vous en dévinerez bien la raiſon, mais elle eſt authentique. J'en ai l'original écrit de ſa propre main. Son Jupiter, au jour du jugement, les traite à peu près comme vous les traitez, et comme ils le méritent.

Au reſte, Monſieur, je vous dirai franchement, que je ſuis embaraſſé ſur vôtre ſujet, et que je ne peux pas me décider ſur ce que je ſouhaiterois de vôtre part. Quand je lis vôtre derniere hiſtoire, je voudrois que vous fuſſiez toujours hiſtorien; mais quand je lis vôtre Rome Sauvée (toute mal imprimée et défigurée qu'elle eſt) je vous voudrois toujours Poëte. J'avoue pourtant qu'il vous reſte encore une hiſtoire à écrire digne de vôtre plume, et dont vôtre plume eſt ſeule digne. Vous nous avez donné il y a longtems l'hiſtoire du plus grand Furieux (je vous demande pardon ſi je ne peus pas dire du plus grand Héros) de l'Europe. Vous nous avez donné en dernier lieu, l'hiſtoire du plus grand Roi;

" Offending race, of human kind:
" By nature, reaſon, *learning*, blind;
" You who through frailty ſtep'd aſide,
" And you who never fell,—*through pride*;
" You who in different ſects were ſhamm'd,
" And come to ſee each other damn'd;
" (So ſome folks told you, but they knew
" No more of Jove's deſigns than you)——
" The world's mad buſineſs now is o'er,
" And I reſent theſe pranks no more.
" —— I to ſuch blockheads ſet my wit!
" I damn ſuch fools!——Go, go, you're *bit*."

donnez nous, à preſent, l'hiſtoire du plus grand et du plus honnête Homme de l'Europe, que je croirois dégrader en appellant Roi. Vous l'avez toujours devant vos yeux, rien ne vous ſeroit plus facile ; ſa gloire n'exigeant pas vôtre invention poëtique, mais pouvant ſe repoſer en toute ſureté ſur vôtre verité hiſtorique. Il n'a rien à demander à ſon hiſtorien, que ſon premier devoir comme hiſtorien, qui eſt, *Ne quid falſi dicere audeat, ne quid veri non audeat.* Adieu, Monſieur, je vois bien que je dois vous admirer de plus en plus tous les jours, mais auſſi je ſçais bien que rien ne pourra jamais ajouter à l'eſtime et à l'attachement avec leſquels je ſuis actuellement,

Votre très humble, et
très obéiſſant ſerviteur,
CHESTERFIELD.

TRANSLATION.

London, Auguſt the 27th, O. S. 1752.

SIR,

AS a moſt convincing proof how infinitely I am intereſted in every thing which concerns Mr. Stanhope, who will have the honour of preſenting you this letter, I take the liberty of introducing him to you. He has read a great deal, he has ſeen a great deal; whether or not he has made a proper uſe of

that

that knowledge, is what I do not know: he is only twenty years of age. He was at Berlin ſome years ago, and therefore he returns thither; for at preſent people are attracted towards the North, by the ſame motives which but lately drew them to the South.

Permit me, Sir, to return you thanks for the pleaſure and inſtruction I have received from your hiſtory of Lewis XIV. I have as yet read it but four times, becauſe I wiſh to forget it a little before I read it a fifth; but I find that impoſſible: I ſhall therefore only wait till you give us the augmentation which you promiſed: let me intreat you not to defer it long. I thought myſelf pretty converſant in the Hiſtory of the reign of Lewis the XIV. by means of thoſe innumerable hiſtories, memoirs, anecdotes, *&c.* which I had read relative to that period of time. You have convinced me that I was miſtaken, and had upon that ſubject very confuſed ideas in many reſpects, and very falſe ones in others. Above all, I cannot but acknowledge the obligation we have to you, Sir, for the light which you have thrown upon the follies and outrages of the different ſects: the weapons you employ againſt thoſe madmen, or thoſe impoſtors, are the only ſuitable ones; to make uſe of any others would be imitating them; they muſt be attacked by ridicule, and puniſhed with contempt. *A propos* of thoſe fanatics; I ſend you here encloſed, a piece upon that ſubject, written by the late Dean

Swift: I believe you will not diſlike it. You will eaſily gueſs why it was never printed: it is authentic, and I have the original in his own hand-writing. His Jupiter, at the day of Judgment, treats them much as you do, and as they deſerve to be treated.

Give me leave, Sir, to tell you freely, that I am embarraſſed upon your account, as I cannot determine what it is that I wiſh from you. When I read your laſt hiſtory, I am deſirous that you ſhould always write hiſtory; but when I read your *Rome Suavée* (although ill-printed and disfigured), yet I then wiſh you never to deviate from poetry; however, I confeſs that there ſtill remains one hiſtory worthy of your pen, and of which your pen alone is worthy. You have long ago given us the hiſtory of the greateſt and moſt outrageous Madman (I aſk your pardon if I cannot ſay the greateſt Hero) of Europe: you have given us latterly the hiſtory of the greateſt King; give us now the hiſtory of the greateſt and moſt virtuous Man in Europe; I ſhould think it degrading to call him King. To you this cannot be difficult, he is always before your eyes; your poetical invention is not neceſſary to his glory, as that may ſafely rely upon your hiſtorical candour. The firſt duty of an hiſtorian is the only one he need require from his, *Ne quid falſi dicere audeat, ne quid veri non audeat.* Adieu, Sir! I find that I muſt admire you every day more and more; but I alſo know that nothing ever can add

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to the eſteem and attachment with which I am actually,

Your moſt humble, and
moſt obedient ſervant,
CHESTERFIELD.

LETTER CCLXXXVIII.

London, September the 19th, 1752.

MY DEAR FRIEND,

SINCE you have been at Hanover, your correſpondence has been both unfrequent and laconic. You made indeed one great effort in folio on the 18th, with a poſtſcript of the 22d Auguſt, N. S. and ſince that, *vous avez ratté en quarto.* On the 31ſt Auguſt, N. S. you give me no informations of what I want chiefly to know; which is, what Dr. Hugo (whom I charged you to conſult) ſaid of your aſthmatic complaint, and what he preſcribed you to prevent the returns of it; and alſo what is the company that you keep there; who has been kind and civil to you, and who not.

