the future be a thousand things in my letters, which I would not have any mortal living but yourself see or know. Those you will easily distinguish, and neither show nor repeat; and I will do the same by you.

To come to another subject (for I have a pleasure in talking over every subject with you): How deep are you in Italian? Do you understand Ariosto, Tasso, Boccaccio, and Machiavelli? If you do, you know enough of it, and may know all the rest, by reading, when you have time. Little or no business is written in Italian, except in Italy; and if you know enough of it to understand the few Italian letters that may in time come in your way, and to speak Italian tolerably to those very few Italians who speak no French, give yourself no further trouble about that language, till you happen to have full leisure to perfect yourself in it. It is not the same with regard to German; your speaking and writing that well will particularly distinguish you from every other man in England; and is, moreover, of great use to any one who is, as probably you will be, employed in the Empire. Therefore, pray cultivate it sedulously, by writing four or five lines of German every day, and by speaking it to every German you meet with.

You have now got a footing in a great many good houses at Paris, in which I advise you to make yourself domestic. This is to be done by a certain easiness of carriage, and a decent familiarity. Not by
way

way of putting yourself upon the frivolous footing of being *sans consequence*, but by doing, in some degree, the honours of the house and table, calling yourself *en badinant le galepin d'ici*, saying to the master or mistress, *ceci est de mon département, je m'en charge, avouez que je m'en acquitte à merveille*. This sort of *badinage* has something engaging and *hant* in it, and begets that decent familiarity, which it is both agreeable and useful to establish in good houses, and with people of fashion. Mere formal visits, dinners, and suppers, upon formal invitations, are not the thing; they add to no connexion, nor information: but it is the easy, careless ingress and egress, at all hours, that forms the pleasing and profitable commerce of life.

The post is so negligent, that I lose some letters from Paris entirely, and receive others much later than I should. To this I ascribe my having received no letter from you for above a fortnight, which, to my impatience, seems a long time. I expect to hear from you once a week. Mr. Harte is gone to Cornwall, and will be back in about three weeks. I have a packet of books to send you by the first opportunity, which, I believe, will be Mr. Yorke's return to Paris. The Greek books come from Mr. Harte, and the English ones from your humble servant. Read Lord Bolingbroke's with great attention, as well to the style as to the matter. I wish you could form yourself such a style in every language. Style is the dress of thoughts; and a well-dressed thought, like a well-dressed man, appears to great advantage. Yours. Adieu.

LETTER CCXLI.

London, January the 28th, O. S. 1751.

MY DEAR FRIEND,

A BILL for ninety pounds sterling was brought me the other day, said to be drawn upon me by you: I scrupled paying it at first, not upon account of the sum, but because you had sent me no letter of advice; which is always done in those transactions; and still more, because I did not perceive that you had signed it. The person who presented it desired me to look again, and that I should discover your name at the bottom; accordingly I looked again, and, with the help of my magnifying glass, did perceive, that what I had first taken only for somebody's mark was, in truth, your name, written in the worst and smallest hand I ever saw in my life. I cannot write quite so ill, but it was something like ~~this~~, *Philip Stanhope*. However, I paid it at a venture; though I would almost rather lose the money than that such a signature should be yours. All gentlemen, and all men of business, write their names always in the same way, that their signature may be so well known as not to be easily counterfeited; and they generally sign in rather a larger character than their common hand; whereas your name was in a less, and worse, than your common writing.

This

This suggested to me the various accidents which may very probably happen to you, while you write so ill. For instance, if you were to write in such a character to the Secretary's office, your letter would immediately be sent to the decypherer, as containing matters of the utmost secrecy, not fit to be trusted to the common character. If you were to write so to an Antiquary, he (knowing you to be a man of learning) would certainly try it by the Runic, Celtic, or Sclavonian alphabet; never suspecting it to be a modern character. And, if you were to send a *poulet* to a fine woman, in such a hand, she would think that it really came from the *poulaillier*, which, by the bye, is the etymology of the word, *poulet*; for Henry the Fourth of France used to send *billets-doux* to his mistresses, by his *poulaillier*, under pretence of sending them chicken; which gave the name of *poulets* to those short, but expressive manuscripts. I have often told you, that every man, who has the use of his eyes, and of his hand, can write whatever hand he pleases; and it is plain that you can, since you write both the Greek and German characters, which you never learned of a writing-master, extremely well, though your common hand, which you learned of a master, is an exceeding bad and illiberal one, equally unfit for business or common use. I do not desire that you should write the laboured, stiff character of a writing-master: a man of business must write quick and well, and that depends singly upon use. • I would therefore advise you to get some very good writing-master at Paris, and

