

keep pace with them, know them, and adopt them wherever you find them. The great usage of the world, the knowledge of characters, the *brillant d'un galant homme*, is all that you now want. Study Marcel and the *beau monde* with great application; but read Homer and Horace, only when you have nothing else to do. Pray who is *la belle Madame de Cafe*, whom I know you frequent? I like the epithet given her very well; if she deserves it, she deserves your attention too. A man of fashion should be gallant to a fine woman, though he does not make love to her, or may be otherwise engaged. *On lui doit des politesses, ou fait l'éloge de ses charmes, et il n'en est ni plus ni moins pour cela*: it pleases, it flatters; you get their good word, and you lose nothing by it. These *gentillesse*s should be accompanied, as indeed every thing else should, with *un air, un ton de douceur et de politesse*. *Les graces* must be of the party, or it will never do; and they are so easily had, that it is astonishing to me every body has them not; they are sooner gained than any woman of common reputation and decency. Pursue them but with care and attention, and you are sure to enjoy them at last: without them, I am sure you will never enjoy any body else. You observe, truly, that Mr. * * * * is *gauche*; it is to be hoped that will mend with keeping company; and is yet pardonable in him, as just come from school. But reflect what you would think of a man, who had been any time in the world, and yet should be so awkward. For God's sake therefore, now, think of nothing but

shining,

shining, and even distinguishing yourself in the most polite Courts, by your air, your address, your manners, your politeness, your *douceur*, your graces. With those advantages (and not without them) take my word for it, you will get the better of all rivals, in business as well as in *ruelles*. Adieu. Send me your patterns by the next post, and also your instructions to Grevenkop about the seal, which you seem to have forgotten.

L E T T E R CCLV.

London, May the 16th, O. S. 1751.

MY DEAR FRIEND,

IN about three months, from this day, we shall probably meet. I look upon that moment, as a young woman does upon her bridal night; I expect the greatest pleasure, and yet cannot help fearing some little mixture of pain. My reason bids me doubt a little, of what my imagination makes me expect. In some articles, I am very sure, that my most sanguine wishes will not be disappointed; and those are the most material ones. In others, I fear something or other, which I can better feel than describe.* However, I will attempt it. I fear the want of that amiable and engaging *je ne sçais quoi*, which, as some philosophers have, unintelligibly enough,

enough, said of the soul, is all in all, and all in every part; it should shed its influence over every word and action. I fear the want of that air, and first *aberd*, which suddenly lays hold of the heart, one does not know distinctly how nor why. I fear an inaccuracy, or at least, inelegancy of diction, which will wrong, and lower, the best and justest matter. And, lastly, I fear an ungraceful, if not an unpleasant utterance, which would disgrace and vilify the whole. Should these fears be at present founded, yet the objects of them are (thank God) of such a nature, that you may, if you please, between this and our meeting, remove every one of them. All these engaging and endearing accomplishments are mechanical, and to be acquired by care and observation, as easily as turning, or any mechanical trade. A common country fellow, taken from the plough, and enlisted in an old corps, soon lays aside his shambling gait, his slouching air, his clumsy and awkward motions; and acquires the martial air, the regular motions, and the whole exercise of the corps, and particularly of his right and left hand man. How so? Not from his parts; which were just the same before as after he was enlisted; but either from a commendable ambition of being like, and equal to those he is to live with; or else from the fear of being punished for not being so. If then both or either of these motives change such a fellow, in about six months time, to such a degree, as that he is not to be known again, how much stronger should both these motives be with you, to acquire, in the utmost perfection, the whole exercise of the people

people of fashion, with whom you are to live all your life! Ambition should make you resolve to be at least their equal in that exercise, as well as the fear of punishment; which most inevitably will attend the want of it. By that exercise, I mean the air, the manners, the graces, and the style of people of fashion. A friend of yours, in a letter I received from him by the last post, after some other commendations of you, says, * *Il est étonnant, que pensant avec tant de solidité qu'il fait, et ayant le gout aussi sur, et aussi délicat qu'il l'a, il s'exprime avec si peu d'élégance et de délicatesse. Il néglige même totalement le choix des mots et le tournure des phrases.* This I should not be so much surprised or concerned at, if it related only to the English language, which hitherto you have had no opportunity of studying, and but few of speaking, at least to those who could correct your inaccuracies. But if you do not express yourself elegantly and delicately in French and German (both which languages I know you possess perfectly, and speak eternally), it can be only from an unpardonable inattention to what you most erroneously think a little object, though, in truth, it is one of the most important of your life. Solidity and delicacy of thought must be given us; it cannot be acquired, though it may be improved; but elegance and delicacy of expression may be acquired by who-

* It is surprising, that, thinking with so much solidity as he does, and having so true and refined a taste, he should express himself with so little elegance and delicacy. He even totally neglects the choice of words and turn of phrases.

ever will take the necessary care and pains. I am sure you love me so well, that you would be very sorry, when we meet, that I should be either disappointed or mortified; and I love you so well, that, I assure you, I should be both, if I should find you want any of those exterior accomplishments which are the indispensably necessary steps to that figure and fortune, which I so earnestly wish you may one day make in the world.

I hope you do not neglect your exercises of riding, fencing, and dancing, but particularly the latter; for they all concur to *dégourdir*, and to give a certain air. To ride well, is not only a proper and graceful accomplishment for a gentleman, but may also save you many a fall hereafter; to fence well, may possibly save your life; and to dance well, is absolutely necessary, in order to sit, stand, and walk well. To tell you the truth, my friend, I have some little suspicion, that you now and then neglect or omit your exercises, for more serious studies. But now *non est his locus*, every thing has its time; and this is yours for your exercises; for, when you return to Paris, I only propose your continuing your dancing; which you shall two years longer, if you happen to be where there is a good dancing-master. Here, I will see you take some lessons with your old master Desnoyers, who is our Marcel.