You ſay that you go conſtantly to the parade; and you do very well; for though you are not of that trade, yet military matters make ſo great a part both of converſation and negotiation, that it is very proper

not to be ignorant of them. I hope you mind more than the mere exerciſe of the troops you ſee; and that you inform yourſelf at the ſame time of the more material details; ſuch as their pay, and the difference of it when in and out of quarters, what is furniſhed them by the country when in quarters, and what is allowed them of ammunition, bread, *&c.* when in the field; the number of men and officers in the ſeveral troops and companies, together with the non-commiſſioned officers, as *caporals*, *frey-caporals*, *anſpeſſades*, ſerjeants, quarter-maſters, *&c.*; the clothing, how frequent, how good, and how furniſhed; whether by the Colonel, as here in England, from what we call the *off-reckonings*, that is, deductions from the men's pay, or by Commiſſaries appointed by the Government for that purpoſe, as in France and Holland. By theſe inquiries you will be able to talk military with military men, who, in every country in Europe, except England, make at leaſt half of all the beſt companies. Your attending the parades has alſo another good effect, which is, that it brings you of courſe acquainted with the officers, who, when of a certain rank and ſervice, are generally very polite, well-bred people, *et du bon ton*. They have commonly ſeen a great deal of the World, and of Courts; and nothing elſe can form a gentleman, let people ſay what they will of ſenſe and learning: with both which a man may contrive to be a very diſagreeable companion. I dare ſay, there are very few Captains of foot who are not much better company than ever Deſcartes or Sir Iſaac Newton were.

were. I honour and reſpect ſuch ſuperior geniuſes; but I deſire to converſe with people of this world, who bring into company their ſhare, at leaſt, of cheerfulneſs, good-breeding, and knowledge of mankind. In common life, one much oftener wants ſmall money, and ſilver, than gold. Give me a man who has ready caſh about him for preſent expences; ſix-pences, ſhillings, half-crowns, and crowns, which circulate eaſily: but a man who has only an ingot of gold about him, is much above common purpoſes, and his riches are not handy nor convenient. Have as much gold as you pleaſe in one pocket, but take care always to keep change in the other; for you will much oftener have occaſion for a ſhilling than for a guinea. In this the French muſt be allowed to excel all people in the world: they have *un certain entregent, un enjouement, une aimable légéreté dans la converſation, une politeſſe aiſée et naturelle, qui paroit ne leur rien couter*, which give Society all its charms. I am ſorry to add, but it is too true, that the Engliſh and the Dutch are the fartheſt from this, of all the people in the world; I do by no means except even the Swiſs.

Though you did not think proper to inform me, I know from other hands, that you were to go to the Göhr with a Comte de Schullemburgh for eight or ten days, only to ſee the reviews. I know alſo, that you had a bliſter upon your arm, which did you a great deal of good: I know too, you have contracted a great friendſhip with Lord Eſſex; and that you

two

two were inſeparable at Hanover. All theſe things I would rather have known from you than from others; and they are the ſort of things that I am the moſt deſirous of knowing, as they are more immediately relative to yourſelf.

I am very ſorry for the Dutcheſs of Newcaſtle's illneſs, full as much upon your as upon her account, as it has hindered you from being ſo much known to the Duke as I could have wiſhed; uſe and habit going a great way with him, as indeed they do with moſt people. I have known many people patronized, puſhed up, and preferred, by thoſe who could have given no other reaſon for it, than that they were uſed to them. We muſt never ſeek for motives by deep reaſoning, but we muſt find them out by careful obſervation and attention: no matter what they ſhould be; but the point is, what they are. Trace them up, ſtep by ſtep, from the character of the perſon. I have known *de par le monde*, as Brantome ſays, great effects from cauſes too little ever to have been ſuſpected. Some things muſt be known, and can never be gueſſed.

God knows where this letter will find you, or follow you; not at Hanover I ſuppoſe; but wherever it does, may it find you in health and pleaſure! Adieu.

LETTER

LETTER CCLXXXIX.

London, September the 22d, 1752.

MY DEAR FRIEND,

THE day after the date of my laſt, I received your letter of the 8th. I approve extremely of your intended progreſs, and am very glad that you go to the Göhr with Comte Schullemburgh. I would have you ſee every thing with your own eyes, and hear every thing with your own ears: for I know, by very long experience, that it is very unſafe to truſt to other people's. Vanity and intereſt cauſe many miſrepreſentations; and folly cauſes many more. Few people have parts enough to relate exactly and judiciouſly: and thoſe who have, for ſome reaſon or other, never fail to ſink or to add ſome circumſtances.

The reception which you have met with at Hanover, I look upon as an omen of your being well received every where elſe; for, to tell you the truth, it was the place that I diſtruſted the moſt in that particular. But there is a certain conduct, there are *certaines manieres*, that will, and muſt get the better of all difficulties of that kind; it is to acquire them, that you ſtill continue abroad, and go from Court to Court; they are perſonal, local, and temporal; they are modes which vary, and owe their exiſtence to accidents, whim, and humour; all the ſenſe and

reaſon

reaſon in the world would never point them out; nothing but experience, obſervation, and what is called knowledge of the world, can poſſibly teach them. For example, it is reſpectful to bow to the King of England, it is diſreſpectful to bow to the King of France; it is the rule to courteſy to the Emperor; and the proſtration of the whole body is required by Eaſtern Monarchs. Theſe are eſtabliſhed ceremonies, and muſt be complied with; but why they were eſtabliſhed I defy ſenſe and reaſon to tell us. It is the ſame among all ranks, where certain cuſtoms are received, and muſt neceſſarily be complied with, though by no means the reſult of ſenſe and reaſon. As for inſtance, the very abſurd, though almoſt univerſal cuſtom, of drinking people's healths. Can there be any thing in the world leſs relative to any other man's health, than my drinking a glaſs of wine? Common ſenſe, certainly, never pointed it out: but yet common ſenſe tells me I muſt conform to it. Good ſenſe bids one be civil, and endeavour to pleaſe; though nothing but experience and obſervation can teach one the means, properly adapted to time, place, and perſons. This knowledge is the true object of a gentleman's travelling, if he travels as he ought to do. By frequenting good company in every country, he himſelf becomes of every country; he is no longer an Engliſhman, a Frenchman, or an Italian; but he is an European; he adopts, reſpectively, the beſt manners of every country; and is a Frenchman at Paris, an Italian at Rome, an Engliſhman at London.

This

This advantage, I muſt confeſs, very ſeldom accrues to my countrymen from their travelling; as they have neither the deſire nor the means of getting into good company abroad: for, in the firſt place, they are confoundedly baſhful; and, in the next place, they either ſpeak no foreign language at all, or, if they do, it is barbarouſly. You poſſeſs all the advantages that they want; you know the languages in perfection, and have conſtantly kept the beſt company in the places where you have been; ſo that you ought to be an European. Your canvas is ſolid and ſtrong, your outlines are good; but remember, that you ſtill want the beautiful colouring of Titian, and the delicate graceful touches of Guido. Now is your time to get them. There is in all good company a faſhionable air, countenance, manner, and phraſeology, which can only be acquired by being in good company, and very attentive to all that paſſes there. When you dine or ſup at any well-bred man's houſe, obſerve carefully how he does the honours of his table to the different gueſts. Attend to the compliments of congratulation or condolence, that you hear a well-bred man make to his ſuperiors, to his equals, and to his inferiors; watch even his countenance and his tone of voice, for they all conſpire in the main point of pleaſing. There is a certain diſtinguiſhing diction of a man of faſhion: he will not content himſelf with ſaying, like John Trott, to a new-married man, Sir, I wiſh you much joy; or to a man who has loſt his ſon, Sir, I am ſorry for your loſs; and both with a countenance equally unmoved: but

but he will ſay in effect the ſame thing, in a more elegant and leſs trivial manner, and with a countenance adapted to the occaſion. He will advance with warmth, vivacity, and a cheerful countenance, to the new-married man, and embracing him, perhaps ſay to him, "If you do juſtice to my attachment to you, you will judge of the joy that I feel upon this occaſion, better than I can expreſs it, *&c.*" To the other in affliction, he will advance ſlowly, with a grave compoſure of countenance, in a more deliberate manner, and, with a lower voice, perhaps ſay, "I hope you do me the juſtice to be convinced, that I feel whatever you feel, and ſhall ever be affected where you are concerned."

