

portant question, in which the priesthood of every country in Europe is highly concerned. If you would be thoroughly convinced that their tithes are of divine institution, and their property the property of God himself, not to be touched by any power on earth, read Frà-Paolo *de beneficiis*, an excellent and short book; for which, and some other treatises against the Court of Rome, he was stiletto'd; which made him say afterwards, upon seeing an anonymous book written against him, by order of the Pope, *Conosco bene lo stile Romano*.

The Parliament of Paris, and the States of Languedoc, will, I believe, hardly scramble off; having only reason and justice, but no terrors on their side. Those are political and constitutional questions, that well deserve your attention and enquiries; I hope you are thoroughly master of them. It is also worth your while to collect and keep all the pieces written upon those subjects.

I hope you have been thanked by your ladies, at least, if not paid in money, for the mohairs, which I sent by a courier to Paris some time ago, instead of sending them to Madame Morel at Calais, as I told you I should. Do they like them; and do they like you the better for getting them? *La petite Blot devoit au moins paier de sa personne*. As for Madame de Polignac, I believe you will very willingly hold her excused from personal payment.

Before you return to England, pray go again to Orli, for two or three days, and also to St. Cloud, in order to secure a good reception there at your re-
turn.

turn. Ask the Marquis de Matignon too, if he has any orders for you in England, or any letters or packets for Lord Bolingbroke. Adieu! Go on, and prosper.

LETTER CCLXIII.

Greenwich, July the 8th, O. S. 1751.

MY DEAR FRIEND,

THE last mail brought me your letter of the 3d July, N. S. I am glad that you are so well with Colonel Yorke, as to be let into secret correspondences. Lord Albemarle's reserve to you is, I believe, more owing to his Secretary than to himself; for you seem to be much in favour with him; and possibly too *he has no very secret letters* to communicate. However, take care not to discover the least dissatisfaction upon this score: make the proper acknowledgements to Colonel Yorke, for what he does shew you; but let neither Lord Albemarle nor his people perceive the least coldness on your part, upon account of what they do not shew you. It is very often necessary not to manifest all one feels. Make your court to, and connect yourself as much as possible with Colonel Yorke, he may be of great use to you hereafter; and when you take leave, not

only offer to bring over any letters or packets by way of security; but even ask, as a favour, to be the carrier of a letter from him to his father the Chancellor. *A propos* of your coming here; I confess that I am weekly impatient for it, and think a few days worth getting; I would, therefore, instead of the 25th of next month, N. S. which was the day that some time ago I appointed for your leaving Paris, have you set out on Friday the 20th August, N. S.; in consequence of which, you will be at Calais some time on the Sunday following, and probably at Dover within four-and-twenty hours afterwards. If you land in the morning, you may in a post-chaise get to Sittingborne that day: if you come on shore in the evening, you can only get to Canterbury, where you will be better lodged than at Dover. I will not have you travel in the night, nor fatigue and overheat yourself, by running on four-score miles the moment you land. You will come straight to Blackheath, where I shall be ready to meet you, and which is directly upon the Dover road to London; and we will go to town together, after you have rested yourself a day or two here. All the other directions, which I gave you in my former letter, hold still the same. But, notwithstanding this regulation, should you have any particular reasons for leaving Paris, two or three days sooner, or later, than the above-mentioned, *vous êtes le maître*. Make all your *arrangemens* at Paris for about a six weeks stay in England, at farthest.

I had

I had a letter the other day from Lord Huntingdon, of which one half at least was your panegyric: it was extremely welcome to me from so good an hand. Cultivate that friendship; it will do you honour, and give you strength. Connections, in our mixed parliamentary government, are of great use.

I send you here enclosed the particular price of each of the mohairs; but I do not suppose that you will receive a shilling for any one of them. However, if any of your ladies should take an odd fancy to pay, the shortest way, in the course of business, is for you to keep the money, and to take so much less from Sir John Lambert in your next draught upon him.

I am very sorry to hear that Lady Hervey is ill, Paris does not seem to agree with her; she used to have great health here. *A propos* of her; remember, when you are with me, not to mention her but when you and I are quite alone, for reasons which I will tell you when we meet: but this is only between you and me; and I desire that you will not so much as hint it to her, or any body else.

If old Kurzay goes to the valley of Jehoshaphat, I cannot help it; it will be an ease to our friend Madame Monconseil, who I believe maintains her, and a little will not satisfy her in any way.

Remember to bring your mother some little presents; they need not be of value, but only marks

of your affection and duty for one who has always been tenderly fond of you. You may bring Lady Chesterfield a little Martin snuff-box, of about five louis; and you need bring over no other presents; you and I not wanting *les petits presens pour entretenir l'amitié.*

Since I wrote what goes before, I have talked you over minutely with Lord Albemarle; who told me, that he could very sincerely commend you upon every article but one; but upon that one you were often joked, both by him and others. I desired to know what that was; he laughed, and told me, it was the article of dress, in which you were exceedingly negligent. Though he laughed, I can assure you, that it is no laughing matter for you; and you will possibly be surprised when I assert (but, upon my word, it is literally true) that to be very well dressed is of much more importance to you, than all the Greek you know will be of these thirty years. Remember, the world is now your only business; and you must adopt its customs and manners, be they silly or be they not. To neglect your dress, is an affront to all the women you keep company with, as it implies, that you do not think them worth that attention which every body else doth; they mind dress, and you will never please them if you neglect yours; and, if you do not please the women, you will not please half the men you otherwise might. It is the women who put a young fellow in fashion, even with the men. A young fellow ought to have a certain fund of coquetry; which should make him
try

try all the means of pleasing, as much as any coquette in Europe can do. Old as I am, and little thinking of women, God knows, I am very far from being negligent of my dress; and why? From conformity to custom; and out of decency to men, who expect that degree of complaisance. I do not, indeed, wear feathers and red-heels; which would ill-suit my age: but I take care to have my clothes well made, my wig well combed and powdered, my linen and person extremely clean. I even allow my footmen forty shillings a year extraordinary, that they may be spruce and neat. Your figure especially, which from its stature cannot be very majestic and interesting, should be the more attended to in point of dress: as it cannot be *imposante*, it should be *gentille*, *aimable*, *bien mise*. It will not admit of negligence and carelessness.