What says Madame du Pin to you? I am told she is very handsome still; I know she was so some few years ago. She has good parts, reading, manners, and delicacy; such an *arrangement* would be both creditable

creditable and advantageous to you. She will expect to meet with all the good-breeding and delicacy that she brings; and as she is past the glare and *éclat* of youth, may be the more willing to listen to your story, if you tell it well. For an attachment, I should prefer her to *la petite Blot*; and, for a mere gallantry, I should prefer *la petite Blot* to her; so that they are consistent, *et l'un n'empêche pas l'autre*. Adieu. Remember *la douceur et les graces*.

L E T T E R CCLVI.

Lodon, May the 23d, O. S. 1751.

MY DEAR FRIEND,

I HAVE this moment received your letter of the 25th, N. S. and being rather somewhat more attentive to my commissions, than you are to yours, return you this immediate answer to the question you ask me about the two pictures: I will not give one livre more than what I told you in my last; having no sort of occasion for them, and not knowing very well where to put them, if I had them.

I wait with impatience for your final orders about the mohairs; the mercer persecuting me every day, for three pieces which I thought pretty, and which I have kept by me eventually, to secure them, in case your ladies should pitch upon them.

What do you mean by your * Si j'osois? Qu'est-ce qui vous empêche d'oser? On ose toujours quand il y a espérance de succès; et on ne perd rien à oser, quand même il n'y en a pas. Un honnête homme sçait oser, et quand il faut oser, il ouvre la tranchée par des travaux, des soins, et des attentions; s'il n'en est pas délogé d'abord il avance toujours à l'attaque de la place même. Après de certaines approches le succès est infaillible, et il n'y a que les nigauds qui en doutent, au qui ne le tentent point. Seroit-ce le caractère respectable de Madame de la Valiere qui vous empêche d'oser, ou seroit-ce la vertu farouche de Madame du Pin qui vous retient? La sagesse invincible de la belle Madame Cae vous décourage-t-elle plus que sa beauté ne vous invite? Mais si donc. Soiez convaincu que la femme la plus sage se trouve flattée, bien loin d'être offensée, par une déclaration d'amour, fait avec politesse, et agrément. Il se peut bien

* If I durst! What should hinder you from daring? One always dares, if there are hopes of success; and if even there are none, one is no loser by daring. A man of fashion knows how, and when, to dare. He begins his approaches by distant attacks, by assiduities, and by attentions. If he is not immediately and totally repulsed, he continues to advance. After certain steps, success is infallible; and none but very silly fellows can then either doubt, or not attempt it. Is it the respectable character of Madame de la Valiere, which prevents your daring; or are you intimidated at the fierce virtue of Madame du Pin? Does the invincible modesty of the handsome Madame Cae discourage, more than her beauty invites you? Fie for shame! Be convinced that the most virtuous woman, far from being of-
fended

bien qu'elle ne s'y prêtera point, c'est à dire si elle a un goût ou une passion pour quelque autre ; mais en tout cas elle ne vous en sçaura pas mauvais gré ; de façon qu'il n'est pas question d'oser dès qu'il n'y a pas de danger. Mais si elle s'y prête, si elle écoute, et qu'elle vous permet de redoubler votre déclaration, comptez qu'elle se moquera bien de vous si vous n'osez pas tout le reste. Je vous conseille de débiter plutôt par Madame du Pin, qui a encore de la beauté plus qu'il n'en faut pour un jeune drôle comme vous ; elle a aussi du monde, de l'esprit, de la délicatesse ; son âge ne lui laisse pas absolument le choix de ses amans, et je vous réponds qu'elle ne rejetteroit pas les offres de vos très humbles services. Distinguez la donc, par vos attentions, et des regards tendres. Prenez les occasions favorables de lui dire à l'oreille que

VOUS

fended at a declaration of love, is flattered by it, if it is made in a polite and agreeable manner. It is possible that she may not be propitious to your vows ; that is to say, if she has a liking or a passion for another person. But, at all events, she will not be displeased with you for it ; so that, as there is no danger, this cannot even be called daring. But if she attends, if she listens, and allows you to repeat your declaration, be persuaded that if you do not dare all the rest, she will laugh at you. I advise you to begin rather by Madame du Pin, who has still more than beauty enough for such a youngster as you. She has, besides, knowledge of the world, sense, and delicacy. As she is not so extremely young, the choice of her lovers cannot be entirely at her option. I promise you, she will not refuse the tender of your most humble services. Distinguish her then by attentions, and by tender looks. Take favourable opportunities of whispering, that you wish esteem and friendship were the only mo-

vous voudriez bien que l'amitié et l'estime fussent les seuls motifs de vos égards pour elle, mais que des sentimens bien plus tendres en sont les véritables sources : que vous souffriez bien en les lui déclarant ; mais que vous souffriez encore plus en les lui cachant.

Je sens bien qu'en lui disant cela pour la première fois vous aurez l'air assez sot, et assez penaud, et que vous le direz fort mal. Tant mieux, elle attribuera votre désordre à l'excès de votre amour, au lieu de l'attribuer à la véritable cause, votre peu d'usage du monde, surtout dans ces matières. En pareil cas l'amour propre est le fidele ami de l'amant. Ne craignez donc rien, soyez galant homme ; parlez bien, et on vous écouterà. Si on ne vous écoute pas la première, parlez une seconde, une troisième, une quatrième fois ; si la place n'est pas déjà prise, soyez sûr qu'à la longue elle est prenable.

tives of your regard for her ; but that it derives from sentiments of a much more tender nature : that you made not this declaration without pain ; but that the concealing your passion is still a greater torment.

I am sensible that, in saying this for the first time, you will look silly, abashed, and even express yourself very ill. So much the better ; for, instead of attributing your confusion to the little usage you have of the world, particularly in these sort of subjects, she will think that excess of love is the occasion of it. In such a case the lover's best friend is self-love. Do not then be afraid ; behave gallantly. Speak well, and you will be heard. If you are not listened to the first time, try a second, a third, and a fourth. If the place is not already taken, depend upon it it may be conquered.