Your *abord*, I muſt tell you, was too cold and uniform; I hope it is now mended. It ſhould be reſpectfully open and cheerful with your ſuperiors, warm and animated with your equals, hearty and free with your inferiors. There is a faſhionable kind of *ſmall talk*, that you ſhould get; which, trifling as it is, is of uſe in mixed companies, and at table, eſpecially in your foreign department; where it keeps off certain ſerious ſubjects, that might create diſputes, or at leaſt coldneſs for a time. Upon ſuch occaſions it is not amiſs to know how to *parler cuiſine*, and to be able to diſſert upon the growth and flavour of wines. Theſe, it is true, are very little things; but they are little things that occur very often, and therefore ſhould be ſaid *avec gentilleſſe et grace*. I am ſure they muſt fall often in your way; pray take

care

care to catch them. There is a certain language of converſation, a faſhionable diction, of which every gentleman ought to be perfectly maſter, in whatever language he ſpeaks. The French attend to it carefully, and with great reaſon; and their language, which is a language of phraſes, helps them out exceedingly. That delicacy of diction is characteriſtical of a man of faſhion and good company.

I could write folios upon this ſubject, and not exhauſt it; but I think, and hope, that to you I need not. You have heard and ſeen enough to be convinced of the truth and importance of what I have been ſo long inculcating into you upon theſe points. How happy am I, and how happy are you, my dear child, that theſe Titian tints, and Guido graces, are all that you want, to complete my hopes and your own character! But then, on the other hand, what a drawback would it be to that happineſs, if you ſhould never acquire them! I remember, when I was of your age, though I had not near ſo good an education as you have, or ſeen a quarter ſo much of the world, I obſerved thoſe maſterly touches, and irreſiſtible graces in others, and ſaw the neceſſity of acquiring them myſelf; but then an awkward *mauvaiſe honte*, of which I had brought a great deal with me from Cambridge, made me aſhamed to attempt it, eſpecially if any of my countrymen and particular acquaintance were by. This was extremely abſurd in me; for without attempting I could never ſucceed. But at laſt, inſenſibly, by frequenting a great

great deal of good company, and imitating thoſe whom I ſaw that every body liked, I formed myſelf. *tant bien que mal.* For God's ſake, let this laſt fine varniſh, ſo neceſſary to give luſtre to the whole piece, be the ſole and ſingle object now of your utmoſt attention: Berlin may contribute a great deal to it if you pleaſe; there are all the ingredients that compoſe it.

A propos of Berlin; while you are there, take care to ſeem ignorant of all political matters between the two courts; ſuch as the affairs of Oſt-Friſe, and Saxe Lawemburg, *&c.* and enter into no converſations upon thoſe points: however, be as well at Court as you poſſibly can; live at it, and make one of it. Should General Keith offer you civilities, do not decline them; but return them however without being *enfant de la maiſon chez lui*: ſay *des choſes flatteuſes* of the Royal Family, and eſpecially of his Pruſſian Majeſty, to thoſe who are the moſt like to repeat them. In ſhort, make yourſelf well there, without making yourſelf ill *ſomewhere elſe.* Make compliments from me to Algarotti, and converſe with him in Italian.

I go next week to the Bath, for a deafneſs, which I have been plagued with this four or five months; and which I am aſſured that pumping my head will remove. This deafneſs, I own, has tried my patience; as it has cut me off from ſociety, at an age when I had no pleaſures but thoſe left. In the mean time, I have, by reading and writing, made my

eyes

eyes ſupply the defect of my ears. Madame H——, I ſuppoſe, entertained both yours alike; however, I am very glad you were well with her; for ſhe is a good *Prôneuſe*, and puffs are very uſeful to a young fellow at his entrance into the world.

If you ſhould meet with Lord Pembroke again, any where, make him many compliments from me; and tell him, I ſhould have written to him, but that I knew how troubleſome an old correſpondent muſt be to a young one. He is much commended in the accounts from Hanover.

You will ſtay at Berlin juſt as long as you like it, and no longer; and from thence you are abſolutely maſter of your own motions, either to the Hague, or to Bruſſels; but I think you had better go to the Hague firſt, becauſe that from thence Bruſſels will be in your way to Calais, which is a much better paſſage to England than from Helvoetſluys. The two Courts of the Hague and Bruſſels are worth your ſeeing; and you will ſee them both to advantage, by means of Colonel Yorke and Dayrolles. Adieu. Here is enough for this time.

LETTER CCXC.

London, September the 26th, O. S. 1752.

MY DEAR FRIEND,

AS you chiefly employ, or rather wholly engroſs my thoughts, I ſee every day with increaſing pleaſure the fair proſpect which you have before you. I had two views in your education: they draw nearer and nearer, and I have now very little reaſon to diſtruſt your anſwering them fully. Thoſe two were, Parliamentary and foreign affairs. In conſequence of thoſe views, I took care, firſt, to give you a ſufficient ſtock of ſound learning; and, next, an early knowledge of the world. Without making a figure in Parliament, no man can make any in this country; and eloquence alone enables a man to make a figure in Parliament, unleſs it be a very mean and contemptible one, which thoſe make there who ſilently vote, and who do *pedibus ire in ſententiam*. Foreign affairs, when ſkilfully managed, and ſupported by a parliamentary reputation, lead to whatever is moſt conſiderable in this country. You have the languages neceſſary for that purpoſe, with a ſufficient fund of hiſtorical and treaty knowledge; that is to ſay, you have the Matter ready, and only want the Manner. Your objects being thus fixed, I recommend to you to have them conſtantly in your thoughts, and to direct your reading, your actions, and