I believe Mr. Hayes thinks you have slighted him a little of late, since you have got into so much other company. I do not, by any means, blame you for not frequenting his house so much as you did at first, before you had got into so many other houses, more entertaining and more instructing than his: on the contrary, you do very well; however, as he was extremely civil to you, take care to be so to him, and make up in manner, what you omit in matter. See him, dine with him before you come away, and ask his commands for England,

Your

Your triangular seal is done, and I have given it to an English gentleman, who sets out in a week for Paris, and who will deliver it to Sir John Lambert for you.

I cannot conclude this letter, without returning again to the showish, the ornamental, the shining parts of your character ; which if you neglect, upon my word you will render the solid ones absolutely useless : nay, such is the present turn of the world, that some valuable qualities are even ridiculous, if not accompanied by the genteeler accomplishments. Plainness, simplicity, and Quakerism, either in dress or manners, will by no means do ; they must both be laced and embroidered : speaking, or writing sense, without elegance and turn, will be very little persuasive ; and the best figure in the world, without air and address, will be very ineffectual. Some pedants may have told you, that sound sense, and learning, stand in need of no ornaments ; and, to support that assertion, elegantly quote the vulgar proverb, that *good wine needs no bush* ; but, surely, the little experience you have already had of the world must have convinced you, that the contrary of that assertion is true. All those accomplishments are now in your power ; think of them, and of them only. I hope you frequent La Foire St. Laurent, which I see is now open : you will improve more, by going there with your mistress, than by staying at home, and reading Euclid with your geometry master. Adieu. *Divertissez vous, il n'y a rien de tel.*

LETTER CCLXIV.

Greenwich, July the 15th, O. S. 1751.

MY DEAR FRIEND,

AS this is the last; or the last letter but one, that I think I shall write before I have the pleasure of seeing you here, it may not be amiss to prepare you a little for our interview, and for the time we shall pass together. Before Kings and Princes meet, Ministers on each side adjust the important points of precedence, arm-chairs, right hand and left, &c. so that they know previously what they are to expect, what they have to trust to: and it is right they should; for they commonly envy or hate, but most certainly distrust each other. We shall meet upon very different terms; we want no such preliminaries: you know my tenderness, I know your affection. My only object, therefore, is to make your short stay with me as useful as I can to you; and yours, I hope, is to co-operate with me. Whether, by making it wholesome, I shall make it pleasant to you, I am not sure. Emetics and cathartics I shall not administer, because I am sure you do not want them; but for alteratives you must expect a great many; and I can tell you, that I have a number of *nostrums*, which I shall communicate to nobody but yourself. To speak without a metaphor, I shall endeavour to assist your youth with all the experience that I have pur-

purchased, at the price of seven-and-fifty years. In order to this, frequent reproofs, corrections, and admonitions, will be necessary; but then, I promise you, that they shall be in a gentle, friendly, and secret manner; they shall not put you out of countenance in company, nor out of humour when we are alone. I do not expect, that, at nineteen, you should have that knowledge of the world, those manners, that dexterity, which few people have at nine-and-twenty. But I will endeavour to give them you; and I am sure you will endeavour to learn them, as far as your youth, my experience, and the time we shall pass together, will allow. You may have many inaccuracies (and to be sure you have, for who has not, at your age) which few people will tell you of, and some nobody can tell you of but myself. You may possibly have others too, which eyes less interested, and less vigilant than mine, do not discover; all those you shall hear of, from one, whose tenderness for you will excite his curiosity, and sharpen his penetration. The smallest inattention, or error in manners, the minutest inelegancy of diction, the least awkwardness in your dress and carriage, will not escape my observation, nor pass without amicable correction. Two of the most intimate friends in the world can freely tell each other their faults, and even their crimes; but cannot possibly tell each other of certain little weaknesses, awkwardnesses, and blindnesses of self-love; to authorize that unreserved freedom, the relation between us is absolutely necessary. For example, I
had

had a very worthy friend, with whom I was intimate enough to tell him his faults; he had but few; I told him of them; he took it kindly of me, and corrected them. But then, he had some weaknesses that I could never tell him of directly, and which he was so little sensible of himself, that hints of them were lost upon him. He had a scrag neck, of about a yard long; notwithstanding which, bags being in fashion, truly he would wear one to his wig, and did so; but never behind him, for, upon every motion of his head, his bag came forwards over one shoulder or the other. He took it into his head too, that he must occasionally dance minuets, because other people did; and he did so, not only extremely ill, but so awkward, so disjointed, so slim, so meagre, was his figure, that had he danced as well as ever Marcel did, it would have been ridiculous in him to have danced at all. I hinted these things to him as plainly as friendship would allow, and to no purpose; but to have told him the whole, so as to cure him, I must have been his father, which, thank God, I am not. As fathers commonly go, it is seldom a misfortune to be fatherless; and, considering the general run of sons, as seldom a misfortune to be childless. You and I form, I believe, an exception to that rule; for, I am persuaded, that we would neither of us change our relation, were it in our power. You will, I both hope and believe, be not only the comfort, but the pride of my age: and, I am sure, I will be the support, the friend, the guide of your youth. Trust me without reserve, I
will

will advise you without private interest, or secret envy. Mr. Harte will do so too; but still there may be some little things proper for you to know, and necessary for you to correct, which even his friendship would not let him tell you of so freely as I should; and some of which he may not possibly be so good a judge of as I am, not having lived so much in the great world.

One principal topic of our conversation will be, not only the purity, but the elegance of the English language; in both which you are very deficient. Another will be the constitution of this country, of which, I believe, you know less, than of most other countries in Europe. Manners, attentions, and address, will also be the frequent subjects of our lectures; and whatever I know of that important and necessary art, the art of pleasing, I will unreservedly communicate to you. Dress too (which, as things are, I can logically prove, requires some attention,) will not always escape our notice. Thus, my lectures will be more various, and in some respects more useful, than Professor Mascow's; and therefore, I can tell you, that I expect to be paid for them: but, as possibly you would not care to part with your ready money, and as I do not think that it would be quite handsome in me to accept it, I will compound for the payment, and take it in attention and practice.