I am

I am very glad you are going to Orli, and from thence to St. Cloud; go to both, and to Versailles also, often. It is that interior domestic familiarity with people of fashion, that alone can give you *l'usage du monde, et les manieres aisées*. It is only with women one loves, or men one respects, that the desire of pleasing exerts itself; and without the desire of pleasing, no man living can please. Let that desire be the spring of all your words and actions. That happy talent, the art of pleasing, which so few do, though almost all might possess, is worth all your learning and knowledge put together. The latter can never raise you high, without the former; but the former may carry you, as it has carried thousands, a great way without the latter. • •

I am glad that you dance so well, as to be reckoned by Marcel among his best scholars; go on, and dance better still. Dancing well is pleasing *pro tanto*, and makes a part of that necessary *whole* which is composed of a thousand parts, many of them *les infiniment petits quoiqu' infiniment nécessaires*.

I shall never have done upon this subject, which is indispensably necessary towards your making any figure or fortune in the world; both which I have set my heart upon, and for both which you now absolutely want no one thing but the art of pleasing; and I must not conceal from you, that you have still a good way to go, before you arrive at it. You still want a thousand of those little attentions that imply a desire of pleasing: you want a *douceur* of air and expression that engages: you want an elegance and de-

licacy of expression, necessary to adorn the best sense and most solid matter : in short, you still want a great deal of the *brilliant* and the *poli*. Get them at any rate : sacrifice hecatombs of books to them : seek for them in company, and renounce your closet till you have got them. I never received the letter you refer to, if ever you wrote it. Adieu ; *et bon soir, Monsieur.*

LETTER CCLVII.

Greenwich, June the 6th, O. S. 1761.

MY DEAR FRIEND,

SOLICITOUS and anxious as I have ever been to form your heart, your mind, and your manners ; and to bring you as near perfection as the imperfection of our natures will allow ; I have exhausted, in the course of our correspondence, all that my own mind could suggest, and have borrowed from others whatever I thought could be useful to you ; but this has necessarily been interruptedly and by snatches. It is now time, and you are of an age, to review and to weigh in your own mind all that you have heard, and all that you have read upon these subjects ; and to form your own character, your conduct, and your manners, for the rest of your life ; allowing for such improvements as a farther knowledge of the world

world will naturally give you. In this view, I would recommend to you to read, with the greatest attention, such books as treat particularly of those subjects; reflecting seriously upon them, and then comparing the speculation with the practice. For example, if you read in the morning some of la Rochefoucault's maxims; consider them, examine them well, and compare them with the real characters you meet with in the evening. Read la Bruyere in the morning, and see in the evening whether his pictures are like. Study the heart and mind of man, and begin with your own. Meditation and reflection must lay the foundation of that knowledge; but experience and practice must, and alone can complete it. Books, it is true, point out the operations of the mind, the sentiments of the heart, the influence of the passions; and so far they are of previous use: but without subsequent practice, experience, and observation, they are as ineffectual, and would even lead you into as many errors in fact, as a map would do, if you were to take your notions of the towns and provinces from their delineations in it. A man would reap very little benefit by his travels, if he made them only in his closet upon a map of the whole world. Next to the two books that I have already mentioned, I do not know a better for you to read and seriously reflect upon, than *Avis d'une Mere à un Fils par la Marquise de Lambert*. She was a woman of a superior understanding and knowledge of the world, had always kept the best company, was solicitous that her son should make a figure and

a fortune in the world, and knew better than any body how to point out the means. It is very short, and will take you much less time to read, than you ought to employ in reflecting upon it, after you have read it. Her son was in the army, she wished he might rise there; but, she well knew, that, in order to rise, he must first please: she says to him therefore, * *à l'égard de ceux dont vous dépendez, le premier mérite est de plaire.* And, in another place, † *Dans les emplois subalternes vous ne vous soutenez que par les agrémens. Les maîtres sont comme les maîtresses; quelque service que vous leur aïez rendu, ils cessent de vous aimer quand vous cessez de leur plaire.* This, I can assure you, is at least as true in Courts as in Camps, and possibly more so. If to your merit and knowledge you add the art of pleasing, you may very probably come in time to be Secretary of State; but, take my word for it, twice your merit and knowledge, without the art of pleasing, would, at most, raise you to the *important post* of Resident at Ham-
burgh or Ratisbon. I need not tell you now, for I often have, and your own discernment must have told you, of what numberless little ingredients that art of pleasing is compounded, and how the want of

* With regard to those upon whom you depend, the chief merit is to please.

† In subaltern employments, the art of pleasing must be your support. Masters are like mistresses; whatever services they may be indebted to you for, they cease to love when you cease to be agreeable.

the

the least of them lowers the whole ; but the principal ingredient is, undoubtedly, *la douceur dans les manieres* : nothing will give you this more than keeping company with your superiors. Madame Lambert tells her son, * *que vos liaisons soient avec des personnes au dessus de vous ; par la vous vous accoutumerez au respect et à la politesse : avec ses égaux on se néglige, l'esprit s'affoupit*. She advises him too to frequent those people, and to see their inside ; † *il est bon d'approcher les hommes, de les voir à découvert, et avec leur mérite de tous les jours*. A happy expression ! It was for this reason that I have so often advised you to establish and domesticate yourself, wherever you can, in good houses of people above you, that you may see their *every-day* characters, manners, habits, &c. One must see people undressed, to judge truly of their shape ; when they are dressed to go abroad, their clothes are contrived to conceal, or at least palliate, the defects of it ; as full-bottomed wigs were contrived for the Duke of Burgundy, to conceal his hump back. Happy those who have no faults to disguise, nor weaknesses to conceal ! there are few, if any such : but unhappy those, who

* Let your connections be with people above you ; by that means you will acquire a habit of respect and politeness. With one's equals one is apt to become negligent, and the mind grows torpid.