and your words, to thoſe views. Moſt people think only *ex re natâ*, and few *ex profeſſo*: I would have you do both, but begin with the latter. I explain myſelf: Lay down certain principles, and reaſon and act conſequentially from them. As for example; ſay to yourſelf, I will make a figure in Parliament, and, in order to do that, I muſt not only ſpeak, but ſpeak very well. Speaking mere common ſenſe will by no means do; and I muſt ſpeak not only correctly, but elegantly; and not only elegantly, but eloquently. In order to this, I will firſt take pains to get an habitual, but unaffected, purity, correctneſs, and elegancy of ſtyle in my common converſation; I will ſeek for the beſt words, and take care to reject improper, inexpreſſive, and vulgar ones. I will read the greateſt maſters of oratory, both antient and modern, and I will read them ſingly in that view. I will ſtudy Demoſthenes and Cicero, not to diſcover an old Athenian or Roman cuſtom, nor to puzzle myſelf with the value of talents, mines, drachms, and ſeſterces, like the learned blockheads in *us*; but to obſerve their choice of words, their harmony of diction, their method, their diſtribution, their exordia, to engage the favour and attention of their audience; and their perorations, to enforce what they have ſaid, and to leave a ſtrong impreſſion upon the paſſions. Nor will I be pedant enough to neglect the moderns; for I will likewiſe ſtudy Atterbury, Dryden, Pope, and Bolingbroke: nay, I will read every thing that I do read, in that intention,

tion, and never ceaſe improving and refining my ſtyle upon the beſt models, till at laſt I become a model of eloquence myſelf, which, by care, it is in every man's power to be. If you ſet out upon this principle, and keep it conſtantly in your mind, every company you go into, and every book you read, will contribute to your improvement, either by ſhewing you what to imitate, or what to avoid. Are you to give an account of any thing to a mixed company? or are you to endeavour to perſuade either man or woman? This principle, fixed in your mind, will make you carefully attend to the choice of your words, and to the clearneſs and harmony of your diction.

So much for your parliamentary object; now to the foreign one.

Lay down firſt thoſe principles which are abſolutely neceſſary to form a ſkilful and ſucceſsful Negotiator, and form yourſelf accordingly. What are they? Firſt, the clear hiſtorical knowledge of paſt tranſactions of that kind. That you have pretty well already, and will have daily more and more; for, in conſequence of that principle, you will read hiſtory, memoirs, anecdotes, &c. in that view chiefly. The other neceſſary talents for negotiation are; the great art of pleaſing, and engaging the affection and confidence, not only of thoſe with whom you are to co-operate, but even of thoſe whom you are to oppoſe; to conceal your own thoughts and views, and to diſcover other people's; to engage other people's confidence, by a ſeeming cheerful

frankneſs

frankneſs and openneſs, without going a ſtep too far; to get the perſonal favour of the King, Prince, Miniſters, or Miſtreſs of the Court to which you are ſent; to gain the abſolute command over your temper and your countenance, that no heat may provoke you to ſay, nor no change of countenance to betray, what ſhould be a ſecret. To familiarize and domeſticate yourſelf in the houſes of the moſt conſiderable people of the place, ſo as to be received there rather as a friend to the family, than as a foreigner. Having theſe principles conſtantly in your thoughts, every thing you do, and every thing you ſay, will ſome way or other tend to your main view; and common converſation will gradually fit you for it. You will get an habit of checking any riſing heat; you will be upon your guard againſt any indiſcreet expreſſion; you will by degrees get the command of your countenance, ſo as not to change it upon any the moſt ſudden accident; and you will, above all things, labour to acquire the great art of pleaſing, without which nothing is to be done. Company is, in truth, a conſtant ſtate of negotiation; and, if you attend to it in that view, will qualify you for any. By the ſame means that you make a friend, guard againſt an enemy, or gain a miſtreſs; you will make an advantageous treaty, baffle thoſe who counteract you, and gain the Court you are ſent to. Make this uſe of all the Company you keep, and your very pleaſures will make you a ſucceſsful Negotiator. Pleaſe all who are worth pleaſing, offend none. Keep your own

ſecret, and get out other people's. Keep your own temper, and artfully warm other people's. Counterwork your rivals with diligence and dexterity, but at the ſame time with the utmoſt perſonal civility to them; and be firm without heat: Meſſieurs d'Avaux and Servien did no more than this. I muſt make one obſervation, in confirmation of this aſſertion; which is, that the moſt eminent Negotiators have always been the politeſt and beſt-bred men in company; even what the women call the *prettieſt men*. For God's ſake, never loſe view of theſe two your capital objects; bend every thing to them, try every thing by their rules, and calculate every thing for their purpoſes. What is peculiar to theſe two objects is, that they require nothing, but what one's own vanity, intereſt, and pleaſure, would make one do independently of them. If a man were never to be in buſineſs, and always to lead a private life, would he not deſire to pleaſe and to perſuade? So that, in your two deſtinations, your fortune and figure luckily conſpire with your vanity and your pleaſures. Nay more; a foreign miniſter, I will maintain it, can never be a good man of buſineſs, if he is not an agreeable man of pleaſure too. Half his buſineſs is done by the help of his pleaſures: his views are carried on, and perhaps beſt, and moſt unſuſpectedly, at balls, ſuppers, aſſemblies, and parties of pleaſure; by intrigues with women, and connections inſenſibly formed with men, at thoſe unguarded hours of amuſement.

Theſe

Theſe objects now draw very near you, and you have no time to loſe in preparing yourſelf to meet them. You will be in Parliament almoſt as ſoon as your age will allow; and I believe you will have a foreign department ſtill ſooner, and that will be earlier than ever any body had one. If you ſet out well at one-and-twenty, what may you not reaſonably hope to be at one-and-forty? All that I could wiſh you! Adieu.

LETTER CCXCI.

London, September the 29th, 1752.

My dear Friend,

THERE is nothing ſo neceſſary, but at the ſame time there is nothing more difficult (I know it by experience) for you young fellows, than to know how to behave yourſelves prudently towards thoſe whom you do not like. Your paſſions are warm, and your heads are light; you hate all thoſe who oppoſe your views, either of ambition or love; and a rival, in either, is almoſt a ſynonymous term for an enemy. Whenever you meet ſuch a man, you are awkwardly cold to him, at beſt; but often rude, and always deſirous to give him ſome indirect ſlap. This is unreaſonable; for one man has as good a right to purſue an

employment, or a miſtreſs, as another: but it is, into the bargain, extremely imprudent; becauſe you commonly defeat your own purpoſe by it, and, while you are contending with each other, a third often prevails. I grant you that the ſituation is irkſome; a man cannot help thinking as he thinks, nor feeling what he feels; and it is a very tender and ſore point to be thwarted and counterworked in one's purſuits at Court, or with a miſtreſs: but prudence and abilities muſt check the effects, though they cannot remove the cauſe. Both the pretenders make themſelves diſagreeable to their miſtreſs, when they ſpoil the company by their pouting or their ſparring; whereas, if one of them has command enough over himſelf (whatever he may feel inwardly) to be cheerful, gay, and eaſily and unaffectedly civil to the other, as if there were no manner of competition between them, the Lady will certainly like him the beſt, and his rival will be ten times more humbled and diſcouraged; for he will look upon ſuch a behaviour as a proof of the triumph and ſecurity of his rival; he will grow outrageous with the Lady, and the warmth of his reproaches will probably bring on a quarrel between them. It is the ſame in buſineſs; where he who can command his temper and his countenance the beſt, will always have an infinite advantage over the other. This is what the French call *un procédé honnête et galant*, to *pique* yourſelf upon ſhowing particular civilities to a man, to whom leſſer minds would in the ſame caſe ſhow diſlike, or perhaps rudeneſs. I will give you an inſtance of this in my own

caſe;

caſe; and pray remember it, whenever you come to be, as I hope you will, in a like ſituation.