Pray remember to part with all your friends, acquaintances, and mistresses, if you have any at Paris,
in

in such a manner as may make them not only willing, but impatient, to see you there again. Assure them of your desire of returning to them; and do it in a manner, that they may think you in earnest, that is, *avec onction et une espèce d'attendrissement*. All people say pretty near the same things upon those occasions, it is the manner only that makes the difference; and that difference is great. Avoid, however, as much as you can, charging yourself with commissions, in your return from hence to Paris; I know, by experience, that they are exceedingly troublesome, commonly expensive, and very seldom satisfactory at last, to the persons who give them: some you cannot refuse, to people to whom you are obliged, and would oblige in your turn; but as to common fiddle-faddle commissions, you may excuse yourself from them with truth, by saying that you are to return to Paris through Flanders, and see all those great towns; which I intend you shall do, and stay a week or ten days at Brussels. Adieu! A good journey to you, if this is my last; if not, I can repeat again what I shall wish constantly.

L E T T E R CCLXV.

London, December the 19th, O. S. 1751.

MY DEAR FRIEND,

YOU are now entered upon a scene of business, where I hope you will one day make a figure. Use does a great deal, but care and attention must be joined to it. The first thing necessary in writing letters of business, is extreme clearness and perspicuity; every paragraph should be so clear, and unambiguous, that the dullest fellow in the world may not be able to mistake it, nor obliged to read it twice in order to understand it. This necessary clearness implies a correctness, without excluding an elegance of style. Tropes, figures, antitheses, epigrams, &c. would be as misplaced, and as impertinent in letters of business, as they are sometimes (if judiciously used) proper and pleasing in familiar letters, upon common and trite subjects. In business, an elegant simplicity, the result of care, not of labour, is required. Business must be well, not affectedly, dressed; but by no means negligently. Let your first attention be to clearness, and read every paragraph after you have written it, in the critical view of discovering whether it is possible that any one man can mistake the true sense of it; and correct it accordingly.

Our pronouns and relatives often create obscurity or ambiguity; be therefore exceedingly attentive to them,

them, and take care to mark out with precision their particular relations. For example; Mr. Johnson acquainted me, that he had seen Mr. Smith, who had promised him to speak to Mr. Clarke, to return him (Mr. Johnson) those papers, which he (Mr. Smith) had left some time ago with him (Mr. Clarke:) it is better to repeat a name, though unnecessarily, ten times, than to have the person mistaken once. *Who*, you know, is singly relative to persons, and cannot be applied to things; *which*, and *that*, are chiefly relative to things, but not absolutely exclusive of persons; for one may say, the man *that* robbed or killed such-a-one; but it is much better to say, the man *who* robbed or killed. One never says, the man or the woman *which*. *Which* and *that*, though chiefly relative to things, cannot be always used indifferently as to things; and the *εὐφωνία* must sometimes determine their place. For instance, The letter *which* I received from you, *which* you referred to in your last, *which* came by Lord Albemarle's messenger, and *which* I showed to such-a-one; I would change it thus—The letter *that* I received from you, *which* you referred to in your last, *that* came by Lord Albemarle's messenger, and *which* I showed to such-a-one.

Business does not exclude (as possibly you wish it did) the usual terms of politeness and good-breeding; but, on the contrary, strictly requires them; such as, *I have the honour to acquaint your Lordship; Permit me to assure you; If I may be allowed to give my opinion, &c.* For the Minister abroad, who writes

to the Minister at home, writes to his superior: possibly to his patron, or at least to one who he desires should be so.

Letters of business will not only admit of, but be the better for *certain graces*: but then, they must be scattered with a sparing and skilful hand: they must fit their place exactly. They must decently adorn without encumbering, and modestly shine without glaring. But, as this is the utmost degree of perfection in letters of business, I would not advise you to attempt those embellishments, till you have first laid your foundation well.

Cardinal d'Osset's letters are the true letters of business; those of Monsieur d'Avaux are excellent; Sir William Temple's are very pleasing, but, I fear, too affected. Carefully avoid all Greek or Latin quotations; and bring no precedents from the *virtuous Spartans, the polite Athenians, and the brave Romans*. Leave all that to futile pedants. No flourishes, no declamation. But (I repeat it again) there is an elegant simplicity and dignity of style absolutely necessary for good letters of business; attend to that carefully. Let your periods be harmonious, without seeming to be laboured; and let them not be too long, for that always occasions a degree of obscurity. I should not mention correct orthography, but that you very often fail in that particular, which will bring ridicule upon you; for no man is allowed to spell ill. I wish, too, that your hand-writing were much better: and I cannot conceive why it is not, since every man may certainly write whatever hand
he

he pleases. Neatness in folding up, sealing, and directing your packets, is by no means to be neglected: though, I dare say, you think it is. But there is something in the exterior even of a packet, that may please or displease; and consequently worth some attention.

You say that your time is very well employed, and so it is, though as yet only in the outlines, and first *routine* of business. They are previously necessary to be known; they smooth the way for parts and dexterity. Business requires no conjuration nor supernatural talents, as people unacquainted with it are apt to think. Method, diligence, and discretion, will carry a man of good strong common sense much higher than the finest parts, without them, can do. *Par negotiis, neque supra*, is the true character of a man of business: but then it implies ready attention, and no *absences*; and a flexibility and versatility of attention from one object to another, without being engrossed by any one.

Be upon your guard against the pedantry and affectation of business, which young people are apt to fall into, from the pride of being concerned in it young. They look thoughtful, complain of the weight of business, throw out mysterious hints, and seem big with secrets which they do not know. Do you, on the contrary, never talk of business, but to those with whom you are to transact it; and learn to seem *vacuus*, and idle, when you have the most business. Of all things, the *volto sciolto*, and the *pensieri stretti*, are necessary. Adieu.

L E T T E R CCLXVI.

London, December the 30th, O. S. 1751.

MY DEAR FRIEND,

THE Parliaments are the courts of justice of France, and are what our courts of justice in Westminster-Hall are here. They used antiently to follow the Court, and administer justice in the presence of the King. Philip le Bel first fixed it at Paris, by an edict of 1302. It consisted then of but one *chambre*, which was called *la Chambre des Prélats*, most of the members being ecclesiastics; but the multiplicity of business made it by degrees necessary to create several other *chambres*: it consists now of seven *chambres*.

La Grand'-Chambre, which is the highest court of justice, and to which appeals lie from the others.

Les cinq Chambres des Enquêtes, which are like our Common Pleas, and Court of Exchequer.

La Tournelle, which is the Court for criminal justice, and answers to our Old-Bailey and King's-Bench.

There are in all twelve Parliaments in France.

1. Paris.
2. Toulouse.
3. Grenoble.

4. Bourdeaux.

4. Bourdeaux.
5. Dijon.
6. Rouen.
7. Aix en Provence.
- 8. Rennes en Bretagne.
9. Pau en Navarre.
10. Metz.
11. Dole en Franche Comté.
12. Douay.