† In order to judge of men, one must be intimately connected ; thus you see them without a veil, and with their mere every-day merit.

know

know so little of the world as to judge by outward appearances. Courts are the best keys to characters : there every passion is busy, every art exerted, every character analysed : jealousy, ever watchful, not only discovers, but exposes the mysteries of the trade, so that even by-standers *y'apprennent à deviner*. There too the great art of pleasing is practised, taught, and learned, with all its graces and delicacies. It is the first thing needful there : it is the absolutely necessary harbinger of merit and talents, let them be ever so great. There is no advancing a step without it. Let misanthropes and would-be philosophers declaim as much as they please against the vices, the simulation, the dissimulation of Courts : those invectives are always the result of ignorance, ill-humour, or envy. Let them show me a cottage where there are not the same vices of which they accuse Courts ; with this difference only, that in a Cottage they appear in their native deformity, and that in Courts, manners and good-breeding make them less shocking, and blunt their edge. No, be convinced that the good-breeding, the *tournure, la douceur dans les manieres*, which alone are to be acquired at Courts, are not the showish trifles only which some people call or think them ; they are a solid good ; they prevent a great deal of real mischief ; they create, adorn, and strengthen friendships ; they keep hatred within bounds ; they promote good-humour and good-will in families, where the want of good-breeding and gentleness of manners is commonly the original cause of discord. Get then, before it is too late, an habit

of these *mitiores virtutes* : practise them upon every the least occasion, that they may be easy and familiar to you upon the greatest ; for they lose a great degree of their merit if they seem laboured, and only called in upon extraordinary occasions. I tell you truly, this is now the only doubtful part of your character with me ; and it is for that reason that I dwell upon it so much, and inculcate it so often. I shall soon see whether this doubt of mine is founded ; or rather, I hope I shall soon see that it is not.

This moment I receive your letter of the 9th, N. S. I am sorry to find that you have had, though ever so slight, a return of your Carniolan disorder ; and I hope your conclusion will prove a true one, and that this will be the last. I will send the mohairs by the first opportunity. As for the pictures, I am already so full, that I am resolved not to buy one more, unless by great accident I should meet with something surprisingly good, and as surprisingly cheap.

I should have thought that Lord * * *, at his age, and with his parts and address, need not have been reduced to keep an opera w—e, in such a place as Paris, where so many women of fashion generously serve as volunteers. I am still more sorry that he is in love with her ; for that will take him out of good company, and sink him into bad ; such as fiddlers, pipers, and *id genus omne* ; most unedifying and unbecoming company for a man of fashion !

Lady Chesterfield makes you a thousand compliments. Adieu, my dear child.

L E T T E R CCLVIII.

Greenwich, June 10th, O: S. 1751.

MY DEAR FRIEND,

YOUR ladies were so slow in giving their specific orders, that the mohairs, of which you at last sent me the patterns, were all sold. However, to prevent farther delays (for ladies are apt to be very impatient, when at last they know their own minds), I have taken the quantities desired of three mohairs which come nearest to the description you sent me some time ago, in Madame Monconseil's own hand; and I will send them to Calais by the first opportunity. In giving *la petite Blot* her piece, you have a fine occasion of saying fine things, if so inclined.

Lady Hervey, who is your puff and panegyrist, writes me word, that she saw you lately dance at a ball, and that you dance very genteelly. I am extremely glad to hear it; for (by the maxim, that *omne majus continet in se minus*), if you dance genteelly, I presume you walk, sit, and stand genteelly too; things which are much more easy, though much more necessary, than dancing well. I have known many very genteel people, who could not dance well; but I never knew any body dance very well, who was not genteel in other things. You will probably often have occasion to stand in circles, at the levees of princes and ministers, when it is very necessary

de

de pair de sa personne, et d'être bien planté, with your feet not too near nor too distant from each other. More people stand and walk, than sit genteelly. Awkward, ill-bred people, being ashamed, commonly sit bolt upright, and stiff; others, too negligent and easy, *se vœutrent dans leur fauteuil*, which is ungraceful and ill-bred, unless where the familiarity is extreme; but a man of fashion makes himself easy, and appears so, by leaning gracefully, instead of lolling supinely; and by varying those easy attitudes instead of that stiff immobility of a bashful booby. You cannot conceive, nor can I express, how advantageous a good air, genteel motions, and engaging address are, not only among women, but among men, and even in the course of business; they fascinate the affections, they steal a preference, they play about the heart till they engage it. I know a man, and so do you, who, without a grain of merit, knowledge, or talents, has raised himself millions of degrees above his level, singly, by a good air and engaging manners; insomuch that the very Prince who raised him so high, calls him, *mon aimable vaut-rien**: but of this do not open your lips, *pour cause*. I give you this secret, as the strongest proof imaginable of the efficacy of air, address, *tournure, et tous ces petits riens*.

Your other puff and panegyrist, Mr. Harte, is gone to Windsor, in his way to Cornwall, in order to be

* The Maréchal de Richelieu.

back soon enough to meet you here : I really believe he is as impatient for that moment as I am, *et c'est tout dire* : but, however, notwithstanding my impatience, if, by chance, you should then be in a situation, that leaving Paris would cost your heart too many pangs, I allow you to put off your journey, and to tell me, as Festus did Paul, *at a more convenient season I will speak to thee*. You see by this, that I eventually sacrifice my sentiments to yours, and this in a very uncommon object of paternal complaisance. Provided always, and be it understood (as they say in Acts of Parliament) that *quæ te cunque domat Venus, non erubescendis adurit ignibus*. If your heart will let you come, bring with you only your valet de chambre Christian, and your own footman ; not your valet de place, whom you may dismiss for the time, as also your coach ; but you had best keep on your lodgings, the intermediate expence of which will be but inconsiderable, and you will want them to leave your books and baggage in. Bring only the clothes you travel in, one suit of black, for the mourning for the Prince will not be quite out by that time, and one suit of your fine clothes, two or three of your laced shirts, and the rest plain ones : of other things, as bags, feathers, &c. as you think proper. Bring no books, unless two or three for your amusement upon the road ; for we must apply simply to English, in which you are certainly no *puriste* ; and I will supply you sufficiently with the proper English authors. I shall probably

probably keep you here till about the middle of October, and certainly not longer; it being absolutely necessary for you to pass the next winter at Paris; so that, should any fine eyes shed tears for your departure, you may dry them by the promise of your return in two months.