apply to it for a month only, which will be sufficient; for, upon my word, the writing of a genteel plain hand of business is of much more importance than you think. You will say, it may be, that when you write so very ill, it is because you are in a hurry: to which I answer, Why are you ever in a hurry? A man of sense may be in haste, but can never be in a hurry, because he knows that whatever he does in a hurry he must necessarily do very ill. He may be in haste to dispatch an affair, but he will take care not to let that haste hinder his doing it well. Little minds are in a hurry, when the object proves (as it commonly does) too big for them; they run, they hare, they puzzle, confound, and perplex themselves; they want to do every thing at once, and never do it at all. But a man of sense takes the time necessary for doing the thing he is about, well; and his haste to dispatch a business, only appears by the continuity of his application to it: he pursues it with a cool steadiness, and finishes it before he begins any other. I own, your time is much taken up, and you have a great many different things to do: but remember, that you had much better do half of them well, and leave the other half undone, than do them all indifferently. Moreover, the few seconds that are saved in the course of the day, by writing ill instead of well, do not amount to any object of time, by any means equivalent to the disgrace or ridicule of writing the scrawl of a common whore. Consider, that if your very bad writing could furnish me with matters of ridicule, what will it not do to others, who

who do not view you in that partial light that I do ? There was a Pope, I think it was Pope Chigi, who was justly ridiculed for his attention to little things, and his inability in great ones ; and therefore called *maximus in minimis*, and *minimus in maximis* ; Why ? Because he attended to little things, when he had great ones to do. At this particular period of your life, and at the place you are now in, you have only little things to do : and you should make it habitual to you to do them well, that they may require no attention from you when you have, as I hope you will have, greater things to mind. Make a good hand-writing familiar to you now, that you may hereafter have nothing but your matter to think of, when you have occasion to write to Kings and Ministers. Dance, dress, present yourself habitually well now, that you may have none of those little things to think of hereafter, and which will be all necessary to be done well occasionally, when you will have greater things to do.

As I am eternally thinking of every thing that can be relative to you, one thing has occurred to me, which I think necessary to mention, ~~in order to prevent~~ the difficulties which it might otherwise lay you under : it is this ; as you get more acquaintances at Paris, it will be impossible for you to frequent your first acquaintances, so much as you did while you had no others. As for example, at your first *début*, I suppose you were chiefly at Madame Monconseil's, Lady Hervey's, and Madame du Boccage's. Now that you have got so many other houses, you cannot

be at theirs so often as you used ; but pray take care not to give them the least reason to think, that you neglect or despise them, for the sake of new and more dignified and shining acquaintances ; which would be ungrateful and imprudent on your part, and never forgiven on theirs. Call upon them often, though you do not stay with them so long as formerly ; tell them that you are sorry you are obliged to go away, but that you have such and such engagements, with which good-breeding obliges you to comply ; and insinuate, that you would rather stay with them. In short, take care to make as many personal friends, and as few personal enemies, as possible. I do not mean, by personal friends, intimate and confidential friends, of which no man can hope to have half a dozen in the whole course of his life ; but I mean friends, in the common acceptation of the word ; that is, people who speak well of you, and who would rather do you good than harm, consistently with their own interest, and no farther. Upon the whole, I recommend to you again and again *les gens*. Adorned by them, you may, in a manner, do what you please ; it will be approved of : without them, your best qualities will lose half their efficacy. Endeavour to be fashionable among the French, which will soon make you fashionable here. Monsieur de Matignon already calls you *le petit François*. If you can get that name generally at Paris, it will put you *à la mode*. Adieu, my dear child.

LETTER

LETTER CCXLII.

London, February 4th, O. S. 1751.