There are three *Conseils souverains*, which may almost be called Parliaments ; they are those of
 Perpignan.
 Arras.
 Alface.

For farther particulars of the French Parliaments, read *Bernard de la Rochefoucauld des Parlemens de France*, and other authors, who have treated that subject constitutionally. But, what will be still better, converse upon it with people of sense and knowledge, who will inform you of the particular objects of the several *chambres*, and the businesses of the respective members, as, *les Présidens*, *les Présidens a Mortier* (these last so called from their black velvet caps laced with gold), *les Maîtres des Requêtes*, *les Greffiers*, *le Procureur Général*, *les Avocats, Généraux*, *les Conseillers*, &c. The great point in dispute is, concerning the powers of the Parliament of Paris, in matters of state, and relatively to the Crown. They pretend to the powers of the States General of France, when they used to be assembled (which, I
 R 3 think,

think, they have not been since the reign of Lewis the XIIIth, in the year 1615.) The Crown denies those pretensions, and considers them only as courts of justice. Mezeray seems to be on the side of the Parliament in this question, which is very well worth your inquiry. But, be that as it will, the Parliament of Paris is certainly a very respectable body, and much regarded by the whole kingdom. The edicts of the Crown, especially those for levying money on the subjects, ought to be registered in Parliament; I do not say to have their effect, for the Crown would take good care of that; but to have a decent appearance, and to procure a willing acquiescence in the nation. And the Crown itself, absolute as it is, does not love that strong opposition, and those admirable remonstrances, which it sometimes meets with from the Parliaments. Many of those detached pieces are very well worth your collecting; and I remember, a year or two ago, a remonstrance of the Parliament of Douay, upon the subject, as I think, of the *vingtième*, which was, in my mind, one of the finest and most moving compositions I ever read. They owned themselves, indeed, to be slaves, and showed their chains; but humbly begged of his Majesty to make them a little lighter and less galling.

The States of France were general assemblies of the three states or orders of the kingdom; the Clergy, the Nobility, and the *Tiers Etat*, that is, the people. They used to be called together by the King, upon the

the most important affairs of state, like our Lords and Commons in Parliament, and our Clergy in Convocation. Our Parliament is our States, and the French Parliaments are only their courts of justice. The nobility consisted of all those of noble extraction, whether belonging to the *sword*, or to the *robe*; excepting such as were chosen (which sometimes happened) by the *tiers état*, as their deputies to the States General. The *tiers état* was exactly our House of Commons, that is, the people represented by deputies of their own choosing. Those who had the most considerable places, *dans la robe*, assisted at those assemblies, as commissioners on the part of the Crown. The States met, for the first time that I can find (I mean by the name of *les états*) in the reign of Charlemagne, 224, when they confirmed the Salic law. From that time they have been very frequently assembled, sometimes upon important occasions, as making war and peace, reforming abuses, &c. at other times, upon seemingly trifling ones, as coronations, marriages, &c. Francis the first assembled them in 1526, to declare null and void his famous treaty of Madrid, signed and sworn to by him, during his captivity there. They grew troublesome to the Kings and to their Ministers, and were but seldom called, after the power of the Crown grew strong; and they have never been heard of since the year 1615. Richelieu came and shackled the nation; and Mazarine and Lewis the XIVth riveted the shackles.

respective rights and privileges? And yet I dare say there are very few Englishmen who know the difference between the civil department of the Intendant, and the military powers of the others. When you hear (as I am persuaded you must) every day of the *Vingtième*, which is one in twenty, and consequently five *per cent.* inquire upon what that tax is laid, whether upon lands, money, merchandize, or upon all three; how levied; and what it is supposed to produce. When you find in books (as you will sometimes) allusions to particular laws and customs, do not rest till you have traced them up to their *source*. To give you two examples; you will meet in some French comedies, *Cri*, or *Clameur de Haro*; ask what it means, and you will be told that it is a term of the law in Normandy, and means citing, arresting, or obliging any person to appear in the courts of justice; either upon a civil or a criminal account; and that it is derived from *à Raoul*, which Raoul was antiently Duke of Normandy, and a Prince eminent for his justice; insomuch, that when any injustice was committed, the cry immediately was *venez à Raoul*, *à Raoul*, which words are now corrupted and jumbled into *baro*. Another, *Le vol du Cbapon*, that is, a certain district of ground immediately contiguous to the mansion-seat of a family, and answers to what we call in English *demesnes*. It is in France computed at about 1600 feet round the house, that being supposed to be the extent of the capon's flight from *la basse cour*. This little district must go along with the
mansion-

manſion-ſeat, however the reſt of the eſtate may be divided.

I do not mean that you ſhould be a French lawyer; but I would not have you be unacquainted with the general principles of their law, in matters that occur every day. Such is the nature of their deſcents; that is, the inheritance of lands: Do they all go to the eldeſt ſon, or are they equally divided among the children of the deceased? In England, all lands unſettled deſcend to the eldeſt ſon, as heir at law, unleſs otherwiſe diſpoſed of by the father's will; except in the county of Kent, where a particular cuſtom prevails, called Gavel-kind; by which, if the father dies inteſtate, all his children divide his lands equally among them. In Germany, as you know, all lands that are not fiefs are equally divided among all the children, which ruins thoſe families; but all male fiefs of the Empire deſcend unalienably to the next male heir, which preſerves thoſe families. In France, I believe, deſcents vary in different provinces.

The nature of marriage contracts deſerves inquiry. In England the general practice is, the huſband takes all the wife's fortune; and, in conſideration of it, ſettles upon her a proper pin-money, as it is called; that is, an annuity during his life, and a jointure after his death. In France, it is not ſo, particularly at Paris: where *la communauté des biens* is eſta bliſhed. Any married woman at Paris (*if you are acquainted with one*) can inform you of all theſe particulars.

Theſe,

These, and other things of the same nature, are the useful and rational objects of the curiosity of a man of sense and business. Could they only be attained by laborious researches in folio books, and worm-eaten manuscripts, I should not wonder at a young fellow's being ignorant of them; but as they are the frequent topics of conversation, and to be known by a very little degree of curiosity, inquiry, and attention, it is unpardonable not to know them.