When I went to the Hague, in 1744, it was to engage the Dutch to come roundly into the war, and to ſtipulate their quotas of troops, *&c.* Your acquaintance, the Abbé de la Ville, was there on the part of France, to endeavour to hinder them from coming into the war at all. I was informed, and very ſorry to hear it, that he had abilities, temper, and induſtry. We could not viſit, our two maſters being at war; but the firſt time I met him at a third place, I got ſomebody to preſent me to him; and I told him, that though we were to be national enemies, I flattered myſelf we might be, however, perſonal friends: with a good deal more of the ſame kind; which he returned in full as polite a manner. Two days afterwards, I went, early in the morning, to ſolicit the Deputies of Amſterdam, where I found l'Abbé de la Ville, who had been before hand with me; upon which I addreſſed myſelf to the Deputies, and ſaid, ſmilingly, * *Je ſuis bien fâché, Meſſieurs, de trouver mon Ennemi avec vous; je le connois déjà aſſez pour le craindre: la partie n'eſt pas égale, mais je me fie à vos propres interêts contre les talens de mon Ennemi; et au moins, ſi je n'ai pas eu le premier mot, j'aurai le dernier aujourd'hui.* They ſmiled: the Abbé was

* I am very ſorry, Gentlemen, to find my enemy with you; my knowledge of his capacity is already ſufficient to make me fear him: we are not upon equal terms; but I truſt to your own intereſt, againſt his talents. If I have not this day had the firſt word, I ſhall at leaſt have the laſt.

pleaſed

pleaſed with the compliment, and the manner of it, ſtayed about a quarter of an hour, and then left me to my Deputies, with whom I continued upon the ſame tone, though in a very ſerious manner, and told them that I was only come to ſtate their own true intereſts to them, plainly and ſimply, without any of thoſe arts, which it was very neceſſary for my friend to make uſe of to deceive them. I carried my point, and continued my *procédé* with the Abbé; and, by this eaſy and polite commerce with him at third places, I often found means to fiſh out from him whereabouts he was.

Remember, there are but two *procédés* in the world for a gentleman and man of parts: either extreme politeneſs, or knocking down. If a man notoriouſly and deſignedly inſults and affronts you, knock him down; but, if he only injures you, your beſt revenge is to be extremely civil to him in your outward behaviour, though at the ſame time you counterwork him, and return him the compliment, perhaps with intereſt. This is not perfidy, nor diſſimulation; it would be ſo, if you were, at the ſame time, to make profeſſions of eſteem and friendſhip to this man; which I by no means recommend, but, on the contrary, abhor. All acts of civility are, by common conſent, underſtood to be no more than a conformity to cuſtom, for the quiet and conveniency of ſociety, the *agrémens* of which are not to be diſturbed by private diſlikes and jealouſies. Only women and little minds pout and ſpar for the entertainment of the company, that always laugh at, and never pities them.

them. For my own part, though I would by no means give up any point to a competitor, yet I would pique myſelf upon ſhowing him rather more civility than to another man. In the firſt place, this *procédé* infallibly makes all *les rieurs* of your ſide, which is a conſiderable party; and in the next place, it certainly pleaſes the object of the competition, be it either man or woman; who never fail to ſay, upon ſuch an occaſion, that *they muſt own you have behaved yourſelf very handſomely in the whole affair*. The world judges from the appearances of things, and not from the reality, which few are able, and ſtill fewer are inclined to fathom; and a man who will take care always to be in the right in thoſe things, may afford to be ſometimes a little in the wrong in more eſſential ones: there is a willingneſs, a deſire, to excuſe him. With nine people in ten, good-breeding paſſes for good-nature, and they take attentions for good offices. At Courts there will be always coldneſſes, diſlikes, jealouſies, and hatred; the harveſt being but ſmall, in proportion to the number of labourers; but then, as they ariſe often, they die ſoon, unleſs they are perpetuated by the manner in which they have been carried on, more than by the matter which occaſioned them. The turns and viciſſitudes of Courts frequently make friends of enemies, and enemies of friends: you muſt labour, therefore, to acquire that great and uncommon talent, of hating with good-breeding, and loving with prudence; to make no quarrel irreconcileable, by ſilly and unneceſſary

neceſſary indications of anger; and no friendſhip dangerous, in caſe it breaks, by a wanton, indiſcreet, and unreſerved confidence.

Few (eſpecially young) people know how to love, or how to hate; their love is an unbounded weakneſs, fatal to the perſon they love; their hate is a hot, raſh, and imprudent violence, always fatal to themſelves. Nineteen fathers in twenty, and every mother, who had loved you half as well as I do, would have ruined you; whereas I always made you feel the weight of my authority, that you might one day know the force of my love. Now, I both hope and believe, my advice will have the ſame weight with you from choice, that my authority had from neceſſity. My advice is juſt eight-and-thirty years older than your own, and conſequently, I believe you think, rather better. As for your tender and pleaſurable paſſions, manage them yourſelf: but let me have the direction of all the others. Your ambition, your figure, and your fortune, will, for ſome time at leaſt, be rather ſafer in my keeping than in your own. Adieu.

LETTER

LETTER CCXCII.

Bath, October the 4th, 1752.

MY DEAR FRIEND,

I CONSIDER you now as at the Court of Auguſtus, where, if ever the deſire of pleaſing animated you, it muſt make you exert all the means of doing it. You will ſee there, full as well, I dare ſay, as Horace did at Rome, how States are defended by arms, adorned by manners, and improved by laws. Nay, you have an Horace there, as well as an Auguſtus: I need not name Voltaire, *qui nil molitur ineptè*, as Horace himſelf ſaid of another poet. I have lately read over all his works that are publiſhed, though I had read them more than once before. I was induced to this by his *Siécle de Louis* XIV. which I have yet read but four times. In reading over all his works, with more attention I ſuppoſe than before, my former admiration of him is, I own, turned into aſtoniſhment. There is no one kind of writing in which he has not excelled. You are ſo ſevere a Claſſic, that I queſtion whether you will allow me to call his *Henriade* an Epic poem, for want of the proper number of Gods, Devils, Witches, and other abſurdities, requiſite for the machinery; which machinery is (it ſeems) neceſſary to conſtitute the Epopée. But whether you do or not, I will declare (though poſſibly to my own ſhame), that I never

read

read an Epic poem with near ſo much pleaſure. I am grown old, and have poſſibly loſt a great deal of that fire, which formerly made me love fire in others at any rate, and however attended with ſmoke: but now I muſt have all ſenſe, and cannot, for the ſake of five righteous lines, forgive a thouſand abſurd ones.