MY DEAR FRIEND,

THE accounts which I receive of you from Paris grow every day more and more satisfactory. Lord Albemarle has wrote a sort of panegyric of you, which has been seen by many people here, and which will be a very useful forerunner for you. Being in fashion, is an important point for any body any where ; but it would be a very great one for you to be established in the fashion here before you return. Your business would be half done by it, as I am sure you would not give people reason to change their favourable presentiments of you. The good that is said of you will not, I am convinced, make you a coxcomb : and, on the other hand, the being thought still to want some little accomplishments will, I am persuaded, not mortify you, but only animate you to acquire them : I will, ~~therefore, give~~ you both fairly, in the following extract of a letter which I lately received from an impartial and discerning friend.

* “ J’ose vous assurer que Monsieur Stanhope
 “ réussira. Il a un grand fond de sçavoir, et une
 “ mé-

“ Permit me to assure you, Sir, that Mr. Stanhope will
 “ succeed. He has a great fund of knowledge, and an uncom-
 “ monly

“mémoire prodigieuse, sans faire parade de l'un ou
 “de l'autre. Il cherche à plaire, et il plaira. Il a
 “de la physionomie; sa figure est jolie, quoique pe-
 “tite. Il n'a rien de gauche, quoiqu'il n'ait pas
 “encore toutes les graces requises, que Marcel et
 “les femmes lui donneront bientôt. Enfin il ne
 “lui manque que ce qui devoit nécessairement lui
 “manquer à son âge; je veux dire, les usages, et
 “une certaine délicatesse dans les manieres, qui
 “ne s'acquièrent que par le tems et la bonne
 “compagnie. Avec son esprit, il les prendra
 “bientôt, il y a déjà fait des progrès, et il
 “fréquente les compagnies les plus propres à les
 “lui donner.”

By this extract, which I can assure you is a faith-
 ful one, you and I have both of us the satisfaction of
 knowing, how much you have, and how little you
 want. Let what you have, give you (if possible)
 rather more *seeming* modesty, but at the same time

“only good memory, though he does not make any parade of
 “either the one or the other. He is desirous of pleasing; and
 “he will please. He has an expressive countenance; his
 “figure is elegant, although little. He has not the least
 “awkwardness, though he has not as yet acquired all the
 “graces requisite; which Marcel and the Ladies will soon
 “give him. In short, he wants nothing but those things,
 “which, at his age, must unavoidably be wanting; I mean, a
 “certain turn and delicacy of manners, which are to be ac-
 “quired only by time, and in good company. Ready as
 “he is, he will soon learn them; particularly as he fre-
 “quents such companies as are the most proper to give
 “them.”

more

more interior firmness and assurance; and let what you want, which you see is very attainable, redouble your attention and endeavours to acquire it. You have, in truth, but that one thing to apply to; and a very pleasing application it is, since it is through pleasures that you must arrive at it. Company, suppers, balls, *spectacles*, which show you the models upon which you should form yourself, and all the little usages, customs, and delicacies, which you must adopt, and make habitual to you, are now your only schools and universities: in which young fellows and fine women will give you the best lectures.

Monfieur du Boccage is another of your panegyrists; and he tells me that Madame du Boccage *a pris avec vous le ton de mie et de bonne*; and that you like it very well. You are in the right of it; it is the way of improving: endeavour to be upon that footing with every woman you converse with; excepting where there may be a tender point of connexion; a point which I have nothing to do with; but, if such a one there is, I hope she has not *de mauvais ni de vilain bras*, which I agree with you in thinking a very disagreeable thing.

I have sent you, by the opportunity of Pollock the courier, who was once my servant, two little parcels of Greek and English books; and shall send you two more by Mr. Yorke: but I accompany them with this caution, that, as you have not much time to read, you shall employ it in reading what is

the

the most necessary, and that is, indisputably, modern historical, geographical, chronological, and political knowledge: the present constitution, maxims, force, riches, trade, commerce, characters, parties, and cabals, of the several Courts of Europe. Many who are reckoned good scholars, though they know pretty accurately the governments of Athens and Rome, are totally ignorant of the constitution of any one country now in Europe, even of their own. Read just Latin and Greek enough to keep up your classical learning, which will be an ornament to you while young, and a comfort to you when old. But the true useful knowledge, and especially for you, is the modern knowledge above-mentioned. It is that which must qualify you both for domestic and foreign business; and it is to that, therefore, that you should principally direct your attention; and I know, with great pleasure, that you do so. I would not thus commend you to yourself, if I thought commendations would have upon you those ill effects which they frequently have upon weak minds. I think you are much above being a vain coxcomb, ~~over~~-rating your own merit, and insulting others with the superabundance of it. On the contrary, I am convinced, that the consciousness of merit makes a man of sense more modest, though more firm. A man who displays his own merit is a coxcomb, and a man who does not know it is a fool. A man of sense knows it, exerts it, avails himself of it, but never boasts of it; and always *seems* rather to under than over value it, though, in truth, he sets the
right