Thus I have given you some hints only for your inquiries; *l'Etat de la France, l'Almanach Royal*, and twenty other such superficial books, will furnish you with a thousand more. *Approfondissez.*

How often, and how justly, have I since regretted negligences of this kind in my youth! And how often have I since been at great trouble to learn many things, which I could then have learned without any! Save yourself now, then, I beg of you, that regret and trouble hereafter. Ask questions, and many questions; and leave nothing till you are thoroughly informed of it. Such pertinent questions are far from being ill-bred, or troublesome to those of whom you ask them: on the contrary, they are a tacit compliment to their knowledge, and people have a better opinion of a young man, when they see him desirous to be informed.

I have by last post received your two letters, of the 1st and 5th January, N. S. I am very glad that you have been at all the shows at Versailles: frequent

quent the Courts. I can conceive the murmurs of the French at the poorness of the fire-works, by which they thought their King or their country degraded; and, in truth, were things always as they should be, when Kings give shows, they ought to be magnificent.

I thank you for the *Thèse de la Sorbonne*, which you intend to send me, and which I am impatient to receive. But pray read it carefully yourself first; and inform yourself what the Sorbonne is, by whom founded, and for what purposes.

Since you have time, you have done very well to take an Italian and a German master; but pray take care to leave yourself time enough for company: for it is in company only that you can learn what will be much more useful to you than either Italian or German; I mean *la politesse, les manières, et les graces*, without which, as I told you long ago, and I told you true, *ogni fatica è vana*. Adieu.

Pray make my compliments to Lady Brown.

LETTER

L E T T E R CCLXVIII.

London, Jan. the 6th, O. S. 1752.

MY DEAR FRIEND,

I RECOMMENDED to you, in my last, some inquiries into the constitution of that famous society the *Sorbonne*; but, as I cannot wholly trust to the diligence of those inquiries, I will give you here the outlines of that establishment; which may possibly excite you to inform yourself of particulars, that you are more *à portée* to know than I am.

It was founded by Robert *Sorbon*, in the year 1256, for sixteen poor scholars in divinity; four of each nation, of the university of which it made a part; since that it hath been much extended and enriched, especially by the liberality and pride of Cardinal Richelieu; who made it a magnificent building, for six-and-thirty doctors of that society to live in: besides which, there are six professors and schools for divinity. This society hath been long famous for theological knowledge and exertations. There unintelligible points are debated with passion, though they can never be determined by reason. Logical subtilties set common sense at defiance: and mystical refinements disfigure and disguise the native beauty and simplicity of true natural religion; wild imaginations form systems, which weak minds adopt implicitly, and which sense and reason oppose in vain; their

their voice is not strong enough to be heard in schools of divinity. Political views are by no means neglected in those sacred places; and questions are agitated and decided according to the degree of regard, or rather submission, which the Sovereign is pleased to shew the Church. Is the King a slave to the Church, though a tyrant to the Laity? the least resistance to his will shall be declared damnable. But if he will not acknowledge the superiority of their spiritual over his temporal, nor even admit their *imperium in imperio*, which is the least he will compound for, it becomes meritorious, not only to resist, but to depose him. And I suppose that the bold propositions in the Thesis you mention, are a return for the valuation of *les biens du Clergé*.

I would advise you, by all means, to attend two or three of their public disputations, in order to be informed both of the manner and the substance of those scholastic exercises. Pray remember to go to all such kind of things. Do not put it off, as one is too apt to do things which one knows can be done every day, or any day; for one afterwards repents extremely, when too late, the not having done them.

But there is another (so called) religious society, of which the minutest circumstance deserves attention, and furnishes great matter for useful reflections. You easily guess that I mean the society of *les R. R. P. P. Jésuits*, established but in the year 1540, by a Bull of Pope Paul III. Its progress, and I may say its victories, were more rapid than those of the Romans;

mans; for within the same century it governed all Europe; and in the next it extended its influence over the whole world. Its founder was an abandoned profligate Spanish officer, Ignatius Loyola; who, in the year 1521, being wounded in the leg at the siege of Pampelona, went mad from the smart of his wound, the reproaches of his conscience, and his confinement, during which he read the lives of the Saints. Consciousness of guilt, a fiery temper, and a wild imagination, the common ingredients of enthusiasm, made this madman devote himself to the particular service of the Virgin Mary; whose knight-errant he declared himself, in the very same form in which the old knights-errant in romances used to declare themselves the knights and champions of certain beautiful and incomparable princesses, whom sometimes they had, but oftener had not seen. For Dulcinea del Toboso was by no means the first Princess, whom her faithful and valorous knight had never seen in his life. The enthusiast went to the Holy Land, from whence he returned to Spain, where he began to learn Latin and Philosophy at three-and-thirty years old, so that no doubt but he made a great progress in both. The better to carry on his mad and wicked designs, he chose four Disciples, or rather Apostles, all Spaniards, *viz.* Laynés, Salmeron, Bobadilla, and Rodríguez. He then composed the rules and constitutions of his order; which, in the year 1547, was called the Order of Jesuits, from the church of Jesus in Rome, which was given them. Ignatius died in 1556, aged sixty-five,

five, thirty-five years after his conversion, and sixteen years after the establishment of this society. He was canonized in the year 1609, and is doubtless now a saint in heaven.

If the religious and moral principles of this society are to be detested, as they justly are; the wisdom of their political principles is as justly to be admired. Suspected, collectively as an Order, of the greatest crimes, and convicted of many, they have either escaped punishment, or triumphed after it; as in France, in the reign of Henry IV. They have, directly or indirectly, governed the consciences and the councils of all the Catholic Princes in Europe; they almost governed China in the reign of Cang-ghi; and they are now actually in possession of the Paraguay in America, pretending, but paying no obedience to the crown of Spain. As a collective body they are detested even by all the Catholics, not excepting the clergy, both secular and regular; and yet, as individuals, they are loved, respected; and they govern wherever they are.