In this diſpoſition of mind, judge whether I can read all Homer through *tout de ſuite*. I admire his beauties; but to tell you the truth, when he ſlumbers, I ſleep. Virgil, I confeſs, is all ſenſe, and therefore I like him better than his model; but he is often languid, eſpecially in his five or ſix laſt books, during which I am obliged to take a good deal of ſnuff. Beſides, I profeſs myſelf an ally of Turnus's, againſt the pious Æneas, who, like many *ſoi-diſant* pious people, does the moſt flagrant injuſtice and violence, in order to execute what they impudently call the will of Heaven. But what will you ſay, when I tell you truly, that I cannot poſſibly read our countryman Milton through? I acknowledge him to have ſome moſt ſublime paſſages, ſome prodigious flaſhes of light; but then you muſt acknowledge, that light is often followed by *darkneſs viſible*, to uſe his own expreſſion. Beſides, not having the honour to be acquainted with any of the parties of his Poem, except the Man and the Woman, the characters and ſpeeches of a dozen or two of Angels, and of as many Devils, are as much above my reach as my entertainment. Keep this ſecret for me: for, if

if it ſhould be known, I ſhould be abuſed by every taſteleſs Pedant and every ſolid Divine in England.

Whatever I have ſaid to the diſadvantage of theſe three Poems, holds much ſtronger againſt Taſſo's Gieruſalemme: it is true, he has very fine and glaring rays of poetry; but then they are only meteors, they dazzle, then diſappear, and are ſucceeded by falſe thoughts, poor *concetti*, and abſurd impoſſibilities: witneſs the Fiſh and Parrot; extravagancies unworthy of an Heroic Poem, and would much better have become Arioſto, who profeſſes *le coglionerie*.

I have never read the Luſiade of Camoens, except in a proſe tranſlation, conſequently I have never read it at all, ſo ſhall ſay nothing of it; but the *Henriade* is all ſenſe from the beginning to the end, often adorned by the juſteſt and liveſteſt reflections, the moſt beautiful deſcriptions, the nobleſt images, and the ſublimeſt ſentiments; not to mention the harmony of the verſe, in which Voltaire undoubtedly exceeds all the French poets: ſhould you inſiſt upon an exception in favour of Racine, I muſt inſiſt, on my part, that he at leaſt equals him. What Hero ever intereſted more than Henry the Fourth, who, according to the rules of Epic poetry, carries on one great and long action, and ſucceeds in it laſt? What deſcription ever excited more horror than thoſe, firſt of the Maſſacre, and then of the Famine, at Paris? Was love ever painted with more truth and *morbidezza* than in the ninth book! Not better, in my mind, even in the fourth of Virgil. Upon the whole, with all your claſſical rigour, if you will but

ſuppoſe

ſuppoſe *St. Louis* a God, a Devil, or a Witch, and that he appears in perſon, and not in a dream, the *Henriade* will be an Epic poem, according to the ſtricteſt ſtatute laws of the Epopée; but in my court of equity it is one as it is.

I could expatiate as much upon all his different works, but that I ſhould exceed the bounds of a letter, and run into a diſſertation. How delightful is his Hiſtory of that northern Brute, the King of Sweden! for I cannot call him a man; and I ſhould be ſorry to have him paſs for a Hero, out of regard to thoſe true Heroes, ſuch as Julius Cæſar, Titus, Trajan, and the preſent King of Pruſſia; who cultivated and encouraged arts and ſciences; whoſe animal courage was accompanied by the tender and ſocial ſentiments of humanity; and who had more pleaſure in improving, than in deſtroying their fellow-creatures. What can be more touching, or more intereſting; what more nobly thought, or more happily expreſſed, than all his dramatic pieces? What can be more clear and rational than all his philoſophical letters? and what ever was ſo graceful, and genteel, as all his little poetical trifles? You are fortunately *à portée* of verifying, by your knowledge of the man, all that I have ſaid of his works.

Monſieur de Maupertuis (whom I hope you will get acquainted with) is, what one rarely meets with, deep in philoſophy and mathematics, and yet *honnête et aimable homme*; Algarotti is young Fontenelle. Such men muſt neceſſarily give you the deſire of pleaſing them; and if you can frequent them, their acquain-

acquaintance will furniſh you the means of pleaſing every body elſe.

A propos of pleaſing; your pleaſing Mrs. F——d is expected here in two or three days; I will do all that I can for you with her: I think you carried on the romance to the third or fourth volume; I will continue it to the eleventh; but as for the twelfth and laſt, you muſt come and conclude it yourſelf. *Non ſum qualis eram.*

Good night to you, child; for I am going to bed, juſt at the hour at which I ſuppoſe you are beginning to live, at Berlin.

LETTER CCXCIII.

Bath, November the 11th, 1752.

MY DEAR FRIEND,

IT is a very old and very true maxim, that thoſe Kings reign the moſt ſecure, and the moſt abſolute, who reign in the hearts of their people. Their popularity is a better guard than their army; and the affections of their ſubjects, a better pledge of their obedience, than their fears. This rule is, in proportion, full as true, though upon a different ſcale, with regard to private people. A man who poſſeſſes that great art of pleaſing univerſally, and of

gaining the affections of thoſe with whom he converſes, poſſeſſes a ſtrength which nothing elſe can give him; a ſtrength, which facilitates and helps his riſe; and which, in caſe of accidents, breaks his fall. Few people of your age ſufficiently conſider this great point of popularity; and, when they grow older and wiſer, ſtrive in vain to recover what they loſt by their negligence. There are three principal cauſes that hinder them from acquiring this uſeful ſtrength; pride, inattention, and *mauvaiſe honte*. The firſt, I will not, I cannot ſuſpect you of; it is too much below your underſtanding. You cannot, and I am ſure you do not, think yourſelf ſuperior by nature to the Savoyard who cleans your room, or footman who cleans your ſhoes; but you may rejoice, and with reaſon, at the difference that fortune has made in your favour. Enjoy all thoſe advantages; but without inſulting thoſe who are unfortunate enough to want them, or even doing any thing unneceſſarily that may remind them of that want. For my own part, I am more upon my guard as to my behaviour to my ſervants, and others who are called my inferiors, than I am towards my equals; for fear of being ſuſpected of that mean and ungenerous ſentiment, of deſiring to make others feel that difference which fortune has, and perhaps, too, undeſervedly, made between us. Young people do not enough attend to this; but falſely imagine that the imperative mood, and a rough tone of authority and deciſion, are indications of ſpirit and courage. Inattention is always looked upon, though ſometimes unjuſtly,