right value upon it. It is a very true maxim of La Bruyere's (an author well worth your studying) *qu'on ne vaut dans ce monde, que ce que l'on veut valoir*. A man who is really diffident, timid, and bashful, be his merit what it will, never can push himself in the world; his despondency throws him into inaction; and the forward, the bustling, and the petulant, will always get the better of him. The Manner makes the whole difference. What would be impudence in one Manner, is only a proper and decent assurance in another. A man of sense, and of knowledge of the world, will assert his own rights, and pursue his own objects, as steadily and intrepidly as the most impudent man living, and commonly more so: but then he has art enough to give an outward air of modesty to all he does. This engages and prevails, whilst the very same things shock and fail, from the overbearing or impudent manner only of doing them. I repeat my maxim, *Suaviter in modo, sed fortiter in re*. Would you know the characters, modes, and manners, of the latter end of the last age, which are very like those of the present, read La Bruyere. But would you know man, independently of modes, read La Rochefoucault, who, I am afraid, paints him very exactly.

Give the inclosed to Abbé Guaſco, of whom you make good use, to go about with you, and see things. Between you and me, he has more knowledge than parts. *Mais un habile homme ſait tirer parti de tout*; and every body is good for some-

something. . President Montesquieu is, in every sense, a most useful acquaintance. He has parts, joined to great reading and knowledge of the world.

Puisez dans cette source tant que vous pourrez.

Adieu. May the Graces attend you ! for without them *ogni fatica è vana*. If they do not come to you willingly, ravish them, and force them to accompany all you think, all you say, and all you do.

LETTER CCXLIII.

London, Feb. 11th, O. S. 1751.

MY DEAR FRIEND,

WHEN you go to the Play, which I hope you do often, for it is a very instructive amusement, you must certainly have observed the very different effects which the several parts have upon you, according as they are well or ill acted. The very best tragedy of Corneille's, if well spoken and acted, interests, engages, agitates, and affects your passions. Love, terror, and pity, alternately possess you. But, if ill spoken and acted, it would only excite your indignation or your laughter. Why ? It is still Corneille's ; it is the same sense, the same matter, whether well or ill acted. It is then merely the manner of speaking and acting that makes this great dif-

dif-

difference in the effects. Apply this to yourself; and conclude from it that, if you would either please in a private company, or persuade in a public assembly, air, looks, gestures, graces, enunciation, proper accents, just emphasis, and tuneful cadences, are full as necessary as the matter itself. Let awkward, ungraceful, indignant, and dull fellows say what they will in behalf of their solid matter, and strong reasonings; and let them despise all those graces and ornaments, which engage the senses, and captivate the heart: they will find (though they will possibly wonder why) that their rough unpolished matter, and their unadorned, coarse, but strong arguments, will neither please nor persuade; but, on the contrary, will tire out attention, and excite disgust. We are so made, we love to be pleased, better than to be informed; information is, in a certain degree, mortifying, as it implies our previous ignorance; it must be sweetened to be palatable.

To bring this directly to you: Know that no man can make a figure in this country, but by parliament. Your fate depends upon your success there as a speaker; and, take my word for it, that success turns much more upon Manner than Matter. Mr. Pitt, and Mr. Murray the Solicitor-general, uncle to Lord Stormont, are, beyond comparison, the best speakers; Why? Only because they are the best orators. They alone can inflame or quiet the House; they alone are so attended to, in that numerous and noisy assembly, that you might hear a pin fall while either of them is speaking. Is it that their matter is better,