Have you got a master for Geometry? If the weather is very hot, you may leave your riding at the *manège* till you return to Paris, unless you think the exercise does you more good than the heat can do you harm; but I desire you will not leave off Marcel for one moment: your fencing likewise, if you have a mind, may subside for the summer; but you will do well to resume it in the winter, and to be *adroit* at it, but by no means for offence, only for defence in case of necessity. Good night. Yours.

P. S. I forgot to give you one commission, when you come here; which is, not to fail bringing the *graces* along with you.



LETTER CCLIX.

Greenwich, June 13th, O. S. 1751.

MY DEAR FRIEND,

LES bienfiances * are a most necessary part of the knowledge of the world. They consist in the relations of persons, things, time, and place; good sense points them out, good company perfects them (supposing always an intention and a desire to please), and good policy recommends them.

Were you to converse with a King, you ought to be as easy and unembarrassed as with your own valet de chambre: but yet every look, word, and action, should imply the utmost respect. What would be proper and well-bred with others, much your superiors, would be absurd and ill-bred with one so very much so. You must wait till you are spoken to; you must receive, not give the subject of conversation; and you must even take care that the given subject of such conversation do not lead you into any impropriety. The art would be to carry it, if possible, to some indirect flattery: such as commending those virtues in some other person, in which that Prince either thinks he does, or at least would be thought by others to excel. Almost the same pre-

* This single word implies decorum, good-breeding, and propriety.

cautions are necessary to be used with Ministers, Generals, &c. who expect to be treated with very near the same respect as their masters, and commonly deserve it better. There is however this difference, that one may begin the conversation with them, if on their side it should happen to drop, provided one does not carry it to any subject upon which it is improper either for them to speak or be spoken to. In these two cases, certain attitudes and actions would be extremely absurd, because too easy, and consequently disrespectful. As for instance, if you were to put your arms across in your bosom, twirl your snuff-box, trample with your feet, scratch your head, &c. it would be shockingly ill-bred in that company; and, indeed, not extremely well-bred in any other. The great difficulty in those cases, though a very surmountable one by attention and custom, is to join perfect inward ease with perfect outward respect.

In mixed companies with your equals (for in mixed companies all people are to a certain degree equal) greater ease and liberty are allowed; but they too have their bounds within *bienfiance*. There is a social respect necessary: you may start your own subject of conversation with modesty, taking great care, however, * *de ne jamais parler de cordes dans la maison d'un pendu*. Your words, gestures, and attitudes, have a greater degree of latitude, though by no

* Never to mention a rope in the family of a man who has been hanged.

means an unbounded one. You may have your hands in your pockets, take snuff, sit, stand, or occasionally walk, as you like : but I believe you would not think it very *bienfiant* to whistle, put on your hat, loosen your garters or your buckles, lie down upon a couch, or go to bed and welter in an easy chair. These are negligences and freedoms which one can only take when quite alone : they are injurious to superiors, shocking and offensive to equals, brutal and insulting to inferiors. That easiness of carriage and behaviour, which is exceedingly engaging, widely differs from negligence and inattention, and by no means implies that one may do whatever one pleases ; it only means that one is not to be stiff, formal, embarrassed, disconcerted, and ashamed, like country bumpkins, and people who have never been in good company ; but it requires great attention to, and a scrupulous observation of *les bienséances* : whatever one ought to do is to be done with ease and unconcern ; whatever is improper must not be done at all. In mixed companies also, different ages and sexes are to be differently addressed. You would not talk of your pleasures to men of a certain age, gravity, and dignity ; they justly expect, from young people, a degree of deference and regard. You should be full as easy with them as with people of your own years : but your manner must be different ; more respect must be implied ; and it is not amiss to insinuate, that from them you expect to learn. It flatters and comforts age, for not being able to take a part in the joy and titter of youth. To women you should al-

ways

ways address yourself with great outward respect and attention, whatever you feel inwardly; their sex is by long prescription entitled to it; and it is among the duties of *bienfiance*: at the same time that respect is very properly, and very agreeably, mixed with a degree of *enjouement*, if you have it: but then, that *badinage* must either directly or indirectly tend to their praise, and even not be liable to a malicious construction to their disadvantage. But here too, great attention must be had to the difference of age, rank, and situation. A *Maréchale* of fifty must not be played with like a young coquette of fifteen: respect and *serious enjouement*, if I may couple those two words, must be used with the former, and mere *badinage*, *zélé même d'un peu de polissonerie*, is pardonable with the latter.

Another important point of *les bienfiances*, seldom enough attended to, is not to run your own present humour and disposition indiscriminately against every body; but to observe, conform to, and adopt theirs. For example, if you happened to be in high good-humour, and a flow of spirits, would you go and sing a * *pont neuf*, or cut a caper, to la *Maréchale de Coigny*, the Pope's Nuncio, or Abbé Sallier, or to any person of natural gravity and melancholy, or who at that time should be in grief? I believe not: as, on the other hand, I suppose, that if you were in low spirits, or real grief, you would not choose to bewail your situation with *la petite Blot*. If you cannot command your present humour and disposition,

* Ballad.

single out those to converse with, who happen to be in the humour the nearest to your own.

Loud laughter is extremely inconsistent with *les bienséances*, as it is only the illiberal and noisy testimony of the joy of the mob, at some very silly thing. A Gentleman is often seen, but very seldom heard to laugh. Nothing is more contrary to *les bienséances* than horse-play, or *jeux de main* of any kind whatever, and has often very serious, sometimes very fatal consequences. Rumping, struggling, throwing things at one another's head, are the becoming pleasantries of the mob, but degrade a Gentleman; *giuoco di mano*, *giuoco di villano*, is a very true saying, among the few true sayings of the Italians.