unjuſtly, as the effect of pride and contempt; and where it is thought ſo, is never forgiven. In this article, young people are generally exceedingly to blame, and offend extremely. Their whole attention is engroſſed by their particular ſet of acquaintance: and by ſome few glaring and exalted objects, of rank, beauty, or parts: all the reſt they think ſo little worth their care, that they neglect even common civility towards them. I will frankly confeſs to you, that this was one of my great faults when I was of your age. Very attentive to pleaſe that narrow Court circle in which I ſtood enchanted, I conſidered every thing elſe as *bourgeois*, and unworthy of common civility; I paid my court aſſiduouſly and ſkilfully enough to ſhining and diſtinguiſhed figures, ſuch as miniſters, wits, and beauties; but then I moſt abſurdly and imprudently neglected, and conſequently offended, all others. By this folly I made myſelf a thouſand enemies of both ſexes; who, though I thought them very inſignificant, found means to hurt me eſſentially, where I wanted to recommend myſelf the moſt. I was thought proud, though I was only imprudent. A general eaſy civility and attention to the common run of ugly women, and of middling men, both which I fillily thought, called, and treated as odd people, would have made me as many friends, as by the contrary conduct I made myſelf enemies. All this too was *à pure perte*; for I might equally, and even more ſucceſsfully, have made my court, where I had particular views to gratify. I will allow that this taſk is often very

unpleaſant, and that one pays, with ſome unwillingneſs, that tribute of attention to dull and tedious men, and to old and ugly women; but it is the loweſt price of popularity and general applauſe, which are very well worth purchaſing, were they much dearer. I conclude this head with this advice to you: Gain, by particular aſſiduity and addreſs, the men and women you want; and, by an univerſal civility and attention, pleaſe every body ſo far, as to have their good word, if not their good will; or, at leaſt, as to ſecure a partial neutrality.

Mauvaiſe honte not only hinders young people from making a great many friends, but makes them a great many enemies. They are aſhamed of doing the thing that they know to be right, and would otherwiſe do, for fear of the momentary laugh of ſome fine gentleman or lady, or of ſome *mauvais plaiſant*. I have been in this caſe; and have often wiſhed an obſcure acquaintance at the devil, for meeting and taking notice of me, when I was in what I thought and called fine company. I have returned their notice ſhily, awkwardly, and conſequently offenſively, for fear of a momentary joke; not conſidering, as I ought to have done, that the very people who would have joked upon me at firſt, would have eſteemed me the more for it afterwards. An example explains a rule beſt: Suppoſe you were walking in the Tuilleries with ſome fine folks, and that you ſhould unexpectedly meet your old acquaintance, little crooked Grierſon; what would

you do? I will tell you what you ſhould do, by telling you what I would now do in that caſe myſelf. I would run up to him, and embrace him; ſay ſome kind things to him, and then return to my company. There I ſhould be immediately aſked: *Mais qu'eſt ce que c'eſt donc que ce petit Sapajou que vous avez embraſſé ſi tendrement? Pour cela l'accolade a été charmante*; with a great deal more feſtivity of that ſort. To this I ſhould anſwer, without being the leaſt aſhamed, but *en badinant: O je ne vous dirai pas qui c'eſt; c'eſt un petit ami que je tiens incognito, qui a ſon merite, et qui, à force d'être connu, fait oublier ſa figure. Que me donnerez-vous, et je vous le preſenterai?* And then, with a little more ſerioufneſs, I would add; *Mais d'ailleurs c'eſt que je ne déſavoue jamais mes connoiſſances, à cauſe de leur état ou de leur figure. Il faut avoir bien peu de ſentiments pour le faire.* This would at once put an end to that momentary pleaſantry, and give them all a better opinion of me than they had before. Suppoſe another caſe; and that ſome of the fineſt ladies *du bon ton* ſhould come into a room, and find you ſitting by, and talking politely to, la vieille Marquiſe de Bellefonds, the joke would, for a moment, turn upon that *tête à tête. He bien! avez-vous à la fin fixé la belle Marquiſe? La partie eſt-elle faite pour la petite maiſon? la ſouper ſera galant ſans doute. Mais ne fais-tu donc point ſcrupule de ſéduire une jeune et aimable perſonne comme celle-la?* To this I ſhould anſwer: *La partie n'étoit pas encore tout-à-fait liée, vous nous avez interrompu; mais avec le tems que ſait-on? D'ail-*

leurs moquez-vous de mes amours tant qu'il vous plaira, je vous dirai que je reſpecte tant les jeunes dames, que je reſpecte même les vieilles, pour l'avoir été. Après cela il y a ſouvent des laiſons entre les vieilles et les jeunes. This would at once turn the pleaſantry into an eſteem for your good ſenſe and your good-breeding. Purſue ſteadily, and without fear or ſhame, whatever your reaſon tells you is right, and what you ſee is practiſed by people of more experience than yourſelf, and of eſtabliſhed characters of good ſenſe and good-breeding.

After all this, perhaps you will ſay, that it is impoſſible to pleaſe every body. I grant it: but it does not follow that one ſhould not therefore endeavour to pleaſe as many as one can. Nay, I will go farther, and admit that it is impoſſible for any man not to have ſome enemies. But this truth, from long experience, I aſſert, that he who has the moſt friends, and the feweſt enemies, is the ſtrongeſt; will riſe the higheſt with the leaſt envy; and fall, if he does fall, the gentleſt, and the moſt pitied. This is ſurely an object worth purſuing. Purſue it according to the rules I have here given you. I will add one obſervation more, and two examples to enforce it: and then, as the parſons ſay, conclude.

There is no one creature ſo obſcure, ſo low, or ſo poor, who may not, by the ſtrange and unaccountable changes and viciſſitudes of human affairs, ſomehow or other, or ſome time or other, become an uſeful friend, or a troubleſome enemy, to the greateſt;

eſt and the richeſt.—The late Duke of Ormond was almoſt the weakeſt, but, at the ſame time, the beſt bred, and moſt popular man in this kingdom. His education in courts and camps, joined to an eaſy, gentle nature, had given him that habitual affability, thoſe engaging manners, and thoſe mechanical attentions, that almoſt ſupplied the place of every talent he wanted; and he wanted almoſt every one. They procured him the love of all men, without the eſteem of any. He was impeached after the death of Queen Anne, only becauſe that, having been engaged in the ſame meaſures with thoſe who were neceſſarily to be impeached, his impeachment, for form's ſake, became neceſſary. But he was impeached without acrimony, and without the leaſt intention that he ſhould ſuffer, notwithſtanding the party violence of thoſe times. The queſtion for his impeachment, in the Houſe of Commons, was carried by many fewer votes, than any other queſtion of impeachment; and Earl Stanhope, then Mr. Stanhope, and Secretary of State, who impeached him, very ſoon after negotiated and concluded his accommodation with the late King; to whom he was to have been preſented the next day. But the late Biſhop of Rocheſter, Atterbury, who thought that the Jacobite cauſe might ſuffer by loſing the Duke of Ormond, went in all haſte, and prevailed with the poor weak man to run away; aſſuring him, that he was only to be gulled into a diſgraceful ſubmiſſion, and not to be pardoned in conſequence of it.