better, or their arguments stronger, than other people's? Does the House expect extraordinary informations from them? Not in the least: but the House expects pleasure from them, and therefore attends; finds it, and therefore approves. Mr. Pitt, particularly, has very little parliamentary knowledge; his matter is generally flimsy, and his arguments often weak; but his eloquence is superior, his action graceful, his enunciation just and harmonious; his periods are well turned, and every word he makes use of is the very best, and the most expressive, that can be used in that place. This, and not his matter, made him Pay-master, in spite of both King and Ministers. From this draw the obvious conclusion. The same thing holds full as true in conversation; where even trifles, elegantly expressed, well looked, and accompanied with graceful action, will ever please, beyond all the homespun, unadorned sense in the world. Reflect, on one side, how you feel within yourself, while you are forced to suffer the tedious, muddy, and ill-turned narration of some awkward fellow, even though the fact may be interesting; and, on the other hand, with what pleasure you attend to the relation of a much less interesting matter, when elegantly expressed, genteelly turned, and gracefully delivered. By attending carefully to all these *agremens* in your daily conversation, they will become habitual to you, before you come into parliament; and you will have nothing then to do, but to raise them a little when you come there. I would wish you to be so attentive

to this object, that I would not have you speak to your footman but in the very best words that the subject admits of, be the language which it will. Think of your words, and of their arrangement, before you speak : choose the most elegant, and place them in the best order. Consult your own ear, to avoid cacophony, and, what is very near as bad, monotony. Think also of your gesture and looks, when you are speaking even upon the most trifling subjects. The same things, differently expressed, looked, and delivered, cease to be the same things. The most passionate lover in the world cannot make a stronger declaration of love than the *Bourgeois gentilhomme* does in this happy form of words, *Mourir d'amour me font, belle Marquise, vos beaux yeux*. I defy any body to say more ; and yet I would advise nobody to say that ; and I would recommend to you, rather to smother and conceal your passion intirely, than to reveal it in these words. Seriously, this holds in every thing, as well as in that ludicrous instance. The French, to do them justice, attend very minutely to the purity, the correctness, and the elegance of their style in conversation, and in their letters. *Bien narrer* is an object of their study ; and, though they sometimes carry it to affectation, they never sink into inelegancy, which is much the worse extreme of the two. Observe them, and form your French style upon theirs : for elegance in one language will re-produce itself in all.

I knew a young man, who, being just elected a member of parliament, was laughed at for being discovered, through the key-hole of his chamber-door, speaking to himself in the glass, and forming his looks and gestures. I could not join in that laugh; but, on the contrary, thought him much wiser than those who laughed at him; for he knew the importance of those little graces in a public assembly; and they did not. Your little person (which I am told by the way is not ill-turned), whether in a laced coat or a blanket, is specifically the same; but yet, I believe, you choose to wear the former; and you are in the right, for the sake of pleasing more. The worst-bred man in Europe, if a lady let fall her fan, would certainly take it up and give it her: the best-bred man in Europe could do no more. The difference however would be considerable; the latter would please, by doing it gracefully; the former would be laughed at, for doing it awkwardly. I repeat it, and repeat it again, and shall never cease repeating it to you; Air, manners, graces, style, elegance, and all those ornaments, must now be the only objects of your attention; it is now, or never, that you must acquire them. Postpone, therefore, all other considerations; make them now your serious study; you have not one moment to lose. The solid and the ornamental united are undoubtedly best; but, were I reduced to make an option, I should, without hesitation, choose the latter.

I hope

I hope you assiduously frequent Marcel, and carry graces from him; nobody had more to spare than he had formerly. Have you learned to carve? for it is ridiculous not to carve well. A man who tells you gravely that he cannot carve, may as well tell you that he cannot blow his nose; it is both as necessary and as easy.

Make my compliments to Lord Huntingdon, whom I love and honour extremely, as I dare say you do; I will write to him soon, though I believe he has hardly time to read a letter; and my letters to those I love are, as you know by experience, not very short ones; this is one proof of it, and this would have been longer, if the paper had been so. Good night then, my dear child.

LETTER CCXLIV.

London, Feb. 28th, O. S. 1751.

MY DEAR FRIEND,

THIS epigram in Martial,

Non amo te, Sabidi, nec possum dicere quare;

Hoc tantum possum dicere, non amo te;

has puzzled a great many people, who cannot conceive how it is possible not to love any body, and yet not to know the reason why. I think I conceive

* At that time the most celebrated dancing-master at Paris.