Peremptoriness and decision in young people is *contraire aux bienséances*: they should seldom seem to assert, and always use some softening mitigating expression; such as *s'il m'est permis de le dire*, *je croirois plutôt, si j'ose m'expliquer*, which softens the manner, without giving up, or even weakening the thing. People of more age and experience expect, and are entitled to, that degree of deference.

There is a *bienfiance* also with regard to people of the lowest degree; a Gentleman observes it with his footman, even with the beggar in the street. He considers them as objects of compassion, not of insult; he speaks to neither *d'un ton brusque*, but corrects the one coolly, and refuses the other with humanity. There is no one occasion in the world, in which *le ton brusque* is becoming a Gentleman. In short, *les bienséances* are another word for *manners*, and

extend

extend to every part of life. They are propriety; the Graces should attend in order to complete them; the Graces enable us to do, genteelly and pleasingly, what *les bienséances* require to be done at all. The latter are an obligation upon every man; the former are an infinite advantage and ornament to any man. May you unite both!

Though you dance well, do not think that you dance well enough, and consequently not endeavour to dance still better. And though you should be told that you are genteel, still aim at being genteeler. If Marcel should, do not you be satisfied. Go on, court the Graces all your life-time; you will find no better friends at Court: they will speak in your favour, to the hearts of Princes, Ministers, and Mistresses.

Now that all tumultuous passions and quick sensations have subsided with me, and that I have no tormenting cares nor boisterous pleasures to agitate me, my greatest joy is to consider the fair prospect you have before you, and to hope and believe you will enjoy it. You are already in the world, at an age when others have hardly heard of it. Your character is hitherto not only unblemished in its moral part, but even un sullied by any low, dirty, and ungentlemanlike vice; and will, I hope, continue so. Your knowledge is sound, extensive, and avowed; especially in every thing relative to your destination. With such materials to begin, what then is wanting? Not fortune, as you have found by experience. You have had, and shall have, fortune sufficient to assist

your merit and your industry ; and, if I can help it, you never shall have enough to make you negligent of either. You have too *mens sana in corpore sano*, the greatest blessing of all. All therefore that you want is as much in your power to acquire, as to eat your breakfast when set before you ; it is only that knowledge of the world, that elegance of manners, that universal politeness, and those graces, which keeping good company, and seeing variety of places and characters, must inevitably, with the least attention on your part, give you. Your foreign destination leads to the greatest things, and your parliamentary situation will facilitate your progress. Consider then this pleasing prospect as attentively for yourself, as I consider it for you. Labour on your part to realise it, as I will on mine to assist and enable you to do it. *Nullum numen abest si sit prudentia.*

Adieu, my dear child ! I count the days till I have the pleasure of seeing you : I shall soon count the hours, and at last the minutes, with increasing impatience.

P. S. The mohairs are this day gone from hence for Calais, recommended to the care of Madame Morel, and directed, as desired, to the Comptroller General. The three pieces come to six hundred and eighty French livres,

LETTER CCLX.

Greenwich, June the 20th, O. S. 1751.

MY DEAR FRIEND,

SO very few people, especially young travellers, see what they see, or hear what they hear, that though I really believe it may be unnecessary with you, yet there can be no harm in reminding you, from time to time, to see what you see, and to hear what you hear; that is, to see and hear as you should do. Frivolous futile people, who make at least three parts in four of mankind, only desire to see and hear what their frivolous and futile præcurfurs have seen and heard; as St. Peter's, the Pope, and High Mafs, at Rome; Notre Dame, Versailles, the French King, and the French Comedy, in France. A man of parts sees and hears very differently from these gentlemen, and a great deal more. He examines and informs himself thoroughly of every thing he sees or hears; and, more particularly, as it is relative to his own profession or destination. Your destination is political; the object therefore of your inquiries and observations should be the political interior of things; the forms of government, laws, regulations, customs, trade, manufactures, &c. of the several nations of Europe. This knowledge is much better acquired by conversation with sensible and well-informed people, than by books,

the best of which upon these subjects are always imperfect: For example, there are Present States of France, as there are of England; but they are always defective, being published by people uninformed, who only copy one another: they are, however, worth looking into; because they point out objects for inquiry, which otherwise might possibly never have occurred to one's mind: but an hour's conversation with a sensible *Président*, or *Conseiller*, will let you more into the true state of the Parliament of Paris, than all the books in France. In the same manner, the *Almanach Militaire* is worth your having; but two or three conversations with officers will inform you much better of their military regulations. People have, commonly, a partiality for their own professions, love to talk of them, and are even flattered by being consulted upon the subject; when, therefore, you are with any of those military gentlemen (and you can hardly be in any company without some), ask them military questions. Inquire into their methods of discipline, quartering, and cloathing their men; inform yourself of their pay, their perquisites, *leurs montres, leurs étapes, &c.* Do the same as to the *marine*, and make yourself particularly master of that *détail*; which has, and always will have, a great relation to the affairs of England; and, in proportion as you get good information, make minutes of them in writing.

The regulations of trade and commerce in France are excellent, as appears but too plainly for us, by
the

the great increase of both, within these thirty years; for, not to mention their extensive commerce in both the East and West-Indies, they have got the whole trade of the Levant from us; and now supply all the foreign markets with their sugars, to the ruin almost of our sugar colonies, as Jamaica, Barbadoes, and the Leeward Islands. Get, therefore, what informations you can of these matters also.

Inquire too into their church matters; for which the present disputes between the Court and the Clergy give you fair and frequent opportunities. Know the particular rights of the Gallican church, in opposition to the pretensions of the See of Rome. I need not recommend ecclesiastical history to you, since I hear you study *du Pin* very assiduously.