Two things, I believe, chiefly contribute to their success. The first, that passive, implicit, unlimited obedience to their General (who always resides at Rome), and to the superiors of their several houses, appointed by him. This obedience is observed by them all, to a most astonishing degree; and, I believe, there is no one society in the world, of which so many individuals sacrifice their private interest to the general one of the society itself. The second is, the education of youth, which they have in a manner

ingrossed : there they give the first, and the first are the lasting impressions : those impressions are always calculated to be favourable to the society. I have known many Catholics, educated by the Jesuits, who, though they detested the society, from reason and knowledge, have always remained attached to it, from habit and prejudice. The Jesuits know, better than any set of people in the world, the importance of the art of pleasing, and study it more ; they become all things to all men, in order to gain, not a few, but many. In Asia, Africa, and America, they become more than half Pagans, in order to convert the Pagans to be less than half Christians. In private families, they begin by insinuating themselves as friends, they grow to be favourites, and they end *directors*. Their manners are not like those of any other Regulars in the world, but gentle, polite, and engaging. They are all carefully bred up to that particular destination to which they seem to have a natural turn : for which reason one sees most Jesuits excel in some particular thing. They even breed up some for martyrdom, in case of need ; as the Superior of a Jesuit seminary at Rome told Lord Bolingbroke : *Ed abbiamo, anche martiri per il martirio, se bisogna.*

Inform yourself minutely of every thing concerning this extraordinary establishment : go into their houses, get acquainted with individuals, hear some of them preach. The finest preacher I ever heard in my life is le Pere Neufville, who, I believe, preaches still at Paris, and is so much in the best company,
that

that you may easily get personally acquainted with him.

If you would know their *morale*, read Paschal's *Lettres Provinciales*, in which it is very truly displayed from their own writings.

Upon the whole, this is certain, that a society, of which so little good is said, and so much ill believed, and that still not only subsists, but flourishes, must be a very able one. It is always mentioned as a proof of the superior abilities of the Cardinal Richelieu, that, though hated by all the nations, and still more so by his master, he kept his power in spite of both.

I would earnestly wish you to do every thing now, which I wish that I had done at your age, and did not do. Every country has its peculiarities, which one can be much better informed of during one's residence there, than by reading all the books in the world afterwards. While you are in Catholic countries, inform yourself of all the forms and ceremonies of that tawdry church: see their convents both of men and women, know their several rules and orders, attend their most remarkable ceremonies; have their terms of art explained to you, their *tierce*, *sixte*, *nones*, *matines*, *vêpres*, *complies*; their *breviaries*, *rosaires*, *heures*, *chaplets*, *agnus*, &c. things that many people talk of from habit, though few know the true meaning of any one of them. Converse with, and study the character of some of those incarcerated enthusiasts. Frequent some *parloirs*, and see

the air and manners of those Recluse, who are a distinct nation themselves, and like no other.

I dined yesterday with Mrs. F——d, her mother, and husband. He is an athletic Hibernian, handsome in his person, but excessively awkward and vulgar in his air and manner. She inquired much after you, and, I thought, with interest. I answered her as a *Mezzano* should do: *Et je prônai votre tendresse, vos soins, et vos soupirs.*

When you meet with any British returning to their own country, pray send me by them any little *brochûres, factums, thèses, &c. qui font du bruit ou du plaisir à Paris.* Adieu, child.

LETTER CCLXIX.

London, January the 23d, O. S. 1752.

MY DEAR FRIEND,

HAVE you seen the new tragedy of *Varon**, and what do you think of it? Let me know, for I am determined to form my taste upon yours. I hear that the situations and incidents are well brought on, and the catastrophe unexpected and surprising, but the verses bad. I suppose it is the subject of

* Written by the *Vicomte de Grave*; and at that time the general topic of conversation at Paris.

all the conversations at Paris, where both women and men are judges and critics of all such performances: such conversations, that both form and improve the taste and whet the judgment, are surely preferable to the conversations of our mixed companies here; which, if they happen to rise above bragg and whist, infallibly stop short of every thing either pleasing or instructive. I take the reason of this to be, that (as women generally give the *ton* to the conversation) our English women are not near so well informed and cultivated as the French; besides, that they are naturally more serious and silent.

I could wish there were a treaty made between the French and the English theatres, in which both parties should make considerable concessions. The English ought to give up their notorious violations of all the unities; and all their massacres, racks, dead bodies, and mangled carcases, which they so frequently exhibit upon their stage. The French should engage to have more action, and less declamation; and not to cram and crowd things together, to almost a degree of impossibility, from a too scrupulous adherence to the unities. The English should restrain the licentiousness of their poets, and the French enlarge the liberty of theirs: their poets are the greatest slaves in their country, and that is a bold word; ours are the most tumultuous subjects in England, and that is saying a good deal. Under such regulations, one might hope to see a play, in which one should not be lulled to

sleep by the length of a monotonical declamation, nor frightened and shocked by the barbarity of the action: The unity of time extended occasionally to three or four days, and the unity of place broken into, as far as the same street, or sometimes the same town; both which, I will affirm, are as probable, as four-and-twenty hours, and the same room.

More indulgence too, in my mind, should be shown, than the French are willing to allow, to bright thoughts, and to shining images; for though, I confess, it is not very natural for a Hero or a Princess to say fine things, in all the violence of grief, love, rage, &c. yet, I can as well suppose that, as I can that they should talk to themselves for half an hour; which they must necessarily do, or no tragedy could be carried on, unless they had recourse to a much greater absurdity, the chorusses of the antients. Tragedy is of a nature, that one must see it with a degree of self-deception; we must lend ourselves a little to the delusion; and I am very willing to carry that complaisance a little farther than the French do.

Tragedy must be something bigger than life, or it would not affect us. In nature the most violent passions are silent; in Tragedy they must speak, and speak with dignity too. Hence the necessity of their being written in verse, and, unfortunately for the French, from the weakness of their language, in rhymes. And for the same reason,

Cato,

Cato, the Stoic, expiring at Utica, rhymes masculine and feminine, at Paris; and fetches his last breath at London, in most harmonious and correct blank verse.

It is quite otherwise with comedy, which should be mere common life, and not one jot bigger. Every character should speak upon the stage, not only what it would utter in the situation there represented, but in the same manner in which it would express it. For which reason I cannot allow rhymes in Comedy, unless they were put into the mouth, and came out of the mouth, of a mad poet. But it is impossible to deceive one's self enough (nor is it the least necessary in Comedy) to suppose a dull rogue of an usurer cheating, or *gros Jean* blundering, in the finest rhymes in the world.

As for Operas, they are essentially too absurd and extravagant to mention: I look upon them as a magic scene, contrived to please the eyes and the ears, at the expence of the understanding; and I consider singing, rhyming, and chiming Heroes, and Princesses and Philosophers, as I do the hills, the trees, the birds, and the beasts, who amicably joined in one common country dance, to the irresistible tune of Orpheus's lyre. Whenever I go to an Opera, I leave my sense and reason at the door with my half-guinea, and deliver myself up to my eyes and my ears.