Martial's meaning very clearly, though the nature of epigram, which is to be short, would not allow him to explain it more fully, and I take it to be this ; *O Sabidis, you are a very worthy deserving man ; you have a thousand good qualities, you have a great deal of learning ; I esteem, I respect, but for the soul of me I cannot love you, though I cannot particularly say why. You are not amiable : you have not those engaging manners, those pleasing attentions, those graces, and that address, which are absolutely necessary to please, though impossible to define. I cannot say it is this or that particular thing that binds me from loving you, it is the whole together ; and upon the whole you are not agreeable.* How often have I, in the course of my life, found myself in this situation, with regard to many of my acquaintance, whom I have honoured and respected, without being able to love. I did not know why, because, when one is young, one does not take the trouble, nor allow one's self the time, to analyse one's sentiments, and to trace them up to their source. But subsequent observation and reflection have taught me why. There is a man, whose moral character, deep learning, and superior parts, I acknowledge, admire, and respect ; but whom it is so impossible for me to love, that I am almost in a fever whenever I am in his company. His figure (without being deformed) seems made to disgrace or ridicule the common structure of the human body. His legs and arms are never in the position which, according to the situation of his body, they ought to be in, but constantly employed in

in committing acts of hostility upon the Graces. He throws any where, but down his throat, whatever he means to drink; and only mangles what he means to carve. Inattentive to all the regards of social life, he mistimes or misplaces every thing. He disputes with heat, and indiscriminately, mindless of the rank, character, and situation of those with whom he disputes: absolutely ignorant of the several gradations of familiarity or respect, he is exactly the same to his superiors, his equals, and his inferiors; and therefore, by a necessary consequence, absurd to two of the three. Is it possible to love such a man? No. The utmost I can do for him, is to consider him as a respectable Hottentot.

I remember that, when I came from Cambridge, I had acquired, among the pedants of that illiberal Seminary, a fauciness of literature, a turn to satire and contempt, and a strong tendency to argumentation and contradiction. But I had been but a very little while in the world, before I found that this would by no means do; and I immediately adopted the opposite character: I concealed what learning I had; I applauded often without approving; and I yielded commonly, without conviction. *Suaviter in modo* was my Law and my Prophets: and if I pleased (between you and me) it was much more owing to that than to any superior knowledge or merit of my own. *A propos*, the word *pleasing* puts one always in mind of Lady Hervey: pray tell her, that I declare her responsible to me for your pleasing: that I consider her as a pleasing Falstaff, who not only pleases, herself,

self, but is the cause of pleasing in others; that I know she can make any thing of any body; and that, as your governess, if she does not make you please, it must be only because she will not, and not because she cannot. I hope you are *du bois dont on en fait*; and if so, she is so good a sculptor, that I am sure she can give you whatever form she pleases. A versatility of manners is as necessary in social, as a versatility of parts is in political life. One must often yield, in order to prevail; one must humble one's self, to be exalted; one must, like St. Paul, become all things to all men, to gain some; and (by the way) men are taken by the same means, *mutatis mutandis*, that women are gained; by gentleness, insinuation, and submission; and these lines of Mr. Dryden will hold to a Minister as well as to a Mistress:

The prostrate lover, when he lowest lies,
But stoops to conquer, and but kneels to rise.

In the course of the world, the qualifications of theameleon are often necessary; nay, they must be carried a little farther, and exerted a little sooner; for you should, to a certain degree, take the hue of either the man or the woman that you want, and wish to be upon terms with. *A propos*; Have you yet found out at Paris any friendly and hospitable Madame de Lurfay, *qui veut bien se charger du soin de vous élever*? And have you had any occasion of representing to her, *qu'elle faisoit donc des nœuds*? But I ask your pardon, Sir, for the abruptness of the question, and acknowledge that I am meddling with matters