You cannot imagine how much this solid and useful knowledge of other countries will distinguish you in your own (where, to say the truth, it is very little known or cultivated), besides the great use it is of in all foreign negotiations; not to mention, that it enables a man to shine in all companies. When Kings and Princes have any knowledge, it is of this sort, and more particularly: therefore it is the usual topic of their levee conversations, in which it will qualify you to bear a considerable part: it brings you more acquainted with them; and they are pleased to have people talk to them on a subject, in which they think to shine.

There

There is a sort of chit-chat, or *small-talk*, which is the general run of conversation at Courts, and in most mixed companies. It is a sort of middling conversation, neither silly nor edifying; but, however, very necessary for you to be master of. It turns upon the public events of Europe, and then is at its best; very often upon the number, the goodness, or badness, the discipline, or the clothing of the troops of different Princes; sometimes upon the families, the marriages, the relations of Princes, and considerable people; and sometimes *sur la bonne chere*, the magnificence of public entertainments, balls, masquerades, &c. I would wish you to be able to talk upon all these things, better, and with more knowledge, than other people; insomuch that, upon these occasions, you should be applied to, and that people should say, *I dare say Mr. Stanhope can tell us.*

Second-rate knowledge and middling talents carry a man farther at Courts, and in the busy part of the world, than superior knowledge and shining parts. Tacitus very justly accounts for a man's having always kept in favour, and enjoyed the best employments, under the tyrannical reigns of three or four of the very worst Emperors, by saying, that it was not *propter aliquam eximiam artem, sed quia par negotiis neque supra erat.* Discretion is the great article; all these things are to be learned, and only learned by keeping a great deal of the best company. Frequent those good houses, where you have already a footing, and wriggle yourself somehow or other into every other.

other. Haunt the Courts particularly, in order to get that *routine*.

This moment I received yours of the 18th N. S. You will have had some time ago my final answers concerning the pictures; and, by my last, an account that the mohairs were gone to Madame Morel at Calais, with the proper directions.

I am sorry that your two sons-in-law, the princes B——, are such boobies; however, as they have the honour of being so nearly related to you, I will show them what civilities I can.

I confess you have not time for long absences from Paris at present, because of your various masters, all which I would have you apply to closely while you are now in that capital; but when you return thither, after the visit you intend me the honour of, I do not propose your having any master at all, except Marcel once or twice a week. And then the Courts will, I hope, be no longer strange countries to you; for I would have you run down frequently to Versailles and St. Cloud, for three or four days at a time. You know the Abbé de la Ville, who will present you to others, so that you will soon be *faufilé* with the rest of the Court. Court is the soil in which you are to grow and flourish; you ought to be well acquainted with the nature of it; like all other soil, it is in some places deeper, in others lighter, but always capable of great improvement by cultivation and experience.

You

You say that you want some hints for a letter to Lady Chesterfield ; more use and knowledge of the world will teach you occasionally to write and talk genteelly *sur des riens*, which I can tell you is a very useful part of worldly knowledge ; for, in some companies, it would be imprudent to talk upon any thing else, and with very many people it is impossible to talk of any thing else ; they would not understand you. Adieu !

L E T T E R CCLXI.

London, June the 24th, O. S. 1751.

MY DEAR FRIEND,

AIR, address, manners, and graces, are of such infinite advantage to whoever has them, and so peculiarly and essentially necessary for you, that now, as the time of our meeting draws near, I tremble for fear I should not find you possessed of them ; and, to tell you the truth, I doubt you are not yet sufficiently convinced of their importance. There is, for instance, your intimate friend Mr. H——, who, with great merit, deep knowledge, and a thousand good qualities, will never make a figure in the world while he lives : Why ? Merely for want of those external and showish accomplishments, which he began the world too late to acquire ; and which, with his
studious

studious and philosophical turn, I believe he thinks are not worth his attention. He may, very probably, make a figure in the republic of letters; but he had ten thousand times better make a figure as a man of the world and of business in the republic of the United Provinces; which, take my word for it, he never will.

As I open myself, without the least reserve, whenever I think that my doing so can be of any use to you, I will give you a short account of myself when I first came into the world, which was at the age you are of now, so that (by the way) you have got the start of me in that important article by two or three years at least. At nineteen, I left the university of Cambridge, where I was an absolute pedant: when I talked my best, I quoted Horace; when I aimed at being facetious, I quoted Martial; and when I had a mind to be a fine gentleman, I talked Ovid. I was convinced that none but the ancients had common sense; that the Classics contained every thing that was either necessary, useful, or ornamental to men; and I was not without thoughts of wearing the *toga virilis* of the Romans, instead of the vulgar and illiberal dress of the moderns. With these excellent notions, I went first to the Hague, where, by the help of several letters of recommendation, I was soon introduced into all the best company; and where I very soon discovered, that I was totally mistaken in almost every one notion I had entertained. Fortunately, I had a strong desire to please (the mixed result of good-nature, and a vanity
by

by no means blameable), and was sensible that I had nothing but the desire. I therefore resolved, if possible, to acquire the means too. I studied attentively and minutely the dress, the air, the manner, the address, and the turn of conversation, of all those whom I found to be the people in fashion, and most generally allowed to please. I imitated them as well as I could : If I heard that one man was reckoned remarkably genteel, I carefully watched his dress, motions, and attitudes, and formed my own upon them. When I heard of another, whose conversation was agreeable and engaging, I listened and attended to the turn of it. I addressed myself, though *de très mauvaise grace*, to all the most fashionable fine ladies ; confessed, and laughed with them at my own awkwardness and rawness, recommending myself as an object for them to try their skill in forming. By these means, and with a passionate desire of pleasing every body, I came by degrees to please some ; and I can assure you, that what little figure I have made in the world has been much more owing to that passionate desire I had of pleasing universally, than to any intrinsic merit, or sound knowledge, I might ever have been master of. My passion for pleasing was so strong (and I am very glad it was so), that I own to you fairly, I wished to make every woman I saw in love with me, and every man I met with admire me. Without this passion for the object, I should never have been so attentive to the means ; and I own I cannot conceive how it is possible for any man of good-nature and good-sense to be without

out

out this passion. Does not good-nature incline us to please all those we converse with, of whatever rank or station they may be? And does not good-sense, and common observation, show of what infinite use it is to please? Oh! but one may please by the good qualities of the heart, and the knowledge of the head, without that fashionable air, address, and manner, which is mere tinsel. I deny it. A man may be esteemed and respected, but I defy him to please without them. Moreover, at your age, I would not have contented myself with barely pleasing; I wanted to shine, and to distinguish myself in the world as a man of fashion and gallantry, as well as business. And that ambition, or vanity, call it what you please, was a right one; it hurt nobody, and made me exert whatever talents I had. It is the spring of a thousand right and good things.