When his ſubſequent attainder paſſed, it excited mobs and diſturbances in town. He had not a perſonal enemy in the world, and had a thouſand friends. All this was ſingly owing to his natural deſire of pleaſing; and to the mechanical means that his education, not his parts, had given him of doing it.—The other inſtance is the late Duke of Marlborough, who ſtudied the art of pleaſing, becauſe he well knew the importance of it; he enjoyed and uſed it more than ever man did. He gained whomſoever he had a mind to gain; and he had a mind to gain every body, becauſe he knew that every body was more or leſs worth gaining. Though his power, as Miniſter and General, made him many political and party enemies, they did not make him one perſonal one; and the very people who would gladly have diſplaced, diſgraced, and perhaps attainted, the Duke of Marlborough, at the ſame time perſonally loved Mr. Churchill, even though his private character was blemiſhed by ſordid avarice, the moſt unamiable of all vices. He had wound up and turned his whole machine to pleaſe and engage. He had an inimitable ſweetneſs and gentleneſs in his countenance, a tenderneſs in his manner of ſpeaking, a graceful dignity in every motion, and an univerſal and minute attention to the leaſt things that could poſſibly pleaſe the leaſt perſon. This was all art in him; art, of which he well knew and enjoyed the advantages; for no man ever had more interior ambition, pride, and avarice, than he had.

Though

Though you have more than moſt people of your age, you have yet very little experience and knowledge of the world; now I wiſh to inoculate mine upon you, and thereby prevent both the dangers and the marks of youth and inexperience. If you receive the matter kindly, and obſerve my preſcriptions ſcrupulouſly, you will ſecure the future advantages of time, and join them to the preſent ineſtimable ones of one-and-twenty.

I moſt earneſtly recommend one thing more to you, during your preſent ſtay at Paris: I own it is not the moſt agreeable; but I affirm it to be the moſt uſeful thing in the world to one of your age; and therefore I do hope that you will force and conſtrain yourſelf to do it. I mean, to converſe frequently, or rather to be in company frequently, with both men and women much your ſuperiors in age and rank. I am very ſenſible that, at your age, *vous y entrez pour peu de choſe, et même ſouvent pour rien, et que vous y paſſerez même quelques mauvais quart-d'heures*; but no matter; you will be a ſolid gainer by it: you will ſee, hear, and learn, the turn and manners of thoſe people; you will gain premature experience by it; and it will give you a habit of engaging and reſpectful attentions: Verſailles, as much as poſſible, though probably unentertaining; the Palais Royal often, however dull; foreign miniſters of the firſt rank, frequently; and women, though old, who are reſpectable and reſpected for their rank or parts, ſuch as Madame de Puiſieux, Madame de Nivernois,

Madame

Madame d'Aiguillon, Madame Geoffrain, &c. This *ſujettion*, if it be one to you, will coſt you but very little theſe three or four months that you are to paſs at Paris, and will bring you in a great deal; nor will it, nor ought it, to hinder you from being in more entertaining company great part of the day. *Vous pouvez, ſi vous le voulez, tirer un grand parti de ces quatre mois.* May God make you do ſo, and bleſs you! Adieu.

LETTER CCXCIV.

Bath, November the 16th, 1752.

MY DEAR FRIEND,

VANITY, or, to call it by a gentler name, the deſire of admiration and applauſe, is, perhaps, the moſt univerſal principle of human actions; I do not ſay, that it is the beſt; and I will own, that it is ſometimes the cauſe of both fooliſh and criminal effects. But it is ſo much oftener the principle of right things, that, though they ought to have a better, yet, conſidering human nature, that principle is to be encouraged and cheriſhed, in conſideration of its effects. Where that deſire is wanting, we are apt to be indifferent, liſtleſs, indolent, and inert; we

we do not exert our powers; and we appear to be as much below ourſelves, as the vaineſt man living can deſire to appear above what he really is.

As I have made you my confeſſor, and do not ſcruple to confeſs even my weakneſſes to you, I will fairly own, that I had that vanity, that weakneſs, if it be one, to a prodigious degree; and, what is more, I confeſs it without repentance; nay, I am glad I had it; ſince, if I have had the good fortune to pleaſe in the world, it is to that powerful and active principle that I owe it. I began the world, not with a bare deſire, but with an inſatiable thirſt, a rage of popularity, applauſe, and admiration. If this made me do ſome filly things, on one hand; it made me, on the other hand, do almoſt all the right things that I did: it made me attentive and civil to the women I diſliked, and to the men I deſpiſed, in hopes of the applauſe of both: though I neither deſired, nor would I have accepted the favours of the one, nor the friendſhip of the other. I always dreſſed, looked, and talked my beſt; and, I own, was overjoyed whenever I perceived that by all three, or by any one of them, the company was pleaſed with me. To men, I talked whatever I thought would give them the beſt opinion of my parts and learning; and, to women, what I was ſure would pleaſe them; flattery, gallantry, and love. And moreover I will own to you, under the ſecrecy of confeſſion, that my vanity has very often made me take great pains to make many a woman in love with me,

me, if I could, for whose person I would not have given a pinch of snuff. In company with men, I always endeavoured to out-shine, or, at least, if possible, to equal the most shining men in it. This desire elicited whatever powers I had to gratify it; and where I could not perhaps shine in the first, enabled me, at least, to shine in a second or third sphere. By these means I soon grew in fashion; and when a man is once in fashion, all he does is right. It was an infinite pleasure to me, to find my own fashion and popularity. I was sent for to all parties of pleasure, both of men or women; where, in some measure, I gave the *ton*. This gave me the reputation of having had some women of condition: and that reputation, whether true or false, really got me others. With the men I was a Proteus, and assumed every shape, in order to please them all: among the gay, I was the gayest; among the grave, the gravest: and I never omitted the least attentions of good-breeding, or the least offices of friendship, that could either please, or attach them to me: and accordingly I was soon connected with all the men of any fashion or figure in town.

To this principle of vanity, which Philosophers call a mean one, and which I do not, I owe great part of the figure which I have made in life. I wish you had as much, but I fear you have too little of it; and you seem to have a degree of lazineſs and listlessness about you, that makes you indifferent as to general applause. This is not in character at your age, and would

would be barely pardonable in an ol
d philosophical man. It is a vulgar, or=
dinary saying, but it is a very true one, that
one should always put the best foot foremost. One
should please, shine, and dazzle, wherever
it is possible. At Paris, I am sure you must ob
serve que chacun se fait valoir autant qu'il est
possible; and la Bruyere observes, very justly,
qu'on ne vaut dans ce monde que ce que on veut
valoir; wherever applause is in question, you
will never see a French man, nor Woman,
remiss or negligent. Observe the eternal at=
tentions and politeness that all people have
there for one another. Ce n'est pas pour leurs
beaux yeux, au moins. No, but for their
own sakes, for commendations and applause,
let me then recommend this principle of vanity
to you; act upon it meo periculo; I promise
you it will turn to your account. Practise
all the arts that ever Coquette did, to please.
Be alert and indefatigable in making every
man admire, and every woman in Love with
you. I can tell you too, that nothing will
carry you higher in the World.