matters that are out of my department. However, in matters of less importance, I desire to be *de vos secrets le fidele dépositaire*. Trust me with the general turn and colour of your amusements at Paris. Is it *le fracas du grand monde*, *comédies, bals, opéras, cour, &c.*? Or is it *des petites sociétés, moins bruïantes, mais pas pour cela moins agréables*? Where are you the most *établi*? Where are you *le petit Stanhope*? *Voiez vous encore jour, à quelque arrangement bonnête*? Have you made any acquaintances among the young Frenchmen who ride at your Academy; and who are they? Send me this sort of chit-chat in your letters, which, by the bye, I wish you would honour me with somewhat oftener. If you frequent any of the myriads of polite Englishmen who infest Paris, who are they? Have you finished with Abbé Nolét, and are you *au fait* of all the properties and effects of air? Were I inclined to quibble, I would say, that the effects of *air*, at least, are best to be learned of Marcel. If you have quite done with l'Abbé Nolét, ask my friend l'Abbé Sallier to recommend to you some meagre philomath, to teach you a little geometry and astronomy; not enough to absorb your attention, and puzzle your intellects, but only enough, not to be grossly ignorant of either. I have of late been a sort of an *astronome malgré moi*, by bringing last Monday into the House of Lords a bill for reforming our present Calendar, and taking the New Style. Upon which occasion I was obliged to talk some astronomical jargon, of which I did not understand one word, but got it by heart, and spoke it

by rote from a master. I wished that I had known a little more of it myself: and so much I would have you know. But the great and necessary knowledge of all is, to know yourself and others: this knowledge requires great attention and long experience; exert the former, and may you have the latter! Adieu.

P. S. I have this moment received your letters of the 27th February, and the 2d March, N. S. The seal shall be done as soon as possible. I am glad that you are employed in Lord Albemarle's *bureau*; it will teach you, at least, the mechanical part of that business, such as folding, entering, and docketing letters; for you must not imagine that you are let into the *fin fin* of the correspondence, nor indeed is it fit that you should, at your age. However, use yourself to secrecy as to the letters you either read or write, that in time you may be trusted with, *secret*, *very secret*, *separate*, *apart*, &c. I am sorry that this business interferes with your riding; I hope it is but seldom; but I insist upon its not interfering with your dancing-master, who is at this time the most useful and necessary of all the masters you have or can have.

LETTER CCXLV.

MY DEAR FRIEND,

I MENTIONED to you, some time ago, a sentence, which I would most earnestly wish you always to retain in your thoughts, and observe in your conduct: it is *suaviter in modo, fortiter in re*. I do not know any one rule so unexceptionably useful and necessary in every part of life. I shall therefore take it for my text to-day; and, as old men love preaching, and I have some right to preach to you, I here present you with my sermon upon these words. To proceed then regularly and *pulpitically*; I will first show you, my beloved, the necessary connexion of the two members of my text, *suaviter in modo; fortiter in re*. In the next place, I shall set forth the advantages and utility resulting from a strict observance of the precept contained in my text; and conclude with an application of the whole. The *suaviter in modo* alone would degenerate and sink into a mean, timid complaisance, and passiveness, if not supported and dignified by the *fortiter in re*; which would also run into impetuosity and brutality, if not tempered and softened by the *suaviter in modo*: however, they are seldom united. The warm, choleric man, with strong animal spirits, despises the *suaviter in modo*, and thinks to carry all before him by the *fortiter in re*. He may possibly, by great accident, now and then

then succeed, when he has only weak and timid people to deal with ; but his general fate will be, to shock, offend, be hated, and fail. On the other hand, the cunning, crafty man thinks to gain all his ends by the *suaviter in modo* only : he becomes all things to all men ; he seems to have no opinion of his own, and fervilely adopts the present opinion of the present person ; he insinuates himself only into the esteem of fools, but is soon detected, and surely despised by every body else. The wise man (who differs as much from the cunning, as from the choleric man) alone joins the *suaviter in modo* with the *fortiter in re*. Now to the advantages arising from the strict observance of this precept :

If you are in authority, and have a right to command, your commands delivered *suaviter in modo* will be willingly, chearfully, and consequently well obeyed ; whereas, if given only *fortiter*, that is brutally, they will rather, as Tacitus says, be interpreted than executed. For my own part, if I bid my footman bring me a glass of wine, in a rough, insulting manner, I should expect that, in obeying me, he would contrive to spill some of it upon me ; and I am sure I should deserve it. A cool, steady resolution should show, that where you have a right to command, you will be obeyed ; but, at the same time, a gentleness in the manner of enforcing that obedience should make it a chearful one, and soften, as much as possible, the mortifying consciousness of inferiority. If you are to ask
a favour,