Thus I have made you my poetical confession; in which I have acknowledged as many sins against the established taste in both countries, as a frank heretic

could have owned against the established church in either; but I am now privileged by my age to taste and think for myself, and not to care what other people think of me in those respects; an advantage which youth, among its many advantages, hath not. It must occasionally and outwardly conform, to a certain degree, to established tastes, fashions, and decisions. A young man may, with becoming modesty, dissent, in private companies, from public opinions and prejudices: but he must not attack them with warmth, nor magisterially set up his own sentiments against them. Endeavour to hear and know all opinions: receive them with complaisance; form your own with coolness, and give it with modesty.

I have received a letter from Sir John Lambert, in which he requests me to use my interest to procure him the remittance of Mr. Spencer's money, when he goes abroad; and also desires to know to whose account he is to place the postage of my letters. I do not trouble him with a letter in answer, since you can execute the commission. Pray make my compliments to him, and assure him, that I will do all I can to procure him Mr. Spencer's business; but that his most effectual way will be by Messrs. Hoare, who are Mr. Spencer's cashiers, and who will, undoubtedly, have their choice upon whom they will give him his credit. As for the postage of the letters, your purse and mine being pretty near the same, do you pay it, over and above your next draught.

Your

Your relations, the Princes B * * * * *, will soon be with you at Paris; for they leave London this week: whenever you converse with them, I desire it may be in Italian; that language not being yet familiar enough to you.

By our printed papers, there seems to be a sort of compromise between the King and the Parliament, with regard to the affairs of the hospitals, by taking them out of the hands of the Archbishop of Paris, and placing them in Monsieur d'Argenson's: if this be true, that compromise, as it is called, is clearly a victory on the side of the Court, and a defeat on the part of the Parliament; for, if the Parliament had a right, they had it as much to the exclusion of Monsieur d'Argenson as of the Archbishop. Adieu.

LETTER CCLXX.

London, February the 6th, O. S. 1752.

MY DEAR FRIEND,

YOUR criticism of *Varon* is strictly just: but, in truth, severe. You French critics seek for a fault as eagerly as I do for a beauty: you consider things in the worst light, to show your skill, at the expence of your pleasure; I view them in the best, that I may have more pleasure, though at the expence
of

of my judgement. *A trompeur trompeur et demi* tis prettily said; and, if you please, you may call *Varon*, *un Normand*, and *Sostrate*, *un Mangeau*, *qui vaut un Normand et demi*; and, considering the *dénouement* in the light of trick upon trick, it would undoubtedly be below the dignity of the buskin, and fitter for the sock.

But let us see if we cannot bring off the author. The great question, upon which all turns, is to discover and ascertain who *Cleonice* really is. There are doubts concerning her *état*; how shall they be cleared? Had the truth been extorted from *Varon* (who alone knew) by the rake, it would have been a true tragical *dénouement*. But that would probably not have done with *Karon*, who is represented as a bold, determined, wicked, and at that time desperate fellow; for he was in the hands of an enemy, who he knew could not forgive him, with common prudence or safety. The rack would therefore have extorted no truth from him; but he would have died enjoying the doubts of his enemies, and the confusion that must necessarily attend those doubts. A stratagem is therefore thought of, to discover what force and terror could not, and the stratagem such as no King or Minister would disdain, to get at an important discovery. If you call that stratagem *a trick*, you vilify it, and make it comical; but call that trick a *stratagem* or a *measure*, and you dignify it up to tragedy: so frequently do ridicule or dignity turn upon one single word. It is commonly said, and more particularly by Lord Shaftesbury, that ridicule

is the best test of truth : for that it will not stick where it is not just. I deny it. A truth learned in a certain light, and attacked in certain words by men of wit and humour, may, and often doth, become ridiculous, at least so far, that the truth is only remembered and repeated for the sake of the ridicule. The overturn of Mary of Medicis into a river, where she was half drowned, would never have been remembered, if Madame de Vernuel, who saw it, had not said *la Reine boit*. Pleasure or malignity often gives ridicule a weight, which it does not deserve. The versification, I must confess, is too much neglected, and too often bad : but, upon the whole, I read the play with pleasure.

If there is but a great deal of wit and character in your new comedy, I will readily compound for its having little or no plot. I chiefly mind dialogue and character in comedies. Let dull critics feed upon the carcases of plays ; give me the taste and the dressing.

I am very glad you went to Versailles, to see the ceremony of creating the Prince de Condé *Chevalier de l'Ordre* : and I do not doubt but that, upon this occasion, you informed yourself thoroughly of the institution and rules of that Order. If you did, you were certainly told, it was instituted by Henry III. immediately after his return, or rather his flight from Poland ; he took the hint of it at Venice, where he had seen the original manuscript of an Order of the *St. Esprit, ou droit désir*, which had been instituted in 1352, by Louis d'Anjou, King of Jerusalem.

saalem and Sicily, and husband to Jane, Queen of Naples, Countess of Provence. This Order was under the protection of St. Nicholas de Bari, whose image hung to the collar. Henry III. found the Order of St. Michael prostituted and degraded, during the civil wars; he therefore joined it to his new order of the St. Esprit, and gave them both together; for which reason every knight of the St. Esprit is now called *Chevalier des Ordres du Roi*. The number of the knights have been different, but is now fixed to *one hundred*, exclusive of the Sovereign. There are many officers, who wear the ribband of this Order, like the other knights; and what is very singular is, that these officers frequently sell their employments, but obtain leave to wear the blue ribband still, though the purchasers of those offices wear it also.

As you will have been a great while in France, people will expect that you should be *au fait* of all these sort of things relative to that country. But the history of all the Orders of all countries is well worth your knowledge; the subject occurs often, and one should not be ignorant of it, for fear of some such accident as happened to a solid Dane at Paris, who, upon seeing *l'Ordre du St. Esprit*, said, *Notre St. Esprit chez nous c'est un Eliphant*. Almost all the Princes in Germany have their Orders too, not dated, indeed, from any important events, or directed to any great object; but because they will have Orders, to show that they may; as some of them who have the *jus cudendæ monetæ*, borrow ten shillings

shillings worth of gold to coin a ducat. However, wherever you meet with them, inform yourself, and minute down a short account of them: they take in all the colours of Sir Isaac Newton's prisms. N. B. When you enquire about them, do not seem to laugh.