I was talking you over the other day with one very much your friend, and who had often been with you, both at Paris and in Italy. Among the innumerable questions, which you may be sure I asked him concerning you, I happened to mention your dress (for, to say the truth, it was the only thing of which I thought him a competent judge); upon which he said, that you dressed tolerably well at Paris; but that in Italy you dressed so ill, that he used to joke with you upon it, and even to tear your clothes. Now, I must tell you, that at your age it is as ridiculous not to be very well dressed, as at my age it would be, if I were to wear a white feather and
red-

red-heeled shoes. Dress is one of the various ingredients that contribute to the art of pleasing ; it pleases the eyes at least, and more especially of women. Address yourself to the senses, if you would please ; dazzle the eyes, soothe and flatter the ears of mankind ; engage their hearts, and let their reason do its worst against you. *Suaviter in modo* is the great secret. Whenever you find yourself engaged insensibly in favour of any body of no superior merit nor distinguished talents, examine, and see what it is that [has made those impressions upon you : you will find it to be that *douceur*, that gentleness of manners, that air and address, which I have so often recommended to you, and from thence draw this obvious conclusion, That what pleases you in them, will please others in you ; for we are all made of the same clay, though some of the lumps are a little finer, and some a little coarser ; but, in general, the surest way to judge of others is to examine and analyse one's self thoroughly. When we meet, I will assist you in that analysis, in which every man wants some assistance against his own self-love. Adieu.

L E T T E R CCLXII.

Greenwich, June the 30th, O. S. 1751.

MY DEAR FRIEND,

PRAY give the enclosed to our friend the Abbé ; it is to congratulate him upon his *Canonicat*, which I am really very glad of, and I hope it will fatten him up to Boileau's *Chanoine* ; at present he is as meagre as an Apostle or a Prophet. By the way, has he ever introduced you to la Duchesse d'Aiguillon ? If he has not, make him present you ; and if he has, frequent her, and make her many compliments from me. She has uncommon sense and knowledge, for a woman, and her house is the resort of one set of *les beaux esprits*. It is a satisfaction and a sort of credit to be acquainted with those gentlemen ; and it puts a young fellow in fashion. *A propos de beaux esprits* ; have you *les entrées* at Lady Sandwich's ; who, old as she was, when I saw her last, had the strongest parts of any woman I ever knew in my life ? If you are not acquainted with her, either the Duchesse d'Aiguillon or Lady Hervey can, and I dare say will introduce you. I can assure you, it is very well worth your while, both upon her own account, and for the sake of the people of wit and learning who frequent her. In such companies there is always something to be learned, as well as manners : the conversation turns upon something above trifles ; some point of

VOL III Q literature,

literature, criticism, history, &c. is discussed with ingenuity and good manners; for I must do the French people of learning justice; they are not bears, as most of ours are: they are gentlemen.

Our Abbé writes me word that you were gone to Compiègne; I am very glad of it; other Courts must form you for your own. He tells me too, that you have left off riding at the *manege*; I have no objection to that, it takes up a great deal of the morning; and if you have got a genteel and firm seat on horseback, it is enough for you, now that tilts and tournaments are laid aside. I suppose you have hunted at Compiègne. The King's hunting there, I am told, is a fine sight. The French manner of hunting is gentleman-like; ours is only for bumpkins and boobies. The poor beasts here are pursued and run down by much greater beasts than themselves; and the true British fox-hunter is most undoubtedly a species appropriated and peculiar to this country, which no other part of the globe produces.

I hope you apply the time you have saved from the riding-house to useful more than to learned purposes; for I can assure you they are very different things. I would have you allow but one hour a day for Greek; and that more to keep what you have, than to increase it: by Greek, I mean useful Greek books, such as Demosthenes, Thucydides, &c. and not the poets, with whom you are already enough acquainted. Your Latin will take care of itself. Whatever more time you have for reading, pray bestow it upon those books which are immediately
rela-

relative to your destination ; such as modern history, in the modern languages, memoirs, anecdotes, letters, negotiations, &c. Collect also, if you can, authentically, the present state of all the courts and countries in Europe, the characters of the Kings and Princes, their wives, their ministers, and their w—s ; their several views, connections, and interests ; the state of their *finances*, their military force, their trade, manufactures, and commerce. This is the useful, the necessary knowledge for you, and indeed for every gentleman. But with all this, remember that living books are much better than dead ones ; and throw away no time (for it is thrown away) with the latter, which you can employ well with the former ; for books must now be only your amusement, but by no means your business. I had much rather that you were passionately in love with some determined coquette of condition (who would lead you a dance, fashion, supple, and polish you), than that you knew all Plato and Aristotle by heart : an hour at Versailles, Compiègne, or St. Cloud, is now worth more to you than three hours in your closet, with the best books that ever were written.

I hear the dispute between the Court and the Clergy is made up amicably ; both parties have yielded something ; the King being afraid of losing more of his soul, and the Clergy more of their revenue. Those gentlemen are very skilful in making the most of the vices and the weaknesses of the laity. I hope you have read and informed yourself fully of every thing relative to that affair ; it is a very im-