a favour, or even to solicit your due, you must do it *suaviter in modo*, or you will give those, who have a mind to refuse you either, a pretence to do it, by resenting the manner; but, on the other hand, you must, by a steady perseverance and decent tenaciousness, show the *fortiter in re*. The right motives are seldom the true ones of men's actions, especially of kings, ministers, and people in high stations; who often give to importunity and fear, what they would refuse to justice or to merit. By the *suaviter in modo* engage their hearts, if you can; at least, prevent the pretence of offence: but take care to show enough of the *fortiter in re* to extort from their love of ease, or their fear, what you might in vain hope for from their justice or good-nature. People in high life are hardened to the wants and distresses of mankind, as surgeons are to their bodily pains; they see and hear of them all day long, and even of so many simulated ones, that they do not know which are real, and which not. Other sentiments are therefore to be applied to, than those of mere justice and humanity; their favour must be captivated by the *suaviter in modo*; their love of ease disturbed by unwearied importunity, or their fears wrought upon by a decent intimation of implacable, cool resentment: this is the true *fortiter in re*. This precept is the only way I know in the world, of being loved without being despised, and feared without being hated. It constitutes the dignity of character, which every wise man must endeavour to establish.

Now

Now to apply what has been said, and so conclude.

If you find that you have a hastiness in your temper, which unguardedly breaks out into indiscreet sallies, or rough expressions, to either your superiors, your equals, or your inferiors, watch it narrowly, check it carefully, and call the *suaviter in modo* to your assistance: at the first impulse of passion be silent, till you can be soft. Labour even to get the command of your countenance so well, that those emotions may not be read in it; a most unspeakable advantage in business! On the other hand, let no complaisance, no gentleness of temper, no weak desire of pleasing on your part, no wheedling, coaxing, nor flattery, on other people's, make you recede one jot from any point that reason and prudence have bid you pursue; but return to the charge, persist, persevere, and you will find most things attainable that are possible. A yielding, timid meekness is always abused and insulted by the unjust and the unfeeling; but, when sustained by the *fortiter in re*, is always respected, commonly successful. In your friendships and connexions, as well as in your enmities, this rule is particularly useful; let your firmness and vigour preserve and invite attachments to you; but, at the same time, let your manner hinder the enemies of your friends and dependents from becoming yours: let your enemies be disarmed by the gentleness of your manner, but let them ~~feel~~ at the same time, the steadiness of your just resentment; for there is great difference between bearing

bearing malice, which is always ungenerous, and a resolute self-defence, which is always prudent and justifiable. In negotiations with foreign ministers, remember the *fortitèr in re*; give up no point, accept of no expedient, till the utmost necessity reduces you to it, and even then dispute the ground inch by inch; but then, while you are contending with the minister *fortitèr in re*, remember to gain the man by the *suavitèr in modo*. If you engage his heart, you have a fair chance for imposing upon his understanding, and determining his will. Tell him, in a frank, gallant manner, that your ministerial wrangles do not lessen your personal regard for his merit; but that, on the contrary, his zeal and ability, in the service of his master, increase it; and that, of all things, you desire to make a good friend of so good a servant. By these means you may and will very often be a gainer, you never can be a loser. Some people cannot gain upon themselves to be easy and civil to those who are either their rivals, competitors, or opposers, though, independently of those accidental circumstances, they would like and esteem them. They betray a shyness and an awkwardness in company with them, and catch at any little thing to expose them; and so, from temporary and only occasional opponents, make them their personal enemies. This is exceedingly weak and detrimental, as, indeed, is all humour in business; which can only be carried on successfully, by unadulterated good policy and right reasoning. In such situations

situations I would be more particularly and *noblement* civil, easy, and frank with the man whose designs I traversed; this is commonly called generosity and magnanimity, but is, in truth, good sense and policy. The manner is often as important as the matter, sometimes more so; a favour may make an enemy, and an injury may make a friend, according to the different manner in which they are severally done. The countenance, the address, the words, the enunciation, the graces, add great efficacy to the *suaviter in modo*, and great dignity to the *fortiter in re*; and consequently they deserve the utmost attention.

From what has been said, I conclude with this observation, That gentleness of manners, with firmness of mind, is a short, but full description of human perfection, on this side of religious and moral duties. That you may be seriously convinced of this truth, and show it in your life and conversation, is the most sincere and ardent wish of yours!

LETTER