I thank you for *le Mandement de Menfieur l'Archevêque*; it is very well drawn, and becoming an Archbishop. But pray do not lose sight of a much more important object; I mean, the political disputes between the King and the Parliament, and the King and the Clergy; they seem both to be patching up; however, get the whole clue to them, as far as they have gone.

I received a letter yesterday from Madame Monconseil, who assures me you have gained ground *du côté des manieres*, and that she looks upon you to be *plus qu'à moitié chemin*. I am very glad to hear this, because, if you are got above half way of your journey, surely you will finish it, and not faint in the course. Why do you think I have this affair so extremely at heart, and why do I repeat it so often? Is it for your sake, or for mine? You can immediately answer yourself that question; you certainly have, I cannot possibly have any interest in it: if then you will allow me, as I believe you may, to be a judge of what is useful and necessary to you, you must, in consequence, be convinced of the infinite importance of a point, which I take so much pains to inculcate.

I hear

I hear that the new Duke of Orleans *a remercié Monsieur de Melfort*, and I believe, *pas sans raison*, having had obligations to him; *mais il ne l'a pas remercié en mari poli*, but rather roughly. *Il faut que ce soit un bourru*. I am told too, that people get bits of his father's rags, by way of relicks; I wish them joy, they will do them a great deal of good. See from hence what weakneffes human nature is capable of, and make allowances for such in all your plans and reasonings. Study the characters of the people you have to do with, and know what they are, instead of thinking them what they should be; address yourself generally to the senses, to the heart, and to the weakneffes of mankind; but very rarely to their reason.

Good night, or good morrow to you, according to the time that you shall receive this letter from Yours.

LETTER CCLXXI.

London, February the 14th, O. S. 1752.

MY DEAR FRIEND,

IN a month's time, I believe, I shall have the pleasure of sending you, and you will have the pleasure of reading, a work of Lord Bolingbroke's, in two volumes octavo, *upon the Use of History*; in
several

Several Letters to Lord Hyde, then Lord Cornbury. It is now put into the press. It is hard to determine, whether this work will instruct or please most: the most material historical facts, from the great æra of the treaty of Munster, are touched upon, accompanied by the most solid reflections, and adorned by all that elegance of style, which was peculiar to himself, and in which, if Cicero equals, he certainly does not exceed him; but every other writer falls short of him. I would advise you almost to get this book by heart. I think you have a turn to history, you love it, and have a memory to retain it; this book will teach you the proper use of it. Some people load their memories, indiscriminately, with historical facts, as others do their stomachs with food; and bring out the one, and bring up the other, entirely crude and undigested. You will find in Lord Bolingbroke's book an infallible specific against that epidemical complaint*.

I remember a gentleman, who had read History in this thoughtless and undistinguishing manner, and who, having travelled, had gone through the Valte-line: He told me that it was a miserable poor country, and therefore it was, surely, a great error in Cardinal Richelieu to make such a rout, and put France to so much expence about it. Had my friend read History

* We cannot but observe with pleasure, that at this time Lord Bolingbroke's Philosophical Works had not appeared; which accounts for Lord Chesterfield's recommending to his Son, in this as well as in some foregoing passages, the study of Lord Bolingbroke's writings.

as he ought to have done, he would have known that the great object of that great Minister was to reduce the power of the house of Austria; and, in order to that; to cut off, as much as he could, the communication between the several parts of their then extensive dominions; which reflections would have justified the Cardinal to him, in the affair of the Valteline. But it was easier to him to remember facts, than to combine and reflect.

One observation, I hope, you will make in reading History; for it is an obvious and a true one. It is, That more people have made great figures, and great fortunes in Courts, by their exterior accomplishments, than by their interior qualifications. Their engaging address, the politeness of their manners, their air, their turn, hath almost always paved the way for their superior abilities, if they have such, to exert themselves. They have been Favourites before they have been Ministers. In Courts, an universal gentleness and *douceur dans les manieres* is most absolutely necessary: an offended fool, or a slighted *valet de chambre*, may, very possibly, do you more hurt at Court than ten men of merit can do you good. Fools, and low people, are always jealous of their dignity; and never forget nor forgive what they reckon a slight. On the other hand, they take civility, and a little attention, as a favour; remember, and acknowledge it! this, in my mind, is buying them cheap; and therefore they are worth buying. The Prince himself, who is rarely the shining genius of his Court, esteems

esteems you only by hearsay, but likes you by his senses; that is, from your air, your politeness, and your manner of addressing him, of which alone he is a judge. There is a Court garment, as well as a wedding-garment, without which you will not be received. That garment is the *volto sciolto*; an imposing air, an elegant politeness, easy and engaging manners, universal attention, and insinuating gentleness, and all those *je ne sais quoi* that compose the *Graces*.

I am this moment disagreeably interrupted by a letter, not from you, as I expected, but from a friend of yours at Paris, who informs me, that you have a fever, which confines you at home. Since you have a fever, I am glad you have prudence enough with it to stay at home, and take care of yourself; a little more prudence might probably have prevented it. Your blood is young, and consequently hot; and you naturally make a great deal, by your good stomach, and good digestion; you should therefore necessarily attenuate and cool it, from time to time, by gentle purges, or by a very low diet, for two or three days together, if you would avoid fevers. Lord Bacon, who was a very great physician, in both senses of the word, hath this aphorism, in his Essay upon Health, *Nil magis ad sanitatem tribuit quam crebræ et domesticæ purgationes*. By *domesticæ*, he means those simple uncompounded purgatives which every body can administer to themselves; such as senna-tea, stewed prunes and senna, chewing a little rhubarb, or dissolving an ounce and a half of Manna in fair water, with the juice of half a

lemon to make it palatable. Such gentle and unconfining evacuations would certainly prevent those feverish attacks, to which every body at your age is subject.

By the way, I do desire, and insist, that whenever, from any indisposition, you are not able to write to me, upon the fixed days, Christian shall; and give me a *true* account how you are. I do not expect from him the Ciceronian epistolary style; but I will content myself with the Swift simplicity and truth.

I hope you extend your acquaintance at Paris, and frequent variety of companies; the only way of knowing the world: every set of company differs in some particulars from another; and a man of business must, in the course of his life, have to do with all sorts. It is a very great advantage to know the languages of the several countries one travels in; and different companies may, in some degree, be considered as different countries: each hath its distinctive language, customs, and manners: know them all, and you will wonder at none.

Adieu, child. Take care of your health; there are no pleasures without it.